

Extracts from the Sakaa Thevan Saasteram or Book of Fate / translated from the Tamil language by the Rev. Joseph Roberts.

Contributors

Roberts, Jos.

Publication/Creation

[London] : [Oriental Translation Fund], [1832]

Persistent URL

<https://wellcomecollection.org/works/bzhv8rbx>

License and attribution

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.



Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
<https://wellcomecollection.org>



P.B. TAMIL

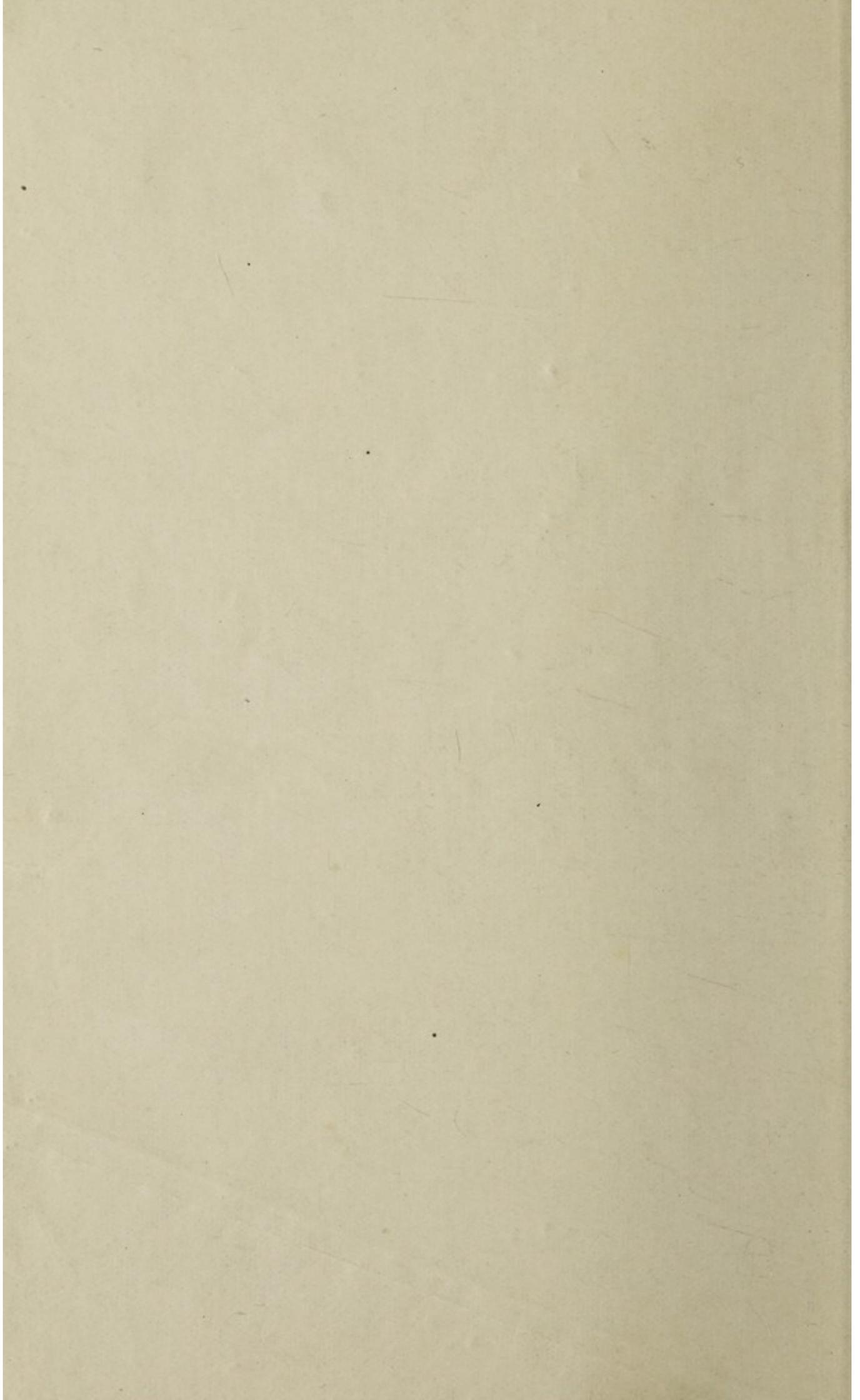
40



22501942690



Digitized by the Internet Archive
in 2018 with funding from
Wellcome Library



EXTRACTS

FROM THE

SAKAA THEVAN SAASTERAM,

OR

BOOK OF FATE.

TRANSLATED FROM THE TAMUL LANGUAGE,

BY THE

REV. JOSEPH ROBERTS.

P.B. Tamil 40

/33028



EDITOR'S INTRODUCTION.

THE slightest acquaintance with, or investigation into the habits and feelings of mankind, especially in reference to the communities of Eastern countries, will establish the conviction of how deeply rooted in the human mind is the desire of becoming acquainted with contingencies relating to the course of future events.

So extensive is the subject, that examples may be adduced from every portion, which has been visited, of the whole habitable globe; for there seems not to be a region wherein this general propensity may not be traced; and usually marked by lighter or deeper traits of human corruption in complete coincidence with the existent state of the religious and moral culture of the land. Hence, as being the lowest grade of superstition, wherever the snake and demon worship prevails, there does the trust in spells, and

charms, and stellar influences, exercise a more potent sway on the habits and practices of their followers.

The ferocious and sanguinary African decks forth his glittering war dress with fetiches and amulets, to render his body invulnerable; the furthest North, which is not equally agitated with wars, has nevertheless her demon sorcerers, who claim the privilege, amid its bleak and dreary snows, of commanding the elements, and foretelling the future; in short, from east to west, or north to south, the fact seems evident, that the great body of mankind, wherever stationed, who are unenlightened by revelation, are universally the votaries of spells and charms, and followers of the arts of divination.

Such being the conceded fact, we cannot wonder that the enthralled "Hindoo," under the yoke of caste and great mental privations, should exhibit similar characteristics, and one important point of the present publication is to shew how minutely every possible contingency of life is surrendered to these unworthy and fallacious guides, whereby the salutary direction of the interests and concerns of society at large

are placed under the control of chance, while reason, that lamp of life, which through the operation of sound judgment, and a pure and enlightening faith, should guide the steps and strengthen the views of man, is altogether superseded and dethroned, and the infatuated disciple of such follies becomes daily more imbecile and unsteady.

It would be, perhaps, improper to dismiss the subject with observations only, without supplying some illustrative examples that similar practices have obtained in all ages. A few selected from the large variety spread over the Scriptures and the classic authors, will, it may be presumed, be fully sufficient for an introduction to the present subject.

To commence with the Scriptures: as early as in the book of Numbers, the conduct of Balaam, once clearly a prophet, gives reason to suppose that, for the purpose of gain, he had pretended to or really possessed the gift of sorcery, and practised divination, such being implied in his being accustomed to seek for enchantments and being one of the Meshelim.

The next example is far more in point, being

the account of Nebuchadnezzar's advance against Judah and Ammon, detailed in the prophet Ezekiel, chap. xxi. The kings of these two states had revolted, and the Chaldee monarch was evidently in great doubt, at the moment when he came to two ways, the one leading to Rabbath, the capital of Ammon, and the other to Jerusalem, as to which of the twain he should pursue. In this perplexity he had recourse to divination, and the prophet in the sequel acquaints us, how hereby the course of events are over-ruled to subserve the purposes of God: "For the King of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver, at his right hand was the divination for Jerusalem."

In this passage, we find enumerated three of the most remarkable modes in use to collect presages from, namely, 1st, the arrows, which are consulted at the present time by the Arabians; 2dly, images or talismans, probably the Teraphim of the Hebrews; and 3dly, the entrails of a sacrifice, such as obtained among the Greeks and Romans.

The arrows, according to D'Herbelot, under the word *Acadah*, "were without head or wing, they took three, on which they wrote, 1st—'Command me Lord;' on the 2d—'Forbid me Lord;' the 3d—blank. These they put in a bag and the querist put in his hand and drew one; if it was 'Command me Lord,' he set about it immediately; if it be 'Forbid me,' he rested for the whole year; if it was the blank one, he drew again." In this case, probably, the three arrows were inscribed, the first 'Jerusalem,' the second 'Rabbath,' and the third blank; and in the example given by Ezekiel, it is clear that Nebuchadnezzar drew forth the first, and also executed to the letter the long burden of calamities which the prophet had foretold to that devoted city. The prophet Hosea refers, in the 4th chap. 12th verse, to such as consult staves, and the Scripture alludes to those who consult the dead under the title of necromancers. It would be both easy and very useful for a clearer development of this curious and difficult subject, to deduce from the sacred writings a classification of the various titles of the usual agents of these dangerous and superstitious practices which may

be found alluded to in its historical and prophetic books, which would throw much light on the subject, both with reference to the east, and to the citations in the classics.

