

was followed by a translation of Mencius; and then in due succession appeared the Shu, the Shi, and the Ch'ün-ch'iu, all accompanied by the original text, critical notes, and learned Prolegomena. These volumes have proved of great service to students, and they have been highly appreciated by Chinese scholars in all countries. The Yi (Book of Changes) and the Li Chi (Book of Rites) were unfortunately not published in Hongkong: they appear among the "Sacred Books of the East," and have neither the Chinese text nor the critical notes. To the S.B.E. also Dr. Legge contributed a new edition of his translation of the Shu and of a part of the Shi, and also a translation of the classic of Filial Piety. In this series appear also Dr. Legge's translations of the "Tao-tê-ching" and other Taoist classics, forming S.B.E., vols. xxxix and xl.

In 1886 he went further afield in "heresy" and published a translation of Fa-hsien's "Fo-kuo-chi." In 1888 he brought out the text and a translation of the famous Nestorian inscription. But in 1895 he went back to Confucian orthodoxy, and contributed to the Journal of the Society an account of the classical Chinese poem "Li-sao" and its immortal author.

T. W.

IV. NOTES AND NEWS.

MONIER-WILLIAMS'S SANSKRIT DICTIONARY.—Sir Monier Monier-Williams writes during this month as follows:—
 "I am thankful to say that I am now within measurable distance of the end of the new edition of the Sanskrit Dictionary, of which only about one hundred pages remain to dispose of. The work involves incessant labour, as my assistants live in Germany—Cappeller of Jena, Blau of Berlin; and Kielhorn of Göttingen gives occasional help. I am labouring to produce a Dictionary for English Sanskritists in one compact volume with more words than even the great St. Petersburg Dictionary, and fully up to

“date. It will contain fully 50,000 words more than my “first edition.” Sir Monier has been fifty-two years Member of the Royal Asiatic Society. R. N. C.

October, 1897.

NINTH CONGRESS OF ORIENTALISTS.—A few copies of the Transactions are left, and are now offered to Public Libraries at half-price, £1 the two volumes. Apply at the Royal Asiatic Society's Rooms, 22, Albemarle Street, W.

THE Rev. T. Witton Davies, Principal of the Baptist Midland College, and Lecturer in Arabic at University College, Nottingham, has received the degree of Doctor of Philosophy from the Leipzig University.

THŪPA VAṂSA.—This important old chronicle, which gives an account of the Buddhist stūpas both in India and Ceylon, exists in two recensions, one Pāli, the other Sinhalese. Both of these have now been edited by scholars in Ceylon. The Pāli text, edited by Wœligama Dharmaratna, is just out. The editor assigns it to Vācissara, which is unexpected news. Hitherto the author was unknown; the Gandha Vamsa (p. 70) simply says it was written by a great teacher.

THE Mission Conference of Saxony offers a prize of £50 for a scientific treatise on the following subject: “Exposition of the religious and philosophic aspect of India according to the Vedas, Upanishads, and the Brahmanic (especially the Vedantic) Philosophy, and a critical examination of the same from the Christian standpoint.” Papers will be received up to June 30, 1899. Full particulars can be obtained from Dr. Kleinpaul, Brockwitz bei Coswig, Saxony.

THE ST. PETERSBURG SERIES OF BUDDHIST TEXTS.

The following is a list read by me at the Paris Congress, by desire of Professor S. F. d'Oldenburg, of the series called *Bibliotheca Buddhica*, at present in course of publication at St. Petersburg by the Imperial Academy of Sciences, to which science is already indebted for the monumental

Sanskrit lexicon of Böhtlingk-Roth. The series has been projected by Professor d'Oldenburg, and is under his general direction. It is to contain texts (and certain original documents illustrative of texts) in the languages of Buddhism not already dealt with by the Pāli Text Society.

A. SANSKRIT TEXTS.

(1) *In progress.*

Śikṣāsamuccaya of Śāntideva. (Fasc. I has appeared.)
 Editor, Professor C. Bendall.
 Rāṣṭrapāla-pariprechā (in the press). M. Finot.

(2) *Works in preparation.*

Daśabhūmīśvara. M. de Blonay.
 Abhidharma - kośa-vyākhyā. (With text
 deciphered from Chinese sources.) Professor S. Lévi.
 Suvarṇaprabhāsa. M. Finot.

