and the Hindu eunuchs in clothes of different colours. Musalmân eunuchs do not pray nor observe fasts or feasts, but the Hindu eunuchs apply red powder to their brows, and pray to Hindu goddesses. Excepting from the eyes-brows, the eunuchs remove all hair from the face and wear the hair of the head in a back knot like women. They generally speak Hindustani. Besides committing sodomy, the Musalmân eunuchs dance and sing on occasions of births, of which they learn from midwives, or they go about the lanes, calling out ‘Where is a son born?’ If they should not be sent for, they contrive to find out the house and exact money. Should they be handsomely rewarded, well and good; if not, they raise a clamour and load the owner with curses. A good-looking person among them is selected to dance, and the rest play on a drum and pipe, and sing. Towards the conclusion of the dance the dancer presses out his abdomen by inserting a cloth pad under his dress to represent a pregnant woman. After a little while, as if in actual labour he screams and roars out lustily, and ultimately drops the pad as if bringing forth the infant. Then the pretended mother rocks it in a cradle or dandles it in her arms. After dancing and singing awhile they receive betelnut, rice, and money, and depart. These creatures frequent the Mârâvâdi and other shops, and stand clapping their hands, and using filthy language till the shop-keepers give them a pice. They do not feel ashamed to raise their waist cloth before shopkeepers if they do not pay them. When they die they are buried by their own people without any ceremony being performed either at their graves or afterwards. Hindus consider it a sin to look at them, but during the Holi holidays they are encouraged and their dances attended by low-class people.

**Shidhis**, both men and women, carry a coconut shell filled with small pebbles and covered over with a cloth, which they go on shaking, and at the same time singing songs. At other times they carry a long guitar on which they play, and beg. The men sometimes smear their bodies with a mixture of oil and soot, and frequent Mârâvâdi shops.

The palanquin beggar is a Musalmân, who rides in a palanquin with a snake in his hand. Before him walk musicians. These together with the palanquin he hires for about three rupees a day.

Musalmân astrologers, squatting under trees on the Esplanade with books before them, pretend to foretell events. A pice satisfies them.

**Chatápânis** are damaged characters, “squatting on the ground in a corner of a lane or street where fairs are held, with three cards placed before them, endeavouring to induce the onlookers to stake their money, and use some amusing flattery. But expecting one or two low castes, and damaged characters, the spectators are generally too cautious to venture anything on the famous three card trick, which has cost many a bumpkin his whole store of available cash.”

The Pehelvân, or athletic, is a Musalmân. He first throws a large knife into the air, and then follows it up by some half a dozen more one after another, and keeps them in the air by constant movement. He takes up a large stone ball, and keeps it rolling up and down on one of his arms for a little while, and then by a jerk sends it on to the other arm, and so on. He next flings it up in the air, and allows it to fall heavily on his breast and back. He then pulls a long knife from his side, and catching it with both his hands forces it down his throat and after allowing it to remain there for a few minutes, as he says, to suck his blood, he pulls it out covered with blood, and shows it to each of the spectators, and asks for a pice.

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**THE DATE OF ŚAMKARĀCHĀRYA.**

**BY K. R. PATHAK, B. A., BELGAUM HIGH SCHOOL.**

Professor Weber places Śamkarāchārya in the 8th century, and says that Śāṅkara’s date has not, unfortunately, been more accurately determined as yet. Other Oriental scholars place him in the 7th or the 9th century. This uncertainty on a point of so much importance can be easily accounted for by the fact that places like Śrîneri in the South, which contain...
immense literary treasures, have not as yet been visited by scholars in search of manuscripts.

I have lately come across a manuscript which gives the date of Śaṅkarāchārya. The manuscript belongs to Mr. Govinda Bhata Yerlekan of Belgum. It is a small one, consisting of three leaves only, written in Bābdōh characters. It begins thus:

The manuscript next states that Śaṅkarāchārya established his maha on the banks of the Tunggabhadra, appointed Prithvīdhāra to be the head of it, conferred upon him the title of Bhāratī, and,

Then follow the names of his successors.

We next come to a minute description of the mathas established in various parts of India. Then follows the guru paramparā or the succession of teachers, in which the Āchārya is described as Kūṣhadāmaśa. The reason why he is so called is too well known to need any explanation here. This circumstance is not denied by Ānandagiri in his Saṅkara cījaya, who, as a warm admirer of Śaṅkara, cannot, of course, be expected to lay stress upon it:

But a Mādava or a follower of Mādava, in the Munī smājī, does not scruple to tell us:

In the guru-paramparā we are also told the Śaṅkarāchārya is the Śaṅkara, and,

After the guru-paramparā, which is attributed to Ātmānanda, we read

The manuscript then proceeds to give the date of Mādhvāchārya and an account of the Mādhva sect, in which Mādhava is represented as the son of the demon Mādhva.

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NOTES AND QUERIES.

7. Opprobrious Names.—Chhajjī Singh.

At p. 332, vol. X. note, the name Chhajjī is given as an opprobrious one from the Punjāb with the meaning of ‘winnowing basket.’ But the Sikh name Chhajjī Singh or Chhajjī has a widely different signification, and teaches us the lesson of “never jumping to a conclusion.” In Panjābī chhajjid is a long heavy head, also a man with a long beard; (2) from the old Sanskrit root chhaj, to cover. In Hindi chhījī means ‘long-bearded.’ Chhajjī Singh has reference to this meaning, and though a nickname is hardly opprobrious, considering the honour in which a beard is held by Sikhs: Chhajjī has reference to the custom of dragising children in a winnowing basket, and is decidedly opprobrious—the names exist side by side in the Panjāb.

R. C. Temple.

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BOOK NOTICE.


We read this work in French soon after its first appearance, and are glad to see it in an English dress. It is a book of no small value. Whether the author has studied Sanskrit with any care we have no means of judging; but he has diligently collected information from all available sources in the languages of Europe. M. Barth

This corresponds to Śaka 710.

This corresponds to Śaka 742 or A.D. 820.