

Rechna Duāb, could hardly be referred to, as they would naturally be controlled by the garrison of Lahore.

From the positions of Bhera, Khushab, and Chiniot it may fairly be inferred that the Chenāb country embraced the greater part of the Lower Chaj Duāb, except so far as this was included in the other three countries named. But as Khushab is only about forty miles in a straight line from Bhera, its territory can scarcely be said to comprise the southern part of the Sind Sāgar Duāb. At most it would represent the middle part of that Duāb, and probably it would not extend right across it to the Indus.

In the same article, at p. 801, last line, a comma is apparently omitted between Shor and Patan Shaikh Farid. Shor appears to be Shorkot, north of the confluence of the Ravi and the Chenāb; while Patan Shaikh Farid is the place now known as Pāk Patan, the ancient Ajudhan, near which there was an important ferry over the Satlej (see Cunningham, "Ancient Geography of India," p. 218).—  
Yours truly,

D. G. BARKLEY.

*To the Secretary of the Royal Asiatic Society.*

### 3. PEDRO TEIXEIRA ON THE VEDDAS OF CEYLON.

DEAR SIR,—None of the many writers on the Veddas of Ceylon seems to have called attention to what is, apparently, the earliest reference by a European writer<sup>1</sup> to these "wild men of the woods." This occurs in cap. xxxv of Pedro Teixeira's *Relaciones*,<sup>2</sup> where, in one of his many digressions from the subject of his book, he refers to Ceylon, its products, etc. After speaking of cinnamon, he proceeds:—

"And before leaving the forests where it [the cinnamon] grows in the same Island of Seylan, I shall relate the custom of a certain race that lives in them which is worthy of being known: these barbarians are called Pachas, and dwell naked in the thickets and

<sup>1</sup> I exclude the Greek and Latin authors quoted by Tennent, as their references are doubtful, to say the least.

<sup>2</sup> See R.A.S. Journal for 1897, pp. 624–628, 933–939.

woods, living on the fruits thereof: but their principal food is flesh of deer, of which the Island contains a large number, and killing many with bow and arrow they cut them in pieces, and in the trunks of the oldest and most worm-eaten trees, which on that account have most capacity, having filled them with honey, of which there is abundance there, they place as much of that flesh as will fill them, and leave it thus until the time of need, when they make use of it; which in the honey is preserved without corruption, and they eat it without preparing it in any other way; to which I refer on account of its being a strange manner of living."

That the above refers to the Veddas there cannot be the least doubt, the custom being described by Governor Rijklof van Goens<sup>1</sup> in 1675, by Robert Knox<sup>2</sup> in 1681, and by Captain João Ribeiro<sup>3</sup> in 1685. Teixeira has, however, confused the Veddas with a low caste of Sinhalese, who, in early Portuguese times in Ceylon, appear to have led a bandit life in the western forests, armed (like the Veddas) with bows and arrows.

The earliest reference that I have found to these *Pachas* is in Couto (dec. V, liv. v, cap. viii), where, recounting the treacherous massacre in 1539, by command of Miguel Ferreira, of the Moors Pachi Marcá and Cunhalé Marcá, the historian says:—"And that night, as they were going through the forests, where by order of Madune were concealed many Pachas (who are a caste of Chingalás of the most cruel nature, who when they have overthrown an enemy immediately cut off his nose and lips), as they were passing along they poured flights of arrows upon them, and one by one struck them all down, and cutting off their heads sent them to Miguel Ferreira, by which he was appeased."

Again, in his graphic description of the famous siege of Colombo by 'Rajù' (Rāja Sinha I) in 1587, Couto (dec. X, liv. ix, cap. iv) says that at one of the posts of defence

<sup>1</sup> In Valentyn's "Oud en nieuw Oost-Indien," deel v, "Ceylon," p. 208.

<sup>2</sup> "Hist. Rel.," p. 63.

<sup>3</sup> "Fatalidade Hist.," p. 70.

the captain of the fortress placed "some Dorias<sup>1</sup> with their Pachas, who are a race low by blood, but valiant in war."

From Bocarro (dec. 13, cap. clxviii) we learn that in 1617 the captain-major Manuel Cesar marched with his troops to Hiripiṭiya, in the Hāpiṭigam Kōralē, "a village of the faithless pachas," to inflict chastisement on them for their treachery.

Ribeiro (op. cit.) mentions the Pachas as a people of low caste; and from the Portuguese account of the siege of Colombo by the Dutch in 1655-6 embodied in Baldaeus's "Ceylon," it seems that Pachas were still employed in the defence of the city,<sup>2</sup> as they had been seventy years before. Valentyn (op. cit.) does not enumerate them in his elaborate list of castes; and the only mention of them that I have found in his work is in a list of castes in the *disāvani* of Colombo drawn up in 1707 by the Dessave Bolscho, where 922 "Paatjes" are entered, being preceded by "Chialiasen" (*chaliyas*, or cinnamon-peelers) and followed by "Hunawas" (*hinnāvō*, or washers for chaliyas).

The name 'Pacha,' as applied to a caste, appears to have died out in Ceylon. The word itself is simply Sinh. *pajja*, *paja*, or *pajayā*, "Sudra, low and wicked man, one of a degraded tribe, mischievous fellow" (Clough), the literal meaning being 'foot-born,' referring to the legendary origin of the Sudras.—Yours very truly,

Croydon, Oct. 1, 1898.

DONALD FERGUSON.

#### 4. MORE LIGHT ON 'OMAR KHAYĀM.

DEAR SIR,—With reference to Professor Denison Ross's very interesting article, and to Mr. Burn's letter, I beg leave to point out that the true reading for the penultimate

<sup>1</sup> A Durayā is a headman of the jaggery, palankin-bearer, and cinnamon-peeler castes.

<sup>2</sup> The Portuguese diarist says: "On the 13th four Pachas deserted." This the English translator (in Churchill's "Voyages," vol. iii) renders: "The 13th we sent away four Pachas, or Advice-boats"! He evidently confounded Pachas with *pataxos*.