FIRST PART

OF THE

TWENTIETH VOLUME

OF

ASIATIC RESEARCHES;

OR,

Transactions of the Society,

INSTITUTED IN BENGAL,

FOR ENQUIRING INTO

THE HISTORY, THE ANTIQUITIES, THE ARTS AND SCIENCES, AND LITERATURE

OF

A S I A.

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I.

TRANSLATION

OF

VARIOUS INSCRIPTIONS FOUND AMONG

THE

RUINS OF VIJAYANAGAR.

By E. C. RAVENSHAW, Esq.
Bengal Civil Service.

WITH PRELIMINARY OBSERVATIONS,

By H. H. WILSON, Esq.
Late Secretary of the Asiatic Society.

The history of *Vijayanagar* is a subject of considerable interest in the annals of India, as the last barrier that was opposed to Muhammedan invasions, and that preserved the southern part of the Peninsula from foreign rule until a very modern period.

The history of this State enjoys, consequently, the advantage of receiving frequent illustration from Muhammedan authors, and some even from Christian writers, as it survived about half a century the arrival of the Portuguese in India. Reliques of its importance exist also in the Peninsula in great numbers, not only in the remains of the capital, and towns, and

temples, founded by its rulers, or their chief officers, but in innumerable inscriptions recording grants and endowments by the same, and specifying the names and dates of the ruling prince, with occasional genealogical details. It has a still further advantage in the existence of individuals descended from the royal family at the period of its subversion, and who preserve the memory of their ancestry, if not the hope of recovering the dignity which their predecessors enjoyed.

The documents now presented to the Society, by Mr. RAVENSHAW, relate to the *Vijayanagar* principality, and consist of copies and translations of fifteen inscriptions, and a pedigree of the kings of *Vijayanagar*, presented to him by the Gúrú of the family, whose duty it is to keep the Book of the Chronicles. I purpose to offer to the Society some observations on these papers.

The city of *Vijayanagar* was situated on the south side of the river *Tungabhadra*, (Toombuddra). On the north was the suburb of *Anagunds*, the Elephant city, which is still a town of some size, and gives its name to both the ancient and modern towns: they are also called *Alpaltan*. Of the city of *Vijayanagar* the only remains are the ruins of innumerable temples interspersed with jungle, and tenanted by baboons. The principal temples are to the west of the road along the bank of the river. One of them dedicated to VITALA, a form of VISHNU, is said to be equal in its architectural details to any thing to be seen at *Ellora*. The roof is formed of immense slabs of granite, supported by columns of the same material richly carved, between 20 and 30 feet high, and of a single block. Another temple approached by a long, broad and colonnaded street is that of *Pampapati Viraphksha*, which is kept in repair by the British Government. Other remarkable buildings of this class are the temples of VIRABHADRA, and of GANESA; near the latter of which is a statue of NARASINHA, 30 feet high. There are also the remains of the Raja's palace and elephant stables, and the granite piles of a bridge over the *Tungabhadra*.

Vijayanagar was known to the first travellers in India as *Bisnagar*, and the kingdom of NARSINGA, the name of one of the sovereigns, (*Narasinha,*) being erroneously given to the country. ODOARDO BARBESSA, who published an account of his travels and a summary description of India in 1516, calls the king of *Narsinha*, RASYSENA, mistaking titles for a name. He describes the city as of great extent, highly populous, and the seat of an active and valuable commerce, especially in the diamonds of the country*, pearls from the *Persian Gulf*, rubies from *Pegu*, silks and brocades from *China* and *Alexandria*, and broad cloths from the latter; quicksilver and cinnabar, opium, sandal, aloes, camphor from various quarters, musk and pepper from *Malabar*. The king, he adds, maintains about 900 elephants, 200 of which are always ready for war, as well as a force of 20,000 cavalry and an immense host of infantry; *Vijayanagar* being in constant hostility with the kings of *Dakhan*, the Muhammedan prince of *Bijapur* and the west, and the Hindu sovereign of *Orissa*. The palaces of the king and his courtiers, and the numerous temples are said to be stately buildings of stone, but the greater part of the population resided in hovels of mud and straw. The provinces forming the kingdom of NIRSINHA are called by BARBESSA, *Tuliman (Tuluva)*, *Canarini (Canara) Cormandel*, and two others of which the name or names *Trenlique* are evident errors of transcription: the provinces were probably *Telingana* and *Dravira*—so that in the commencement of the 16th century, the kingdom comprised the whole of the Peninsula south of the *Krishna*, inclusive of the Portuguese possessions and the petty principalities of *Malabar*.

There are various traditions current in the *Dakhan* respecting the foundation of the kingdom of *Vijayanagar*. According to one account, the celebrated scholar and statesman MÁDHAVA, surnamed VIDYARANYA, implying

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* Probably of the *Rourconda* mines, situated about 30 miles east of *Vijayanagar*, or north of the *Kistna*:—See TAVERNIER's account of them. R.

his belonging to an order of Gosains, instituted by SANKARACHARYA, was directed by the goddess BHUVANESWARI to the discovery of a hidden treasure with which he built the city of *Vidyanagara*, or city of Learning, afterwards changed to *Vijayanagara*, or city of Victory. He reigned over it himself, and left the sovereignty to a family of the *Kurma* or *Kuruba*, or shepherd race. Another statement describes him as founding the city, and installing as king, BUKKA, a shepherd who had waited on him in his devotions. A third account states, that it was founded by BUKKA and HARIHARA, two fugitives from *Warankul*, after that was captured by the Muhammedans, who encountered the Sage in the forest, and were elevated by him to the sovereignty of the city which he built for them :—and the fourth statement, whilst it confirms the latter part of the history, makes BUKKA and HARIHARA officers of ALA-UD-DIN, who were detached after the conquest of *Warankul* against the *Belal* Raja of *Mysore*. They were defeated and fled into the woods where they met VIDYARANYA, who furnished them with money to raise a new force with which they gained a victory over the *Belal* prince, and by the advice and with the aid of the hermit established a new kingdom. These different traditions are so far consistent that they attribute the foundation of the kingdom to the same individuals BUKKA and HARIHARA, with the aid of VIDYARANYA, and there is no doubt that they were the main instruments in the elevation of the principality, and probably concerned in the foundation of the capital city, although we know from a less exceptionable source than tradition that the treasures of VIDYARANYA, the origin of BUKKA and HARIHARA, and their being the institutors of the kingdom, are embellishments originating in legendary fiction and popular credulity.

VIDYARANYA or MÁDHAVA ACHÁRYA is a well known personage in Hindu literature. A number of laborious works, illustrative of the theological philosophy of the Hindus, of their law and of grammar, are ascribed to him ; and voluminous comments on the *Vedas* and *Upanishads* are

attributed to his brother SAYANA ACHÁRYA. It is probable that MÁDHAVA was rather the patron than the author of many of the works that bear his name, a circumstance not uncommon in Hindu literature, but most of the works, of which he or his brother is the reputed writer, specify their names and characters, and describe MÁDHAVA as the minister of SANGAMA, the son of KAMPA; a prince whose power extended to the southern, eastern, and western seas, the limits in fact of *Vijayanagar*. The same passages shew that MÁDHAVA continued to be minister to the sons of SANGAMA, or BUKKA and HARIHARA, and this relation to their predecessor is confirmed by various inscriptions, as by one in the 9th volume of the Researches, and by the inscription No. 11 of the present collection. The power of SANGAMA may be exaggerated in the usual strain of Oriental flattery, but it is clear that he ruled over part of the territories of the south, perhaps as a feudatory, either of the *Kalyána* or *Belál* Rájas: and that upon the subversion of the former, and the decline of the latter, he, or perhaps his successors, acquired a degree of political power which may reasonably be regarded as the rudiment of the future kingdom of *Vijayanagar*.

The family pedigree furnished by Mr. RAVENSHAW, in a strain not peculiar to any age or country, deduce the royal dynasty from a lofty source—or from the moon through the family of PANDU, counting 86 descents from PANDU to NANDA, the son of the sovereign of *Bylemdis*, who was driven from his patrimonial possessions by foreign aggression, and settled in *Andhra* or *Telingána*, where he founded *Nandapurí* in the *Sáliváhana* year, 956 or A.D. 1034. According to the genealogy, he subdued the whole of the Peninsula from the *Godáverí* to *Rámeswara*, an assertion wholly incompatible with the history of the other dynasties of Princes, as derived from local accounts and inscriptions. NANDA was succeeded by CHALIK RAYA of *Kalyán*, who had three sons, BIJAE, BIJAY RAYA of *Bijayanagar*, and VISHNUVERDDHANA, who had no principality. The direct line of *Vijayanagar* continued for four descents to BHUP RAYA, who dying in

Sálivâhana 1196, (A. D. 1274) and having no son, VIDYARANYA, the Gúrú of a neighbouring Raja named JAMBUK RAYA, placed that Raja's son BUKKA-RAYA on the throne of *Vijayanagar*.

We have here consequently an account different from all the preceding; how far more trustworthy may be questioned; at any rate it is inaccurate with respect to the name of the father of BUKKA, and with regard to his date, which we know from inscriptions was about A. D. 1370, or two centuries more modern than that in the given pedigree. Tradition places also the foundation of *Vijayanagar* in A. D. 1336, a period not incompatible with the political events to which it possibly owed its elevation, the capture of *Dwárasamudra* (the capital of the *Belál* kings of *Mysore*) by the Muhammedans, and consequent decline of their power occurring in 1310-11, and the destruction of *Warankul* and the subversion of the *Andhra* or *Telinga* monarchy by the same enemies taking place about 1323. The Muhammedans were prevented from following up their successes by the disturbances in Upper Hindustan, which followed the death of ALA-UD-DIN; and the origin of the *Bhámini* and other dynasties of the *Dakhan:* the interval which ensued, and the absence of any paramount sovereignty in the Peninsula were prohibitions to the rise and development of a new power in that quarter.

I have in another place animadverted upon the incongruity between the chronological lists of the *Vijayanagar* princes commonly current in the south of India, and the series of names and dates derivable from inscriptions; the former specifying 27 princes from BUKKA to the 3rd SRIRANGA between A. D. 1327 and 1665; and a collection of a great number of the latter, distinguishing only 14 princes between A. D. 1370 and 1626. The pedigree gives 20 princes from BUKKA to the 3rd SRIRANGA between 1274 and the middle of the 17th century. A comparison of the three however will reconcile some of the seeming incongruities and afford a clue to others.

The three different lists are as follows:

From Books.	*Inscriptions.*	*Pedigree.*
1 Bukka, A.D. 1313 to 1327.	1 Bukka, ... 1370 1381.	1 Bukka, ... 1274 1336.
2 Harihara, ... to 1341.	2 Harihara, ... 1385 1429.	2 Harihara, ... 1367.
3 Vijaya, ... 1354.	3 Deva Rája, 1426 1458.	3 Deva Ráya, ... 1361.
4 Visvadeva, ... 1362.	4 Mallikárjuna, 1451 1465.	4 Vijaya, ... 1419.
5 Rámadeva, ... 1369.	5 Virúpaksha, 1473 1479.	5 Pundradeva, ... 1424.
6 Virúpáksha, ... 1374.	6 Narasinha, 1487 1508.	6 Rámachandra, ... 1451.
7 Mallikarjuna, ... 1381.	7 Krishna, ... 1508 1530.	7 Narasinha, ... 1472.
8 Rámachandra, ... 1390.	8 Achyuta, ... 1530 1542.	8 Virúnarsinha,..... 1490.
9 Sálavaganda, ... 1397.	9 Sadasiva, ... 1542 1570.	9 Achyut.
10 Devaráya, ... 1412.	10 Ráma Raja, 1547 1562.	10 Krishna, ... 1524.
11 Kumbhaya, ... 1417.	11 Trimala, ... 1560 1571.	11 Ráma, ... 1564.
12 Kumára, ... 1421.	12 Sriranga, ... 1574 1584.	12 Sriranga,..... 1565.
13 Sáluvaganda, 2d, 1428.	13 Venkatapáti, 1587 1608.	13 Trimala.
14 Sáluva Narsinha, 1477.	14 Viraráma,... 1622 1626.	14 Venkatapati.
15 Immadi Deva, ... 1488.		15 Sriranga, 2d.
16 Viranarasinha, ... 1509.		16 Rámadeva.
17 Krishnadeva, ... 1529.		17 Venkatapati.
18 Achyuta,..... 1542.		18 Trimala.
19 Sadasiva,..... 1564.		19 Rámádeva.
20 Trimala, ... 1572.		20 Sriranga, 3d.
21 Sriranga,..... 1586.		21 Venkatapati.
22 Venkatapati, ... 1615.		
23 Sriranga, 2d, ... 1628.		
24 Venkata, ... 1636.		
25 Rámadeva, ... 1643.		
26 Anagundi Venkatapati,..... 1655.		
27 Sriranga, 3d, ... 1665.		

The inscriptions serve to correct both the traditional and the family chronology, and shew that they place the commencement of the series with BUKKA about 40 or 50 years too soon. He could not have reigned long after 1381, as his successor's grants date in 1385, and a long reign would therefore place his accession no earlier than the middle of the 14th century, or about 1346, the traditional date of the foundation of *Vijayanagar*. The traditional chronology, however, gives him a reign of only 14 years,

in which case his grants commence almost with his reign. He could not therefore have founded *Vijayanagar*, if the date commonly assigned for that event is accurate ; and, at any rate, we need not correct that date by the years of BUKKA's reign, as on other grounds noticed above, it is little to be doubted that BUKKA RÁYA was not the first sovereign of *Vijayanagar*.

All the accounts agree in representing BUKKA Rája as an enterprising and successful prince, and as having widely extended the limits of his authority. Circumstances were favorable to his arms ; and, besides the propitious consequences of foreign invasion, it seems likely that the rise of BUKKA RÁYA was favoured by previous internal dissensions on the score of religion, and that his prosperity was founded upon a principle of toleration. His minister VIDYARAŃYA was a *Saiva ;* one of his generals IRUGUPU appears, from inscriptions, to have been a *Jain ;* and in a proclamation, published in the Researches, by the princes BUKKA and HARIHARA, they appear as mediators between the *Jains* and *Vaishnavas*, declaring that there is no difference between the two forms of faith.

In one of Mr. RAVENSHAW's inscriptions BUKKA is succeeded by his son HARIHARA, having, it is also stated, a brother of that name. This seems likely from the space through which the grants of HARIHARA extend, viz. to A. D. 1429. If this were the brother alluded to in other inscriptions, and by MÁDHAVA, a *Saroŕya*, we should have to assign him a reign of about 60 years. Even as the son he reigned a longer time than common, or between 40 and 50 years.

The 3d sovereign, in two of the lists, is DEVA RÁYA, with this peculiarity in the inscriptions that his grants begin three years before those of his predecessors terminate. This circumstance recurs in the succeeding reign, making it probable that the practice prevailed, which was common in the remote periods of Hindu history, of a monarch's associating with him

towards the close of his reign, his son and successor as *Yuvarája* or *Cæsar*. The traditional chronology makes DEVA RAYA the 4th, placing before him VIJAYA, who is not named in the inscriptions, and who in the pedigree follows DEVA RAYA.

The 5th prince of the chronology is RÁMADEVA, who is followed by VIRÚPAKSHA, and he by MALLIKÁRJUNA. The first does not appear in the inscriptions, nor the two last in the pedigree. In the inscriptions also MALLIKÁRJUNA precedes VIRÚPAKSHA; there can be little doubt, therefore that the order of the chronology is incorrect. The pedigree has, for the 5th prince, a PUNDAR DEVA, who is not found in either of the other authorities, and may be perhaps the same as MALLIKÁRJUNA or VIRÚPAKSHA. The name may possibly be intended for PRAURHA DEVA, a prince of whom many inscriptions are found from 1450 to 1466, and who is identified chronologically therefore with MALLIKÁRJUNA. There is nothing in the specification of dates that militates against the identity of MALLIKÁRJUNA, VIRÚPAKSHA, and PRAURHA DEVA, as the inscriptions of all three are confined between 1450 and 1479, in a period of 29 years.

The 8th prince of the chronology and 6th of the pedigree is RÁMACHANDRA, of whom no inscriptions have been yet found, and who is therefore of questionable existence. We have then a series of seven princes in the chronology; none, or at most but one of whom is traceable in the other authorities. Possibly the 14th or 15th, SÁLAVA, NARASINHA or IMMÁDI DEVA, may be the NARASA or NARASINHA of the pedigree, and of some of the inscriptions: the NARASINHA of which is no doubt the same as the VIRA NARASINHA of the pedigree and chronology, and who, as reigning about the end of the 15th and beginning of the 16th centuries, is the NARSINGA of the first European voyagers to India.

The exclusive occurrence of a series of princes in the traditional chronology may perhaps be accounted for by domestic dissensions, the

consequent decline of the power of the RAIS of *Vijayanagar*, and change of dynasty which it is admitted took place. The reigns are in general very short, and in the inscriptions we have two intervals of which one, that between the 5th and 6th prince, of 8 years, might be filled up by some of the names of the chronology: at any rate it is certain that with NARASINHA a new family ascended the throne.

According to FERISHTA, NARASA, or NARASINHA was a Raja of *Telingána*, who had possessed himself of the greater part of the *Vijayanagar* principality. This is not incompatible with the account given in the pedigree, which states that SRIRANGA RAYA, Raja of *Kalyán*, made war upon RAMCHANDRA of *Vijayanagar*, deposed him and placed his own brother on the *masnad*. Other accounts give a different version of the matter:—VIRÚPAKSHA, it is said, having no issue raised one of his slaves named SINHAMA, a *Telinga*, to the throne. SINHAMA, entitled PRAURHA DEVA, reigned but four years, he was succeeded by his son VÍRANARASINHA, who reigned but two years, who being childless gave his signet to his falconer NARASA or NARASINHA. Different original statements again concurring with that of FERISHTA represent NARASINHA as the son of ISWARA DEVA, Raja of *Karnul* and *Orviri*, a tract of country on the *Tungabhadra*, to the east of it near its junction with the *Krishna*.

According to the pedigree it must have been NARASINHA RAO, the only NARASINHA of the inscriptions, who was the monarch that gave a fresh impulse to the prosperity of *Vijayanagar*, and maintaining a resolute opposition to the Muhammedan kings of the *Dakhan* extended his authority over the greater part of the Peninsula and along the Coromandel Coast towards *Orissa*. On his death he left two sons VÍRANARASINHA and KRISHNADEVA, the latter of whom acted as Dewan to his brother. VÍRANARASINHA, according to the pedigree, left three sons, ACHYUTA, SADASIVA and TRIMALA, who being infants, the country was managed by their uncle KRISHNADEVA.

The truth appears however to be that not only were their claims set aside by their uncle, but that even in the life time of their father VÍRANARASINHA, KRISHNADEVA usurped the supreme authority and hence the doubtful occurrence of the name of the former in public documents from 1508 to 1530, the period assigned for the reign of KRISHNADEVA.

According to the *Krishna Ráya Cheritra*, KRISHNADEVA was the son of NARASINHA by a concubine NAGAMBES. His stepmother, the queen TÍPAMBA, dreading what came to pass, the supplanting of her own son VIRASINHA, prevailed upon the king to order KRISHNADEVA to be put to death, but the prince was preserved and secreted by the minister. NARASINHA on his death-bed being informed of the preservation of his son, declared him his heir and successor, and the chief Poligars concurring in his nomination, the claims of VÍRANARASINHA were disregarded, and he died, it is said, of grief at his disappointment.

The dominion of *Vijayanagar* that had been partly recovered by NARASINHA was fully re-established by KRISHNADEVA. He defeated the *A'dil Sháhi* princes and extended his frontiers to the southern bank of the *Krishna:* he captured *Kondavir* and *Warankul* on the east, and marched as high as to *Cuttack*, where he wedded the daughter of the *Gajapati* sovereign. In the south, his officers governed *Srirangapatan* and *Kámeswara*. On the west, his taking *Rachol* on *Salsette* is recorded by the Portuguese writers, and *Malabár* appears to have acknowledged his supremacy. At no period, probably, in the history of the south of India, did any of its political divisions equal in extent and power that of *Vijayanagar* under KRISHNARÁYA.

KRISHNARÁYA was also a patron of literature, and a number of learned men were received at his Court. Eight of these were known as the *Diggajas*, the elephants that support the regions of the atmosphere. They

were mostly celebrated as *Telugu* authors, but one of them *Assyaya Dikshita*, is a name of some note in Sanscrit composition.