(3) *Works agreed to.*

Samādhi-rāja. M. Foucher.
 Mañjuśrī-parājikā. Dr. D. N. Kudriavski.
 Sārdhadvisahasrikā Prājñāpāramitā. Mr. Neil.
 Gaṇḍavyūha. Professor S. d'Oldenburg.
 Nāmasaṃgīti-ṭīkā. Dr. Th. Schterbatzky.
 Karuṇāpuṇḍarīka. Miss Ridding.
 Madhyamakavṛtti. M. de la Vallée Poussin.
 Laṅkāvatāra. Mr. Rapson.
 Avadāna-Śataka. Professor Speyer.
 Sugatāvadāna. M. Boyer.

(4) *Names of Editors who have promised works at present unassigned.*

Professor Kern (Leiden), Professor Pischel (Halle),
 Dr. S. Konow (Christiania), and Mr. W. H. D. Rouse.
 An edition of the Tathāgataguhyaka is also projected.

B. WORKS ILLUSTRATIVE OF TEXTS.

Index to Mahāvvyutpatti.

The late Prof. Minaev, revised by Prof. d'Oldenburg
(nearly ready).

Index to Tanjur. *Sanskrit and Tibetan.*

Professors d'Oldenburg and Ivanovski.

C. BENDALL.

SHAPE OF INDIAN LETTERS.

Buddhaghosa, at the end of the Papañca Sūdanī, has preserved a curious old tradition of a letter written by Bimbisāra, king of Magadha, in the Buddha's time, to Pukkusāti, the then king of Takkasilā. The words were written by Bimbisāra himself on a gold leaf with red lac, and it is said of the writing :

Manāpāni vata akkharāni samasīsāni samapantīni
caturassānīti ;

that is, that the letters were pleasant to look at, even at the top, written in regular lines, and square in shape.

We should have been glad to have had a more detailed description, but the passage is worth noticing as giving the views of the scholars at the Mahā Wihāra in Anurādhapura, in the early years of the fifth century A.D., as to the letters so often referred to in the Pitakas as having been used by the contemporaries of the Buddha. The context may be seen at pp. 73-80 of Alwis's "Pāli Grammar."

RH. D.

NOTES ON INDIAN LITERATURE.

(Continued from Volume for 1896, pp. 215-217.)

Continuing my examination of the Sanskrit MSS. in the British Museum, I have come across several cases where historical information as to various sovereigns is given. These are accordingly arranged by localities or dynasties.

Several of the references in the subjoined notes were kindly supplied by my friends Hofrath Bühler and Miss Duff (Mrs. Rickmers). Fuller details will be given in the Catalogue, now in the press.

3. Gujarat.

The *Dūtāngada*¹ of Subhāṭa is a drama of which accounts have been given by H. H. Wilson ("Theatre" = Works, vol. xii. p. 390) and Aufrecht, Cat. Bodl., p. 139. Neither of these authorities, however, appear to have noticed that the names of sovereigns mentioned by the *sūtradhāra* occur in the history of Gujarat.

We are told (v. Aufrecht, l.c.) that the play was composed by order of the *pariṣad* (court) of the *mahārājādhirāja* Tribhuvanapāla deva *adya vasantamahotsave deva-śrī-Kumārapāle-śvarasya yātrāyāṃ dolāparvaṇi*.

Dr. Bühler suggests that this passage must be interpreted on the model of such stanzas as *Rājatarāṅginī*, vi. 173, where we read that King Kṣemagupta built a sanctuary to Gaurīśvara, called after himself, *Kṣemagaurīśvaram vyadhāt*. Accordingly, the present play was produced at a spring-festival at the swing-celebration² in honour of the image of Śiva set up by Kumārapāla. One of the celebrated acts of Kumārapāla was the restoration of the great Śaiva temple, with its image, at Devapattan or Somnath (A. K. Forbes, "Ras mālā," ed. 1878, p. 147 sqq.).

The interest of the mention of Tribhuvanapāla³ is, that we get a contemporary acknowledgment of the actual reign of Tribhuvanapāla, who is not often mentioned in the inscriptions, and, as Dr. Bühler observes, probably "maintained himself only for a short time, and was not

¹ The British Museum possesses (Add. 26,358 B) a copy of the verse portions of this play.