The Romans held that no city could be taken until its tutelary god had forsaken it; or if it could be taken it would be unlawful, as it would be sacrilegious to have the gods in captivity. Virgil intimates, that Troy was destroyed only because the tutelary god had forsaken it; and in conformity with this persuasion, Macrobius has given two instances of the forms of incantations used to induce the tutelary gods to forsake the cities over which they presided: they are in reference to Carthage, v. Saturnal. lib. III. c. ix.

Similar feelings operate with kindred force on the Indo-Chinese nations at this day; and no longer since than in our war with the Emperor of Birmah, a parallel scene occurred to the celebrated passage in the Iliad, wherein Hector is represented as urging Hecuba and the matrons of Troy to propitiate Minerva, so as to withdraw from the walls the devastating sword of Diomed. Thus, also, the inhabitants of Prome, learning of the rapid advance of our army, took

the Palladium, a golden image of Aloaung P'hraw, as the incarnate Budhu, and bore it in procession around the walls, to place them under divine protection. So closely exists the analogies betwixt the superstitions of classic Greece with the present practices of the eastern race.

Arabia has been only incidentally named; but our libraries are so richly supplied with her fictions, arising from these and similar pursuits of the marvellous, as to make any statement perfectly unnecessary. It may not, however, be quite without interest to cite, that, as recently as the occupation of Egypt by Bonaparte, an impostor, availing himself of the credulity of his countrymen, set himself forth as a prophet, and claimed to be the long expected El Mahdi; that on marching forward at the head of his followers, he succeeded in persuading them that he could work miracles, and render them invulnerable; and his process was, by casting a little dust before the cannon to prevent their explosion, and to cause the balls to fall harmless before the true believers. Strange is it to relate, that they precipitated themselves by crowds on the cannon, and above a thousand were slaughtered before

they would comprehend that they were vulnerable to wounds and death.

These, and a thousand other instances, might be adduced, but enough is given to shew, how thoroughly grafted upon the ignorance and darkness of the human mind is the practice which these examples display; and its chief importance as an investigation is, to lead us more truly to appreciate the inestimable advantage of being born under a dispensation of pure and enlightening faith, whereby we are freed from similar chains, and which enables us more fully to understand the meaning of that sentence of our divine teacher, “If the light that is in thee be darkness, how great is that darkness;”—since the guide which is thus appealed to as the director and guardian of life, has in itself the blind and erring impulse which works too often the very danger which it pretends to foresee.

TRANSLATOR'S PREFACE.



To the Oriental Translation Committee.

GENTLEMEN,

In bringing to your notice the translation of a Hindoo Book of Fate, I perhaps cannot do better than first to give an extract from a communication on the subject of Augury, made to the Ceylon Literary Society.

“In every day of the week there is some point of the compass, towards which the merchant or tradesman will not travel for the transaction of business, nor is there a day in which the Hindoo will not refuse to perform some relative duty of life. Many of their most important affairs are forwarded or retarded by the appearance of an animal or a reptile. The Messengers of Fate meet him at every step, the flying of a bird across his path, the cawing of a crow, the chirping of a lizard, or the situation of his shadow strike equal joy or terror into his watchful breast. The human body with its necessities, its functions, its habits, its pleasures, or its pains, are alike under the control of this system. See the farmer who wishes to plough his ground or cast in the hopeful grain; see him when the time is come to gather in the fruits of the earth, and he is still the devoted follower

of the cunning Saastre.* See the merchant, who wishes to construct a vessel, the time for laying down the keel, the period of launching, and the circumstances under which he may put to sea; these are all found out by signs, and communicated by the Saastre. Does a man wish to build a house, the foundation-stone can only be laid during the ascendancy of a particular planet, and occupied under similar circumstances. At the birth of a child, the anxious father goes with speed to ascertain its fate; and the future good or evil is professed to be laid down. When a female first gives the sign of puberty, the parents have again recourse to this wretched system. Is the day fortunate? Will she have a husband? Will he be a good man? Will they have children? Perhaps the time has come when he wishes to have his daughter married, but he will not speak to the parents of the youth, he will not enter into the marriage articles, nor allow their consummation when finished, until a particular period has been found out for each stage of the proceedings.”

It is perhaps not too much to say, that in works of the description following a correct view is given of the fears and hopes—of the genius and habits of the Hindoo. That he has recourse to them in almost every emergency is a fact too notorious to require proof from me. A subject, therefore, so influential over the pleasures and the sorrows, the duties and the projects of so great a portion of our fellow subjects, is certainly worthy of being examined and understood.

This work begins with “Is it good to bring *Pulliar* out in procession?” This deity is much venerated

* A learned person, a soothsayer.

amongst the Hindoos, and nearly all their books, buildings, and affairs of importance, commence with some invocation or ceremony to him. He is the *same* as the *Ganesa* of Bengal, and according to Sir William Jones, the Janus of the East.

The method of understanding it is as follows. The person who comes to make the enquiry, "Is it good to bring Pulliar out in procession?" is told to mention three different numbers, which, when added together must not exceed 108, and the total is divided by 8 (the number of lines in each compartment), suppose the enquirer to say $15. 35. 47 = 97 \div 8 = 12 + 1$. One being the remainder, take off the first compartment where the subject begins, and take off one line of the second, and read, "It is good to bring Pulliar out in procession." Should he mention $5. 9. 8 = 22 \div 8 = 2 + 6$. see the sixth compartment *exclusive* of that in which the subject begins; take off the first six lines and we read, "If Pulliar be taken out in procession, he will go on well." Perhaps a parent comes to ask, "Is it good for this bride to go to the house of her mother-in-law," and he mentions $6. 7. 2 = 15 \div 8 = 1 + 7$. The question commences in compartment eleven: exclusive of that, look at the seventh compartment following, *i. e.* the *eighteenth*, take off the first *seven* lines and read, "If this bride go to the house of her mother-in-law she will prosper."

Does a husband ask "Will this woman have children;" and at the same time mention $5. 10. 11 = 26 \div 8 = 3 + 2$. See the seventy-first compartment where the subject *begins*, which compartment is to be left out, and count two others, *i. e.* the *seventy-third*: take off the first *two* lines and read, "This female will have three boys and

three girls." Should he mention any other numbers, say 15. 20. $8=43\div 8=5+3$, look at the *third* compartment following that in which the subject *begins*, *i. e.* the *seventy-fourth*, take off the *three* first lines and read, "This woman will bear a male and female."

But, should there be *no* remainder after the division of the numbers mentioned by the enquirer (as will be the case in 16. 24. 32. 40., &c. &c.), then he must look at the *first* line, where the subject he enquires for *begins*.

The last seven compartments, *i. e.* 101. 102. 103. 104. 105. 106. 107. will be found to contain questions which receive their answers in the *first* compartment, *i. e.* leave out the first line, "It is good to take Pulliar out in procession," and the subjects follow in order. To make it more plain, a man asks, "Is it good to make the water-courses," and mentions 9. 8. $6=23\div 8=2+7$. See the seventh compartment following, exclusive of that in which it begins (101), but there are only six! therefore turn to the first compartment, take off seven lines and read, "If the water courses be cut it will be very good."

In reference to the translation, I have endeavoured to be as literal as possible, and have some degree of pleasure in offering it to the Society.

JOSEPH ROBERTS.

Mission House, Jaffna, Ceylon.

TRANSLATION
OF A
HINDOO BOOK OF FATE.

INVOCATION.

O strong and youthful son of him who weareth the moon, white as the feathers of the crane;* and O thou who art the son-in-law of Vishnoo;† who destroyed Ceylon with his arrow-armed warriors!‡ To thee will I offer fruits and wafers made of the parched rice; with sugar and parched paddy will I worship thee, O Pulliar! and do thou to thy humble servant grant that this Saasteram may succeed.

GENERAL DIRECTIONS.

Soya-Mulle-Saasteram—(*i. e.* The science in which there is no falsehood).

Take a piece of sandal wood of four squares, write on one side the number 100, on another 10, another 2, and on another 1; cast the die three times, and look for the numbers in the same order as they arise in the book.

* *Sivvan* or Iswara.

† A relation by marriage: Cantha Swamy, the younger brother of *Pulliar*, married the daughter of Vishnoo.

‡ Many of the people in the distant provinces of India believe that Ceylon is destroyed.

They who played would not utter a falsehood. Neemer thei Soodamanne, the King, and his children, also Peereyothanen the King, lost their possessions by gambling: but by the grace of the God of the world, and by this Saasteram, which was communicated by Pulliar, they regained their kingdoms.