From the general tenor of the inscriptions and from his coins, this prince was also a zealous patron of that form of the *Vaishnava* faith, which consists in the worship of KRISHNA and RÁMA. One of the inscriptions before the Society records his bringing an image of KRISHNA from *Udayagiri*, after the capture of that fortress, and erecting a temple for it at *Krishna-puran*, endowed with seven villages, and with other sources of revenue, the transit duties and profits of an adjoining reservoir.

After KRISHNARÁYA the pedigree observes, that RÁMA Raja his brother-in-law, or agreeably to other statements his son-in-law, contended for the *masnad;* but it is evident from the inscriptions that some interval must have elapsed before he gained his object, as ACHYUTARÁYA's grants date from 1530 to 1545, and those of RÁMA do not commence until 1547. It is also evident that he attained to supreme authority only as the minister of the second son of VÍRANARASINHA, SADÁSIVARÁYA, as the grants of the king and his minister run nearly parallel, those of the former extending from 1542 to 1570, whilst those of the latter are dated between 1547 and 1562. The prince was, in fact, a mere pageant, and in the important events of this period involving the dissolution of the State, the name of RÁMA appears in the writings of both Muhammedans and Hindus as the sovereign of *Vijayanagar*.

The contests for the supreme sway, so briefly alluded to in the pedigree, are very obscurely narrated by native writers, especially with regard to the persons of ACHYUTA and SADASIVA. So far, therefore, the genealogy is of value as it determines their characters. According to the Hindu annalists, KRISHNARÁYA having no children of his own, and the nearest heir ACHYUTA being absent, he appointed SADÁSIVA Raja under the protection of RAMA

Raja. Achyuta, however, returning resumed his right, and on his death Sadásiva ascended under the tutelage of Ráma. It is therefore probable that an attempt was made, in the first instance, to expel the elder brother and place the younger upon the throne, but that this was defeated and Achyuta retained, at least nominally, the possession of his dominions.

The transactions of the Court of *Vijayanagar* at this period afford a curious illustration of the difficulty of obtaining precise accounts of occurrences in the East. The compiler of the pedigree could perhaps furnish, if he chose, more satisfactory details, but it is not possible to gain a clear view of the circumstances of the case from other authorities, although, in addition to Hindu writers, we have the accounts of two persons who were cotemporaries and almost eye-witnesses of what they detail. These are Ferishta and Cæsar Frederick, the former residing at the Court of *Bejapur*, and the latter a resident at *Bisnagar* for six months, about a year after its having been plundered by the Muhammedans. The following are their accounts :

According to Ferishta, Rámaráya, the son-in-law of Krishnaráya, succeeded to the supreme ministerial authority. On the death of the infant Raja he placed another minor of the same family on the throne, and committed the charge of the Raja's person to the care of his maternal uncle Hoji Trimalaráya, whilst he administered the affairs of the Government himself. The Raja's uncle after a time conspired against Ráma, and compelled him to resign his post and retire to his estates. Trimalaráya next murdered his nephew and made himself king, and with the aid of Ibráhím A'dil Sháh maintained himself in his usurped authortiy. As soon, however, as his Muhammedan allies withdrew, he was attacked by the hostile party, who defeated him and besieged him in his palace in *Vijayanagar*, where, finding his affairs desperate, he destroyed himself.

We will next hear what CÆSAR FREDERICK writes;—"About 30 years before the defeat and death of the king of *Vijayanagar*, three brother tyrants had usurped the throne, keeping the rightful king as a prisoner, shewing him once a year to the people, and themselves exercising the royal authority. They had been officers in the service of the father of the king, and had seized the government upon his death, leaving his son an infant. The eldest was named RÁMARÁJA, and he sat upon the throne and was called king; the second was named TEMMARÁYA, who discharged the function of governor; the third, VENKATARÁYA, was the commander of the forces. The first and last disappeared after the fatal battle, and were never heard of more either living or dead."

However these different accounts differ in detail, they agree in the essential features of the story, and shew that the usurpation which commenced with KRISHNARÁYA was continued by his kinsmen, and that the sons of VIRANARASINHA were like himself, mere pageants in the hands of their ministers and chiefs. Had not the European traveller asserted that TUMMU RAO returned to *Bisnagar* after the Muhammedan kings had pillaged and left it, and was actually the ruling sovereign at the time that CÆSAR FREDERICK remained there, we might have suspected that he was the HÁJI TUMUL of FERISHTA—who had veiled his own ambition by supporting ACHYUTA. This, however, could not have been the case, and we may be content with FERISHTA's account of the transaction.

The reign of RÁMARÁJA was, however, fatal to the principality of *Vijayanagar*. After being on alternating terms of friendship and enmity with the Muhammedan princes of the *Dakhan*, and given asylum and aid to ALI A'DIL SHÁH of *Bijapur*, who had been even adopted as a son by the mother of the Raja, the kings of *Golconda*, *Bijapur*, *Daulatábád*, and *Berár*, alarmed at his power and offended by his arrogance, combined against him. A sanguinary battle was fought at *Talikota*, on the banks of

the *Krishna*, in which, after a doubtful conflict, the Raja was taken and his troops defeated. The Hindu accounts assert that the divisions of KUTTEBBHAT and NIZÁM SHÁH that had been defeated, and those of ALI A'DIL SHÁH and AMDAT-UL-MULK covered the retreat when the Hindus, giving themselves up to festivity, were surprised by the rallied forces of the enemy, and thus overthrown. FERISHTA admits that the wings of the Muhammedan army were thrown into disorder, and that some of the leaders despaired of the day when it was retrieved by the efforts of the centre under NIZÁM SHÁH, and by the capture of RÁMA Raja. CÆSAR FREDERICK states that the loss of the battle was owing to the treachery of two of the Raja's commanders who were Muhammedans, and who, in the heat of the action, turned upon the Hindu divisions. Both Muhammedan and Hindu accounts agree that RÁMA Raja was put to death immediately after the battle, according to the one by A'DIL SHÁH, according to the other by NIZÁM SHÁH.

After the action, the allied Sultáns marched to *Vijayanagar* and laid it waste, and then withdrew. The families of RÁMA and his brethren, with the captive King, made their escape, and after a whole year TEMONA RÁYA, the surviving brother returned to his capital and attempted its reorganization. The country was, however, in so much disorder, and the roads so infested with robbers, that he found the attempt hopeless, and in 1567, retired to *Pennaconda*, eight days' journey from *Vijayanagar*. Endowments in the name of the pageant king SADÁSIVA continued to be made until 1570, and the pedigree carries on his family to the extinction of the direct line. SRIRANGA, who it may be supposed was the son of SADÁSIVA, succeeded to his father. The 9th in descent from him, VENKATAPATI, fled before the Moghul arms to *Chandragiri*, where a branch of the descendants of RÁMA ruled. His successor, RÁMA RAO, recovered a considerable extent of country apparently about *Anajundi* and *Vijayanagar*, and the line continued for seven generations more to 1756, when TRIMAL RAO was dispossessed

of his raj by the arms of TIPU. The history of the *Vijayanagar* kings, as given in the family pedigree, thus concludes. On the capture of *Srirangapatam*, the country was divided between the Nizam and the Company; 1,500 Rupees per mensem were allowed by the Company to the Raja of *Bijanagar*, but he continued thenceforth subject to the Nizam, holding the town and some lands around *Anagundi, (Bijanagar)* the ancient capital, as a Jágír from the Nizam. In 1829-30, the infant Raja died, and there being no heir, the Jágír has lapsed to the Nizam's Government, and the pension of 1,500 Rupees per mensem to the Company.

PEDIGREE

OF THE

KINGS OF VIJAYANAGAR,

TRANSLATED BY

MR. E. C. RAVENSHAW.

THE FOLLOWING PEDIGREE was given to me by the *Guru*, or Priest of the family, whose business it is to keep the Book of the Chronicles.

The early part of the genealogical tree is merely an extract from the *Chandravansa* line of the *Puránas*, with considerable misplacements and inaccuracies. It commences with PANDU, from whom the *Vijayanagar* princes consider themselves descended.

PANDU RAYA, King of *Hastinapur*, was cotemporary with KRISHNA, King of *Mathura*, at the end of *Dwápár Yuga*. The list contains 122 generations, or rather reigns; and, if we divide 4929 by this number, it does not give more than 40 years for each reign, which is moderate for an Eastern Chronicle*.

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* Chronologists, however, allow about 20 years to a generation, hence 122 × 20 = 2440 = 609 B. C., which is probably a nearer approximation to the truth.

The descent of PANDU is traced in the list from BUDDHA, (MERCURY) the son of the Moon: he had a brother named DRITARASHTRA. I have omitted the names previous to PANDU, as well as the enumeration of his other three sons, (DHARMA RAJA BHIMSEN, NAKUL and SÀHADEVA,) and confined myself to the line of ARJUN, and PARIKSHIT, to save space.

1. PANDU had five sons, called the Panch Pandava.
2. ARJUNA, son of Indra, regent of the east.
3. Abhimanyu.
4. Parikshita, 3100 B. C.
5. Janamejaya.
6. Shatáníka.
7. Sahasraníka.
8. Aswimedhaja.
9. Avíshana Krishna.
10. Chakri Rája.
11. Chittra Ratha.
12. Bahu Ratha.
13. Vishnumána.
14. Shushayana.
15. Sunichi.
16. Ruchita.
17. Nalla.
18. Pariplava.
19. Mádhavi.
20. Sunichi, 2d.
21. Ripunjaya.
22. Durbi.
23. Ninuga Rája.
24. Vrihadratha.
25. Sorasi.
26. Satanika Rája.
27. Durdamana.
28. Vihinukar.
29. Dhandpání.
30. Nimi.
31. Chuma, 2100 B. C.
32. Vrihadratha, 2d.
33. Puranjaya.
34. Shisunága.
35. Shurunga.
36. Kainvarma.
37. Xemadharma.
38. Sutchayitra.
39. Vidisára.
40. Bayika.
41. Wajineya. (Ajaya ?)
42. Nandivardhana.
43. Mahánandí.
44. Shisunága.
45. Shujaya.
46. Vasu.
47. Bhadrăka.
48. Pulinda.
49. Gosha.
50. Panchamitra.
51. Angawána.
52. Devabhúmi.
53. Bhumimitra.
54. Naráyana.
55. Krishna.
56. Shantanu.
57. Punamá.
58. Lambodara.
59. Ballikar.
60. Méda.
61. Sevati.
62. Dhundhumara.
63. Aríshthakarma.
64. Baléya.
65. Trinama.
66. Rushutoru.
67. Sunanda.
68. Vrinka.
69. Chechakára.
70. Viváshiti.
71. Aridamna.
72. Gomati.
73. Purína.
74. Swéta.
75. Utashétha.
76. Kanva.
77. Yagashēt.
78. Vijaya.
79. Chandrabíja.
80. Marru.
81. Nanda.
82. Bhutanandi.
83. Nandili, two sons.
84. Séshunandi.
85. Yeshunandi.

The last prince had fourteen sons who ruled over *Bylemdèsh* (?) Two chiefs AMITRA and DURMITRA invaded them. The war was of considerable duration, and terminated in favor of the Invaders, who took possession of the country—seven of the fourteen sons fled to *Andhradésha* (or *Telingána*).

86. NANDA MAHÁRÁJA,

the eldest of the seven, built the village of *Nandapura**, and gave it as an *Agrahaj* (an endowment) to 500 Brahmans. His dominions extended from *Rámésh̄vara* to the *Godavery*—NANDA MAHARAJA after a reign of 42 years died in 998, *Saliváhana Saca*, in the year *Anala*, of the *Vrihaspati* cycle, (A. D. 1076.) he was succeeded by his son.

† 87. CHALIK RAJA,

who reigned 41 years—i. e. to *Saca*, 1039-40. He had three sons,

VIJALA RAYA
Reigned at *Kalyan Dharja Patán*,‡ 1041 *Saca*.

(after two generations had passed, SRI RANGA RAJA being king of *Kalyán-patan*, made war upon RAMCHANDRA, and deposing him placed his own brother, NARSINHA RAJA, on the *masnad* of *Vijayanagar*. (see below, no. 99.)

88. VIJAYA RAYA at *Kiskindhanagar* or *Vijayanagar*, ... an. *Saca*. 1039-40 A. D. 1118

and

VISHNUWARDHAN had no kingdom.

89. VIMALA RAO, his son, ...	1080	1158
90. NARSINHA DEVA, ...	1104	1182
91. RÁMA DEVA, ...	1171	1249
92. BHUP RAYA, ...	1196	1274

having no sons, VIDYARANYA, the *Guru* of a neighbouring Raja, named JAMBUK RAYA, placed BUKKA RAYA, son of the latter on the *masnad*, in accordance with the Law of *Kála,mádhavi,-grantha*. His sovereignty extended over the whole of the *Dakhan*.

93. BUKKA RAYA, ...	1256	1334
94. HARIHARA RAO, ...	1289	1367
95. DEVA RAO, ...	1313	1391
96. VIJAYA RAO, ...	1336	1414
97. PUNDARA DEVA RAO, ...	1346	1424
98. RAMCHANDRA RAO, ...	1372	1450
99. NARSINHA RAJA, ...	1395	1473
100. VIRA NARSINHA RAJA, ...	1412	1490

had three sons—ACHITA RAO, SADASHEO RAO, and TRIMALA RAO; but these being children at the time of the death of their father, the country was managed by KRISHNA RAO, their uncle, who had been the dewan of their father.

101. ACHITA RAO.

102. KRISHNA DEVA MAHA RAYA,	1446	1524

Extended his dominions over *Anandashen*, or *Mahánad* (near *Ramnad*), *Kunchy* (eight *koss* from *Arcot*), *Pandu Desh* (about *Madura*), *Choldesh* (*Tanjore*) and *Sri-Ranga* (near *Trichinopoly*), *Dudur Desh* (not recognized), *Arcot*, *Nellore*, *Srirangpatan* and *Mysore*, *Ahmednagar*, *Sonda* (*Bindunoor*), *Chittledrúg*, *Hatpanhally*, *Jarriwakrattan*, *Girpaingora*, (*Pughur*), *Karpah* (*Cuddapah*) *Yadogiri*, *Raechore*—*Múdgal*—*Godwall*—*Karnul*—*Shorapur*—*Sagger*—*Pupdeymal*—*Kaliándrug*, *Kalbarga*—*Golconda*—*Amdanagar* (*Guzerat*), *Yankatgiri*—*Purinda*

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* Perhaps, also *Warangol*, the ancient capital of *Telingána*, whence the *Vijayanagar* family are said by GRANT DUFF to derive their origin.

† Here the numbers cease in the original MS.

‡ *Kalian Drúg*.

and *Rámgerh*—(then follows a list of *jágírs* granted by KRISHNA DEVA to the members of the royal family and others.)

103. RAMA RAJA,

KISHEN RAO's brother-in-law, contended for the *masnad;* after which the Musulmans under NIZAM SHAH invaded the country: after him again IMAD UL MULK, opposed and killed RÁMARAJA in *Saca,* 1486, 974 *Fasli* A. D. 1564.

KARMA RAJA, ...
TRIMALA RAJA, ...
KISHEN BHUPATI, ... } his sons.
CHUKTAN RAJA, ...

104. SRI RANGA RAJA, *An. Saca.* 1487 A. D. 1565

his brother TIMA RAJA was dewan—his sons were YANGATPATI and CHINGANKATAPATI.

105. TRIMALA RAJA, son of CHINGANKATAPATI.

106. VIRA YANGATPATI.

107. SRI RANGA RAJA.

108. RÁMADEVA RAO.

109. VENKATAPATI RAO.

110. TRIMALA RAO.

111. RÁMADEVA RAO.

112. SRI RANGA RAO.

113. VENKATAPATI

invaded by the Moghuls and fled to *Chandragerhi.*

114 RÁMA RAO

dispossessed the Moghuls of an extent of country yielding 5 lakhs per annum.

115. HARI DÁS, ...	1615	1693
116. CHAK DÁS, (his brother).....	1626	1704
117. CHIMA DÁS, ...	1643	1721
118. RÁMA RAYA, ...	1656	1734
119. GOPÁL RAO, son of CHAK DÁS.		
120. YANKATAPATI, ...	1663	1741
121. TRIMALA RAO, ...	1678	1756

SULTÁN KHÁN—possessed himself of the country in the name of TIPU. It was afterwards retaken by TRIMALA RAO. On the capture of *Siringapatam,* the country was divided between the Nizam and the Company—1500 Rs. per mensem were allowed by the Company to the Rája of *Vijayanagar,*

122. VIRA VENKATAPATI RÁMA RAYA, a minor; but he continued thenceforth subject to the Nizam, holding the town and some lands around *Anagundy, (Vijayanagar)* the ancient capital, as a *jágír* from the Nizam. On the 31st May, 1829, the infant Rája died, and there being no heir, the *jágír,* I understand, has lapsed to the Nizam's Government, and the pension of 1500 Rs. per mensem to the Company.

TRANSLATIONS OF THE INSCRIPTIONS.

FIRST INSCRIPTION

On the Flag Staff, called Dhajastambha, which is on the East side of the Temple of Jaina-guri, in the Road of Anagunddí.

SALUTATION to the dust of the feet of the sand of JINA DEVA, which gives knowledge to the ignoraut, and dispels the darkness of our hearts. May JINA DEVA be favorable !

The emblem (or flag-staff) of JINA DEVA, who is the lord of the three worlds, who is the happiest, the most graceful in form and splendid in appearance.

In the place called *Nandisangam*, near a large and beautiful *Tamary* (lotus) pond, called *Saraswatí* (or goddess of learning) was born PADMANANDI, as the lotus springs from the tank. He had five names called CUNDAPADA, BAKRA DEVA, MAHÁ MATI, ILACHARYA and GANDHAPINCHHA. In his race some of the noblest of the *Munis*, or priests, were born like gems from the ocean.

Of the same race a priest called RATNAKARA GURU, the beautiful and good, was distinguished by the name of DHARMABHUSHANA YOGENDRA BHATTARAKA, which signifies the ornament of charity. The sky inhaled the fragrance of the fame of this priest DHARMA BHATTARAKA, as the black beetle when he runs over the flowers. The sky was smaller than his fame: if you ask an explanation of this enigma, the answer is, as the elephant beholds the whole of his body in a small looking glass.

To the devout DHARMA BHATTARAKA was born a son called AMARAKIRTI.

Adoration be to the *Munéswara* or priest AMARAKIRTI, who enlightens our darkness with the light of *Vidyá* or instruction. Of what use were men of learning when AMARAKIRTI existed ? From him was born SIMÁNANDI. From the priest SIMÁNANDI descended the charitable and fortunate DHARMABHUSHANA, a pillar of the temple of charity, who was called *Dharmabhattáraca*, and whose fame was resplendent as the full moon in her glory.

From DHARMABHUSHANA, a *Muneswara* called DUNDAMANNA was born, who was as the black beetle to the lotus-feet of SIMMANUNDI.

From the priest DANDAMÁNA was born BHATTARAKA, *Muni*, who was fortunate and famous like DHARMABHUSHANA. Worship be unto the feet of DHARMABHSHANA, in whose presence all the kings of earth bow down !

Of the race of BHATTARAKA* *Muni* was born *Yánti Rája* a great and happy king, BUKKA.† From him descended HARIHARESVARA,‡ who illuminated the world with all the arts and sciences, as the beams of the moon illuminated the milky sea. While ruling his kingdom, conquering many kings, and extending his dominions, he was called *Rajanvati*, because he was the greatest legislator the world ever beheld. While ruling the earth, whose girdle is the four seas, the glory of his ancestors was dimmed by his superior light. He had a minister named CHAICHADANDA the naik, who was skilled in the transaction of private and public affairs, was warlike as CUMARESWAMI in battle, and devoted to the king; who was styled *Bhubhat*, or husband of the earth.

To CHAICHADANDA the naik, was born a son called IRUGADANDA, who was blessed, celebrated, saluted, and adored in the world.