² Swing-celebrations (i.e. feasts at which images were put in swings) were held in the month Phālguna (February-March) in Eastern India in honour of *Vishnu* (Rāj. Mitra, "Notices," i. p. 235; vi. 209).

³ Tribhuvanapāla was also the name of Kumārapāla's father, who, however, never reigned.

generally acknowledged as king" (*Ind. Ant.*, vi. p. 190). The production of the play will thus fall in or about V.S. 1299 (A.D. 1242-3).

Under the same Kumārapāla (A.D. 1143-1174) was composed the *Sāmudratilaka*, a work on divination by Durlabharāja, completed by his son Jagaddeva. A unique MS. of this work formerly in the possession of Professor Jacobi (*Z.D.M.G.*, xxxiii. 697) has been recently purchased by the British Museum (Or. 5252). Jagaddeva (himself a writer on divination¹) gives his genealogy as follows:—

Śrīmadyāhilla (? °dvā°) of the Prāgvāṭa caste,
 employed as a revenue officer
 (*vyayakarāṇa-padāmātya*) by King
 Bhimadeva.
 |
 Rājapāla.
 |
 Narasimha.
 |
 Durlabharāja, patronized by King Kumārapāla.
 |
 Jagaddeva.

Durlabharāja also (says Jagaddeva) wrote works on elephants, horses, and birds. The present work, therefore, belongs to the middle of the twelfth century, while the interval of two generations is the same for the kings as for their protégés; in other words, Durlabharāja was the great-grandson of a man who had been patronized by Bhimadeva [I], A.D. 1021-64, the great-grandfather of his own patron Kumārapāla.²

4. *Devagiri (Dekhan).*

The *Kalpataru*,³ a commentary by *Amalānanda* on the *Bhāmātī* (itself a super-commentary on the *Brahma-sūtras*) was composed "while King Kṛishṇa, son of Jaitradeva, was ruling the earth, along with Mahādeva" (*Cat. Sansk.*

¹ Ref. in Aufrecht, *Cat. Catt.*, i. 195, 749.

² See Dr. Bühler's Table at *Ind. Ant.*, vi. p. 213.

³ B.M. Or. 3,360 B is a fragment of this work.

MSS. in India Office, p. 722). An account of these kings is given in Professor Rāmākriṣṇa Bhāṅḍārkar's "Early History of the Dekkan" (2nd. ed., 1895), forming part of the *Bombay Gazetteer*: see pp. 112, 120, and 140. In the *praśasti* (ibid., p. 142), stanzas 8-10, though the two kings are mentioned together (in dual compounds), the joint-regency is not expressly mentioned, nor does it appear to be otherwise known. Mahādeva's separate reign commenced A.D. 1260.

5. *Rāyपुर (Central Provinces).*

The *Subhadrā-pariṇayana* (or °*haraṇa*) is a drama by Rāmadeva, of the Vyāsa caste. An account of its plot has been given by Professor S. Lévi (*Théâtre indien*, p. 242). The British Museum copy (Add. 26,359 B) dates from A.D. 1422, and accordingly belongs, as we shall see, to the same quarter of a century as the production of the piece itself. The king under whom the play was produced was Haribrahma,¹ of the Haihaya family, Kalacuri branch. He was reigning in A.D. 1402 and 1415.²

Another play by the same dramatist is the *Rāmābhūdaya* (Add. 26,443 A). Sylvain Lévi describes this, op. cit., p. 242, and Dr. Peterson has transcribed the historically important passage of the Introduction in his *Ulwar Catalogue*,³ p. 93. The royal patron was the Maharāṇa⁴ Meru, son of Rāmadeva. Haribrahma, just mentioned, was the son and successor of Rāmadeva (*Ep. Ind.*, ii. 230). Meru must accordingly be added to the list of Kings of Raypur, as the younger brother and successor of Haribrahma.

¹ Also called in this play, *metri gratia*, Haribrahma (twice) and Harivarman. Thus, with the forms given in *Ep. Ind.*, ii. 230, there are no less than *six* names for one king.

² *Ep. Ind.*, ii. 228; *Ind. Ant.*, xix. 26.

³ This is a most valuable work. But why does Dr. Peterson hide his light under a bushel? The book was published as long ago as 1892, and "for presentation rather than sale"; and yet I think it probable that unless I had lighted on its title a few months ago in the preface to *Catalogus Catalogorum*, pt. ii., and had called the attention of several library authorities to it, not one of the leading Oriental Libraries (much less private scholars) of London would now possess a copy.