The time and circumstances, under which this book is to be consulted, are as follows: Sunday morning at sunrise, make a circle on the floor, and plaster it over with cow-dung, wash your body, take and place areka nuts, beetle leaves, and a cocoa-nut with the tuft on in the centre of the circle, then burn incense and fumigate the book. This being done, prepare to throw the die. Let your thoughts be fixed on the object you desire, and on that only, and then the truth will appear!

A.

1. By the grace of the Brahminy Kite, the thing
 1. which thou hast thought of and asked for shall be
 10. given. There will be subsistence. He who is
 absent will return. The enemy will be destroyed.
 To thee there will be riches, and many other blessings.

B.

2. This sign is good, for by the favour of a light coloured man it will be granted. Thou wilt be
 2. reconciled to thine enemy. Be not afraid, for
 2. by the favour of the light coloured man thou wilt have
 great riches.

C.

1. This sign is not good: Sanne* the evil one is
 1. here. The favour of the great man's face thou
 100. wilt not acquire. The thing thou wishest for
 will not succeed. There is a fear of enemies. There
 will be no success in merchandize.

D.

1. This sign is good. By the favour of Teeruvunkaa
 2. daaser, the thing which thou desirest will succeed
 2. It is good to form a friendship.

E.

2. This sign is not good. Thou must not undertake
 1. any thing. Through thy wife there will be en-
 2. mity. If thou seest thine enemy be afraid: do
 not go near him.

F.

2. This sign is good. Only have patience like unto
 10. the King Shanmar, and thou wilt have many bless-
 10. ings. The sorrows will be removed, and by the
 favour of the gods and the devil, thou wilt have riches
 and much good.

G.

10. This sign is not good. God hates thee, there
 1. will be no kind of profit. There is a fear of
 1. enemies. Because thou hast not subdued thyself
 evil will come.

In this book there are sixty-four verses; but I have
 only translated seven of them, as they sufficiently shew
 its nature. Only one-fourth of the signs are evil, so that
 the enquirer has a fair chance of gaining relief.

* Saturn.

I have placed the letters of the alphabet over the verses to give greater clearness to the process: for instance, a person is to throw the die three times, and should the following number arise 1. 1. 10. he is to look at verse A. "He is to have many blessings." Should the number 10. 1. 1. arise, though they be the same in the total as above, they are not the same in order; verse G "God hates thee!"

Lastly, though a person were to throw the die for ever, yet in these sixty-four verses, he would find a corresponding number.

I have arranged the following table, which shows the ingenuity and precision of the calculator. It will there be seen that each figure goes through 48 changes.

$$\begin{array}{l} \text{Changes.} \qquad \qquad \text{Verses.} \quad \text{Times to throw the die.} \\ 48 \times 4 = 192 \div 64 = 3 \end{array}$$

1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
1	1	1	1	2	2	2	2	10	10	10	10	100	100	100	100
1	2	10	100	1	2	10	100	10	1	100	2	100	1	2	10

2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
2	1	1	1	1	2	2	2	10	10	10	10	100	100	100	100
2	1	2	10	100	1	10	100	10	1	2	100	100	1	2	10

10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10
10	10	10	10	1	1	1	1	2	2	2	2	100	100	100	100
10	1	2	100	1	2	10	100	2	1	10	100	1	2	10	100

100	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100
100	1	1	1	1	2	2	2	2	10	10	10	10	100	100	100
100	1	10	2	100	1	2	10	100	10	1	2	100	10	1	2

ENQUIRIES AND REPLIES.

1. *Is it good or evil to bring Pulliar out in procession ?*

It is good to bring Pulliar out in procession.

To buy land is good.

To the dwellers in this land there will be damage.

To buy slaves is good.

To lend money is bad.

Is it good to put a terrace to this house ?

Against the king of this country there will be no war.

If the water-course be cut it will be very good.

2. *Is it good or evil to make this car ?**

It is good to make this car.

It is good to bring Pulliar out in procession.

It is neither good nor evil to buy the land (middling).

To dwell in this country is tolerable.

To purchase slaves there will be help, it is good.

To terrace this house will bring honour and riches.

To this king there will be riches and peace.

* "Is it good or evil to make this car?" When a man of property becomes sick, he often vows that on his recovery he will make a car; he will, however, ask a soothsayer the question as above, which goes through eight compartments, and we find there are the same number of favourable answers! For the building of a temple there are seven favourable answers.

3. *To build a temple will it be good or evil?*

It is good to build the temple.

It is good to make the car.

It is good to bring Pulliar out in procession.

It will be ruinous to buy this land.

He who dwells in this country will get into debt.

If slaves are bought they will die.

It will take much time to recover the debt, but it is good!

To terrace this house there will be riches.

4. *Is it good or evil to make a street for the Brahmin?**

It is good to build a street for the Brahmin.

It is good to build the temple.

To make a car is good.

It is neither good nor evil to bring Pulliar out in procession.

To buy land will be good.

To live in this country is not good for merchandize.

To buy these slaves will bring gain.

For the principal and interest there will be profit.

* "Is it good or evil to make a street for the Brahmins?" This question at once shews that the book was written on the continent, as there are many streets of that description there, but none in the north of Ceylon. The Brahmin street Akkeraarum is the place where many Indian travellers go for food. The Brahmins have generally considerable quantities of rice, plantains, and other articles to dispose of or give away, and all are served there except Parriahs and Christians.

5. *Is it good or evil to make this flower-garden?*

It is good to make the flower-garden.

To make a street for the Brahmins is good.

To build the temple is tolerably good.

To make the car will bring much good.

To take Pulliar out in procession will bring much alms.

To buy this land will bring help.

To dwell in this country is good.

To buy slaves is good.

6. *Is it good to consecrate the Lingam of Sivvan?**

To consecrate Sivva's Lingam is good.

To make a flower-garden is very good.

The street for the Brahmins will be broken up.

If this temple be built there will not be many worshippers.

To make this car is very good, but for some time only tolerable.

To take Pulliar out in procession is good.

To buy this land will bring loss.

To dwell in this country there will be much profit.

* "Is it good to consecrate the Lingam of Sivvan?" This question occurs, as the rest, eight times, and has the same number of favourable answers! There seems to be no reason to doubt that this image is the same as the *Φαλλος* of the Greeks, and the Priapus of the Romans. The Tamul people, in abusing each other, often refer to the parts of generation, and make use of very obscene language, each telling the other to do this or that, and allude to connections of the most revolting kind.

7. *Is it good or evil to crown this King?*

It is good to crown the king.

It is good to consecrate Sivva's Lingam.

The plants in the flower-garden will not agree.

To build a street for the Brahmins is good.

If the temple be built evil will come to the king.

If the car be built it will go on well.

If Pulliar be taken out in procession he will go on well.

If this field be bought then will be good profit.

8. *Is this merchandize good or evil?*

This merchandize will be profitable.

If this king be crowned there will be strength.

It is good to consecrate the Lingam of Sivvan.

To make the flower.garden will be very good.

To make the street for Brahmins will bring much profit.

If the temple be built it will go on well.

To build the car is good, there will be wealth.

To bring Pulliar out in procession is very good.

9. *Will what is stolen be discovered or not?**

This theft in no way can be discovered.

The merchandize carried on *alone* is profitable.

* "Will what is stolen be discovered or not?" This question occurs as the subject of two distinct compartments, which may be to give greater certainty to the answers. It serves also to show the prevalency of petty thefts in this country. Nothing is more common than for natives and the servants of European gentlemen, when any thing is stolen, to make this and similar inquiries of the soothsayers.

To crown this king is good for the kingdom.
 To consecrate the Lingam of Sivvan is good.
 To make this flower-garden will be tolerably good.
 To make a Brahmin's street is good, there will be gain.
 To build the temple is good, the *services* will continue.
 To make the car will bring God's blessing.

10. *Will this captivity cease or not?**

This imprisonment will soon cease.
 This theft will soon be discovered.
 This merchandize which is carried on alone is not good.
 If this king be crowned he will die.
 The offerings to Sivva's Lingam will be regular.
 It is good to make a flower-garden.
 To build a street for the Brahmins will gain heaven.
 If the temple be built there will be gain.

11. *Is it good or evil for the bride to go to the house of
 her mother-in-law.†*

It is good for the Bride to go to the house of her
 mother-in-law.
 This captivity will not cease.

* "Will this captivity cease?" The word probably refers primarily to prisoners of war, but refers also to any kind of confinement.

† "Is it good for the bride to go to the house of her mother-in-law?" This is a ceremony of no little moment amongst the Hindoos, for even if not intended to extend beyond a visit, the bride has to be introduced to a new mother, and the latter has to embrace a new daughter.

This theft in no way can be discovered.

This single-handed merchandize will not return.

If this king be crowned the kingdom will be destroyed.

