


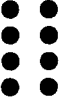
7. NOTE ON MR. J. H. RIVETT-CARNAC'S ARTICLE ON  
"CUP-MARKS."

It may be pure coincidence and nothing more, but in reading Mr. Rivett-Carnac's paper in the July number of the Journal on "Cup-marks as an Archaic Form of Inscription," I have been struck by the way in which a portion of his evidence suggests the mode of divination called *Raml* or Geomancy. The passages I refer to are:—"The necessary changes are gone through, till they form the figures pertaining to heaven and earth" (p. 528, l. 28), and "The emblems of all things under the sky are fixed" (id. l. 31). Again (p. 529, l. 8), "The short or long line, dot or dash," and (id. l. 10) "As the heavens are above the earth, the heavenly objects would be on the highest row"; (id. l. 14) "Below, on the earth, so to speak"; (id. l. 20) "According to their place on a row followed fire and water"; "The father and mother, and their countless progeny" (id., line two from foot). Lastly, on Plate III, the lines and dots in Fuh-he's Triagrams.

Eastern writers on *Raml* open usually with recounting the tradition that when the sons of Adam had become many and had scattered far and wide, he desired some mode of communicating with them. To meet his wishes God sent to him the angel Gabriel. Some say that the messenger made four marks in the sand (*raml*) with the points of his wings. But the commoner version is that he stooped and made in the sand four impressions (*quasi*, 'cups')

with the points of his four fingers, thus:  and commanded

Adam to make four corresponding marks opposite to them,

the result being thus: 


These are the first two Figures (*shakl*, plural *ashkāl*), the one called "Mode" (*ṭariq*) and the other "Congregation"


(*jamā'at*); from these by permutation the other fourteen Figures (*ashkāl*) are derived. The four elements are assigned to these dots or marks in the following order:

- 1st, Fire, ●
- 2nd, Air, ●
- 3rd, Water, ●
- 4th, Earth, ●

Fire (or the first line) is held to be greater than Air (the second line), and so on.

In writing out the solution of a problem the first four Figures are called by European writers the Mothers, four others derived from them are the Daughters, four derived from the Daughters are the Nephews (or rather Grandsons), then follow two Witnesses, and last of all the Judge. In the books published in the East the even numbers (*juft*) are shown by a line, and odd numbers (*fard*) by dots; in European works on the subject circles are used throughout, thus ○.

“Mode” (*tariq*)  is styled in the East the Father,

and “Congregation” (*jamā'at*)  the Mother of *Raml*.

From these two Figures (*ashkāl*) others are born. The permutations of the two original Figures are eight in number, thus:

4	3	2	1	Mode.	Congregation.	1	2	3	4
●	●	●	—	●	—	●	—	—	—
●	●	—	●	●	—	—	●	—	—
●	—	●	●	●	—	—	—	●	—
—	●	●	●	●	—	—	—	—	●

From the two original Figures six others are constructed, bringing the total number of Figures to sixteen.

To these Figures are assigned the planets, the days of the week, and the quarters of the compass. In addition, to each of them are attributed many qualities and powers. By this machinery the geomancer professes to be able to predict what will happen under any problem propounded to him. Divination in this method is still a living thing in the East, works on it are constantly issuing from the Indian press; and it is not altogether dead even in England. There were professors of it at Bristol as late as 1818, the first Lord Lytton believed in and practised it, and a treatise on it was published in London only fourteen years ago.

WILLIAM IRVINE.

18th July, 1903.

#### 8. THE SAHASRĀM, RŪPNĀTH, ETC., EDICT OF AŚŌKA.

DEAR PROFESSOR RHYS DAVIDS,—As you know, I have had under consideration the Sahasrām, Rūpnāth, etc., edict of Aśōka. And I have arrived at the real meaning of it.

The edict is dated, not only in the 256th year (expired) after the death of Buddha, but also “somewhat more than *thirty-eight* years” after the *abhisheka* of Aśōka.

One result is obvious at once:  $256 - 38 = 218$ ; and the record thus endorses, and carries back to the time of Aśōka, the Southern tradition as to the number of years that elapsed from the death of Buddha to the *abhisheka* of Aśōka.

But I further gather from this record that, early in the thirty-third year after his *abhisheka*, Aśōka abdicated, and went to spend the remainder of his days in religious retirement; and that this edict was a valedictory address, issued by him when he felt that his end was near.

As my article on the subject cannot be issued in the October number of the Journal, then perhaps you will kindly find room for this announcement.—Yours sincerely,

J. F. FLEET.

23rd August, 1903.