IRUGADANDA, who was a black beetle to the lotus-petaled feet of the priest SIMÁNANDI (the image of VISHNU, SIVA, and HIRANYAGARBHA§), in the year of the fortunate *Sálivábana* 1307, corresponding to the year *Crodhana*, in the mouth of *Phalguna Crishna paksha, dwitia Sukravára*, or, Friday the 18th of the moon in the month of March, (A. D. 1385,) built and erected the flag staff with black stone in the street, where the girls played in the water like a stream poured forth by *Kuntala*, and the mound on which the flag staff stands, was prepared with pearl-like sand in the extensive city of *Vijayanagar*, which abounds with nine sorts of precious stones, and which is situated in the country called *Carnatic*.

SECOND INSCRIPTION.

A Bond of Donation, written in Sánscrita verse on a Temple in the Village of Krishnapuram.

ADORATION to PARAMESWARA on whose brows rest the *Chámaras* and the moon, and who existed before the three worlds!

Homage to the fortunate KRISHNASWÁMI, who is exalted as the clouds, who alleviates the sorrows and pardons the sins of his servants, who is a friend to the earth,

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* Perhaps VIDYARANYA.

† According to the Pedigree, the father of BUKKA RAYA was a neighbouring Raja named JAMBUK RAYA.

‡ HARIHAR RAE. § BRAHMA.

and who stole the butter of the churned ocean. There was a man who was given as a gift to the *Bráhmans*, who bestowed on them his weight in gold that they might travel to all principal pagodas and bathe in the holy waters of *Cánchi, Srisaila, Sonáchala, Kanakasabha* and *Venkataparbat*, who punished kings for their transgressions, who was the ablest warrior in the fight, the greatest amongst the kings of the earth, who was called *Paraméswara*, or a governor of governors, who was supreme lord over the three kings*. He slew HINDU RÁYA, named the tiger. He was called *Ganda Bhérunda*† or the elephant. All the kings blessed him, and prayed that he might live long to be the first among those who dwell in the dominions of *Anga, Vanga, Calinga, &c.* He was benevolent, bestowing alms to the poor. He was a man formed to sit on the precious throne, and to govern the earth, he was called the fortunate KRISHNA RÁYA of many titles, who dwelled at *Vijayanagar*, and the light of whose fame for charity and beneficence shone resplendent from the mountain called *Udaya*, to the mountain called *Astamána Parbata*, or in other words, from the rising to the setting sun, and from the north to the south, or from the beginning of the mountain *Merú* to the south sea. The said KRISHNADEVA MAHÁ RÁYA sitting on the precious throne, after conquering the king of *Udayagiri*, and bringing away (the image of) KRISHNASWÁMI, returned to his city and installed it in the *Mantápam*, a building inlaid with emeralds, in the 1436th year of *Sálivá-hana*, in the month *Phálguna, Sukla Pacsha, Tritiya, Sukravára*, or on Friday the third day of the moon in the month of March, A. D. 1514.

THIRD INSCRIPTION.

SALUTATION to the dust of the sand of the feet of JINA, which removes the ignorance and the darkness of our hearts!

The bond of inscription of JINA, who is the Lord of the three worlds, who is the happiest, the most beautiful, the most splendid!

There was a country called *Carnáta*, beautiful as heaven, which resembled the dwelling of the deities, who feasted on the substance called *Ambrosia*, and quaffed the drink called *Nectar*.

In this same *Carnáta*, there was a city called *Vijayanagar*, which was the chief amongst the cities, and which was beautiful to behold, being adorned with magnificent

* See the 9th Inscription.

† See the 7th Inscription.

palaces, and lofty houses which appeared overlayed with gold, like the mountains of *Merú* and *Kailás* lifting their golden heads to the sky. As the earth encompassed by the girdle of the four seas is illuminated by the flaming fire called *Bádabánala* (or *Aurora Boreális*), so the city, arising from the water of the moat, is resplendent with gold and silver, and radiant with surpassing brightness. At this time reigned the king called BUKKA, who was the lord of the city, and had immense riches. He was a gem of the race of YADU, a shining precious stone in a crown of jewels. His beauty resembled that of KRISHNA; he was equal to RÁMA in symmetry of form, in wit, in courage, and in beauty. He conquered by his valour all the quarters of the world, and was to the kings who were his enemies what the moon is to the lotus.*

From him descended a king called HARIHARAXUMAPATI,† who shone in the world as the sun in the sky, who was the best pilot to the vessel in the sea of poverty, who was liberal as PARASURÁMA in presenting lands; who was as CARNA‡ in giving away gold; who planted the flag-staff of victory on the shores of the four seas, and whose fame was spread as far as the rays of the full moon.

From him a king called the fortunate DEVARAJESWARA§ was born, whose feet were like the lotus petals, and when the kings who were his enemies prostrated themselves before him, the jewels in their crown reflected the radiance of his feet. He was to the learned as the moon to the lily flowers. Among the brave he was the bravest. Among the happy the most happy.

From him a king called VIJAYA‖ NARAPATI arose, the benefactor of mankind, and beneficent in charitable gifts, who extinguished the light of the glory of brave kings with the wind of his victorious banners.

VIJAYA NARAPATI had a son named VÍRADEVA RAYA¶ to whom he was attached like the full moon to the sea, or as INDRA to his son JAYANTA. He was skilled in depriving hostile kings of the five elements called life, with the sword called the poisonous serpent. The fortunate DEVA RAYA was a friend to pardon, and consoled the kings who submitted to him, but broke the clouds of hostile princes in pieces, with the wind of the ears of the elephants in the day of battle.

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* The lotus hangs its head and closes its leaves at night, whence the moon is said to subdue it.

† Quere HARIHARA RAO, 94 of Pedigree.

‡ The son of KUNTI, the wife of PANDU, king of *Hastinapur*.

§ DEVA RAO, Pedigree 95 ? ‖ VIJAYA RAO, Pedigree 96. ¶ PUNDARA DEVA RAYA, Pedigree 97.

In the army of the fortunate DEVA RAYA, the dust of the sand of the earth which arose from the feet of the horses rēsembled the smoke of the fire of the bravery of DEVA RAYA, who appeared as the luminous sun dispelling the darkness of the anger of the troops of the opposing kings, the tears of whose wives allayed the dust of the conflict.

The mouth of the lotus of the fame of DEVA RAYA was opened by the genial warmth of the sun of his valour. The sides of the world were the petals of the flower compared with which the golden mountains of *Himàchala* appeared like *Karnicá* (seats) and the *Diggajas* (or eight elephants) like beetles. The waters of the ocean formed the honey of the flower, and in its cup abode VIJAYA LAXMÍ, the goddess of victory.

While this fortunate king ruled the world the *Chintya Mani*, or wishing precious stone, was unsought for, and the *Calpa Vrixa*, or wishing tree, was unthought of by any one.

DEVA RAYA ruled over his kingdom with KIRTÍ, SARASWATÍ and BHU LAXMÍ, that is, the goddess of fame, the goddess of learning, and the goddess of the earth, which was created in form of an egg by the four headed god BRAHMÁ.

VAMANA, the fifth incarnation of VISHNU, would not have begged alms of BALI, had DEVA RAYA been living. The full moon would lose the brightness of her countenance when he gazed on her. From his touch the sinner became purified, and ceased to sin; and INDRA would not dare to cut the wings of the mountains in his presence for fear of his wrath.

The king DEVA RAYA, whose handsome face and person were like *Madanamanohara*, the Magnet which irresistibly attracts the hearts of women, was king of kings, a supreme governor, whose titles illuminated the world.

The happy DEVA RAYA resembled the king BUKKA in wisdom, HARIHARESVARA in benevolence, and VIJAYA BHUPATI in valour. He was well skilled in the arts and sciences, and was like an emerald from the mountain of *Rohanáchal*. His throne shed happiness on the earth: (repetition) king of kings, governor of governors, &c.

The king *Abhinava* (or new) DEVA RAYA, while he was reigning in the centre of the Carnatic country in the city called *Vijayanagar*, in the year *Parábhava*, 1348 *Saka* on the full moon of *Cartica* or December, A. D. 1526, erected in the betlenut-market, a temple glittering with gold and diamonds like the starry heavens, and therein he established the god PARSVANÁTH, who was worshipped, praised, and celebrated by INDRA, who was the moon to the lotus of falsehood, and who was the lion to the elephant of the eighteen principal sins. His fame and charity will endure until the sun and moon shall disappear from the firmament.

FOURTH INSCRIPTION.

On a Stone Pillar opposite to the Tower, called Ranga Mandapam, which is contiguous to Virupaksha.

MAY prosperity and fortune prevail! Glory be to SAMBHU, who is the lord and chief pillar of the foundation of the three worlds, called the three *Nagaras*, whose head is circled with *Chàmaras* and adorned with the full moon!

May the glory, brightness, and splendour of RUDRA set us free from the bondage of ignorance!

CHANDRA RÁYA was born to enlighten the world as the moon arises in the sky to illumine the darkness of night, and as the butter came out from the milky ocean at the time of its churning.

He had a son called BUDDHA, who was as wise as Mercury, who had a son called PURURAVA *Chakravarti*, who had a son AYU, whose son was NAHUSHA, who had a son YAYATI, who had a son TURVASU. In the same line descended the king called BUKKA, who was conspicuous among sovereigns as the precious stone on the brow of kings. KRISHNA, the son of DEVAKI in his 5th incarnation *Vàmana*, or the *Dwarf*, sought alms from BALI, but king BUKKA far surpassed BALI in dominion, glory, and charity. His fame extended from the rising of the sun to the going down thereof, and from the mountain called *Hímáchal* to the sea. From him a king was born, called NARASA AVANIPÁL,* as PRADUMNA was born from KRISHNA, the son of DEVAKI. He planted a flag staff at *Strirangam* in the middle of the river *Cavéri*, and slew the king of the country. He conquered the kings named CHOLA RAJA, PURANDAR RAJA† and GAJAPATI,‡ who were all great warriors. He obtained a great name from the river *Ganga* to the city of *Lanca*§. He protected all the knigs, who were at peace with him from the sun rising mountain called *Udaya Parvata* to the setting place called *Astagiri*.

In all the holy places named *Rámeswara*, &c. he distributed charities. He had a son called VIRANARASINHA KRISHNA DEVA MAHÁ RÁYA, born from the princess named NAGALÁ as RÁMA and LAXMANA sprung from CAUSALLIÁ, and SUMITRÁ by DASARATHA: VÍRA NARASINHA KRISHNA DEVA RÁYA sitting on the throne embellished with nine sorts of precious stones, reigned over the world from the south sea to the

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* NARSINHA RAYA, (P. 99). † The Rájah of *Madura*? ‡ The Rajah of *Orissa*. § *Ceylon*.

north mountain *Meru*, his fame extended over the earth far wider than that of the sovereigns NRIGA, NALA, NAHUSHA. He distributed all kinds of charities in many holy places, viz. *Virupaksha, Calchartri, Vencatachelam, Carchi, Srisailam* in the mountain called *Sonasailam* and at *Pryága*, where the river *Ganga* and *Yamuna* (*Jumna*) join in one stream, *Srírangam, Cumbha Conam*, and in the holy water *Gocarnam* and *Ráma Sétu*, &c. When NARASINHA DEVA RÁYA having ruled the world with justice departed this life, KRISHNA DEVA MAHÁ RÁYA succeeded him. He was taken under the special protection of SIVA, who opened his third eye, which is situated in the middle of his forehead, to watch over him; also of VISHNU the four handed, who holds the circle called *Chakram* in one hand, and the shell called *Panchajanyam* in another; of BRAHMÁ, the four-headed, of PÁRVATÍ, the spouse of SIVA who holds a dagger in her hand; of LAKSHMÍ distinguished by the lotus, and of SARASWATI, whose harp denotes her to be the wife of BRAHMÁ. KRISHNA DEVA RAYA also performed the sixteen kinds of principal charities, named *Shadasa Mahádán*, in all holy places, waters, &c. Here follow a dozen lines enumerating his virtues, learning, and accomplishments, which are said to have equalled those of the Rájas NRUGA, NALA, NAHUSHA, NABHAGA, DHUNDUMARA, MANDHATA, BHAGIRATHA, RÁMA, &c. The said KRISHNA DEVA RÁYA, who was the son of NAGAMBÁ, and NARA BHUPAL, and who reigned over the world, sitting on the throne embellished with nine sorts of precious stones, at *Vijayanagar*, presented the village of *Singanahalli* (the boundaries of which are marked on four sides with black stones) for the purpose of furnishing the holy offerings, &c., to the Divine VIRUPAKSHA, whose temple is exalted as the mountains.

Be it known unto all persons by this inscription of KRISHNA DEVA MAHA RAYA.

FIFTH AND FIFTEENTH INSCRIPTIONS.

A Bond of Donation to RAGUNÁTHA DEVA *at the Panugonda Gate, on the West side of the Temple of Sunnapah, (in the Canarese language.)*

MAY prosperity and fortune endure!

In the year of *Sálivahana* 1463, corresponding to the year *Sarvari*, in the month of *Kártika Sudipanchami, Guruvár*, (or Thursday the 5th day of the moon, in the month of December, in the year of our Lord 1545,) the fortunate, the great king of kings,

Paraméswara, the heroic, and famous, and glorious and valiant ACHYUTA* DEVA MAHÁ RÁYA was reigning in the city of *Vijayanagar*, and sitting on the precious throne, when TIMMARÁGU, the son of UREGAE PEDDA AMBARÁGU of the tribe of CASYAPA, and in the rule of APASTAMBA, built a city called *Devaranjanam Patnam* on the east side of the *Panugondo Ghâti*, and established RAHUNATH DEVA, as the tutelary deity thereof, bestowing the undermentioned lands to the god as an holy offering.

In the village called *Nalala Hunesa*, as *Sarvemánya Aggrahar* (or a gift of donation) we bought two *Varti*, or two pieces of "limited" lands, from MUMIDI DILCHAT; who procured them by making the burning sacrifice, &c.

The particulars of the two lands are as follows:—

One place called *Pánchaca Stallam* of *Cottomwar* (below the canal) is of an extent sufficient for six *túms* of seeds. One place called *Congallu*, sufficient for four toons of seeds. One place called *Chákala Várí Kunda*, or washerman's pond, named *Mula Maddy*, equivalent to four *túms* of seeds. One place is called *Virama Panchaka Stallam*, equal to seven *túms* of seeds. These four places we presented to the god RAGUNTHA DEVA for an offering.

Besides these, the *Mániems* given to the god RAGUNÁTHA DEVA for providing the daily offerings, were as follows:—

Calasápuram Máganny or in the village *Dévatápuram* below the old canal, a place called *Joghiní*, which was cultivated by SANABHOGA VERUPARSA, equal to six *túms* of seeds. In *Campelly*, *Ariti Tola* or a plantain garden of SATTA SERUMIAN, equal to three *túms* of seeds. A place attached to *Singana Goda*, which is below the lake in *Dharmaságaram*, equal to three *túms* of seeds. In the village *Vadda Besavapuram*, a place called *Higgadiah*, which is near to the *Maniem* of *Sanabhoga Hinnarasiah*, which is equal to three *túms* of seeds. A place called *Ellegantah*, which also is equal to three *túms* of seeds. In the last two lands there are six *túms* of seeds. A place called *Ambelega Hindunnah*, which is near the bazár of *Cummarsa Naidu* in the village *Crishnapuram*, the land contains two half *túms* of seeds. A piece of land of *Pula Siddiah*, which is below the lake in the village *Camalápuram*, in which are three *túms* of seeds. A piece of land *Myan Hamiah Mallia*,† which is within the lake called *Vutacalva* in the village of *Madellapuram*, equal to half a *túm* of seeds. A piece of land called *Tumbená* belonging to GUDU MALLIAH, which is below the lake in the village *A'nantapuram*, in which are three *túms* of seeds. A piece of land called *Jaghena*,

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* ACHITA RAO of the Pedigree.

† Perhaps a part of the dry bed of the artificial lake.

which is cultivated by KANA MÁLLIAH, in which are four *túms* of seeds. In these two villages there is land equal to seven *túms* of seeds.

These eight villages were presented by us as *Maniem*, or as a gift. The seeds thereof were two *candies* and one half *túm*, and the two *vartís*, with the cocoanut trees in the village. *Nalala, Hunesa,* which we purchased, are in addition; the seeds of which were two *candies*. Those who unite together in continuing this charity will be rewarded a thousand fold. He who withholds or diminishes the charity will fall into the principal hell, and be guilty of a sin of the same magnitude as if he had murdered his mother and father at *Cási (Benares)*, near the shore of the Ganges.

SEVENTH INSCRIPTION.

A Bond of Donation written on the Wall, in the Temple of Hazár Rámaswámi.

MAY virtue, fortune and victory prevail!

In the year of *Sáliváhana* 1442, corresponding to the *Vrihaspati* year *Vikrama*,[4] in *Mágha Sudi Saptamí*, TIMMARÁZU, the son of CHAKKA* DEVA MAHÁ RÁYA, of the tribe of *Casyapa*, the noblest of men, strong as the *Garuda Bharunda*†, and whose dwelling was in the heart of SARASWATI, (the goddess of learning) repaired the lake granted by KRISHNA MAHÁ RÁYA, and also presented the adjoining lands, on *Rádhá-saptamí* the 7th of the moon, (in the month of March, 1520,) to RÁMASWÁMI for offerings at the festivals, &c. in order to obtain salvation for his father and mother, &c.

EIGHTH INSCRIPTION.

A Bond of Donation on a Stone called Vorí, in the Temple of Vithala Déva,

FORTUNE and victory!

In the year of *Sáliváhana* 1483, corresponding to the year *Durmatí*, in *Chaitra Sudi Panchami, Sanivár*, or on the 5th of the moon (in the month of April, 1561,) while the king

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* TIMMARÁZU is not mentioned in the Pedigree.

of kings, *Parameswara*, the fortunate, famous and heroic SADASIVA* MAHÁ RÁYA was reigning at *Vijayanagar*, CONATI CONDIA RÁJA DEVA MAHÁ RÁYA, the son of COTIA DEVA MAHÁ RÁYA of the tribe of *Casyapa* presented his village, lands, &c., as an offering to VITHALA DEVA in the season of *Makara, Sancranti Puniakál*, i. e. when the sun entered the eleventh sign of the Zodiac.

NINTH INSCRIPTION,

On the Statue of the God NARASINHA DEVA *in the Village Krishnapuram.*

IN the reign of *Sáliváhana* 451,† corresponding to the year *Virodhi*, in *Vaisákha Sudi Purnimá*, (or on the 15th of the moon in the month of May, 1539.)

The fortunate, the great king of kings, *Parameswara*, the famous and heroic KRISHNA RÁYA MAHÁ RÁYA the sage, the poet, the hero, the chief of three RÁMAS named NARAPATI, (Raja of *Vijayanagar*), GAJAPATI‡, and ASWAPATI§ established the god NARASINHA DEVA by the hands of a great man, named KRISHNA BHAKTI, in the village called *Krishnapuram*, which with other villages were presented as an offering to the deity.

Detail of Villages.

One village called *Vuravoconda Tosacáram Kitachinta*, near the country called *Udi*. One village called *Vanganur*, which is in the same country. These two villages have been given by my hand with my own free will with the gold and water to NARA SINHA DEVA for the daily offerings, &c., while I am ruling the world, sitting on the precious throne, at the time of the moon's eclipse, on the 15th of the moon, in the month of *Vaisákha* or May, in the year *Virodhi*. Whatever rare thing, water, stones or gold may be found within the boundaries of the above two villages, together with the duties on imports and exports have likewise been presented by me to NARASINHA DEVA as a donation with my free will. Let the grant be continued until the sun and moon shall cease to shine.

(*Three Sanscrit Stanzas* follow, see the Twelfth Inscription.)

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* This must be SADASIVA, the brother of ACHITA RAO (ACHYUTA). He is not mentioned in the Pedigree as having sat on the throne.

† Probably 1451. ‡ Raja of *Orissa*. § Raja of *Satara*.

TENTH INSCRIPTION.

A Bond of Donation inscribed at Krishnapuram.

FEALTY to SAMBHU on whose head the moon shines, and the *Chámaras* glisten, who is the chief pillar and foundation of the three worlds!

Fortune and victory!

In the reign of *Sálivábana* 1435, corresponding to the year *Bhává*, in *Phálguna Sudi Tritíya, Sukravár*, or Friday the 3d of the moon (in the month of March, 1513.)