⁴ So our MS.

6. *Tirhut.*

The subjoined record is perhaps the most satisfactory of all, inasmuch as it brings confirmation to a little-explored and doubtful branch of history, and gives a line of kings drawn up by a writer contemporary with one of the latest of them, and doubtless having access to State documents. The work is the *Gaṅgākṛtyaviveka*, brought from Nepal by Dr. Gimlette,¹ and already referred to by me in this Journal (Oct. 1888, Vol. XX. p. 554). The author, Vardhamāna, wrote several works on religious and legal procedure; in one of these² he is called (in the colophon) *mahopādhyāya-dharmā-dhikārin* to the King of Videha (Tirhut).

Among the opening stanzas of the *Gaṅgākṛtyaviveka* occur these lines:—

Kāmeśo Mithilām aśāsad udabhūd asmād Bhaveśa[ḥ] sutaḥ |
 saṃjajñe Harasiṃha-bhūpatir ito jāto Nṛsiṃho nṛpaḥ ||
 tasmād Bhairavasīṃha-bhūpatir abhūt Śrī-Rāmabhadras tato |
 dipād dīpa ivābhavat sa iva samrājāṃ guṇair ūrjjitaḥ ||

The colophon tells us (J.R.A.S., supra cit.) that the book was composed under the patronage of King Rāmabhadra, who was the son of King Harinārāyaṇa.

If we now consult Mr. Grierson's Table appended to an article in *Ind. Ant.*, xiv. 196, we shall find a very fair agreement.

Kameśa (or °eśvara) was the first king; our author passes over the second king, who was the elder brother of the third, Bhaveśa (or °eśvara). His son and successor³ was Hari- (or Hara-)siṃha, who was succeeded by his eldest son Nara-siṃha, or Nṛsiṃha. This king had as successor the second son of his first wife, Bhairava-siṃha, *alias* Harinārāyaṇa (it will be observed that *both* names are authenticated by our MS.). King Rāmabhadra, for whom the work was

¹ Now Or. 3567 A in the Museum Collection.

² The *Daṇḍaviveka*, *apud* Rāj. Mitra, "Notices," No. 1,910.

³ Possibly, however, not immediate successor. Harasiṃha's elder brother, Devasiṃha, may have reigned. (*Ind. Ant.*, xiv. 187, note 20.)

composed, was the eldest son of the last. A native writer¹ gives the date of his accession as equivalent to A.D. 1520, but as our MS. was not only already composed but actually copied out in A.D. 1496,² this date must be rejected.

7. *Uncertain Sovereigns.*

I should be glad of any references showing the further identity of the following princes:—

(1) *Nṛga*, under whom Vācaspati Miśra wrote the *Bhāmatī*.³

(2) *Jāideva*, in whose reign at Valasāṭhi (“Bulsar” in Bombay Presidency) a MS. of the drama *Bhīmavikrama* was copied in A.D. 1426.

C. BENDALL.

V. ADDITIONS TO THE LIBRARY.

Presented by Gerald Elias, Esq.

Persian MS. Poems by Kāsīmī, being poetical histories of Shāh Ismā‘īl, Shāh Rukh, and Shāh Ṭamāsp. Copied A.H. 1014.

Persian. New Testament. American Bible Society, 1880.

Persian. Travels of Nāṣir ad Dīn, Shāh of Persia, in Europe. A.H. 1308. Litho.

Persian. Travels of Nāṣir ad Dīn, Shāh of Persia, in Europe. A.H. 1293. Litho.

Persian. Muṭl‘a-ul Shams. By Muḥammad Ḥasan Khān. 3 vols. Fol. Teheran, A.H. 1303. Litho.

Presented by Hardevram Nanabhai Haridas, Esq.

The Student’s Guide to Sanskrit Composition. By Vaman Shivasan Apte.

¹ Ayodhyaprasāda, cited in note 20 of the article already referred to.

² Lakshmaṇa-saṃvat 376; verified by Dr. Kielhorn, Ep. Ind., i. p. 306, note 3.

³ See the last stanza (ed. Bibl. Indica, p. 766): cf. Cat. Sansk. MSS. Ind. Off., p. 719.