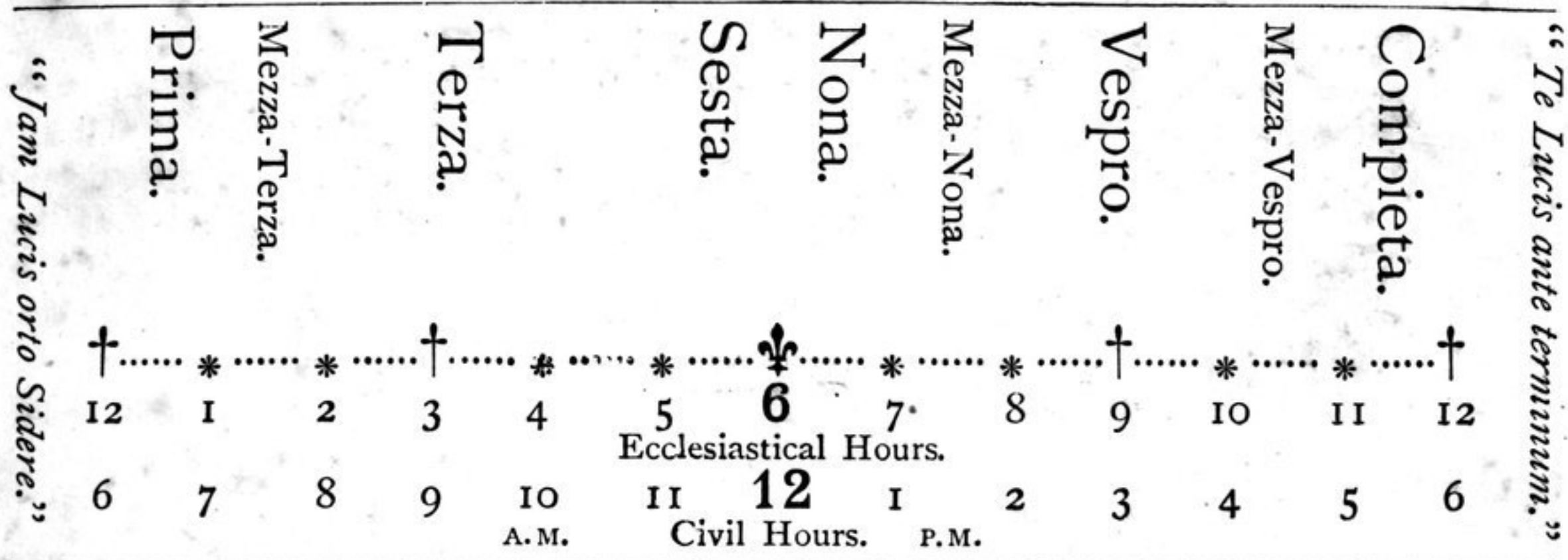


the matter in two passages of his *Convito* (Tratt. III. cap. 6, and Tratt. IV. cap. 23); and the following diagram elucidates the terms in accordance with his words, and with other Italian authority, oral and literary:—



NOTE 4.—Valentyn mentions among what the Coromandel Hindus reckon unlucky rencounters which will induce a man to turn back on the road: an empty can, buffaloes, donkeys, a dog or he-goat *without* food in his mouth, a monkey, a loose hart, a goldsmith, a carpenter, a barber, a tailor, a cotton-cleaner, a smith, a widow, a corpse, a person coming from a funeral without having washed or changed, men carrying butter, oil, sweet milk, molasses, acids, iron, or weapons of war. Lucky objects to meet are an elephant, a camel, a laden cart, an unladen horse, a cow or bullock laden with water (if unladen 'tis an ill omen), a dog or he-goat *with* food in the mouth, a cat on the right hand, one carrying meat, curds, or sugar, etc., etc. (p. 91). (See also *Sonnerat*, I. 73.)

NOTE 5.—*Chughi* of course stands for JOGI, used loosely for any Hindu ascetic. Arghun Khan of Persia (see Prologue, ch. xvii.), who was much given to alchemy and secret science, had asked of the Indian Bakhshis how they prolonged their lives to such an extent. They assured him that a mixture of sulphur and mercury was the Elixir of Longevity. Arghun accordingly took this precious potion for eight months;—and died shortly after! (See *Hammer, Ilkhans*, I. 391–393, and *Q. R.* p. 194.) Bernier mentions wandering Jogis who had the art of preparing mercury so admirably that one or two grains taken every morning restored the body to perfect health (II. 130). The *Mercurius Vitae* of Paracelsus, which, according to him, renewed youth, was composed chiefly of mercury and antimony. (*Opera*, II. 20.) Sulphur and mercury, combined under different conditions and proportions, were regarded by the Alchemists both of East and West as the origin of all the metals. Quicksilver was called the mother of the metals, and sulphur the father. (See *Vincent. Bellov. Spec. Natur.* VII. c. 60, 62, and *Bl. Ain-i-Akbari*, p. 40.)

[We read in Ma Huan's account of Cochin (*J. R. A. S.* April, 1896, p. 343): "Here also is another class of men, called Chokis (Yogi), who lead austere lives like the Taoists of China, but who, however, are married. These men from the time they are born do not have their heads shaved or combed, but plait their hair into several tails, which hang over their shoulders; they wear no clothes, but round their waists they fasten a strip of rattan, over which they hang a piece of white calico; they carry a conch-shell, which they blow as they go along the road; they are accompanied by their wives, who simply wear a small bit of cotton cloth round their loins. Alms of rice and money are given to them by the people whose houses they visit."

(See *F. Bernier, Voy.*, ed. 1699, II., *Des Gentils de l'Hindoustan*, pp. 97, seqq.)

We read in the *Nine Heavens* of Amír Khusrú (*Elliot*, III. p. 563): "A *jogt* who could restrain his breath in this way (diminishing the daily number of their expirations of breath) lived in an idol to an age of more than three hundred and fifty years."

"I have read in a book that certain chiefs of Turkistán sent ambassadors with