The fortunate king of kings, *Parameswara*, the brave and famous, happy and heroic KRISHNA MAHÁ RÁYA returning to *Krishnapuram* from *Vidyagerhi* after conquering the king of that city, brought the god or image named KRISHNA DEVA, and established it at *Krishnapuram*; and at the same time presented a great many jewels set with nine sorts of precious stones, and furniture of gold and silver, &c., together with the undermentioned villages, for the divine expences, such as lights, flowers, fruits, incense, &c., and daily and extra offerings, *(Pancha Parvams)*—on the first day of the month, the 11th of the moon, the full moon, the 27th of the moon, and also for the new moon, monthly and yearly festivals, and for the distributions among the *Brahmans*, and for the pomp and splendour of worship.

1 Village called *Atteratti.*

1 Village called *Maddalapuram*, which is added to *Hosuru Magani.*

1 Village named *Devatápuram*, adjoining to *Compili Magani.*

1 Village called *Harya Samudram*, near *Cailáspuram.*

1 Village styled *Togalacullu.*

1 Village by the name of *Badanahati.*

1 Village named *Badrapadam*, which is added to *Tocala Cotuca Chella.*

He also gave the transit duties at *Krishnapuram* as well as in the above villages, together with the lake, as a *Sarvamanyam* to the *Brahmans.* He also determined that the following *Brahmans* should act as the priests, &c., of the said deity, and that they should each enjoy a certain portion of land; viz.

1 Candy of land to RÁMÁNUJA ACHÁRYA, son of TIMANA ACHÁRYA, who was of the tribe of GAUTAMA, in the rule of *Vikhanus* and of the *Yajusík* or *Yajurveda.*

1 Candy of land to TIMMANACHÁRYA, the son of the daughter of RANGAMMÁ.

ELEVENTH INSCRIPTION,

Written in the old Canarese Language.

ADORATION be unto SAMBHU (*Siva*) who is the lord of *Cailás*, the chief pillar to the foundation of the three worlds called "the three *Nagaras*," (heaven, earth, and the lower world or *Pátála*), whose head is encircled with white *Chámaras*, equalling the splendour and magnificence of the full moon.

The deity called VIGHNESWARA (*Ganesh*), the son of SAMBHU was supposed to have lost his head in battle. His mother PARVATI alarmed at the report, induced her husband to search after him. The body was discovered, but every endeavour to find the head proved unsuccessful; SAMBHU in his search happening to meet with the head of an elephant placed it as a substitute on the shoulders of his son. VIGHNESWARA is on this account represented with the body of a man bearing the head and probosis of an elephant. He was supposed to have been a proficient in all languages and sciences. He was distinguished by a symbol of the moon on his head. His body was painted over with a composition of oil and red lead, which made him appear like the red clouds of the evening.

He drank up the water of the tanks with his trunk and sprinkled it like a shower on the earth. The dignity and splendour of his body equalled the brilliancy and radiance of the red sky occasioned by the dust of the earth when stirred up by the hoofs of the cattle returning from pasturage in the evening. He protected the good, and his disposition was uniformly happy. He watched over LAXMAN MANTRI, the minister of State, who possessed every good and perfect gift, and who was accomplished in all the arts and sciences.

The dust of the feet of LAXMIVARAGURU, the priest of LAXMAN MANTRI, has the property of removing the sins of the multitude as the water of the Ganges, which springs from the toe of the Almighty VISHNU in his habitation of *Vaicantha*, and purifies the sins of men.

The minister, LAXMAN MANTRI, was the lord of the earth, and the ruler of many kings. He resembled VISHNU, whose shape is revealed in the *Védas*, and who sprang from the lower world *(Pátála)* in the form of the boar *Adivaráham*, whose tusk having mount *Méru* for a socket, sustained the whole world.

May the bud of the lotus, which is in the hand of LAXMI, the wife of VISHNU, containing boundless wealth, be given to LAXMAN MANTRI. The shape of that

bud is like the shell, which was used to pour milk into the mouth of the infant BRAHMÁ, who was born from the navel of VISHNU when reclining on *Adiśśha*, the thousand mouthed serpent, floating on the milky sea. BRAHMÁ, the son of VISHNU, had a son named ATRI, who is the father of CHANDRA, or the moon, who begat BUDHA. PURURAVA, the son of BUDHA, had a son called AYU, who begat NAHUSHA. NAHUSHA had a son named YAYATI, who begat YADU, &c.

The descendants of *Chandra*, or the moon, where all kings of great fame and renown. In the line of YADU was born SRI SANGAMATBHUMIPATI, who had a son called BUKKA RÁYA, who reigned in the circular or oval world. He was valiant in battle, and remarkable for his military acquirements. His younger brother HARI HARA DANDINARENDRA, however, excelled him in every accomplishment, and was extolled by the kings of the earth for his generous and forgiving disposition, which extended not only to them but to the seven parts of the earth called *Saptadwípa*. HARIHARA BHUPÁLA, the son of BUKKA RÁYA, was valiant as VISHNU, who modelled the earth. His charity and benevolence exceeded that of NALA, NAHUSHA, NRIGA, BHAGHIRATHA, &c., and in consequence his reputation equalled in brilliancy the splendour of the full moon.

He had a son named DEVARÁJA NARENDRA, who planted the ensigns of victory on every side, and who was entitled to use the white umbrella over his head. He banished the poverty of the people by his munificence, and by the water of his bounty extinguished the heat of their miseries. He was king of kings, and had all the monarchs of the earth under his subjection. He was the source of all riches as he was the chief amongst the kings. He possessed a sword like the *Vajrayuda* in the hand of INDRA, to conquer the mountains of his enemies. He was also distinguished for his charitable virtues, which shone as bright as a meteor in the sky. This king afforded protection to all his allies by giving them assistance in the hour of need against their enemies.

DEVA RÁYA BHUPÁLA, the fortunate, had two ministers named DHARMADARSA and SAVENA, who erected a great number of temples, &c. for charitable purposes, and endowed them with villages. The fame of their king was by these means spread abroad throughout the earth.

These two ministers had a sister called SINGHAMBU, who was celebrated for her virtue as well as beauty. She was an ornament to her sex, and her husband named RÁMARÁSU, of the tribe of *Muniswara*, or penitents, was loved by the world for his excellent qualities.

RÁMARÁSU had five sons named LAXMAN MANTRI, CHINA MANTRI, BAKANA, ABUNA and MADANA, who were esteemed and celebrated in the world, as much as the five wishing trees, called *Santána, Calpavrixa, Mandára, Harichandana* and *Parijáta*, which grew in the garden of INDRA, the Lord of Paradise.

Of these five brothers LAXMAN MANTRI was most distinguished for his strength and symmetry, which equalled that of BHIMA. He was valiant and courageous, and his fame rose like that of ARJUNA, the third brother of DHARMARÁJA or the son of PÁNDU, and like that of DASARATHA, RÁMA, whose glory was as the moon of the nectarine sea called the womb of *Sangamámbu*. He was loved by the people and his name encreased daily. LAXMAN MANTRI afforded protection to all his friends as well as to strangers, and he constructed a great many lakes and wells. His hand was open and generous as the wishing tree *Calpavricsham*, and so numerous were his charities and liberal donations that CARNA, a king famous for these qualities, was entirely forgotten.

LAXMAN MANTRI was minister to the king DEVA RÁYA BHUPÁLA, and was loved by the nobles for his extensive acquirements in literature and the sciences.

In public or in private he was equally esteemed for his virtues, wealth, greatness, generosity, and personal bravery, &c.

The women who saw LAXMAN MANTRI, while sitting in the light of the full moon in summer, were dazzled by his beauty, and intoxicated with love.

A great many authors and learned men composed verses, &c., in his praise.

In the dominions of DEVA RÁYA, LAXMAN MANTRI was the chief of men and excelled the minister of PRÁTÁPA RUDRA, called VANAKA, and YOGENDRA in firmness, wisdom, wit and resources.

One night LAXMAN MANTRI being asleep, dreamt that a deity called VINAKA appeared before him, having his feet adorned with *Andal* and *Cadam*, and his waist with a gold band. He had a crown on his head set with nine sorts of precious stones, and the symbol of full moon was placed above the crown. He had four hands, each of which held an instrument. The deity addressed LAXMAN MANTRI saying, "There is a place called *Virupaksha*, where lasciviousness, revenge, lust, &c. are unknown, which would be a pleasant spot for the three principal deities called HARI, (or VISHNU) HARA (or SIVA) and HIRANYAGARBHA, or the four-headed god BRAHMA. It is situated in the south side of the mountain called *Meru*, in the middle of the island called *Jambudwipa*, and encompassed by the salt sea called *Savana Samudram*. In the same place there is a river called *Penákení*, whose waters are like *Amritam* (nectar), and abound with fish, turtles, alligators, &c. On the banks of the river there are many groves composed of mangoe,

citron, plantain, limes and other sorts of fruit trees, intermixed with all sorts of flowers and plants named *Malli, Malla, Janji, &c.*, the abode of nightingales and other beautiful birds. This is the holiest spot in the world, where the axe of penance and devotion is laid to the root of the vine of sin. In it there is a place called *Pumpátir*, to the east of which there is a mountain called *Malayávanta*, to the south side of which again there is a cave where I recommend you to build my temple."

LAXMAN MANTRI in accordance with the injunction of the deity erected a temple in which he placed the auspicious VIRUPÁKSHA DEVA with PÁRVATI, his wife, and their son GANESA or PINÁKA on the bank of the river *Pampa*, to the south side of the mountain *Malayávanta*, whose glory shall last until the sun and moon pass away.

TWELFTH INSCRIPTION.

A Bond of Donation written on the stone near Ranga Mantapam before the Temple of the Holy VIRUPAKSHA.

MAY fortune and victory endure!

In the year of *Sálivához* 1430, corresponding to the year *Sukla*, in *Mágha Bahula Chatardasi*, or on the 29th of the moon (in the month of March, 1508.)

The fortunate, the great king of kings, *Parameswara*, brave and valiant, happy and heroic, KRISHNA MAHÁ RÁYA, while sitting on the throne, presented a village, *Singhahalli*, for the supply of the daily offerings, together with a newly built edifice called *Ranga Mantapam*, and a tower opposite to it, and also a large old tower lately repaired, which is at the first gate. He presented to VIRUPÁKSHA a *Camalam* and a *Nágánbharanam* set with nine sorts of precious stones: the shape of the former was that of the petals of the *Támari* (lotus) flowers, and of the latter that of a serpent. He also presented a large gold plate for the purpose of holding the daily offerings of food, and two small plates of the same metal for holding small lights, together with seventy-four other plates made with silver. He, who shall not continue the charity, will commit as great a sin as if he had slain a cow or *Brahman*.

STANZAS.

I.—The king sitting on the precious throne, dwelling in the city of *Vijayanagar*, his name is extended over the earth. In administering justice he excels the sovereigns NRIGU, NALA, and NAHUSHA.

II.—The virtue of giving is greater than that of continuing a charity. Giving obtains heaven, and continuing paradise.

III.—If a person continue all the gifts of others it is twice better than one of his own; should he resume those of others his own will be in vain.

IV.—If a person resume his own gifts or those of others he will be born as a mite or worm, and live sixty thousand years in dung.

V.—RÁMACHANDRA wishes all kings now and hereafter to continue to give in charity, because it is a duty appointed to man as the shore is to the sea.

FOURTEENTH INSCRIPTION.

A Bond of Donation written on a stone called Vay in the Temple of Madávaswámi.

OBEISANCE to GANÁDI PATI (or GANAPATI*), the general of the army of the deities.

Fortune and victory!

In the year of *Sáliváhana* 1467, corresponding to the year *Viswávasú*, in *Krishna Sudi Tritíya, Guruváram*, or on Thursday the 3d of the moon (in the month of April 1545.)

The fortunate, the great king of kings, *Parameswara*, happy, famous, and heroic, SADÁSIYA MAHÁ RÁYA was ruling the world, sitting on the precious stone, holding an umbrella over his head when TIMMA RANGA, son of VRITTABHA RANGA presented a building called *Ranga Mantapam* or "public resting place," with twenty-five partitions to the God MÁDHAVA DEVA, (whose temple is in the city of *Vijayanagar*, at the great bázár, west of the *Metananta*). The proceeds thereof are to be appropriated to the expence of the daily festivals, drums, flutes, &c., which may be necessary for the pomp and splendour of the temple.

This gift is given by him in the name of his father VALLABHA RANGA and mother VENGALOMÁ, that they may obtain salvation. Let the gift be inviolable until the sun and moon shall cease to shine in the world.

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* This is apparently a mistake for the younger brother of GANPATI named KARTIK is called "DEVA SHENAPATI," (general of the army of the deities).

Transcript of the First Inscription from the Tailanga into the Devanágarí character.

स्वानेगुंदिकिमोव्येदोवलोपूर्वमंदु उग्गे जैनगुडि यदरुध्वजस्तंभमीद उग्गे शासनं

यत्पादपंकजरजोरजोहरति मानसं। सजिनस्सेयसे भूयाद्भूयसे करुणालयः। १। श्रीमत्परमगम्भीर स्याद्वादामोघलांछनं। जीयाच्चैलोक्यनाथस्य शासनं जिनशासनं। २। श्रीमूलसंघेऽजनि नंदिसंघस्तस्मिन् बलात्सारगणेतिरम्यः। तत्रापि सारस्वतिनाम्नि कश्चित् स्वभाग्नयोभूदिह पद्मनंदी। ३। आचार्य्यः कुण्डया दाख्योवन्नदेवोमहामतिः। राकाचार्य्योगृंधपिंछ इतितन्नामपंचधा। ४। केचित्तदन्वये चारुमुनयः खनयो गिरां। जलदादिवरज्ञानि बभूवुर्दिव्यतेजसः। ५। तत्रासीच्चारुचारित्र रत्नरत्नाकरोगुरुः। धर्म्मभूषणयो गीन्द्रोभट्टारकपदांचितः। ६। भातिभट्टारकोधर्म्मभूषणो गुणभूषणः। यद्वशःकुसुमामोदैर्गगनंभ्रमरा यते। ७। शिष्यस्तस्य मुनेरासीदगणग्रतपोनिधेः। श्रीमानमरकीर्त्यार्य्यदेशिकाग्रे सरश्शमी। ८। निजयत्त घटेकपाटं घटयित्वानिजनिरोधिताट्टवे। अतिचलितबोधदीपंतममरकीर्त्तिं भजे तमोहरणं। ९। ॥ श्री॥ साविज्ञान्वयपूरणाः परिणतविद्याविहीनांतरा योग्या वा भुवि संभवंतु बहवः किंतैरनंतैरिह। १०। धीरस्फूर्जितदुर्जयातनुमरुद्वंसीगुणैरूर्जितैराचार्य्यामरकीर्त्तितस्समभवच्छ्रीसिंहनंदी कृती। ११। श्रीधर्म्म भूषोऽजनि तस्य पट्टे श्रीसिंहनंदार्य्यगुरोः सधर्म्मः। भट्टारक श्रीजिनधर्म्मदेव्यस्तंभायमानः कुमुदेंदुकीर्त्तिः। १२। पट्टे तस्य मुनेरासीद्बहुमानमुनीश्वरः। श्रीसिंहनंदियोगींद्रचरणांभोज षट्पदः। १३। बहुमान गुरोरासीद्धर्म्मभूषणकीर्त्तिकः। भट्टारकमुनिः श्रीमान्प्रत्यूहव्रयविवर्जितः। १४। भट्टारकमुनेः पादाव पूर्व्वंकमले स्तुमः। यदग्रे मुकुलीभावं यांति राजकराः परं। १५। पवरेमरुपरंपरायामदीचेदेनवर्त्तमा नायां। आसीदसीममहिमावंशे यादवभूभृतां। १६। अखंडितगुणोदारः श्रीमान्वुक्कमहीपतिः। उद भूद्भूभृतस्तस्माद्राजाहरिहरेश्वरः। कलाकलापनिलयो विधुः क्षीरोदधेरिव। यस्मिन् भर्त्तरिभूपाले विक्रमाक्रांतविष्टपे। चिराद्राजन्वतीहंतभवत्तोषा वसुंधरा। तस्मिन्प्रशासति राजेंद्रे चतुरांबुधिमेखलां। धरामधरिताग्रेषपुरातनसचीपतौ। आसीत्तस्य महीजानेर्प्रक्षिचयसमन्वितः। कुलक्रमागतोमंत्री चैच दंडादिनायकः॥

द्वितीयमंतः करणं रहस्य स बाऊलेयस्समरांगणेषु। श्रीमान्महान्चैचदंडनाथो जागर्ति कार्य्ये हरि भूमिभर्तुः।

तस्य श्रीचैचदंडादिनायकस्यार्जितश्रियः। आसीदिरुगदंडेशोवंदनोलोकनंदनः।

न मूर्त्ता नामूर्त्ता निखिलभुवनाभोगिकतया प्रसद्राजद्राकाविटनिटिलनेत्रं धृतितया। प्रभूताकीर्तिं स्त्वाचिरमिरुगदंडेशकथय त्वदेकांतात्कांतात्पुरमिह न किंचिन्मतमिति। तदंशजोपि गुणवानपि मार्ग णानामाधारतामुपगतो पिच यस्य चापः॥ नम्रपरा तस्यज्जिनायखलुश्लिष्यतीवनीतिं।

हरिहरधरणीशः प्राज्यसाम्राज्यलक्ष्मीः कुवलयहिमधामा शौर्य्य गांभीर्य्यसीमा। इरुगयदरणेता सिंहनंद्यार्य्यवर्य्य प्रपदनलिनभृंगः स प्रतापैकभूमिः॥

स्वस्तिश्रीशकवर्षे १३०७ प्रवर्त्तमाने क्रोधनवत्सरे फाल्गुणमासे कृष्णपक्षे द्वितीयायां तिथौ शुक्रवारे। अस्ति विस्तीर्णकर्नाटधरामंडलमध्यगः। विषयः कुन्तलोनाम्ना भूकांताकुन्तलोपमः। विचित्ररत्नरुचिरं तत्रास्तिचिदयाभिधं। नगरंसारसंदोहवर्द्धिताकांडचंद्रिका। मणिसज्जमवीथीषु मुक्तासैकतसेतुभिः। दासां भोभिनिरुंधाना यत्र क्रीड़ति बालिका। तस्मिन्निरुगदंडेशो हरिचारुसिलामयं। श्रीकुंदुजिन नाथस्य चैत्यालयमचीकरत्॥

Second Inscription, Original in Tailanga Character.