If Sivva's Lingam be consecrated it will never end.

If the flower-garden be made it will prosper.

If the street for Brahmins is built, it is very good.

12. *Will their enmity cease or not?**

Their enmity will soon cease, will soon be reconciled.

It is good for this bride to go to the house of her mother-in-law.

The fine feeling sometimes displayed on such occasions is very touching ; and few people can stand by without being more or less affected. But if the bride is going to reside with the mother-in-law, there is generally much anxiety as to the way in which they will agree.

* " Will this enmity cease ?" The Tamul man, from the nature of his religion and natural disposition, is the subject of fear. Many of his losses, difficulties, and afflictions, are attributed to the malice and power of a foe: the idea of an enemy having made a sooneyam for him, takes away all his peace, and never will he find rest till he believes by some counter power he has destroyed the charm. A black composition, called anjanum (this term is used also in the Tamul Scriptures, in reference to Saul and the witch of Endor), said to be composed of the skull of a virgin and the bones of the sloth, is rubbed on the hands of a person present, where the spirit is said to appear. Out of many cases which have come to my notice, it may be well to select one. I know an aged man who was considered to be under the influence of this incantation ; he could take no pleasure in society, lost his appetite, and was fast wearing away. The brother-in-law went to a Saastre, to inquire into the nature of the complaint, and was informed it was a sooneyam. A Brahmin was then called to perform a ceremony ; the children were placed in a circle, and the operations began. The priest soon found there was a devil, who evinced his displeasure by asking, " Why am I

This captive will be sold !

This theft will in no way be discovered.

In this single-handed merchandize there will be confusion.

To the crowning of this king there is no enemy.

To consecrate the Lingam of Sivvan is good.

To make a flower-garden is very good.

13. *Is it good or evil to attend to agriculture ?*

To attend to this agriculture is good.

The enmity will cease.

It is good for the bride to go to the house of her mother-in-law.

In this captivity there will be death.

The theft will be found out.

This single-handed merchandize is bad.

If the king be crowned, there will be prosperity for the country.

To consecrate Sivva's Lingam is very good.

called ?" The Priest: " We wish to ask you something, but may you enjoy this offering—Is there a sooneyam in this house ?" The reply " Yes, there is one under the lever of the well, and another under a large stone near the veranda." The Brahmin then went near the well, and made another offering, and the people were ordered to dig near the spot ; after a short time, an earthen vessel was discovered, which contained some small pieces of copper (on which were certain signs), also some rags, and something of a very offensive nature. Under the stone, near the veranda, they found similar things ; and at the village of Allavetty, where the old man had property, another was found near the gate. From that time he began to recover, and is now living. With such a belief of the power of an enemy, it may, in some degree, be conceived with what earnestness a Tamul man will ask, " Will their enmity cease ?"

14. *Is it profitable or not to buy this horse?*

In buying this horse there will be profit.

In agriculture there will be no profit.

This anger will be friendship, no fear.

The bride going to the house of her mother-in-law
will not prosper.

The king will grant liberty from this captivity.

The stolen things will not be discovered.

This single-handed merchandize will not prosper; the
venture will be lost.

To crown this king will be very good.

15. *Is it good or evil to build a house in this place?**

It is good to build in this place.

To buy the horse will bring much profit.

It is good to attend to this agriculture.

Their enmity will cease in themselves.

If this bride go to the house of her mother-in-law
there will be happiness.

This captivity will cease in two or four days.

* Is it good to build a house in this place?" Perhaps not a heathen in a thousand would think of putting down a foundation stone without having first asked this or a similar question, and performed certain ceremonies; "for how does he know what evil spirit may be there?" "May not the house be burned down?" "May not his family be ruined?" "It is good to take care." In the eighteenth compartment it is written, "To build a house in this place will bring ruin." After such an answer, scarcely any native would be so hardy as to continue the work. The nineteenth question to an Englishman will appear strange: it is nevertheless often asked.

This theft, by the use of many means, will be discovered.

This merchandize will be good.

16. *Is it good or evil to go see the King ?*

To go see the king is tolerably good.

To build a house in this place is tolerably good.

To buy the horse is very good.

This agriculture will flourish much.

Their enmity will never cease.

If this bride go to the house of her mother-in-law there will be anger.

This captivity after some days will cease.

This theft will be discovered.

17. *Is this country profitable or not for him ?*

This country for him is profitable.

It is good to go and see the king.

It is good to build a house in this place; good will come.

To buy this horse will bring much profit.

To attend to agriculture is not good.

This enmity in time will cease.

It is tolerably good for this bride to go to the house of her mother-in-law.

This captivity some way or other will cease.

18. *Is it good or evil to buy this ox ?*

To buy this ox will be very good.

This country will not agree with him.

To go see this king is good.

To build a house in this place will bring ruin.

If this house be bought he will get sick.

To attend to agriculture will be profitable.

By means of others this enmity will cease.

If this bride go to the house of her mother-in-law she will prosper.

19. *In this womb is the child male or female?*

In this womb there is a male child, but there will be sickness.

To buy this ox will bring ruin.

This country to him will be profitable.

To go see the king is good.

To build a house in this place is healthy; there will be gain.

To buy this horse is good.

This agriculture will flourish, but he will not eat.

Their enmity in time will cease.

20. *Will he who is gone to another country return?**

He who went will return in health.

This womb will bear a female.

To buy this ox will bring good.

This country to him is not good.

To go see this king will be good.

* The anxieties of friends respecting those who have gone to another place are very great, and should they not have returned at the appointed time, they give themselves up to the most distressing fears. No wonder, then, that they should ask: "Will he who went to another country, return?"

To build a house in this place will bring all kinds of gain.

To buy this horse will be very profitable.

There will not be happiness in this agriculture.

21. *Is it good or evil to break down and rebuild this house?*

It is good to break down and enlarge this house.

He who went to another country will be sick.

From this womb a female will come, but not live.

If the ox be bought he will not live.

This country will go on well with him.

To see the king will be tolerably good.

A house built in the place will not remain long.

If this horse be bought there will be ruin to the family.

22. *Is this medicine good or evil?**

This medicine is good, take it!

It is good to break down this house and enlarge it.

He who went to another country will return in health.

In this womb there is a male, he will be wise.

To buy this ox will be very profitable.

This country with him will go on well.

This king will be angry with those who go to see him.

It is good to build a house in this place.

* "Is this medicine good or evil?" is a question which a sick man will ask before he obeys the physician, and I am satisfied no one who receives the answer as given in the 28th compartment, i. e. "This medicine, if taken, will kill," would take it; some time ago, a person who was sick, sent for a medical man, and because the medicine in the first instance fell to the ground, nothing could induce him to take it.

23. *Is it good or evil to send this child to school ?**

It is good to put the child to school.

By this medicine the sickness will be cured.

The family may remain in the house broken down and enlarged.

He who went to another country with health will return.

This womb will be destroyed.

If this ox be bought, there will be sickness.

This country will be of no advantage to him.

It is good to go see the King.

24. *Is the thing good or evil which the Head-man has gone after ?†*

The thing he has gone after is good.

It is good to send this child to school.

It is not good to take this medicine.

If this house be broken and rebuilt, there will be ruin.

* “Is it good to send this child to school?” This is an event of no little importance in the family of a Tamul man. When the time has come, the master is called to the house of the parents, and the place where he has to sit is plastered over with cow-dung. They then bring cocoa-nuts, rice, areka-nuts, and betel-leaf, which are placed near to him. An image of Pulliar is put on the floor, and after the offering has been made to this emblem of wisdom the alphabet is written on three olahs, which are fumigated with the incense then burning before the idol. The child, in the presence of the image, is then taught to recite the alphabet once over, and the master retires.

† “Is the thing good which the head-man has gone after?” The people place no confidence in their head-man, nor do the latter place any confidence in them : and it is only where there has been a mutual breach or blessing that they keep together. Their plans for each other’s injury are not soon exhausted, and rather than fail in the object they will injure themselves.

He who went to another country is coming in good health.

The mother of this child will be poor.

To buy this ox will not bring profit.

This country will not be advantageous to him.

25. *This king is angry, is it good or evil to see him?**

The King's anger is gone, he will look pleasant (or jolly).

The thing the head-man is gone after is good.

This child will gain sense by going to school.

By drinking this medicine health will come.

To break and rebuild this house is not good.

He who went to another country will return with anger.

In this womb there is a male ; he will have all kinds of blessings.

If this ox be bought, there will be much profit.

26. *Will these gone or lost things be found or not?*

The things of themselves will be found.

This king will be very angry.

The thing the head-man has gone after is good.

It is good to put this child to school.

