

term, says Childers,¹ is applied to "certain religious exercises or meditations by means of which *Samādhi*, *Jhāna*, and the four Paths are attained. Each of these is based on a certain formula or rite." Forty modes of *Kammaṭṭhāna* are mentioned in the *Visuddhi Magga*. A particular one of these is selected, and its formula is repeated by the monk or lay devotee many times on the rosary, in order to concentrate the mind upon it. These formulas sometimes seem to be categorical lists of elements, etc., but they probably seldom, if ever, consist of unmeaning mummerly and jargon such as with the Tibetan Buddhists. Nor are the formulas repeated to such inordinate lengths as with the Lāmas.

Of the *Gāthās* which are daily told by monks on the rosaries, the most common are the three on the greatness of the Buddha, the Law, and the Assembly, commencing—*Buddhānussati Iti pi so Bhagavā arahaṃ Sammā*, etc., which are said to be extracted from the *Mahā Parinibbāna Sutta*.

Perhaps some resident of Ceylon will give us more details about these rosaries and their formulas. And we still require definite information on these points in regard to Siam.

L. A. WADDELL.

Medical College, Calcutta,
April 21, 1896.

6. THE BAKHTIĀRI DIALECT.

DEAR PROFESSOR RHYS DAVIDS,—It is rather late to allude to an article in the October, 1895, number, but I had not time to read it till lately. I refer to the poem in the Bakhtiāri dialect, mentioned in Mr. Browne's article on "Poetry of the Persian Dialects," on page 816 of that number.

In the last line محمدیل should be two words = "Mohammad the hero." In the same line رهنس I was

¹ Childers' *Pāli Diet.*, p. 179.

told by a Lur, = رهانيدش = "let him go"; which would be equivalent to the gloss Mr. Browne quotes, خلاص شر, but not as he takes it.—I remain, yours very truly,

W. McDOUALL.

7. EPIGRAPHIC DISCOVERIES AT MATHURÂ.

[From the *Academy* of May 2nd.]

Vienna,

April 20, 1896.

A letter from Dr. Führer, accompanied by a batch of impressions of inscriptions, informs me that a grant of 300 rupees from the Government of the North-western Provinces enabled him to resume his explorations at Mathurâ during February last. Dr. Führer spent this (for excavations) rather insignificant sum partly on "prospecting operations" in the large Katra Mound, which is said to conceal the ruins of Keśava's ancient temple, destroyed by Aurungzebe, and partly on diggings in some unexplored portions of the Kankâlî Tilâ, which some years ago yielded the splendid collection of important Jaina inscriptions.

The Katra Mound furnished none of the hoped-for Brahmanical sculptures and inscriptions, but only, as in former times, fragments belonging to a Buddhist Stûpa of the Kushana period. But the results of Dr. Führer's work in the Kankâlî Tilâ were as valuable as those of 1889-93. Besides a number of smaller fragments of inscriptions, giving the names of various Jaina schools and teachers, he found a longer one, which, in spite of the omission of the reigning king's name, possesses a considerable interest, and perhaps indicates that the dates of the Kushana kings, Kanishka, Huvishka, and Vâsudeva or Vâsushka, must be interpreted otherwise than is usually done.

The curiously misspelt text of the mutilated document runs thus:—

1. *Namasvarvaśidhanâ Ārahāntanâ | Mahārūjasya rājatir-
ājasya svarvaccharasvate d[ū]*