श्रीगणेशायनमः ॥

श्रीकृष्णापुरलोवुंडेदेवालयमुलोवुंडेशासनाभिप्रायमु।

नमस्तुंगशिरश्चुंबिचन्द्रचामरचारवे। त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे। १। नवनीरदनीलाय जग
नीतनतार्तये। अवनीकमनीयाय नवनीतमुषे नमः। २। कांचीश्रीशैलशोणाचलकनकसभा वेंकटाद्रिप्रमु
खेष्वावर्त्यावर्त्यसर्व्वेष्वतनुतविधिवक्त्रेयसे भूयसे यः। ३। देवस्थानेषु तीर्थेष्वपि कनकतुलापूरुषादीनि
नानादानान्येवोपदानैः सममखमखिलैरागमोक्तानि तानि। ४। दोषक्षतप्रतियार्थिवदण्डः शेषभुजःक्षिति
रक्षणशौण्डः। भाषिगेतप्युवरायरगण्डः तोषक्षदर्थिमयोरणचण्डः। ५। राजाधिराजइत्युक्तोयोराजा
परमेश्वरः। मूरुरायरगण्डश्च पररायभयंकरः। ६। हिंदुरायसुरत्राणदुष्टशार्दूलमर्द्दनः। गजौघगंड
भेरुंड इत्यादिविरुदान्वितः। ७। आलोकय महाराज जयजीवेतिवादिभिः। अंगवंगकलिंगाद्यैराज
भिस्सेव्यते च यः। ८। स्तुत्योदार्य्यसुधीभिस्स विजयनगरे रत्नसिंहासनस्थः क्ष्मापालः कृष्णरायः क्षिति
पतिरधरीकृत्य नित्यं नृगादीन्। आपूर्वाद्रेरधास्तक्षितिधरकटकादाचहेमाचलांतादासेतोरर्थिसार्थ
श्रियमिह बऊलीकृत्य कीर्त्यासमिन्दे। ९। सोयं श्रीपदकृष्णरायनृपतिर्जित्वोदयाद्रिं ततः कृष्णं देवमुपा
यितस्यनगरीं नीत्वा मणीमण्टपे। शालीयाब्दरसाग्निवेदविधवे जाते तपस्ये सिते तार्तीये दिवसे वृषेऽपि
विधिवत्कृष्णप्रतिष्ठां यथात्॥

स्वस्ति श्रीविजयाभ्युदयशालीवाहनशकाब्दाः॥ १४३९॥ नेयपोथितवंतनुबावनामसंवत्सर फाल्गुण
शुद्ध ३ शुक्रवारमंदुश्रीमन्महाराजाधिराज परमेश्वर श्रीवीर कृष्णदेवमहाराय लुवारुडदयगिरिनं
धिविजयचेसुनिवचिश्रीवालकृष्णस्वामिप्रतिष्ठाचेयि आप्रतिष्ठाकालमंदु आकृष्णदेवुन्किनवस्त्र
खचित नानाविधाभरणालुंनुसुवर्णरजितोद्युपकरणालुंनुसमर्पणंचेयिदेवुनिश्रीकार्य्यं न कुगानुदीपारा
धन फलपुष्पादिनित्यनैवेद्यमुलकुयी नैमित्तिकपंचपर्वरथमहोत्सव ब्राह्मणविनियोग अंगरंगवैभोग
मोदलैनविनियोगालकुगानुतत्कालमंदुसर्व्वमान्यंगानुजोडिविरुडसाम्यंनाडतलारिकंसुंकंकरणीकलसा
न्यालवरिमंलुसकलसुवर्णदायमु सकलदान्यादायमुमोदलैन विसर्वमान्यंगानु समर्पिंचियामालुऊलिगे
मागणिलोपलवुंडेअत्तिवेट्टिदान्किचेल्लेमेद्रवर्त्तनलोगाचले विक्रलोनायकित्तिअनेवर्त्तनचिंतमा कुलपन्नु
वर्त्तनतिम्मनायकित्तिवर्त्तन येटि आवलसुंकंकट्टंलोउंडेहरिगोलु आडेवांडलुयिंनिवर्त्त नोकूडा अत्ति
वट्टुअनेग्रामं वखटि कंपिलीमागाणिलोपलिचेंनिदेवलापुरमनेग्रामं १ होसूरुमागानिचेरि न मुद्दल्का
पुरग्रामं १ यीसीमकुचेरिनवादन हट्टिग्रामं १ यीसीमकुचेरिनतोगलुकंलु १ कलसापुरंमागाणि
चेरिनहरियसमुद्रग्रामं १ तेंकलकोट सीमकुचेरिनरुद्र प्रादमनेग्रामं १ ईश्वरसंवत्सरमार्गशिरवंऊल
५ लुतिरुपंडिसमर्पिंचिनामू॥

Third Inscription, transcribed in the Devanagâri Character.

श्रीमत्समरगभीरखेष्टदामोद्यलांछनं। जीयात्त्रैलोक्यनाथस्य शासनं जिनशासनं। चू। श्रीमद्यादवान्वयार्णवपूर्णचन्द्रस्य श्रीवुक्कमहीपतेःपरिणतमूर्त्तेस्सत्कीर्त्तेर्हरिहरमहाराजस्य पद्मायावतारादीराद्देव राजनरेश्वराद्देवराजादिव विजयश्रीर्वीरविजयन्तपतिस्संजातस्तस्माद्रोहणाद्रेरिव महामाणिक्यकांडोन्नतिप्रतापस्थिरीकृतसाम्राज्यसिंहासनः राजाधिराजपरमेश्वरादिविरुदविख्यातोगुणनिधिरभिनवद्देव राजमहाराजो निजाज्ञाप्रतिपालितकर्नाटदेशमध्यवर्त्तिनः स्वावासभूतविजयनगरस्य क्रमुकपर्यंतपर्यंतवी थ्यामाचन्द्रतारमात्मकीर्त्तिधर्म्मप्रवृत्तये सकलज्ञानसाम्राज्यादिविराजमानस्य सद्वादविद्याप्रकटनपटीयसः पार्श्वनाथस्य श्रीपतेः शिलामयं चैत्यागारमचीकरत्॥ श्लो॥ देशः कर्नाटनामाभूदावासस्सर्वसंपदां। विडंबयति यस्स्वर्गं पुरोडाश्रासनाश्रयं॥ विजयनगरीति तस्मिन्नगरीतिरम्यहर्म्यास्ते। नगरीषु गरीयसीयं नगरीस्थैरेव गुरुभिरैश्वर्यैः॥ कनकोज्वलसाररश्मिजालैः परिखाम्बुप्रतिबिंबितैरलं या। वसुधेव विभाति वाडवार्चिर्वृतिरत्नाकरमेखलापरीता॥ श्रीमानुद्दामधामा यदुकुलतिलकस्फारसौंदर्य्यसीमा धीमान्नामाभिरामाकृतिरवनितले भातिभाग्यात्तभूमा। विक्रांत्याक्रान्तदिक्कोविमतधरणिभृत्पंकजश्रेणिदिक्कः क्ष्मायां जागर्त्ति वुक्कः क्षितिपतिरसिभूभृन्निरस्तत्वषत्कः॥ तत्रात्मावतारः स्फुरति हरिहरक्ष्मापतिर्ज्ञातसारो दारिद्र्यस्फारवाराकरतरणविधौ विस्फुरत्कर्णधारः। भूदानस्वर्णदानानुकृतपरशुभृत्पद्मिनीबंधुसूनुः स्फाराकूपारतीरावलिनिहितजयस्तंभविन्यस्तकीर्तिः॥ तेनाजन्यरिराजतन्नतशिरस्तोमस्फुरच्छेखरप्रत्युप्तोपलदीपिकापरिकलत्पादाब्जनीराजनः। विद्वत्कैरवमंडलीहिमकरोविख्यातवीर्याकरः श्रेयान्वीररमास्वयंवृतवरः श्रीदेवराजेश्वरः॥ तज्जन्योऽस्मिन्वदान्योजगति विजयते पुण्यचारित्रमान्यो दानध्वस्तार्त्तिदैन्योविजयनरपतिः खण्डितारातिसैन्यः। प्रत्युद्यज्जैत्रयात्रासमसमयसमुद्भूतकेतुप्रसूतच्छायावात्योपहत्याप्रतिहतविमतौघप्रतापप्रदीपः॥ तस्मादस्माज्जितात्माजनि जगति यथाजंभजेतुर्जयंतो राजा श्रीदेवराजोविजयन्तपतिवाराशिराकाशशांकः। कोपाटोपप्रवृत्तप्रबलरणमिलद्विप्रतीपक्षमापप्राणश्रेणीनभस्वन्निवहकबलसंव्यग्रखड्गोरगेंद्रः॥ वीरश्रीदेवराजोविजयनरपतेस्सारसंजातमूर्त्तिर्भर्त्ताभूमेर्विभाति प्रणतरिपुततेरार्त्तिजातस्य हर्त्ता। क्रूरक्रोधोत्थयुद्धोद्धरकरटिघटाकर्णसूर्पप्रसर्पद्वातोपघातप्रतिहतविमतादभ्रदर्पाभ्रसंघः॥ यद्दाटीघोरघोटीखुरदलितधरारेणुभिर्व्वप्रवेष्टैर्ध्वमस्तोमायमानैः प्रतिनृपतिगणस्फीटभूच्छाश्रुधाराः। प्रोच्छन्दर्पप्रभूतप्रतिभटसुभटस्फाटनाटोपजाग्रद्रोषोत्कर्षांधकारद्युमणिरुदयते देवराजेश्वरोयं॥ विश्वस्मिन्विजयक्षितीशजनुषः श्रीदेवराजेशितुर्लक्ष्मीः कीर्त्तिसितांबुजं कलयते शौर्य्याख्यसूर्य्योदयात्। आशा यत्रपलाशतामुपगतास्वर्णाचलः कर्णिका भृंगादिक्षु मतंगजाजलधयोमारंदबिंदूत्तराः॥ विख्याते विजयात्मजे वितरति श्रीदेवराजेश्वरे कर्णस्याजनिवर्णना विगलितावाच्यादधीच्यादयः। दोषाणामपि मोघतापरिणता चिंता न चिंतामणेस्स्वल्पः कल्पमहीरुहः प्रथयते स्वर्णैचिकी नीचता॥ सोयं कीर्त्तिसरस्वतीवसुमतीवाणीवधूभिः समं भव्यो दीव्यति देवराजनृपतिर्भूदेवदिव्यद्रुमः। यन्नौरिर्बलियाचनाविरहितश्चन्द्रःकलंकोज्झितश्शुक्रस्सत्यमगोचभिद्दिनकरश्चासत्यदीक्षाक्षतः॥ मदनमनोहरमूर्त्तिर्महिलाजनमानसारहरणः। राजाधिराजराजपरमेश्वरादिनिजविरुदः। शक्तौ बुक्कमहीपालो दाने हरिहरेश्वरः। शौर्य्ये श्रीदेवराजेशो ज्ञाने विजयभूपतिः। सोयं श्रीदेवराजेशो विद्याविनयविश्रुतः। प्रागुक्तपुरवीथ्यंतपर्यंतपूगफलापणे॥ शकाब्दे प्रमिते याते वसुसिंधुगुणेंदुभिः। पराभवाब्देकार्त्तिक्यां धर्म्मकीर्त्तिप्रवृत्तये॥ स्याद्वातमत्तसमर्थनखर्वितदुर्वादिसर्ववाग्विभवतिः अष्टादशदोष महामदगजनिकुरम्बमहितमृगराजः। मिथ्याम्भोरुह भानोरिंद्रादिसुरेन्द्रवंद्यवंद्यस्य मुक्तिवधूप्रियप्रिय भर्त्तुःश्रीपार्श्वजनेश्वरस्य करुणाब्धेः। भव्यपरितोषहेतुं शिलामयं सेतुमखिलधर्म्मस्यचैत्यागारमचीकरदाधरणिद्यमणिहिमकरं स्थेयं॥

Fourth Inscription.

श्रीविरूपाक्षेश्वरलुगुडिरंगमटपंयेदुरगानिलिपिउंडेप्पासनं ॥

श्रीकृष्णदेवरायलु ॥

शुभमस्तु ॥ नमस्तुंगशिरश्चुंबिचन्द्रचामरचारवे । त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ॥ कल्याणायास्तु तद्धामप्रत्यूहतिमिरापहं । यद्भोज्यगजोद्भूतं हरिणापि च पूज्यते ॥ अस्ति क्षीरमयाद्वैर्मथ्यमानान्मधो ब्धेः । नवनीतमिवोद्भूतमपनीततमोपहः ॥ तस्यासीत्तनयस्तपोभिरतुलैरन्वर्थनामाबुधः पुण्यैरस्य पुरू रवोभुजबलैरायुर्द्धिषांनिघ्नतः । तस्यायुर्भुजगेऽस्य तस्य पुरुषेयुद्धे ययातिः क्षितौ ख्यातस्तस्य तु तुर्वसु र्वसुनिभः श्रीदेवयानीपतेः ॥ तद्वंशे देवकीजानिर्दिदीपे तिग्मभूपतिः । यशस्वी नृपतीन्द्रेषु यदोःकृष्णइवा न्वये ॥ ततोऽभूद्बुक्कभूजानिरीश्वरक्षितिपालकः । अत्रासमगुणभ्रंशं मौलिरत्नं महीभुजां ॥ पद्मात्तोबल वान्निजैस्त्रिभुवनक्रांतिच्छमैर्विक्रमैः शंखं चक्रमपि श्रयन्निजकरे श्रीदेवकीनंदनः । भूत्वाप्यद्भुतमीश्वरोय मिति योभूयस्तरां पप्रथे भूतिं चाखिलपूज्यतामतिभृशं भूभृत्सतामाश्रितः ॥ भूवासैकपरोपरोरविरिव प्रोन्मादयोद्दर्निशं योऽयं देहरिपूनहन् कविबुधोपेतोमपेतोरणात् । आपूर्वापरवारिराशिनितरामासेतु हेमाचलं विख्याताऽवहसंश्च योवितरणैर्व्यद्योतत द्योतरून् ॥ सरमादुदभूत्तस्मान्नरसावनिपालकः । देव कीनंदनात्कामो देवकीनंदनादिव ॥ कावेरीमाशु बध्वा बऊलजलरयां तां विलंघ्येव शत्रून् जीवग्राहं ग्रही त्वा समितिभुजबलात्तंच राज्यं तदीयं । कृत्वा श्रीरंगपूर्व्वं तदपि निजवशे पट्टनं योवभासे कीर्त्तिस्तंभं निखाय त्रिभुवनभवनस्तूयमानायदानः ॥ चेरं चोलं च पाड्यं तमपि चमधरावल्लभं मानभूषं बीर्य्योदग्रं तुरुष्कं गजपतिनृपतिं चापि जित्वा तदन्यान् । आगंगातीरलंकाप्रथमचरमभूभृत्तटांतां नितांतं ख्यातः क्षौणीपतीनां खजमिव शिरसां शासनं योव्यतानीत् ॥ विविधसुकृतोद्रामे रामेश्वरप्रमुखे मुहुर्मुदितहृ दयस्थाने व्यधत्त यदा विधिः । बुधपरिवृतोनानादानानि यो भुवि षोडशत्रिभुवनजनोद्गीतं स्फीतं यशः । तिप्याजीनागलादेव्योः कौशल्याश्रीसुमित्रयोः । देव्योरिव नृसिंहेंद्रात्तस्मात्संक्रियादिव । बीरो च नियतौ रामलक्ष्मणाविव नन्दनौ । जातौ बीरनृसिंहेन्द्रकृष्णरायमहीपती ॥

बीरश्रीनारसिंहस्य विजयनगरे रत्नसिंहासनस्थः कीर्त्या नित्यं निरस्यन् नृगनलनृघानव्यवस्थान् वदा न्यान् । आसेतोरासुमेरोरवनिसुरनुतः स्वैरमाचोदयाद्वैराड्यांभूबलांतादखिलहृदयमाहृत्य राज्यं शशास ॥ नानादानान्यकार्षीत्कनकसदसि यः श्रीविरूपाक्षदेवस्थाने श्रीकालहस्तीशितुरपि नगरे वेङ्कटाद्रौ च कांच्यां । श्रीशैले शोणशैले महति हरिहरेऽहोबले संगमे च श्रीरंगे कुंभकोणे हरतमसि महानंदि तीर्थे नृवृत्तौ । गोकर्णे रामसेतौ जगति तदितरेष्वप्यशेषेषु मुख्यस्थानेष्वारब्धनानाविधबऊलमहादान वारिप्रवाहः । यस्योदंचत्तुरंगप्रकरखुररजःमुष्यदंभोधिमध्यक्षाम्यत्पक्षच्छिदोद्यत्खरकुलिश धरोत्खं डिता कुंठिताभूत् । ब्रह्माण्डं विश्वचक्रं घटमुदितमहाभूतकालांतदेनुं सप्ताम्भोधींश्च कल्पक्षितिरुहल तिकाकांचनं कामधेनुं ॥ स्वर्णक्ष्मापो हिरण्याश्वरथमपि तुलापूरुषं गोसहस्रं हेमाश्वं हेमगर्भं कनककरि रथं पंचलांगल्यतानीत् ॥ प्राज्यं प्रशास्यं निर्विघ्नं राज्यं द्यामिव शासितुं । तस्मिन् गुणेन विख्याते क्षिति रिंद्रे दिवं गते ॥ ततोऽप्यवार्य्यबीर्य्य श्रीकृष्णरायमहीपतिः । बिभर्ति मणिकेयूरनिर्विशेषं महाम्बुजे ॥ कीर्त्या यस्य समंततः प्रसृतया विश्वं रुचैक्यं व्रजेदित्याशंक्य पुरा पुरारिरभवद्भालेक्षणः प्रायशः । पद्मा क्षोऽपि चतुर्भुजोजनि चतुर्वक्त्रोऽभवत्पद्मभूः कालीखड्गमदाद्रमा च कमलं वीणांच वाणी करे ॥ शत्रूणां वासमेते दधतइति रुषा किंनु सप्तांबुराशीत् नानासेनातुरंगच्युटितवसुमतीधूलिकापालिकाभिः । संशो ष्यत्स्फीतमेतत् प्रतिनिधिजलधिश्रेणिकायो विधत्ते । ब्रह्माण्डस्वर्णमेरुप्रमुखनवमहादानतोयैरमेयैर्मद त्तामर्थिसार्थश्रियमिह सुचिरं भुंजतामित्युदीयन् । प्रायः प्रत्यूहहेतोः ॥

कांचीश्रीशैलकोणाचलकनकसभावेंकटाद्रिप्रमुख्यश्वावर्त्यावत्यसर्व्वेष्वतनुतविधिवद्भूयसे श्रेयसे यः। देवस्थानेषु तीर्थेष्वपि कनकतुलापूरुषादीनि नानादानान्येवोपदानैरपि सममखिलैरागमोक्तानि तानि। दोषक्षतं प्रति पार्थिवदंडः शेषभुजक्षितिरक्षणशौंडः। भासिगेतप्युवरायरगंडस्तोषक्षदर्थिमयोरग चण्डः। राजाधिराजइत्युक्तोयोराजपरमेश्वरः। मूरुरायरगण्डश्चपररायभयंकरः। हिंदुरायसुरत्राणा दृष्टप्रार्दूल मर्द्दनः। गजौधगंडभेरुंड इत्यादिविरुदान्वितः। श्रालोकयमहाराजजयजीवेतिवादिभिः। अंगवंगकलिंगाद्यैराजभिः सेव्यते च यः। स्तुत्यौदार्य्यं सुधीभिस्च विजयनगरे रत्नसिंहासनस्थः क्षमापालः क्षण्णरायः क्षितिपतिरधरीक्षत्य नित्यं नगादीन्। आपूर्व्वाद्रेरथास्तक्षितिधरकटकादाचहेमाचलान्ता दासेतोरधिसाथश्रियमिह वशलीक्षत्य कीर्त्या समिंधे॥ चू॥ इहकिलजगतीनिखिलकविकुलाभिनन्द्य मानौदार्य्यधैर्य्यशौर्य्यादिजनितयशःपूरकर्पूरपूरितब्रह्माण्डकरण्डेनश्रवहसितनगनऊषनाभागधुन्धुमारमा न्धाढभरतभगीरथदशरथरामादिचरितेन सक्षद्भूसुरत्राणेन परिभूतसुरत्राणेन गजपतिगजकूटयाक लेन विदितनानाकलेन वदनविसितांभोजेन भोजेनावरेण काव्यनाटकालंकारमर्मज्ञेन धर्म्मज्ञेन प्रतिवर्षप्रतिवर्द्धितकनकवसंतमहोत्सवेन सवेन क्षतार्थितविप्रसार्थेन सार्थेन निखिलनृपतिमूर्द्धन्येन धन्येन नागांविकानरसन्नपनंदनेन निखिलहृदयानंदनेन समरमुखविजयेन विजयेन दिशां विजय-नगरे सिंहासनमारुह्य शासत सकलांबुवंबुजविजितसांपरायणक्षण्णदेवमहारायेण भुवनभरणसावधा नाय श्रीविरूपाक्षाभिधानाय वितीर्णविनतजनहेमकूटाय हेमकूटायतनशालिने शूलिने मधुरफलपूपा दिप्राद्याय नैवेद्याय शिंगनायकनहल्लितिविरव्यातनामचतुःसीमाभिरामोग्रामदत्तोविचित्तोपकारिणे रवि तनयानकारिणे रंगमंठपोपिविरचितस्तस्येव देवस्य तेनैव प्रकटितनरजनुषा प्रसूनजनुषा तदिदमवनि मवनिपकविनुतधरायस्य क्षण्णरायस्य शासनमितिविलशासन तदुकरुदानस्य सावदानस्यश्रीं॥

लक्ष्मीतुंगकुचानुसंगसुखतोलब्धोदशोमीलनां साभीतामरसेन मीलनजुषानाथे गिरौनिन्हुते। हेमावे शलयाविशंकमनया प्रत्योपगूढोदृढं पायानाडन्दपालतिम्यधरणीपालं मुदा माधवः॥

(The rest of the Inscriptions, being in the Tailanga and Canarese language and characters, for which type are not readily procurable in Calcutta, are omitted; the translations being thought sufficient to explain their purport.)

II.

ANALYSIS OF THE DULVA,

A PORTION OF THE

TIBETAN WORK ENTITLED THE KAH-GYUR.