* "This king is angry, is it good to go and see him?" The word here is not confined to the sovereign, but applies to the governor and the judges, but the latter are called Neethe-Raasa, king of justice ;" men also of great property are sometimes called kings.

By taking this medicine the sickness will be cured.
 To break and rebuild this house is good.
 He who went to another country will return in health.
 In this womb there is a female, it will be healthy.

27. Will this child be blessed (rich) or not?

This child will be happy.
 The lost thing will be found soon.
 This king will be in anger.
 The thing the head-man is gone after is not good.
 By putting this child to school he will become a head-
 man.
 By taking this medicine, after some time there will be
 health.
 To take down and rebuild this house will be very good.
 He who went to another country, after some time will
 return.

28. Is it good or evil to go to another country?

It is good to go to another place.
 By putting this child to school he will gain much sense.
 The things gone will not be found.
 If he go to the king's place he will be angry.
 The thing the head-man has gone after will prove false.
 The child by going to school will learn theology, law,
 and ancient history.
 This medicine, if taken, will kill.
 To take down and rebuild this house will bring all gain.

29. *Will the Run-away return or not ?*

The run-away will certainly come back.

Do not go to another country by land.

This child will be benevolent.

The lost things will soon be found.

To go to the King's palace is very good.

The head man who has gone after something will soon return.

It is very good to put this child to school.

By taking this medicine health will soon come.

30. *Is the report true or not ?*

The report is false.

The runaway will of himself return.

It is good to go to a place by land.

This child will be healthy and prosperous.

Though you seek for the lost things they will not be found.

He will not be allowed to go to the place of the King.

The thing the head man is gone after is tolerable, but he will not return.

By putting this child to school he will become able in all sciences.

31. *Will this battle be gained or lost ?**

This battle will be gained.

This report is false.

* "Will this battle be gained or lost?" This refers also to any kind of contest, and is had recourse to in impending law-suits.

The run-away of himself will return.
 If he go to another place there will be much calamity.
 This child will gain all knowledge.
 The missing things will not return.
 In the place of the King there is much good.
 The absent head man will bring good news.

32. Is it good to form a friendship with him or not?

If friendship be made with him there will be profit.
 In this contest there will be no injury.
 The report which has come is false.
 The run-away of himself will return.
 To go to another place is very good.
 This child will be good and felicitous.
 The lost things will easily come back.
 To go to the place of the King is good.

33. Is there any fear for this country or not?

There is no fear, the enemy will not come.
 To form a friendship there will be no evil.
 If they go to the battle they will be routed
 This report is false.
 The run-away of himself will seek to come back.
 To go by land to another place is not good.
 This child will linger in sickness.
 The things of themselves will be found, but it will
 take time.

34. *Will this sickness be cured or not?**

By the blessing of God this sickness will be taken away.
To this country there appears to be danger, but it is
not so!

If he form a friendship it will be good.

This battle will be gained, the enemy will be routed.

This report was false, but is now true.

The run-away will not return.

It is good to go to another place by land.

This child will die.

35. *Is it good to give the land to the tiller?†*

It is good to give the field to the tiller.

This sickness will be cured by merit or charity.

There is no fear for this country.

If he form the friendship there will be no profit.

In this battle, if they cut with the sword it will
prosper.

* "Will this sickness be cured?" Though a native man will bear a surgical operation with equal patience and indifference to a European, he greatly dreads the idea of a lingering sickness, and will have recourse to every kind of charm or medicine, to get the better of it. There is much reason to believe that vast numbers of the sick in Ceylon and India die from nothing more than a variety of medicines. They will obey the prescriptions of one medical man in the morning, and another in the evening. The practitioner himself has only three causes to assign for disease, "wind, bile, phlegm," beyond these, he generally looks to something supernatural.

† "Is it good to give the land to the tiller?" Scarcely any land-owner in North Ceylon, cultivates his own ground; he employs a person called a Vaarakudde, to whom he gives a fourth part of the produce, and the straw, upon condition that he does all the work; but should irrigation be required, it is at the expense of the owner.

This report is doubtful.
 The run-away will of himself return.
 If he go to another place he will meet with anger.

36. *Is it good to dwell in another place or not ?*

It is good to dwell in another place.
 It is good to give this field to the tiller.
 This sickness some way or other will be healed.
 To this country there is no fear.
 If he form a friendship he will be happy.
 This battle will not be gained, they will be routed.
 These words are false.
 The run-away will soon return.

37. *Will the thing desired (calculated upon) succeed
 or not ?*

The thing calculated upon is good.
 It is good to dwell in another place.
 It is good to give this land to the tiller.
 This sickness will in some way be healed.
 Through the King the fear of this country will be
 removed.
 If he form a friendship evil will come.
 This battle some way or other will prosper.
 This report is false.

38. *Will the grain be dear or not ?*

The grain will rise in price, but fear not.
 The thing desired is not good.

It is not good to dwell in another country.

This field is good to give to the tiller.

This sickness some way or other will be cured, give
medicine.

To this country there is no fear.

If he form a friendship there will be no profit.

This battle will not succeed, they will retreat.

39. *Is it good for him to learn the last science or not ?*

For him the last science is good.

The grain will rise in price, but fear not.

The thing calculated upon is good.

It is good to dwell in another country.

If this land be given to the tiller there will be profit.

This sickness must be cured by medicine.

For this country there is no fear, but a stranger will
come.

If he form a friendship there will be no profit.

40. *Is it good to buy this female slave or not ?**

It is good to buy this female slave.

To him the after science is good.

* "Is it good to buy the female slave?" Happily for Ceylon, slavery will soon be extinct here; for by the proposal of numerous inhabitants to the Prince Regent, that children born after the 12th of August 1816 should be emancipated, and by the government regulation, No. 8, dated the 17th April 1821, it is decided, "all female children of female slaves born on and after the 24th of April 1821, being the day of celebrating His Majesty's birth-day, are declared free;" even now any slave may gain his or her liberty for from 2*l.* to 3*l.* Thus, in a few years, there will not be a slave in Ceylon, and the question as above will have to be erased from this book.

The grain will be low in price.
 The thing wished for is good, fear not.
 It is not good to go and dwell in another place.
 It is not good to give this ground to a tiller.
 This sickness will not remain many days, take medicine.
 It will afterwards be bad for this country.

41. *If the embankment be thrown up will the water
 remain?**

If the bank be thrown up the water will remain.
 It is good to buy this slave girl.
 To him the following science is good.
 The grain will rise, it will not be lower.
 The thing calculated upon is not good, do it not.
 If he go to a country to dwell he will not remain.
 There will be no profit by giving this land to the tiller.
 This sickness, by the favour of God, will be healed.

42. *Is it good to give him this female (in marriage or
 not)?*

It is good to give him this female.
 If the bank be made the water will remain.

* "If the embankment be thrown up, will the water remain?" This refers to a Tank or Reservoir, formed by throwing up large banks, so that the whole rain of the wet monsoon received in that space is confined there. When these Tanks are constructed, should there not be one drop of rain, the surrounding country will be in a state of high cultivation. In some places, ruins of Tanks of the most prodigious description are still to be found, speaking much for the enterprise and industry of

It is bad to buy this female slave.
 To him the last science is good.
 The grain will not be cheaper, day by day it will rise.
 The thing desired is a great good.
 It is bad to go to another country, sickness will come.
 By giving the land to the tiller profit will come.

43. *Is it good to begin and tie the hair of this child or not?*

If the child's hair be tied he will be healthy.
 It is good to give him this female.
 If the bank be made the water will remain very good.
 It is good to buy this female slave.
 To him the after science is good.
 The grain will be very cheap, to buy is good.
 Whatever you do the thing desired is bad.
 There will be no good whatever by going to another country.

44. *Will this marriage come to pass or not?*

This marriage will come to pass.
 It is not good to tie the hair of this child.
 It is good to give him this child.
 The bank will break, and *though* the dam be made the water will prevail.
 By buying this slave girl there will be profit.
 For him to learn the after science there is no evil.

The grain will rise in price, but fear not.
The thing desired will every way be good.

45. *Will the stolen thing be regained or not ?*

The sign for discovering the stolen goods will be given.
This marriage concern will flourish.
It is good to tie the hair of this child.
This female with him will live prosperously.
To make the bank is tolerable ; fear not.
To buy this slave girl will bring much profit.
To him the after science is very good.
The grain will not be cheaper ; but fear not.

46. *Will their ill-will cease or not ?*

Their ill-will will cease, they will be friends.
This theft of itself will be found out.
This marriage affair is bad.
It is good to tie this child's hair.
By receiving this female he will be ruined.
If the bank be made, it (the corn) will flourish.
If the female slave be bought, evil and sickness will
come.
To him the after science is good.

47. *Is it good to break down this house and build it in
another place ?*

It is good to break down this house and build it in
another place.
The enmity in anger will become worse.

