

meaning of these is I am unable to imagine. In the immediate neighbourhood were many large mounds of sea-shells, indicating that the ancient inhabitants had subsisted largely on shellfish.—Yours faithfully,

J. S. KING, Major.

9, Salisbury Road, Southsea.

February 7, 1898.

To the Secretary of the Royal Asiatic Society.

4. TWO PROPOSED CORRECTIONS IN THE "CATALOGUE OF PERSIAN MSS. IN THE BRITISH MUSEUM" OF DR. C. RIEU.

As the admirable work of Dr. Rieu must at some time or other appear in a second edition, it seems worth while to place on record anything that is likely to render it even more free from error than it is already. I therefore send the following note on two points which have cropped up in my reading, as I think they should be considered by Dr. Rieu in preparing any future edition.

I. *Kūkaltāsh Khān*.

In vol. i, p. 62, in the article on Add. MS. No. 16,868, *Tuhfat-ul-Hind*, Dr. Rieu tells us that the work was written by desire of Kūkaltāsh Khān for the use of Prince Mu'izz-ud-dīn, Jahāndār Shāh. Dr. Rieu identifies this nobleman with the Kūkaltāsh Khān (Mīr Malik Husain) who was made Khān Jahān, Zafar Jang, in 1086 H. (*Ma'āşir-i-'Ālamgīrī*, 142), and died in 1109 H., aged eighty-four (lunar) years (*Tārīkh-i-Muhammadi*). His biography appears in *Ma'āşir-ul-umarā*, i, 798–813, and in it there is nothing to show that he ever served at Multān or had anything to do with Jahāndār Shāh.

I suggest that the patron of the author of the *Tuhfat-ul-Hind* is to be found in another nobleman with the same titles, who was Jahāndār Shāh's foster-brother and intimately connected with him, not only while that prince

was governor of Multān, but during his short reign. This man's name was 'Alī Murād, his first title was Kūkaltāsh Khān, and he was Mu'izz-ud-dīn's right-hand man at Multān in the last years of 'Ālamgīr's reign (1107–1118 H.): see, for example, *Tabṣarat-un-nāẓirīn*, year 1117 H., 'Abd-ul-Jalīl Bilgrāmī's letter from that place. On the prince's accession to the throne (Ṣafar, 1124 H.), Kūkaltāsh Khān was raised to the higher titles of Khān Jahān, Zafar Jang, being appointed at the same time First *Bakhshī* and *Amīr-ul-umarā*. He was killed in the battle of Āgrah on the 13th Zūl Hījjah, 1124 H. (*Tārīkh-i-Muḥammadī*). His biography is in the *Ma'āṣir-ul-umarā*, i, 817–819, but the year of death given there (1123 H.) is wrong.

If my view is correct, the date of the *Tuḥfat-ul-Hind* would lie between 1107 and 1118 H., instead of before 1086 H.

II. *Khūshḥāl Chand*.

On p. 1,080*b* and in the Index, p. 1,162, Dr. Rieu identifies the Rāe Khūshḥāl Chand, Kāyath, who died at Dihlī in 1155 H. (on the 6th Muḥarram according to the *Tārīkh-i-Muḥammadī*), as the Khūshḥāl Chand, Kāyath, author of the *Nādir-uz-Zamānī* (p. 128*a*). I think there is good reason for holding this to be impossible.

The fragments of that history given in Oriental MS. No. 1,844 (Elliot MSS.), fols. 109–200, contain references to events some years subsequent to 1155 H. For instance, on fol. 198*b* we find the appointment of Ishaq Khān as *Diwān*, vice Yaḥyā Khān, *Mīr Munshī*, deceased. Now Yaḥyā Khān died on the 20th Rajab, 1160 H. (*Tārīkh-i-Muḥammadī*). Then, again, the Berlin copy, MS. No. 495 (Pertsch, p. 476), though it does not go so far as B.M. Oriental No. 1,844, gives the complete text up to the 28th year (1158–9 H.), with absolutely no break in the style or character of the narrative. The whole narrative from 1131 H. on to 1161 H. must be the production of one mind. Furthermore, on fol. 1,063*a* of this Berlin copy

the author, when writing of the 13th and 14th years of Muḥammad Shāh, states the then year to be the 28th of the reign (1158–9 H.); and on fol. 1,132a he tells us that on the 26th Shawwāl of the 25th year (1155 H.) he lost his infant son, Chaman L'al (also known as Madan L'al), whereas Rāe Khūshhāl Chand had died on the 6th Muḥarram, nine months before that date.

Thus it seems impossible that the Khūshhāl Chand, author of the *Nādir-uz-Zamānī*, was the man of that name who died on the 6th Muḥarram, 1155 H.

WILLIAM IRVINE.

February 3, 1898.

5. A MALAY PARALLEL TO THE CULLA-PADUMA-JĀTAKA.

DEAR SIR,—May I be allowed to observe that the modern version which appeared in the October number of the J.R.A.S. (1897, pp. 855–857) follows very closely the story of the *untrue woman*, as told in the well-known fable of the *Pañcatantra*, iv, 13; in fact, in one or two points it throws light on the somewhat concise ancient narrative (thus the words *sāpi kuṭumbena samam pratidinam kalahaṃ kurvānā* are, as it were, illustrated by the phrase “so fair was she, that all the women of her family envied her”). About the other Asiatic and European forms which this tale underwent by its migration from East to West, see Benfey’s masterwork, I, § 186. I only wish to add that the same story, with but slight variations (easily to be accounted for), has found its way among the Malays, like so many other tales of the same origin, which are now extant in the Malay *Kalilah dan Daminah*. A translation of this version will appear in the next volume (XI) of the *Giornale della Società Asiatica Italiana*; the text is to be found also in Seidel’s “Grammatik der malayischen Sprache,” pp. 99–110.

P. E. PAVOLINI.

Florence.

February 8, 1898.