By Mr. ALEXANDER CSOMA KÖRÖSI,

SICULO-HUNGARIAN OF TRANSYLVANIA.

THE great compilation of the Tibetan Sacred Books, in one hundred volumes, is styled *Ká-gyur* or vulgarly *Kán-gyur* (བཀའ་འགྱུར, b*kah*-h*gyur*) i. e. "translation of commandment;" on account of their being translated from the Sanscrit, or from the ancient *Indian language*, (རྒྱ་གར་སྐད, r*gyagar* s*kad*), by which may be understood the *Prácrita* or dialect of *Magadha*, the principal seat of the Buddhist faith in India at the period.

These Books contain the doctrine of SHÁKYA, a *Buddha*, who is supposed by the generality of Tibetan authors to have lived about one thousand years before the beginning of the Christian era. They were compiled at three different times, in three different places, in ancient India. First, immediately after the death of SHÁKYA; afterwards, in the time of ASHOKA a celebrated king, whose residence was at *Pataliputra*, one hundred and ten years after the decease of SHÁKYA. And, lastly, in the time of K'ANIS'KA, a king in the north of India, upwards of four hundred years from SHÁKYA; when his followers had separated themselves into eighteen sects, under four principal divisions, of which the names both Sanscrit and Tibetan, are recorded.*

* See p. 25 in the Life of SHÁKYA, in the *Ká-gyur* collection.

The first compilers were three individuals of his (SHÁKYA's) principal disciples. "UPÁLI" (in Tib. "NYE'-VÁR-*h*KHOR") compiled the "*Vinaya Sútram*" (Tib. *Dul-vé-do)*; ANANDA (Tib. "KUN-*d*GÁVO") the *Sútrantah* (Tib. the *Do* class); And "KÁSHYAPA" (Tib. "HOT-SRUNG") the *Prajnyá-páramitá* (Tib. *Sher-ch'hin*). These several works were imported into Tibet, and translated there between the seventh and thirteenth centuries of our era, but mostly in the ninth. The edition of the *Ká-gyur* in the Asiatic Society's possession appears to have been printed with the very wooden types that are mentioned as having been prepared in 1731 of the last century; and which are still in continual use, at *Snár-t'hang*, a large building or monastery, not far from *Teshi-lhun-po*, (བཀྲ་ཤིས་ལྷུན་པོ་, b*kra-shis* l*hun-po.)*

The *Ká-gyur* collection comprises the seven following great divisions, which are in fact distinct works.

I. *Dul-vá*, འཕགས་པ, (Sans. *Vinaya)* or, "Discipline," in 13 volumes.

II. *Sher-ch'hin*, ཤེར་ཕྱིན, (Sans. *Prajnyápáramitá)* or, "Transcendental Wisdom," in 21 volumes.

III. *P'hal-ch'hen*, ཕལ་ཆེན, (Sans. *Buddha-rata sanga)* or, "Bauddha Community," in 6 volumes.

IV. D,*kon-séks*, དཀོན་བརྩེགས, (Sans. *Ratnakúta)* or, "Gems heaped up," in 6 volumes.

V. *Do-dé*, མདོ་སྡེ, (Sans. *Sútranta)* "Aphorisms" or Tracts, in 30 volumes.

VI. *Nyáng-dás*, མྱང་འདས, (Sans. *Nirvína)* "Deliverance from pain," in 2 volumes.

VII. *Gyut*, རྒྱུད, (Sans. *Tantra)* "Mystical Doctrine, Charms," in 22 volumes, forming altogether exactly one hundred volumes.

The whole *Ká-gyur* collection is very frequently alluded to under the name, *Dé-not-sum*, སྡེ་སྣོད་གསུམ, in Sanscrit *Tripitakáh*, the "free vessels or repositories", comprehending under this appellation—1st. The *Dulva*.—2ndly. The *Do*, with the *P'hal-ch'hen*, *Kon-séks*, *Nyangdas* and the *Gyut*.

—3rdly. The *Sher-ch,hin*, with all its divisions or abridgments. This triple division is expressed by these names: 1. *Dulvá*, (Sans. *Vinaya*). 2. *Do*, (Sans. *Sútra*). 3. *Ch'hos-non-pa*, ཆོས་མངོན་པ་, (San. *Abhidharmáh.*) This last is expressed in Tibetan also by *Non-pa-dsot*, མངོན་པ་མཛོད, by *Yum*, ཡུམ, and by *Ma-mo*. མ་མོ, It is the common or vulgar opinion that the *Dulva* is a cure against cupidity or lust; the *Do*, against iracundy or passion; and the *Ch'hos-non-pa*, against ignorance.

The DULVÁ, འཕགས་པ, Sans. *Vinaya*, which will form the subject of the present analysis, treats generally on the religious Discipline or Education of religious persons. The following are the subdivisions of this Work:

1. *Dul-vá-zhi*,* (འཕགས་པ་གཞི,) Sans. *Vinaya-Vastu*. Eng. "The basis of discipline or education," in 4 volumes.

2. *So-sor-t'har-pé-do*, (སོ་སོར་ཐར་པའི་མདོ,) Sans. *Pratimoksha Sútra*. Eng. "A Sútra on emancipation," in 30 leaves.

3. *Dul-vá-nám-pár-jét-pá*, (འཕགས་པ་རྣམ་པར་འཇེད་པ,) Sans. *Vinaya vibhága*. Eng. "Explanation of education", in 4 volumes.

4. *Gé-long-mé-so-sor-t'har-pé-do*, (དགེ་སློང་མའི་སོ་སོར་ཐར་པའི་མདོ,) Sans. *Bhikshuni pratimoksha Sútra*. Eng. "A Sútra on emancipation for the Priestesses or Nuns," in 36 leaves.

5. *Gé-long-mé-dul-vá-nam-par-jèt-pa*, (དགེ་སློང་མའི་འཕགས་པ་རྣམ་པར་འཇེད་པ,) Sans. *Bhikshuni Vinaya vibhága*. Eng. "Explanation of the discipline or education of the Priestesses or Nuns," in 1 volume with the preceding tract.

6. *Dul-vá-p'hrán-ts'hégs-kyi-zhi*, (འཕགས་པ་ཕྲན་ཚེགས་ཀྱི་གཞི,) Sans. *Vinaya kshudraka Vastu*. Eng. "Miscellaneous minutiæ concerning religious discipline," in 2 volumes.

7. *Dul-vá-zhung-lámá*, (འཕགས་པ་གཞུང་ལྟ་མ,) Sans. *Vinaya Uttara grantha*. Eng. "The chief text book (or the last work of the Dulva class) on education," in 2 volumes.

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* In these names the *mute* letters of the Tibetan are omitted for facility of pronunciation: those who can consult the original names will readily supply them where the exact orthography is required. In other places, where a roman letter precedes a syllable in italics, or vice versâ, such initial will be understood to be mute.

Some make only four divisions of the whole *Dulvá*, thus, in Sanscrit—1. *Vinaya Vastu*. 2. *Pratimoksha Sútra* and *Vinaya vibhága*. 3. *Vinaya kshudraka Vastu*, and 4. *Vinaya Uttara grantha*. And this division is called *Lung-dé-zhi*, (ལུང་སྡེ་བཞི,) the four classes of precepts. But in the collection with the Society the subdivision is as exhibited above.

Under this title "*Dulva*" (འཇུལ་བ,) there are thirteen volumes marked with the thirteen first letters of the Tib. Alphabet (from ཀ—ཬ,) On each leaf, on the margin of the left side, whence the lines begin, this title is expressed; then follows the letter, under which the volume is registered, accompanied by the number of that leaf in words, thus—འཇུལ་བ, ཀ, མཆིམས, i. e. the *Dulvá class*, *the Ká or first volume*, *first leaf*.

On the first page are seen three images representing SHÁKYA with his son on his left, and one of his principal disciples on his right, with these sentences or inscriptions below them—"*t'hup*-d*ráng-la namo*," salutation to the prince of *Munis*—"*Shárihi-pula-namo*," salutation to the son of SHÁRIKÁ, s*gra*-g*chen*-h*dsin-la-námo*," salutation to GRACHEN DSÍN (or LÁHULA, in Sanscrit.)

The titles of the great divisions of the *Káh-gyur*, and of some particular works, are frequently entitled both in Sanscrit and Tibetan, as in the example just given རྒྱ་གར་སྐད་དུ, r*gya-gar-skad-du*, (in the Indian or *Magadha* language, or Sanscrit *Vinaya vastu*.)—*Bod*-s*kaddu*, and lastly in the Tibetan language h*dul-va*-g*zhi*, འཇུལ་བ་གཞི, "the basis of religious discipline."

After the title of the work, follows the "salutation to the three holy ones," in Tibetan, thus—D*kon*-M*ch'hog*-Q*sum-la-p'hyag*-H*ts'hal-lo*, which in Sanscrit is expressed elsewhere thus—*Namo Ratna Trayáya*, and means exactly what is above expressed. Then follows a special salutation to SHÁKYA, in one *slóka*, of which the meaning is this—"He that has cut off entirely all bonds (of human affection), has overcome the determinists (Sans. *Tirthika*, Tib. *Mu-stegs-chan*,) and has really subdued the devil with all his hosts, he has found the supreme perfection (*Bodhisatwa*,) I adore him."

I proceed now to take a view of the contents of the several divisions of the *Dulva* class.

The first, Tib. H,*dul-va*-Q,*zhi* (Sans. *Vinaya vastu,*) "basis of education," consists of several treatises on the disciplining of those religious persons who became followers of SHÁKYA, and entered into the religious order of that *Buddha* or Sage. Besides many others, seventeen such treatises are contained in the first four volumes of the *Dulva* class. The contents may be conveniently arranged with reference to the volume of the class, and the leaf of that volume, in which they are found.

ཀ, or *first volume of the Dulvá class.*

On the second leaf the subjects of the Essays in this class are expressed in two *slókas*, the meaning of which is this—1. The entering into the religious order. 2. Confession or general supplication. 3. Prohibition or censure of immoral actions. 4. The passing of the summer at a certain place. 5. Leather, hide or skin. 6. Medicament, garments or clothes. 8. Mat. 9. *Kaushámbi*, (a city). 10. Works. 11. D*marser-chan*. 12. The inward man. 13. Alteration. 14. The omission or leaving off of the celebration of the feast of confession. 15. Bedding and furniture. 16. Disputing. 17. The causing of divisions amongst the priests.

The contents of the first article are thus specified—"*Shárihi-bu*," or the son of SHÁRIKÁ. *Mustegs-chan*, or *Tirthika* (a determinist?) Two young priests or monks. The murder of an *Arhan*. One with a maimed hand, &c. or all these contents are reduced thus—the son of SHÁRIKÁ (Sans. *Shárip utra)*; holy order; ordination, or consecration of priests.

NYE-*s*,DE (Sans. UPASE'NA) and other bands of religious persons adopt the doctrine of SHÁKYA, become his disciples, and follow him whithersoever he goes.

From leaf 2 to 10 is related how the kings of *Anga* (or *Angadha)* and *Magadha*, made incursions into the territories of each other with troops composed of such as fought from elephants, horses, chariots, and on foot, when SHÁKYA was not yet descended from the paradise of the gods.

The king of *Anga* (whose capital was *Champa)* conquers PADMA CH'HEN-PO, the king of *Magadha* (whose capital was *Rájagriha)* and makes him his tributary ;—haughty expressions of the king of *Anga* in his letter to PADMA CH'HEN-PO ;—the officers of this monarch advise him to surrender to the king of *Anga*, and repeat before him a *slóka*, to this meaning—"When one's kingdom and life are both in danger, one should have most care for one's life—for on consideration it will be evident that one may find another kingdom but not another life." The king of *Anga* keeps afterwards *Magadha*, for several years, in subjection, and his publicans, or tax-gatherers, make great exactions there.

An earthquake and a great light are stated to occur at the descent of SHÁKYA, when he enters the womb of his mother, *(leaf* 4,) and again at his birth ;—names of the four kings in the four capitals of central India, and of their sons, that were born at the same time with SHÁKYA ;—why such names were given to those young princes, *(leaf* 5.)

In *Magadha* the young prince born to "PADMA CH'HEN-PO" is called in Tib. "*Qzugs-chan-snying-po*" (Sans. *Vimbasára)* ;—why so called ;—his eight nurses (Sans. *Dhàtrí)*, two for holding him in their laps, two for suckling him, two for cleansing him, and two for playing with him. There were born in *Magadha* at the same time with this prince the sons of five hundred officers.

VIMBASÁRA, when grown up is well practised in all arts, whence his surname (*leaf* 5-6) in Tib. "*Bzo-sbyangs*," (Sans. *Shrenika* or *Shrenya.)*—He takes notice of the tax-gatherers of the king of *Anga*, prohibits them from collecting any further tribute in *Magadha*.—They have recourse to the father of the young prince, who permits to continue gathering the tribute or tax in the same manner as before. Afterwards the young prince, finding them again collecting the taxes, menaces them, and orders them to cease absolutely from all tax-gathering. They go to the king of *Anga*, tell him how they have been treated by the young prince of *Magadha*, and repeat before him a *slòka* of this meaning, "As long as a tree is young it

can be cut off with the nails of the fingers; when it has grown large it is difficult to cut it down even with a hundred axes." The king of *Anga* sends his envoys or messengers to the king of *Magadha*, and demands of him that the young prince, tied by the neck, should be sent to him;—an answer is returned to him;—they both prepare for war.

The king of *Magadha* appoints his son commander of the army. VIMBASÁRA summons those five hundred sons of officers that were born at the same time with him;—acquaints them with his own circumstances;—tells them that he is resolved to make war against the king of *Anga*;—appoints them his officers. They all cheerfully engage in his cause, and assure him that his circumstances will be their own. The prince utters a *slòka*, of which the meaning is this: "In whose house there is renown and glory (or a sacred person) it must be defended by all means. When honor is lost all is gone; as when the nave of a wheel is broken, the spokes are of no use." The officers assure him of their attachment to him in these words: "where your feet are there are our heads." He assembles the four kinds of troops. His father expresses his wonder at the great number of his son's army—thence VIMBASÁRA's surname "the king that has many troops." Since the king of *Anga* had yet more troops than he himself—he causes him to be slain by a stratagem. He occupies afterwards the whole of *Anga*, and takes up his residence at *Champa* till the death of his father. Afterwards he makes his residence at *Rájagriha*, and this VIMBASÁRA is represented in the *Dulva* as the king of *Magadha* in the time of SHÁKYA, whom he greatly esteemed, honored, and patronized.

From *leaf* 10. A young Brahman from *Magadha*, or Central India, travels towards the south of India, searching after mysteries or the *Tantrika* doctrine. He goes to a celebrated Brahman;—is well received by him;—general reflections on the character of the people in the east, south, west and north of India. Praise bestowed on Central India, (*leaf* 10-11.) Many wish to see it. A celebrated Brahman goes with the former to *Rájagriha*;—pays there a visit to the king;—desires to dispute with any one of the brahmans

in *Magadha*;—the king calls on a certain (*Q*NAS-LEN-GYI-BU) brahman of *Nalada*, a learned man who overcomes him in a dispute; the king is greatly satisfied with it, makes him a donation of *Nalada*, his native place or town; (*leaf* 13.) He returns to *Nalada*;—marries;—after nine months his wife is delivered of a son, who is named "STOD-RINGS"—why so—is entrusted to eight nurses, (*leaf* 13.)—when grown up, is well instructed in all the arts and sciences, (*leaf* 14,) in the *Rigvèda*, *Yajurvèda*, *Sàmavèda*, *Atharvavèda*, &c. Afterwards his wife is delivered of a daughter, who having eyes like those of the *Shàrikà* bird, is called SHÁRIKÁ—she is instructed in the letters,—overcomes her brother in a dispute.

Again, a certain Brahman desirous to be acquainted with the *Tantrika* doctrine, or with mysteries,—travels from Central India towards the south;—is instructed there in the *Lokàyata* system, by a learned Brahman "*S*KAR-*R*GYAL" (Sans. TIS'HYA.) Reflections on the characters of the people of the four corners of India, and the praise of Central India, (in the same terms as above.) This *S*KAR-*R*GYAL wishing to visit Central India, successively goes to *Rájagriha*,—pays there a visit to the king,—requests him for his patronage, and expresses his wish for disputing with any learned Brahman,—the king calls on "*Q*NAS-LEN-GYI-BU" of *Nalada* (or *Nalanda*). *S*KAR-*R*GYAL defeats him in a dispute, and he is consequently deprived of *Nalada*, which village is conferred by the king to his successful adversary;—the former is much grieved, and is about to leave *Nalada*, and go to another place—when *S*KAR-*R*GYAL cedes one half of his income to him, that he might remain there;—he accepts of it, remains, and gives his daughter to *S*KAR-*R*GYAL for his wife.

Leaf 18. STOD-RINGS, the brother of SHÁRIKÁ, travels towards the south of India to learn the *Lokàyata* philosophical system. As a layman he is not admitted to hear that philosophy;—he enters into the religious order of the *Kun-tu-rgyu* (going every where) Sans. *Parivràjaka*,—will not cut his nails till he has learned that philosophy,—thence he is surnamed afterwards, SEN-RINGS (he with long nails, or the long nailed.)

Leaf 19. SHÁRIKÁ enters into a dispute with her husband, SKARRGYAL: she is overcome. She becomes pregnant with a child of wonderful character,—her dreams,—explication of her dreams. She disputes again with her husband—now she overcomes him; this is attributed to the wonderful child in her womb;—she is delivered of that child;—it has several tokens on his body of being imbued with extraordinary qualities. After the name of his father, he is called NYE'-RGYAL, (Sans. *Upatis'hya)*; after that of his mother, SHÁRIKÁ's son (Sans. *Shárіputra*, Tib. *Shárihi-bu) (leaf* 20.) His qualifications in all the branches of science, and the practices of the brahmans. He excels his father in understanding the true meaning of the text of the ancient brahmanical works, *(leaf* 21.)

From *leaf* 22. The history of MOHUGAL-GYI-BU, or *Mōngal-gyi-bu* (Sans. MAUGALYANA). His father's name, residing place and rank. He (the father) marries,—desirous to have a son,—addresses his prayers to all sorts of gods:—at last he obtains one:—sagacity of women with child in distinguishing whether that child be a male or female;—precautions which the minister takes with respect to the diet of his wife,—tastes and savours of meat and drink enumerated:—she is delivered of a child with a perfect body;—the child is called "*Lap-born*,"—why so? and also "*Mŏngalyana*," and why so? Hence he is called sometimes, Tib. *Páng-skyés*, Lap-born, Sans. "*Kolita*," sometimes Tib. *Mohugal-gyi-bu*, Sans. *Mōngalyana*, one of the *Mōngol* family or race. His nurses, his education, his qualifications in all the sciences and practices of the brahmans, *(leaf* 24.) He surpasses his father in understanding the true meaning of the ancient works. He is entrusted with the instruction of 500 young brahmans in reading the brahmanical works. How they pass the time when they are not reading. The two masters or teachers NYE'-RGYAL (Sans. UPATIS'HYA) and PANG-SKYES (Sans. KOLITA) acquire great renown by their disciples,—they are desirous to see each other. The first is very ingenious or intelligent, the latter very rich. Their parents will not permit them to go and see each other. They meet at the occasion of a festival at *Rájagriha*, whither they

were sent by their parents. They sit near to each other. Their behaviour during the several exhibitions of spectacles;—their mutual addresses, after the shows are over;—their answers, each in a single stanza, *(leaf* 28.*)* They acquire an affection for each other; eager to acquire knowledge, they resolve to enter into some religious order. PANG-SKYES begs his parents to permit him to take the religious character; he is not permitted. His parents, his relations, his coetaneous friends use several arguments to dissuade him from his purpose; they cannot prevail on him. He will absolutely not partake of any repast until he is permitted. At last he obtains his parents' leave, goes to *Nalada* to meet there "NYE'-RGYAL," who very easily obtains his parents' leave to take the religious character;—reflections thereupon by PANG-SKYES *(leaf* 33.*)* They proceed together to *Rájagriha*, where about that time there are supposed to have been six celebrated teachers, the masters of six schools of different principles (whose names both Sanscrit and Tibetan are on record). Successively they go before each of them, address them each in these terms: "Master? *(shes-ldan,* knowing) what is the method of your doctrine? what advice do you give to your pupil? what is the fruit of an honest life? (or of good moral practices) what are the benefits thereof?" Each master addresses them thus: Brahman-sons! and each tells them his own opinion or principles:—they are with none of them satisfied: they make on each their reflections in the same terms, in one stanza, the meaning of which is this: "He is an ill minded, wrong teaching, and mean fellow, although he is celebrated for a master: if his own professed principles are such, what are those which he does not profess." They leave them with disdain or contempt, on account of their gross atheistical principles. (The names and philosophical principles of those six teachers or masters may be seen, from *leaf* 33 to 40 of the ཀ, or first volume of the *Dulva.)*

Leaf 40. They become afterwards the pupils of "YANG-DAG-RGYAL-VA-CHAN." He entrusts them with the instruction of his five hundred disciples. In his sickness, these two young brahmans make every effort

to assist him. The one attends on him, the other seeks after medicaments. The cause of his smiling once. He tells them the birth of SHÁKYA, and that he has become a saint or *Buddha*. He advises them to become his disciples, but not to mention their caste and family name, but leaving off every pride, to practise good morals before him, if they wish to find the food of immortality (Tib. B*dud*-r*tsi*, Sans. *Amrita.*) *Leaf* 41. A stanza on the instability of human things: "All gathered treasures will end in want; the end of those on high is downfall; the end of meeting is separation or parting; the end of being alive is being dead (or is death)."—He dies—they burn his body decently, and mourn for him. They are convinced that their deceased master has been a sage, and that he had found the food of immortality. They regret much that he has not communicated it to them. They both make a law among themselves, that whichever should find first the *amrita* should communicate it to the other. The circumstances of their afterwards becoming disciples of SHÁKYA. He declares them the first pair of his principal disciples,—NYE'-RGYAL (SHÁRIHI-BU, or SHÁRADWATI) "the chief of the ingenious or intelligent," and PÁNG-SKYES (MONGAL-GYI-BU, or MOHUGAL-GYI-BU, Sans. *Mongalyana)* "the chief of those that make miracles or prodigies or illusory spectacles."