Though the theft be discovered, the property will not be required.

This marriage affair will prosper.

If his hair be tied the itch will come, and he will be ruined.

If this female be given to him she will be prosperous and healthy.

If the bank be made the lower part will not prosper.

If this female slave be bought there will be much good.

48. *Will this country be good for him or not?*

In this country he will prosper well.

For this house to be broken and built in another place is good.

Their enmity will cease by the King's interference.

It will be difficult to detect these country thieves.

This marriage affair will be afterwards destroyed.

If the hair of the child be tied, it will be a great good.

To give this female to him is very good.

If the bank be made, the water will decrease, but flourish.

49. *Is it good to give him a name?**

It is good to give him a name.

There is no fear for him in this country.

* "Is it good to give him a name?" Comparatively few take their children to the Temple for this purpose; but when they do the ceremony

If this house be broken and built in another place it will be well.

This enmity after some time will cease.

By many ways this theft will be found out.

This marriage is good, consummate it soon.

If this child's hair be tied he will be an angry one.

To give this female to him is good.

50. *Will this sickness be removed by medicine or not ?*

The sickness by this medicine will be cured.

It is not good to give him a name.

This country for him will do well.

If this house be broken and built in another place he will die.

Their enmity by quarrelling will produce a fight.

is as follows: First, an offering of cocoa-nuts, areka-nuts, and plantains, is made to the idol. The Brahmin then takes the child in his arms, *i. e.* if it be of the Saivam sect (who eat no flesh or fish). The holy ashes are then rubbed on its forehead, and holy water is put into its mouth. The child is then presented to the idol as its servant, and the priest gives to it the name of its grandfather, after which, the parents make their present and go home. In private houses, the name is sometimes given by a Brahmin, the father, the schoolmaster, the astrologer (who casts the nativity) or any respectable person. The ceremony always commences (in this case) with an offering to Pulliar, which is generally a rude image made by the father of cow-dung. The child is sometimes four or five years of age before the name is given; and in the mean time is called "little child," "tamby," (friend) "boy," "young one," &c. In some cases, where a woman in pregnancy feels very unwell, she in concert with the father vows to go to some distant temple (generally on the continent), to give the name.

Though they seek for the stolen goods they will not find them.

In this marriage affair quarrelling will come.

If this child's hair be tied, through a worm it will fall off.

51. Is it good to buy sheep or not ?

If sheep be bought they will increase.

This sickness by medicine will be cured.

There is no profit in giving to him a name.

This country to him will be beneficial.

To break and build this house in another place will bring all kinds of blessings.

Their enmity will never cease, there will be quarrelling.

This theft by a sign will be discovered.

This marriage will be consummated, and will flourish.

52. Is it good to go a hunting or not ?

It is good to go to this hunt.

By buying sheep they will increase.

By this medicine sickness will be cured.

It is tolerable to give him a name.

This country will pass finely with him.

If this house be broken and rebuilt in another place, there will be loss.

Enmity will come amongst relations.

The sign to discover this theft will be found.

53. Is this soldier (or peon) good or evil?

This soldier (or peon) is good.

This hunt will be productive.

By buying the sheep they will increase.

Through this medicine the sickness will go.

By giving a name to him all blessings will come.

This country to him will be altogether good.

This house, by being broken and built in another place, will cause enmity to come.

This enmity will cease through a great person.

54. Is it good to plant vegetables?

If vegetables are planted, they will flourish.

By being a soldier (or peon) profit will come.

If he go to this hunt he will prosper.

To buy a sheep is tolerably good.

Through this medicine that sickness will be cured.

To give a name to him, will to him be strength.

This country will not do for him: he will be ruined.

This house being broken, and built in another place, will be very good.

55. Is it good to purchase these weapons?

It is not good to buy them; do not.

These vegetables will be productive.

To take this situation of soldier (or peon) will be very profitable.

To go hunting is bad, you will not get anything.

If you buy these sheep they will increase, but by a great wind will die.

This medicine will remain long in him, but afterwards the sickness will go.

It is good to give him a name.

If he goes to that country he will die there.

*56. Is it good to make a tunnel to the tank?**

That tunnel being made for the tank, it will remain long.

It is good to buy the weapons you may purchase.

If these vegetables be planted there will be profit.

To be a soldier (or peon) is not good; do it not.

By going to the hunt, weals or stripes on the body will come.

To buy sheep will bring destruction.

By this medicine the sickness will not be healed, it will kill.

To give him a name will bring many blessings.

57. Is it good to plant cocoa-nut trees or not?

The cocoa-nut trees will not be productive.

By this tunnel there will be good, and much flourishing.

These weapons will be ruin to the buyer himself!

If these vegetables be planted, there will be no profit.

This soldier (or peon) in the battle will cut with the sword.

* "Is it good to make a tunnel to the Tank?" This refers to the tank which is formed by an embankment, the water of which is conveyed to the fields through a tunnel.

If he go to the hunt it will be very good.
 If these sheep be bought there will be much profit.
 Through this medicine the sickness will go.

58. *Is it good to take the things to the market or not?*

The things going to the market will be productive.
 If cocoa-nut trees be planted, they will flourish.
 If this tunnel be made it will flourish and never be
 insufficient.
 To buy these arms will bring much good.
 If these vegetables be planted, they will flourish, but
 by the wind will be destroyed.
 His being a soldier (or peon) will to himself be evil.
 Do not go to this hunt, you will not get anything.
 By buying these sheep there will be many acquire-
 ments, and no opposition.

59. *Is it good to buy an elephant or not?*

If this elephant be bought, it will die in a year.
 The thing the hunter has gone after is good.
 It is good to plant cocoa-nut trees; they will be very
 productive.
 Through this tunnel it will not flourish, do it not.
 If these weapons be bought they will conquer the
 enemy.
 If these vegetables be planted they will be destroyed.
 This soldier (or peon) will die in battle.
 If you go to the hunt much will be got.

60. *Is it good or evil to buy in his name?**

It is good to buy in his name, he will prosper.

It is very good to buy an elephant.

The thing going to the market is not good.

If the cocoa-nut trees be planted the heads will go on one side.

Through this tunnel it (the corn) will be full grown.

By buying these arms there will be loss of life.

If these vegetables be planted they will be very productive.

This soldier (or peon) will be wounded in the battle.

61. *Is it good for thieves to go and thieve?†*

If the thieves go they will succeed, but they will be captured.

To buy in his name is good.

If the elephant be bought an enemy will come.

The thing going to the market is not good.

If cocoa-nut trees be planted the garden will be sold.

Through this tunnel the water will run.

If these arms be bought there will be continual quarrelling.

If these vegetables be planted they will be productive.

* "Is it good or evil to buy in his name?" When a Tamul man has found he does not succeed in buying in his own name, he will buy in the name of his child, or others.

† "Is it good for thieves to go and rob?" It seems strange indeed, that such a question should be introduced; but it is a well-known fact, that thieves not only do this, but make private offerings at the temples, to ensure success.

62. *Is it good to receive this woman for a wife?**

If this woman be taken she will not be healthy.
 If the thieves go to rob they will easily succeed.
 If you buy in his name there will be many blessings.
 If the elephant be bought the kingdom will go on well.

The thing going to the market will bring profit.
 If cocoa-nut trees be planted there will be help.
 Through this tunnel there will be a full crop.
 If these weapons be bought, they will not fall (from the hand), but they will not remain.

63. *Is it good or evil to make a fort and garrison?*

It is good to make this garrison a fort.
 If this woman be taken quarrels will never fail.
 If the thieves go they will be wounded!
 It is tolerable to buy in his name.
 It is profitable to buy the elephant.

* "Is it good to receive this woman for a wife?" It is common on some parts of the continent, for a man on receiving a girl in marriage, to give to the mother a sum according to his circumstances. In the 65th compartment it is said, "If this woman be received she will obtain the sixteen blessings, and live prosperously. This refers to the sixteen blessings mentioned in the Sathur Akaraathe, which are as follows: 1. Fame, 2. Science, 3. Strength, 4. Conquest, 5. Good children, 6. Gold, 7. Paddy, 8. Good coming upon the descendants through their ancestors, 9. Eating (or food), 10. Knowledge, 11. Beauty, 12. Greatness, 13. Youth, 14. Courage, 15. Health, 16. Life time (long life)." It is also common for the Tamul people when they are much pleased with a person to say "may you ever be like a youth of sixteen years of age."

The principal will be gained, for the things going to the market are good.

If cocoa-nut trees be planted there will be much gathering.

Through this tunnel there will be a good crop.

64. *Is it good or evil to plant the plantain tree ?*

If the plantain tree be planted it will be very productive.

It is good to make this garrison a fort.

If he take this woman he will be healthy.

If the thieves go they will get nothing !

If he buys in his name he will prosper much.

If the elephant be bought all will gain, but the country will be damaged.

The thing going to the market will prosper.

If the cocoa-nut tree be planted he will have children.

65. *Is it good or evil to dig a tank ?*

If the tank be cut the water will stop.

If plantain trees be put down there will be profit.

It is good to make a garrison and fort.

If this female be received she will obtain the sixteen blessings and live prosperously.

If they go to rob evil will come.

To buy in his name will bring death !

To buy the elephant will bring destruction !

The thing going to the market will bring misery.

66. *Is it good or evil to keep a shop in the market ?*

If a shop be kept it will prosper.

If the tank be cut the springs will be good.

If the plantain tree be put down it will produce well.

It is tolerably good to make a garrison and fort.

If this woman be taken she will be barren.

By going to thieve they will succeed well !

In buying in his name much will be acquired.

If the elephant be bought there will be tolls in all quarters.

67. *Is it good or evil for him to become a money-changer ?**

If this child become a money-changer he will succeed.

If a shop be kept it will be productive.

If a tank be made, the water will remain.

If the plantain tree be planted, sickness will come through it.

If a garrison and fort be made, the enemy will not come.

If this woman be taken, with increase she will grow.

If the thieves go to rob, by that they will be in straights.

By buying in his name no one will oppose.

* "Is it good for him to become a money-changer?" It is customary for a father to give to his son ten or twelve dollars in copper money, which he takes to the Bazaar, and generally gains one piece by every dollar.

68. *Is it good or evil for him to build this house ?*

If he build this house, there will be health.

If this child become a money-changer, it will be good.

It is not good to build a shop in the market.

If the tank be cut, it will be much used.

If plantain trees be planted, much will be gathered.

If the garrison and fort be made, they will be destroyed.

If this woman be taken, there will be no agreement.

If they go to thieve, they will get nothing.

69. *Is it good or evil to go to a place by land ?*

It is good to go to a place by land.

It is good for him to build this house.

It is good for this child to be a money-changer.

It is not good to keep a shop in the market.

If this tank be cut, it will dry up and be destroyed.

If the plantain trees be put down, there will be ruin for the family.

If a garrison and fort be made, the enemy will have it.

If this female be taken, there will be great prosperity.

70. *Is it good or evil to keep a concubine ?**

To keep a concubine is very good.

It is not good to go by land.

* "Is it good to keep a concubine?" This question occurs eight times, and there are only two answers which would deter a man from doing it: for the answer "Do not keep a concubine" would have but little effect on his mind.

It is good for him to build this house.

It is tolerable for this child to be a money-changer.

If a shop be kept in the market, there will be prosperity.

If the tank be cut, it will be broken and destroyed.

It is good to plant the plantain trees.

If a garrison and fort be made, the country will be destroyed.

71. Will this woman have children or not?

To this woman children will be born and grow.

Do not keep a concubine.

It is good to go to a country by land.

This house to him is healthy and good.

It is good for this child to be a money-changer.

He who keeps the shop in the market will die!

If the tank be cut the under river will take away the water.

If plantain trees be put down there will be loss of life!

72. Is it good to dig a well or not?

If the well be cut the Ganges will spring up.

This female is barren.

It is good to keep a concubine.

To go to a country by land will bring calamity.

He who built the house, in one year will die!

If this child is a money-changer he will become a merchant.

He who kept the shop in the market will get sick.
If the tank be cut it will be useful, but be broken up.

73. Is it good to go to the place of the rich or not ?

It is not good to go to the place of the rich.
If the well be cut it will not be profitable to put the
Thulaa (lever).

The female will have three boys and three girls.
If the concubine be kept, quarrelling will come so as
to pull the hair.

It is good to go to a place by land.
If this house be built for him he will acquire much.
If this child turn money-changer he will be robbed !
He who keeps the shop will gather.

74. Is it good to buy a cow or not ?

To buy a cow is very good.
The rich man will give you half !
If the well be sunk the rock will appear.
This woman will bear a male and female !
If a concubine be kept she and the wife will agree !
To go to a place by land will produce quarrel and
calamity.
If this house be built for him evil will come.
The money taken to be exchanged will be spent.

75. *Is it good to form a partnership or not?*

It is good to form a partnership, there will be profit.

If the cow be bought there will be increase.

By going to the place of the rich, quarrels will come.

If this well be cut it will never be broken.

This woman will bear a female!

If a concubine be kept she and the wife will have children.

By going to the place by land the thing desired will be gained.

If this house be built for him, FOUR! acquirements will be made.*

76. *Will the lost four-footed life be found or not?†*

The lost quadruped will be found.

It is profitable to form a partnership.

If the cow be bought it will die.

The rich man will give money.

If this well be made the hot season will not dry it up.

This woman will have one child and afterwards be barren.

* No.75, last line—"If this house be built for him, FOUR! acquirements will be made:" It is not improbable that this means many acquirements; but the following things are considered to be included; 1. Money, 2. Corn, 3. Law, 4. Children. It is common to say, "This is no secret, it is known to *four* people." "If you do not believe my word ask *four* people."

† "Will the lost *four-footed* life be found?" All kinds of *quadrupeds!*

If a concubine be kept vengeance will come and the family be ruined.

If any one go to a distant place his life will be in danger.

*77. Will the buried things be found or not?**

The buried things will soon be found.

The quadruped in some way or other will be found.

By the partnership the principal will be recovered, but no profit.

If the cow be bought she will be barren!

If he go to the rich man to borrow he will lend.

If a well be made water will come, but the wall will fall.

This female will have one child.

If a concubine be kept she will have one child, and there will be great prosperity.

78. Is it good to buy cloth to wear?

It is good to buy cloth to wear.

The buried things will be found.

The lost quadruped will be found.

If a partnership be formed damage will come.

If the cow be bought there will be much milk!

The rich man will not give.

If this well be digged it will always be used.

This woman is barren but will be healthy.

* "Will the buried things be found?" The Tamul people under their own kings and governors had no security of property, and were consequently obliged to bury it in the earth or conceal it in some secret place. If a father died suddenly or in a distant country, and had not mentioned the place where the property was concealed, the above question would be asked by his children.

79. *Is it profitable to buy these undamageable goods ?*

These goods will produce double.

It is good to buy cloth to wear.

The buried things will be found.

The lost quadruped will be found.

The partnership will produce double profit.

If the cow be bought she will become sick.

If you go to the rich man he will quarrel ; go not.

If this well be made it will never dry up.

80. *Is it good to put the lever to the well ?**

The lever will be productive.

These undamageable goods will be profitable.

If the cloth be bought a branch will take (tear) it.

The buried things will be found.

The lost quadruped will be found.

The partnership will produce quarrels and rancour.

If the cow be bought it will increase.

If you go to the place of the rich man he will give half.

81. *Is it good to buy the buffalo?*

If the buffalo be bought it will produce much.

If the lever be placed, for many reasons it will help.

These undamageable goods will be profitable.

The cloth will be torn by the branches.

* "Is it good to put the lever to the well?" This in Tamul is called the balance or thulaa. To the sign Libra also is given the same name. By this lever water is drawn up.

The buried things, though earnestly sought, will *not* be found.

To find the lost quadruped there will be confusion, but it will afterwards be found.

To form a partnership is very profitable.

If the cow be bought she will be stolen.

82. *Will he who went to sea return?*

He who went to sea will soon return.

If the buffalo be bought there will be much milk.

If the lever be placed the water will be insufficient.

This undamageable article will be cheap; buy not.

If the cloth to wear be bought it will take fire.

He to whom the buried things belonged will some way or other soon find them.

The lost quadruped through trouble will be found.

To form a partnership is not profitable.

83. *Is it good to put this child in the cradle?*

It is good to put this child in the cradle.

He who went to sea will return.

If the buffalo be bought sickness will come.

If the lever be placed it will produce much water.

By the undamageable goods the principal will be obtained with happiness.

It is very profitable to buy cloth to wear.

The buried things will not be found.

The lost quadruped, whatever is done, will not be found.

84. *Is it good to put down creeping plants ?*

The creeping plants will be productive.

It is very good to put the child in the cradle.

He who went to sea will soon return.

To buy the buffalo is very good.

If the lever be placed the family will remove !

These undamageable goods are profitable.

By buying cloth to wear much will be gained.

The buried things, though earnestly sought, will not be found.

85. *Is the assembling (or combination) of the country good ?*

The assembling of the country will bring sorrow.

It is good to put down the creeping plants.

It is good to put this child in the cradle.

He who went to sea will soon return.

If the buffalo be bought the calf will die.

If the lever be placed at the well it will break.

These undamageable goods will bring profit, but will be stolen.

If this cloth be bought there will be no sickness, the body will be well.