Leaf 42. SḤÁKYA declares that his privation and austerities, during the course of six years, were to no effect; he could not find what he sought for. He refreshes himself with substantial food, recovers his vigour, gives himself to meditation, and arrives at perfection, or becomes a *Buddha*. On the request of BRAHMA, the god, he goes to *Varánasi*, performs there his first religious course, teaches his doctrine first to five men, who had been formerly his attendants. Afterwards he disciplines there fifty young persons of high descent;—ordains and consecrates them, *(leaf* 43.) At other different places he finds many other disciples;—goes to *Rájagriha*. The king of *Magadha* (VIMBASÁRA) offers him a residing place in a grove (called འོད་མཁྲི་རྩལ་ཐུ་ག་འཕ་དེ་གནས, *hod-mahi-ts'hal.bya.ka-lan-*

da-kahi-gnas. Sans. *Vènu-vanam Kalandaká nivása.)* It is there that the above described NYE'-RGYAL and PANG-SKYES become his disciples.

Leaf 44-45. Enumeration of several qualifications of SHÁKYA—his seeing and knowing all things. The method he used in bringing to his doctrine or faith the before mentioned two young brahmans;—farther circumstances thereof, *(leaf* 45-50.*)*

Having been told by one of SHÁKYA's disciples that he teaches in this manner: "What things are they that arise from causes, and what are the causes of their existence and of their cessation?"* these young brahmans are much pleased with, and go to, him, to become his disciples, *leaf* 50. Rumours at *Rájagriha* upon hearing that the two principal disciples of YANG-DAG-RGYAL-VA-CHAN have become the followers of SHÁKYA.

Leaf 51. KUNTU-RGYU SEN-RINGS (a brahman learned in the *Lokáyata* philosophical system) pays a visit to SHÁKYA;—is very impatient at first,—afterwards, being convinced by SHÁKYA of his wrong principles, he yields, and begs him to receive him into his order, *leaf* 57.—Terms used by the new comer and by the master at entering and at receiving one into the religious order.

Leaf 58-65. On the enquiry of the priests, how it came that "SHÁRIHI-BU possesses such admirable talents?—SHÁKYA tells them his religious and moral merits in his former generations. *Leaf* 65.—Likewise, he tells them those of MOHUGAL-GYI-BU.

Leaf 68. SHÁKYA commits to the assembled body of the priests the power of receiving neophytes into his religious order, and to ordain priests when qualified. Many inconveniences arising from there being no Head or President in the congregation of the priests;—regulations for electing two principals *(Mk'han-po)*, and five sorts of teachers (S*lob*-D*pon* vulgo *Lobon.*) Rules to be observed. Instruction how to perform the rites

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* *Ye dharmá hètu prabhavà, hetu teshán* TATHÁGATO *hyavadat—Teshan cha yo nirodha, evam vadi* MAHÁ SRAMANAS.—Of this formula, which is found on most of the images of

and ceremonies at the receiving and ordaining of the priests. Terms used at that occasion.

What sorts of men may be received into the religious order, and admitted to become priests. Questions to which a new comer must answer directly. Names of several diseases and sores, *leaf* 79. Persons infected with, or subject to those maladies are prohibited from admission into the order. Several rules respecting the conduct of religious persons.

Leaf 91. A priest should not abuse any one (in words) even when himself abused; should not become angry when irritated; should not beat when beaten; nor rail when railed.

Leaf 92. Enumeration of several things which a religious person or priest may not do without having previously asked the principal's and the teacher's leave.

Leaf 102. SHÁKYA having passed the three months of the summer in the grove near *Rájagriha*, will make a tour to the hills towards the south. He makes known to the priests, that whoever likes may go with him. Excuses of the priests, both of the old and young, for not being able to accompany him. Cause or reason why but a few disciples were now with him.

Leaf 104. How any *Mu-stegs-chan* (Sans. *Tirthika*) may be admitted into the religious order of SHÁKYA. Regulations thereupon.

Leaf 108. No priest is to be ordained that is below twenty years of age. Reasons thereof.

Leaf 109. No one shall be received into the religious order below fifteen years of age. Indecent conduct of two young priests or students.

SHÁKYA at *Shràvasti* in *Kosala*. The story of two slaves or servants, who successively had been received into the religious order of SHÁKYA. *Leaf* 110-113. No slaves are to be admitted into that order.

Leaf 113-115. Stories of two persons who, being in debt, had taken the religious character. SHÁKYA prohibits the admission into the religious order of any one who is in debt.

Leaf 115. The story of a young man who, having run away from his parents, had entered into the religious order. SHÁKYA refuses to admit any one into that order without the consent of his parents. Regulations thereupon.

Leaf 116. The story of a young person who had been received into the religious order of SHÁKYA by a high priest. Resolution—not to receive any one without the consent of the whole congregation of the priests.

Leaf 118-121. The story of a sick person; no sick man is to be received into the religious order. Every new comer to be questioned as to the state of his health.

Leaf 121. SHÁKYA in the *Nyagrodha Vihar*, near *Capila* (*Ser-skya*, in Tibetan.) Great lamentation of the women of *Capila*, upon their fathers' husbands, brothers, &c. taking the religious character and leaving their houses. ZAS-*G*TSANG-MA'S (Sans. *Sudhodána*, the father of SHÁKYA,) complaint before SHÁKYA. He again prohibits their receiving any one into the religious order without the consent of his parents, and orders that they should always ask first whether a candidate has leave from his parents, except in cases of those, who have come from a far country. *Leaf* 123.

Leaf 123-127. The story of KUN-*D*GAH-VO's (Sans. A'NANDA) sister's two children. How they were encouraged to read and study diligently.

Leaf 127-133. Several births according to one's moral or religious merits, described by SHÁKYA,—applied to the beforementioned students or young monks.

Leaf 133. The wonderful effects of SHÁKYA's smiling. Reasons thereof. Order prohibiting the seduction of nuns or of priestesses by the monks or priests.

Leaf 136. A man passing clandestinely some time amongst the priests, without having been admitted regularly, is made acquainted with their doctrine and religious practices. His reflections thereupon. Scandals arising therefrom. SHÁKYA's order for ejecting or expelling him, and not to suffer afterwards any one to cohabit clandestinely with the priests. *Leaf* 138.

Leaf 138-139. SHÁKYA at *Mnyan-yod* (Sans. *Shrávasti*, in *Kosala*). Several kinds of men of doubtful sex, or of hermaphrodites (Tib. *Máning*). Prohibition against receiving any such into their religious order. They should always ask when receiving a newcomer whether he is a *Máning*.

Leaf 139. SHÁKYA at *Shrávasti*. The story of an illusory serpent. (Tib. *Klu*, Sans. *Nága*).

Leaf 142. Prohibition against receiving into the religious order any illusory man (*Sprul-pá.*) Thenceforth they shall always ask when admitting one into the religious order, whether he is a *Sprul-pa*.—Five kinds of natural *Nágas* ;—the rest all illusory ones.

Leaf 143-145. Good services rendered by an illusory *Nága*, to several religious persons. The priests should distinguish an illusory monastery from a real one, and not resort to such places.

Leaf 147. SHÁKYA forbids the giving religious instruction to any one, unless asked; except when one is invited to a public entertainment.

Leaf 147-163. The story of *D*GE-*H*DUN-*H*TS'HO. His birth—his beautiful body—his becoming the attendant of SHÁRIHI-BU—his accomplishments—his accompanying five hundred merchants to the sea—his great services and religious instructions to many. Marvellous stories of *Nágas*, &c.

Leaf 163. The way of the ancient sages discovered by SHÁKYA, illustrated by a parable. Description of that way or method.

Leaf 167. *D*GE-*H*DUN-*H*TS'HO returns to SHÁKYA—presents his converts, they are received by him into his religious order—the great perfection they acquire afterwards by their assiduity and earnest endeavour.

Leaf 168. At the request of *D*GE-*H*DUN-*H*TS'HO, SHÁKYA i what have been the actions in former lives of several individuals who had found deficient in virtue, and monsters of iniquity.

Leaf 170. Again, on the request of the priests in a body, SHÁ relates the religious and moral merits of *D*GE-*H*DUN-*H*TS'HO.

Leaf 172. The story of "*Klu-Gzhon-nu-Sprul-pa-Hod-srung*" (Sans. Káshyapa). An ancient *Buddha*, living at *Varánasi*, instructs his disciples where to perform their meditations; and advises them to live such a chaste and pure life that they may not repent it afterwards. The disciples of Shákya will imitate those of Káshyapa in performing their meditations—they commit many excesses;—restrictions and prohibitions thereupon.

Leaf 175. Shákya at M*nyan-yod* (Sans. *Shràvasti*) A *Mu-stègs-chan* monk (Sans. *Tirthika*) once, on the 14th of the month, on the confession day of the Buddhists, enters into their *Vihar*, admires their furniture and the mode of living, and says: "The Buddhists excel us in furniture (or household stuff) and in good fare; but we excel them in religion and good morals."—To enjoy both in their proper places he purposes to make profession of both religions;—is detected and expelled. A rule is established, that thenceforth no one shall be admitted into the order, who had become formerly a *Tirthika* (*Mu-stègs-pa*, in Tibetan) or a brahmanist in general.

Leaf 177. Shákya at M*nyan-yod* (Sans. *Shràvasti.*) The murder of a mother;—the circumstances preceding and following it:—various advice given to the matricide by the *Tirthikas* (that he should throw himself into fire,—take or swallow poison,—precipitate himself from a steep place, or strangle himself by a rope.) In his confusion, he takes refuge in the monastery of Shákya's disciples; hears there accidentally from the mouth of a priest reading, that "he who opposes good actions to a committed crime, may shine even in this world like the sun and moon, after having escaped from a cloud." He repents, and, that he may yet efface the [illegible]s of his crime by good actions, he resolves to take the religious [illegible]cter:—he does so, and, in a short time by his earnest application, he [illegible]es at great perfection. Shákya is informed by the priests of his being [illegible]atricide, orders him to be expelled, and makes a rule that no matricide [illegible]o be admitted into that order; and that thenceforth they should always

ask a new comer whether he is a murderer of his mother. The farther adventures of the same matricide related;—his death and his new birth, first in hell, (*leaf* 179,) and afterwards in heaven amongst the gods.

Leaf 183 to 188. The murder of a father;—circumstances that preceded and followed it, (told in the same manner, and nearly in the same words as above, in regard to the murder of a mother.)

Leaf 188. SHÁKYA at M*nyàn-yod* (Sans. *Shràvasti.)* The edicts of the kings of *Magadha* and *Kosala* (when they adopted Buddhism) that in their realms no robbery should be committed. Robbers, if detected, are to be expelled from their country, and restoration of damage to be made from the king's treasury. Robberies and murders committed on the confines of *Magadha* and *Kosala*:—some traders, that have escaped, go to the king of *Kosala*, and inform him of the event:—the king sends his troops; the robbers are defeated; some escape; some are killed; sixty taken alive and brought to the king, together with the things and effects found with them. The examination of the robbers by the king—their answers. They are put to death, one escapes when carried to the place of execution, takes his refuge in a monastery of the priests of SHÁKYA, enters into the religious order. He is found afterwards to have been a robber, and the murderer of an *Arhan* (Saint.) The circumstances of that detection;—a rule is made that thenceforth no murderer of an *Arhan* shall be received into the religious order, and that they shall ask of every new comer whether he is a murderer of an *Arhan*.

Leaf 190. NYE'-VÁR-*H*K'HOR (Sans. UPÁLI) asks of SHÁKYA whether one, who has caused divisions amongst the priests, is to be received into their religious order. No such shall be admitted:—likewise, no one is to be received into the order, who with an ill intention to a
shed blood;—nor any that may previously have
committed any of the four great crimes.

Leaf 191. All such persons as have any d
bers or limbs, are prohibited from admission int

SHÁKYA. They are thus specified: one with a maimed hand or foot, one without lips, one having a cicatrized body, too old, too young, lame or cripple, blind, having maimed fingers, crooked, a dwarf, having a goitre, dumb, deaf, leaning on a staff in walking, creeping or crawling, having swollen feet with corrupt matter in them, effeminate, broken under burden or by much travelling, &c. *leaf* 193.

With this concludes the subject of entering into the religious order of SHÁKYA, entitled in Tib. the རབ་ཏུ་བྱུང་བའི་གཞི *rab-tu-byung-vahi-Gzhi*, Sans. ***Pravrajita vàstu.***

From *leaf* 193 to 335, inclusive, is occupied with the description of the གསོ་སྦྱོང་ *Gso-byong*, confession or self-emendation, and general supplication. SHÁKYA at ***Rájagriha.*** The celebration of the confession, or general supplication at the end of every half month, i. e. at every new and full moon :--occasion of its being ordained,—preparations thereto ;—rites and ceremonies thereof, *leaf* 195. Explanation of the term h*dug-pa*, འདུག་པ, sitting, and meditating, or abstract meditation, (རྣལ་འབྱོར *rnal-hbyor.)* The priests of SHÁKYA carry to excess the giving themselves to abstract meditation. *leaf* 201. Five sorts of *ghantis* (plates of mixed metal to be struck instead of bells)—for what use. *leaf* 202. Praying and the recitation of the ***Pratimoksha Sútra,*** or *So-sor-t'har-pahi-*mdo.

The great court-yard for the celebration of the feast of confession. CAPINA, a brahman. His scruples about whether he should go or not to that festival. On the exhortation of SHÁKYA he goes there. Desig-
ation of the place for the reception of the great congregation. The
ng priest. The terms he uses in addressing the priesthood.
ments which the priests are permitted to take with them into
Description of the smaller court-yard or enclosure,
s for reciting the ***Pratimoksha Sùtra*** (or the tract on
intercede for any priest who may have been
day, by the king, by the robbers, or by the
veral instructions, how to celebrate this great day

of confession elsewhere, *leaf* 335. And thus ends the second part of the *Vinaya vástu*, on confession or general supplication.

From *leaf* 335 to 357 is the D*gag*-d*eyéhi*-G*zhi* དགག་དེའི་གཞི. The enumeration of immoral acts or faults. Censure thereof. Reproof and prohibition of immoral actions. A reprover or censor is elected for that purpose. Several instructions given, how to perform the office of a reprover or censor of manners, rites and ceremonies.

From *leaf* 357 to 378 is the D*byar-gyi*-G*zhi* དབྱར་གྱི་གཞི. On summering, or passing the summer. SHÁKYA at *Mnyán-yod* (Sans. *Shrávasti*). The occasion of establishing the custom of making a vow for passing the three months of the summer at a certain place, without leaving it even for a single night—for what purpose it was ordained. Several instructions, concessions, restitutions, and exceptions. The manner in which they passed that season. Mutual compliments after the return of the priests to their respective colleges or monasteries. Several questions and answers how they have passed the summer.

From *leaf* 378 to 408, or the end of this volume, and in the beginning of the next volume (from *leaf* 1 to 10), contained the *Ko*-l*pags-kyi*-G*zhi*, ཀོ་ལྤགས་ཀྱི་གཞི, or, the subject of leather or skin.

The story of *G*RO-*B*ZHIN-*s*KYES, his birth, his growing up, his voyage at sea:—is received into the religious order by KÁTYÁNA (residing at རྡོ་ཅན R*do-chan*);—arrives at great perfection, (*leaf* 396.) Several sorts of skin or leather are enumerated. His private audience at SHÁKYA's. KÁTYÁNA's complimentary address to SHÁKYA, presented by him:—SHÁKYA's answer thereto, *leaf* 405. Permission (to the disciples of SHÁKYA) to use a vehicle or carriage;—the occasion or circumstance of that permission;—excesses in the use of carriages;—they are prohibited, except to the old, the weak and the sick.

Leaf 406. [illegible] (to the disciples of SHÁKYA) to acquire [illegible] in swimming;—[illegible] of that [illegible] that practice. Indu[illegible]ies

prohibited from touching any woman ;—they may not save even one that has fallen into the river ;—modification of the former prohibitive precepts.

Leaf 407. They are prohibited from seizing a cow by the tail, in swimming over a river ;—occasion thereof. They may seize the tail of a fine elephant, fine horse, bull, buffalo, and yák, but they must at the same time make use of a leather bag (glove?) Improprieties committed with the leather bags. They are prohibited from wearing wooden shoes (*shing-gi-mch'hil-lham*);—occasion of that prohibition. They are permitted to wear them in their own houses ;—what was the reason thereof. What to do with the wooden shoes presented (or offered) to them by the people. *Leaf* 408.

The first volume of the *Dulvá* terminates here. Note: The scenes of the transactions it contains, and indeed of the whole *Dulvá*, are represented to have been, with a few exceptions, *Rájagriha* in *Magadha*, and *Shrávasti* in *Kosala*, or more properly the groves near those cities.

THE ཁ (*Kha*) OR SECOND VOLUME OF THE *Dulvá*.

This volume contains 563 leaves. It is divided into 30 parts or books (ཐམ་པོ་—*Bam-po*) or from the 25th to the 54th book inclusive.

From *leaf* 1 to 10 is the continuation of the *Ko-lpags-Gzhi* སྐོ་ཕྱག་རྒྱ་ གཞི. of the first volume, or the treatise on leather or hide ; or, in general, on the priests being allowed to wear shoes. In the Index, the subject of the whole volume is said to be on medicaments. But there is very little on that subject, except from the 10th to the 40th *leaf*.

From *leaf* 1 to 10. Several sorts of shoes (*Mch'hil-lham*) of the religious class are enumerated, together with the stories of their being brought into use and prohibited afterwards by SHÁKYA. Such are those made of reed leaves (*smyug-lo*); of the fibres of the *munja* grass; of thread or yarn (*srad-bu*), &c.

From *leaf* 10 to 19. SHÁKYA in the gro[illegible] *Leave* [illegible] *sti*. On medicine [illegible] the roo[illegible] ks c[illegible] occasion [illegible] s, flowers, fruits [illegible] scene [illegible] trees. Nuts of an

acrid taste, as that of the *Amra* tree, *Arura*, *Skyurura*, and *Parura*. Kinds of salt. Stories of particular diseases and maladies. What sort of medicament was prescribed by the physicians for each disease;—how such medicaments were permitted by SHÁKYA to be used. Permission given by SHÁKYA to his disciples to keep always with them a certain quantity of medicine (previously consecrated or blessed.) What gave occasion to that leave. Medicaments to be used daily, at a certain period of the day, for seven days, through one's whole life:—diet in meat and drink. *Leaf* 15, medicament for the eye. The story of a madman. Stories of particular meat or flesh having been used by the disciples of SHÁKYA, in the time of famine. Prohibitions against such practice.