86. *Is it good to make a store-room to this house ?*

If a store-room be made to this house there will soon be a marriage.

The assembling of the country is very good.

If the creeping plants be put down they will produce much.

It is not good to put this child in the cradle.

He who went to sea will return after some time.

If the buffalo be bought there will be increase.

If the lever be placed the plants will be destroyed.

By these undamageable goods the principal will not be recovered.

87. *Is it good to buy the market tolls?*

It is good to buy the tolls of the market.

It is not good for the houses to build a store-room.

By the assembling of the country there will be much rancour.

By planting creepers there will be much gain.

If this child be placed in the cradle (the milk) will not spring.

He who went to sea will return with sickness.

If the buffalo be bought the calf will die.

If the lever be placed there will be fear in the king's mind.

88. *Is it good to make the jewels for this woman?*

It is good to make jewels for this woman.

It is not good to buy the market tolls.

If a store-room be built, the hole (white ants) will rise.

Evil will come to the assembly through the King.
 If the creepers be planted there will be no gain; they
 will die.
 If the child be placed in the cradle, forebodings of
 death will come.
 He who went to sea will become sick and die.
 If the buffalo be bought there will be calamity.

89. *Is it good to buy a civet-cat?*

It is very good to buy a civet cat.
 It is very good to make jewels for this woman.
 If these market tolls be bought there will be loss.
 If a store-room be built for the house it will be very
 good.
 The assembling of the country will be divided into two
 parts.
 He who plants the creepers will die!
 It is not good to put the child into the cradle.
 He who went to sea will be injured, but will return
 with gain.

90. *Is it good or evil to buy a brass eating dish?*

It is very good to buy a brass dish.
 If a civet-cat be bought it will be productive.
 It is good to make jewels for this woman.
 It is very good to buy the tolls of the market.
 If a store-room be built to this house, dissensions will
 come.
 The assembling of the country is good.

It is not good to put down creeping plants, they will be destroyed.

If this child be placed in the cradle, it will get sick and die.

91. *Will he who went by land return?*

He who went by land will soon return.

It is good to buy a dish to eat off.

If a civet-cat be bought it will get sick and die.

It is good to make jewels for this female.

The renter of the market tolls will, with much difficulty, get the principal.

If a store-room be built for this house he will be sick.

The assembling of the country is bad, the inhabitants will disperse.

Through planting creepers there will be much help.

92. *Is it good or evil to call the woman who went into the country?*

It is good to call the woman who went into the country.

He who went by land will return with profit.

If an eating-dish be bought it will break.

By buying the civet-cat there will be much increase.

If the jewels be made for this woman, she will get the recompence of a courtezan !

If the market tolls be bought they will be very profitable.

If a store-room be built, much evil will come.

Good will come to the assembly of the country through the King.

93. *Is it good to adopt the child and give it saffron-water?**

It is good to adopt the child and give it saffron-water.
It is good to call the woman who went into the country.

He who went by land will soon return.

If an eating-dish be bought, there will be rice and milk.

The civet-cat will run away, buy it not.

By making jewels for this woman riches will come.

By buying the market tolls there will be fear through the King.

If a store-room be built there will be a marriage.

94. *Is it good to go to sea or not?*

It is good to go to sea.

It is good to give saffron water to the child and adopt it.

If the woman who went to the country be called, enmity will come.

He who went by land will return with enmity.

* "Is it good to adopt this child by giving it saffron water?" It is very common for a man who has no children, to adopt those of others, especially from amongst his relations. The ceremony is performed in the presence of the relations and head-man. The name of the person who adopts the child is given to the latter, and is inserted by the head-man in the village-book. The saffron water is then given to the child by the most respectable person present, and the transaction becomes valid, so that if the person were to die, the child would inherit the property.

If the eating-dish be bought it will be lost.
 If the civet-cat be bought there will be gain.
 If jewels be made for this woman she will wear a great
 number.
 If the market tolls be bought there will be profit.

95. *Will the lost two-footed life be found?**

The lost two-footed life will be found.
 By going to sea there will be profit.
 If the saffron-water be given the child will be brought
 up moderately well.
 If the woman who went to the country be called to
 come, she will not be there.
 He who went by land will be some time before he
 return.
 If an eating-dish be bought there will be much
 profit.
 If a civet-cat be bought there will be much civet.
 If jewels be made for this woman she will be married.

96. *Is it good or evil to buy cotton goods?*

It is very good to buy cotton goods.
 The lost two-footed life will be found with difficulty.
 He who went to sea will gain help, his going is tolerable.
 If saffron-water be given there will be ill-will in
 bringing up the child.

* "Will the lost two-footed life be found?" refers to bipeds.

It is not good to call the woman who went into the country.

He who went into the country will soon return.

If the eating-dish be bought it will have to be pledged.

If a civet-cat be bought it will be stolen.

97. *Will there be rain or not?*

There will be plenty of rain, fear not.

By buying cotton goods the principal will be gained.

The lost two-footed life, after some time, will return.

He who went to sea will become sick.

The child who drank saffron-water will afford help.

To call the woman who went into the country will bring prosperity.

He who went by land will be sick.

To buy an eating-dish is truly good.

98. *Will he who went to trade in the camp return?*

He who went to trade in the camp will soon return.

The rain will fall in double quantity!

It is profitable to buy cotton goods.

The lost two-footed life will not be found.

The thing he went to sea for is bad.

The adopted child who drank the saffron-water will run away.

If the woman who went to the country return, the family will be ruined by a law-suit.

He who went to the country is in misery !

99. *Is it good to bore the child's ears ?*

It is good to bore the ears of this child.

He who went to trade in the camp will come.

There will not be much rain : be alarmed !

Through buying cotton goods there will be ruin.

The lost two-footed life will be found in the desert.

The thing he went to sea for is moderately good.

To adopt the child, and give it saffron-water, is not good.

If the woman who went to the country be called, her mother also will come.

100. *By this service will there be profit ?*

There will be profit by this service.

It is good to bore the ears of this child.

Through going to the camp to trade there will be perplexity.

There will be no rain now, but afterwards it will come.

Through buying cotton goods misery will come !

The two-footed life that is lost will not come back.

He who went to sea was sick unto death, but it (the sickness) is gone.

The child who drank saffron-water is very good

101. *Is it good to make the water-course?**

It is good to cut the water-course.
 By this service there will be much profit.
 If the ears of this child are bored it will prosper.
 He who went to trade in the camp will return safely.
 There will be an abundance of rain !
 The cotton goods will produce double !
 The lost biped will be found dead !
 He who went to sea will gain much.

102. *Will there be war against this King?*

There will be no war against him !
 If the water-course be cut the water will not run.
 By this service there will be no profit.
 It is good to pierce the ears of this child.
 He who went to the camp is trading.
 In some places there will be rain.
 If the cotton goods be bought there will be destruction.
 The lost biped will not be found.

103. *Is it good to make a terrace to this house?*

It is good to make a terrace to this house.
 War will not come against this King.

* "Is it good to make the water-course?" These little channels convey the water to trees, vegetables and small grain, and where an extra quantity is required, the cultivator dashes the water upon them with the foot, affording a good comment on Deuteronomy, 11th chap. and 10th verse, "Where thou sowest thy seeds and waterest it with thy foot as a garden of herbs."

If the water-course be cut the water will run.
 By this service there will be profit.
 It is not good to bore the ears of this child.
 There will be calamity to him who went to the camp
 to trade.
 There will be rain ; and it will do much good.
 It is tolerably good to buy cotton goods.

104. *Is it good to lend money on interest ?*

It is good to lend money on interest.
 It is good to make a terrace to this house.
 They who went out against the King will be routed.
 It is good to cut the water-course.
 By this service there will be profit.
 It is very good to bore the ears.
 He who went to the camp will return well.
 It will not rain ; but the weather will be tolerably good.

105. *Is it good to buy a slave ?*

It is very good to buy a slave.
 It will be profitable to lend money on interest.
 It is not good to put a terrace to this house.
 This King's army will be routed.
 If the water-course be cut the water will not run.
 Good will result from this service.
 It is not good to bore the ears.
 He who went to the camp will return with profit.

106. *Is it good to dwell in this country?*

It is very good to dwell in this country.

It is very good to buy a slave.

It is bad to lend money on interest.

It is very profitable to put a terrace to this house.

War will come to this King.

It is not good to cut the water-course.

By this service there will be profit.

It is not good to bore the ears of this child.

107. *Is it good to buy this land?*

It is very good to buy this land.

It is not good to dwell in this country.

It is good to buy a slave.

It is good to lend money on interest.

It is very profitable to put a terrace to this house.

Against this King war will not come.

It is good to cut the water-course, the water will run.

Through this service there will be plenty.