Leaf 19. SHÁKYA enters from *Káshi* into *Varánasi*. The story of a Tribune's (headman's) wife there—her piety and her former moral merits.

Leaf 27. The king of *Magadha* (SHRENIKA VIMBASÁRA) pays a visit to SHÁKYA in a grove near *Rájagriha*, and begs his acceptance of an entertainment for three months with every thing necessary for him and his train or suite.

Leaf 30. The story of a priest suffering from hemorrhoids (piles) Haughty and malignant behaviour of the king's physician to that person, though he was sent by the king to cure him;—he called SHÁKYA also the son of a female slave. His punishment.

Leaf 33-34. Names of the six remarkable places or capitals in Central India, as 1. Tib. M*uyan-yod*, Sans. *Shrávasti*. 2. Tib. G*nas*-B*chas*, Sans. *Sáketána*. 3. Tib. and Sans. *Varánasi*. 4. Tib. *Yangs-pa-chan*, Sans. *Vaishali*. 5. Tib. and Sans. *Champa*. 6. Tib. R*gyal-pohi-k'hab*, Sans. *Rájagriha*.

Leaf 34-35. What sort of medicament was employed by KUN-DGAH-VO (A'NANDA) in curing SHÁKYA in a disease. The story of GANG-PO, *leaf* 40.

Leaf 80 to 87. The king of *Magadha* (LUS-*H*P'HAGS-MAHI-BU-MA-*S*KYES-*D*GRA) invites SHÁKYA into *Rájagriha*. With what solemnity he receives

him. The procession of the sage thither together with his train; the order thereof, and to what things it has been likened. Several miracles or prodigies that happened at his entrance into that city.

Leaf 83. The king of *Magadha* afterwards pays a visit to SHÁKYA and begs him to accept of an offer of entertainment for himself and suite during the three months of the winter, with all things that should be required (with dresses, a religious garment, meat and drink, beddings, medicaments and utensils.)

Leaf 83. SHÁKYA is invited afterwards (on the occasion of an epidemic malady) to *Yangs-pa-chan* (Sans. *Vaishali*, hod. *Allahabad)*. A chief man in that city, in a dream, is admonished by the gods, that they should implore the aid of GAUTAMA. They consult about it, and send an embassy to him. At the request of the envoys from *Vaishali*, the king of *Magadha* permits SHÁKYA to visit their city, provided that they shall treat him in the same manner as he has been treated in *Rájagriha*; form of salutation or compliment used by the envoys from *Vaishali*.

Leaf 120 to 132. Upon SHÁKYA's arrival at *Yangs-pa-chan* he is, first of all, invited and entertained by AMRA-SKYONG, a rich courtesan, whose residence was without the city, in a grove. Afterwards he is entertained by the citizens, who were of the *Lichabji* race; (they seem to have been republicans.) Their splendid dresses, horse furniture, carriages and chariots, &c., &c. This city is frequently compared by SHÁKYA to the residence of the gods, where Indra presides. KUN-DGAH-VO (A'NANDA) directed by SHÁKYA, advancing to the gate of the city, solemnly utters several mantras or set of forms of charms (in Sanscrit) for purifying the city from all evil spirits, and causing to cease the epidemic malady. The charms begin thus: "*Vasirata*" (four times repeated)—"*Munchata*" (twice)—"*Nirgachch'hata*" (four times)—&c., and are followed by benedictory verses for the prosperity of the city.

Leaf 132. On quitting that city, SHÁKYA passes through several other places in his peregrination, and relates to KUN-DGAH-VO (Sans.

A'NÂNDA) their ancient history—makes several reflections on them, and in many places gives instructions to those that visit him.

From *leaf* 155 to 192, is contained the story of the meeting of PADMA *sNYING-PO* with SHÁKYA. This celebrated brahman hearing of SHÁKYA's being in the neighbourhood on his peregrination, sends to him one of his principal disciples (MA-*sDUG*), of great acquirements, with several old brahmans of respectable character, to learn through them, whether it be true what is rumoured respecting the accomplishments of GAUTAMA, and whether he has really all the characteristic signs of a sage. The conduct of MA-*sDUG*, and his conversation with SHÁKYA or GAUTAMA. He calls those of the SHÁKYA race upstarts, or such as are known but of late དྲུང་ *da-byung*,) *leaf* 160. SHÁKYA tells him the origin of the SHÁKYA race, as also that of the family of MA-*sDUG*. He is much ashamed, and cannot return any answer to SHÁKYA; but is comforted, and afterwards begs for instruction. Then the teacher tells him the tenor and contents of the doctrine of a Buddha; and the several moral duties both of the Brahman and the Bauddha priests, which they should observe and perform religiously. He afterwards relates many superstitious customs, and declares that every true Brahman and Bauddha priest should desist from all such.

After the return of MA-*sDUG*, PADMA-*sNYING-PO* hearing of his having been unable to answer GAUTAMA, was so much displeased that he smote him with his shoes on the head, and would have gone immediately himself to GAUTAMA, had it not been too late in the evening. The next day mounting a carriage, and taking with him many prepared victuals, he visits GAUTAMA, is much satisfied with his conversation, and arranges a mode of salutation and return whenever they should happen to meet in the street; He assigns as the reason thereof, that courteous ceremonies are a mode of maintaining respect and renown amongst their followers.

Leaf 192. Terms of salutation; those in which men of quality or rank send their compliments, and ask after a friend's health by their messengers or servants. A full enumeration of the terms is given,

in which the King of *Kosala*, GSAL-RGYAL sends his compliments to GAUTAMA. (The catalogue occurs many times in the KA-GYUR, and is also introduced into the Sanscrit and Tibetan Vocabulary.)

Leaf 193. The King of *Kosala*, GSAL-RGYAL, pays a visit to GAUTAMA —asks him about several things:—what difference there is between the four castes? GAUTAMA replies to the King so as to lead his own mind to the conclusion, that there is really no difference between the four castes. He asks him afterwards whether there exist gods,—whether the god BRAHMA does really exist?—The answer contains several modifications, and declares, if the king means such gods as have fleshly passions, and which delight in injuring and hurting others, there are none of that kind.

From *leaf* 201. In *Rájagriha*, and in several other places, at different occasions, SHÁKYA gives many moral instructions, citing instances or parables.

From *leaf* 214. The story of YUL-RK'HOR-SKYONG—how he enters into the religious order—his reflections—moral instructions to his parents.

Leaf 240. SHÁKYA, accompanied by *G*NOD-SBYIN-LAG-NARDORJE converts many in the North of India.

Leaf 290. Account of *D*GAH-VO, a neatherd, with five hundred others entering into the religious order.

Leaf 302. SHÁKYA, visiting several places, tells to KUN-DGAH-VO their ancient history, and whence they derived their names.

Leaf 303. The king *G*SO-*S*BYONG-HP'HAGS (Sans. *Utphoshadha)* born at G*nas*-B*chas* (Sans. *Saketana.)*

Leaf 306. Terms for expressing great joy (by comparison.)

From *leaf* 327 to 390. Fragments of history of several universal monarchs, (Sans. *Chakravartti.)*

Leaf 390. The story of NOR-*B*ZANGS, a royal prince, and of YID-*H*P'HROG-MA (the heart ravishing) his mistress. This contains many fine poetical descriptions and ingenious verses expressive of an affectionate mind; it is a kind of romance or fairy story.

From *leaf* 408. Several anecdotes are told by SHÁKYA, to show the fruits and consequences of the merits and demerits of several individuals in former generations. He relates to the king of *Kosala* his own acts—how he arrived at *Bodhisatwa*, and the many benefits he afterwards endeavoured to bestow upon all animal beings. This division abounds in judicious sayings, and moral maxims :—apologues or moral tales—their application,—virtue and vice depicted in lively colours.

From *leaf* 496. On the request of KUN-*D*GAH-VO (A'NANDA,) his principal attendant, addressed to him in verse, SHÁKYA relates (also in verse,) the acts which he has performed from a very remote age, to arrive at the state of a *Bodhisatwa*.

Leaf 505. SHÁKYA, together with 500 Arhans, visits, in a miraculous manner, the great lake *Ma-dros (Manassarovára)* in the north.

Leaf 506. The four great rivers that take their rise there :—the *Ganga*, *Sindhu*, *Pakshu*, and *Sita*.

From 508 to 563, or to the end of the volume, as also from *leaf* 1 to 20, in the next or 3d volume. On the bank of the *Ma-dros* lake. SHÁKYA, and 36 persons of his principal disciples, tell (in verse) the course of their lives in former generations—or the consequences of good and bad actions. End of the 2nd volume.

THE 3RD (OR ཀ) VOLUME OF THE *Dulvá*,

Comprising 478 *leaves, from the* 55*th to the* 82*nd book or section, inclusive.*

General Contents. The latter part of the subject of "medicaments" in the 2nd volume. On garbs or garments—mats, spreading cloths; *Kaushambhi;* works or moral actions—D*mar-ser-chan*, the inward man, or man-alteration (regeneration). Omission or the leaving off, of the celebration of the confession, or general supplication. Dispute or quarrel :—the first part of the subject "of causing divisions amongst the priests."

From *leaf* 1 to 20. The continuation of SHÁKYA's narration of his former births. The story of *B*ZANG-MO and PADMA-*R*TSA-LAG, a cour-

tezan and her gallant, in the time of the king Ts'HANG-SBYIN (Sans. *Brahmadatta)* in *Varánasi*, cited by SHÁKYA and applied to himself. He tells his disciples, why he mortified his body for six years;—what was the cause thereof in his former lives. His disciples ask him several things, whence comes such and such a blemish or misfortune in his present life—he tells them his former immoral actions, and says that they are the consequences of these. The story of *D*GAH-*SKYONG*, an ascetic, a good moralist, *leaf* 14.

Leaf 20. SHÁKYA, after his return from the *Ma-dros* lake to *Shrávasti* together with the 500 Arhans, is invited and entertained by SA-GA, (RI-DAGS *H*DSIN-GYI-MA) a lady. His instructions to her at that occasion.

Leaf 21. On his peregrination in *Kosala*, SHÁKYA is invited and entertained by the Brahmans and landholders of the town *Thigs-pa-chan*. The request of 500 *Yidags* (fancied beings representing the condition of a miser) made to him. His answer to them—their excuses. His reflections (in verse) on the wrong judgments of men—that "men are ashamed of those things of which they ought not to be ashamed, and vice versâ." He takes them with him to the entertainment, and afterwards makes his benediction to his hosts for the future prosperity and happiness of those *Yidags*.

Leaf 23. Dispute amongst the citizens of that place, whether GAUTAMA and his disciples are covetous or not. They are tried by an entertainment, and are found to be moderate in their wishes and temperate in their living:—afterwards, by the same person, the Brahmanists also are invited and tried; but they are found to be the contrary of the former.

Leaf 24. The use of *puram* or *buram* (molasses) is permitted to his disciples. How SMRA-*H*BOD-KYI-SEN-GE was enlightened and became an Arhan. He is declared by SHÁKYA to be the chief of those who are enlightened by using agreeable things. *Leaf* 25.

Leaf 25. From *Spong-byed*, SHÂKYA goes to *Yangs-pa-chan*, (Sans. *Vaishali)* and takes up his lodgings without the city in a house on the bank of the *Ape-pond* (Tib. *Spréhu-rdsing-gi-H*ogan.) The citizens make

a law that none of them shall invite SHÁKYA privately to a dinner, but they shall treat him publicly ; since he will not remain long enough there, to be invited by them successively. NOR-CHAN, a rich citizen, having no notice of that established law, invites SHÁKYA privately. The same do also his wife, his son, and his daughter-in-law, on the three next following days—*leaf* 26 to 31. The citizens wish to punish him—how he obtains their pardon—his riches—he, and his whole family, take refuge with *Buddha*, or adopt *Buddhism*. Their former religious and moral merits, *leaf* 32. The story of ME'-TOG-P'HRENG-RGYUD-*M*K'HAN, at *Varánasí*, applied to NOR-CHAN and his family.

Leaf 35. On the occasion of a famine, the priests of SHÁKYA are permitted to cook for themselves :—difficulties about where to cook. The ten places in which they may not prepare their victuals. What the physician prescribes to a sick priest. How permission is obtained from SHÁKYA, and how he makes use of the medicament—*leaf* 36-37. How a proper place is chosen and rendered fit for cooking for a priest.

Leaf 37-38. SHÁKYA at *Yángs-pa-chan*. The use of flesh, with what restriction it is permitted to his disciples.

Leaf 38. At *Shrávasti*, in the time of a famine, the *Bauddha* priests suffering from hunger are much dejected. Several concessions granted to them by SHÁKYA.

Leaf 40. At *Mnyan-yod* (Sans. *Shrárasti*) the Brahmans and the laymen complain, that the priests of SHÁKYA will not accept of several things which they are willing to offer them, to acquire moral merits for their future happiness—SHÁKYA gives them permission.

Leaf 40-41. The sickness of SHÁRIHI-BU—the physician's prescription—MAUGAL-GYI-BU's endeavour to procure that medicine.

Leaf 42 to 45. The story of LUG and BZANG-BYED—their happiness—family—their great qualities :—SHÁKYA is proceeding to visit them—the malice of the *Mu-stegs-chan*, (Sans. *Tirthika*) sect, SHÁKYA's enemies, to prevent his entrance :—by what means he enters into that place.

Leaf 48. How a priest may give his benediction to any quantity of physic for seven days, to be used by such persons as are pure of life. Several concessions from SHÁKYA to sick persons, in their diet.

Leaf 50. Several anecdotes that happened at *Varánasí*, in the time of a famine, that was foretold to continue for 12 years, on account of there being no rain.

Leaf 53. The wonderful effects of alms-giving to a holy man or *Rjshi*, or the consequences of religious and moral merits in former lives. SHÁKYA is in a place called *Uduma*. His lectures to the (fabulous) four great kings, residing on the *Ri-rab* (Sans. *Sumeru*, or *Meru.)* He recommends his doctrine to the care of those four great kings or gods, and to that of *Hod-srung*, to defend it after his death. They all promise him that they will defend it, *leaf* 57. He tells his disciples the former moral merits of those four great kings or gods.

Leaf 59-60. SHÁKYA is presented with eight sorts of liquor or drink, by a *Rishi*, called KENAHI-BU (the son of KENA,) he tells his disciples the use and medical virtues of them. RIVO, a *tran-srong* or hermit (Sans. *Rishi)* together with his 500 pupils, becomes the disciple of SHÁKYA. The son of KENA also having entertained SHÁKYA and his disciples (with a dinner) enters into their religious order, together with his pupils. To whose care these young pupils are committed by SHÁKYA for instruction, how they are qualified in a short time, *leaf* 62.

Leaf 64 to 71. Eulogium on SHÁKYA's qualities by KENAHI-BU, *leaf* 71. The story of two monks, (or religious persons) father and son, formerly barbers, at *Káshi*.

Leaf 72. SHÁKYA, from *Gyad-yul*, goes to *Sdig-chan*, is invited and entertained there publicly, according to the measures the citizens had taken previously in his behalf.

Leaf 74-75. Stories of several entertainments to SHÁKYA and his disciples. *Leaf* 76. The story of a man bitten by a snake, how he is cured. The *Bidya Mantra* also is exhibited; (it seems to consist of significant Sanscrit

words,) in three lines. Ancient fables are told and applied to present circumstances.

Leaf 78. Here ends the subject on medicaments, and commences that on the garments of the priests.

The story of DUM-BU, a minister (of state) and his king *H*PHAGS-SKYES-PO, in *Lus*-H*p'hags*, (Sans. *Vidèha.)* DUMBU escapes to *Yangs-pa-chan (Allahabad)* and settles there. He first declines to give his advice in the assembly of the people there, but afterwards renders them great service by his prudent counsel.

Leaf 80 to 83. Three tribes of the *Lichabyis* at *Yangs-pa-chan:* marriages prohibited between different tribes. The beforementioned DUM-BU is made chief tribune there, *(Sdé-Dpon)*, and after his death his second son. His elder son retires to *Rájagriha* in *Magadha*, to VIMBASÁRA. This king marries, on his recommendation, the daughter of his brother at *Yangs-pa-chan.*

Leaf 87. **The story of AMRA-SKYONG-MA, a celebrated harlot at** *Yangs-pa-chan. Leaf* 90 to 92. VIMBASÁRA's amours with her—a son is born, and sent afterwards to the king to *Rájagriha*—he is named GYHON-NU-*H*JIGS-MED (the intrepid youth.)

Leaf 92. **VIMBASÁRA commits adultery with the wife of a chief merchant at *Rájagriha*—the circumstances thereof—a son is born and sent to him—he is called "*H*TSHO-BYED-*G*ZHON-NUS-*G*SOS". *Leaf* 94. The education of the two natural sons of VIMBASÁRA. They wish to learn some art or handicraft.—*H*JIGS-MED learns carpentry, and *H*TSHO-BYED studies physic. The latter after having made great progress in his art, goes to R*do*-H*jog* (Sans. *Taxashilá*, the *Taxila* of Ptolemy ?) to learn there the opening of the cranium (*Klad-pahi thod-pa* h*byed-pahi* d*pyad,* སྐད་པའི་ཐོད་པ་འཇེ་པའི་དཔྱད) from a celebrated physician—his genius and great abilities—several instances of his dexterity and learning, his integrity and great experience in the art of physic. *Leaf* 104. He acquires great renown by treating several diseases successfully :—is declared, at three

different times, the prince of all the physicians, by the king of *Magadha*. *Leaf* 107-108. Medical science:—his meeting with SHÁKYA—his improvement in curing the diseases both of the body and of the mind.

Leaf 111 to 114. The disciples of SHÁKYA are permitted to wear three pieces of religious clothing of a dark red colour, for distinction's sake:—what gave occasion to that permission—instruction how to prepare those garments.

From *leaf* 114. The story of SA-GA-MA, a young girl from *Champa*, married afterwards to the son of a chief officer at *Shrávasti* in *Kosala*. Her modest and prudent conduct:—description of modest and of impudent women; she is represented as the model of modest, prudent, wise, frugal, and in many respects accomplished women. Her mother's enigmatical instruction to her with respect to her future conduct, when about to be married. *Leaf* 124-125. Explication of those enigmatical terms. Her father-in-law expresses himself thus: "Your mother has been wise in having given you such enigmatical instructions, but you are more wise than she in having understood and practised her enigmatical advice."

Leaf 126. SA-GA-MA is proclaimed the mother of RI-DAGS-*H*DSIN and the sister of *G*SAL-*R*GYAL, the king of *Kosala*. A *Vihar* is founded in her name;—she is delivered of thirty-two eggs, from which thirty-two young boys come forth:—their adventures—they are destroyed by the king of *Kosala*, and their heads sent in a basket to SA-GA-MA their mother.

Leaf 129 to 131. SHÁKYA's lessons to the king of *Kosala* on that subject, SA-GA-MA's former moral and religious merits, as also the demerits of her thirty-two sons, told and applied by SHÁKYA.

Leaf 133. The story of RI-DAGS-*M*GO, an astrologer. His ill-grounded prognostication—he becomes a disciple of SHÁKYA—is convinced of the absurdity of his astrological predictions.

Leaf 135. SA-GA-MA at *Shrávasti* invites and entertains SHÁKYA with his suite. Among other offerings she presents some pieces of cotton cloth, for the monks and nuns (or male and female religious persons) to make bathing clothes of them, since she had been informed that they bathed naked.

SHÁKYA at *Yangs-pa-chan*—recommends to his disciples to be clean in their bedding and clothes, and to make a proper use of the offerings made to them by their faithful followers or hearers.

Leaf 141. They are ordered to keep clean mattrasses (or couches to sit and lie on)—excesses in;—restrictions;—itch, leprosy—how to treat such priests as are infected by those diseases.

Leaf 142. What sorts of religious garments are permitted by SHÁKYA to his disciples. Some of them wish to wear such and such garments, of such and such colours: to wear turbans; others to go naked. SHÁKYA tells them the impropriety and indecency of the latter and prohibits it absolutely; and, rebuking them, adds, that such a garb, or to go naked, is the characteristic sign of a *Mu-stegs-chan* (Sans. *Tirthika.)*

Leaf 143 to 147. A moral tale on impudence; several prohibitions respecting the dress of the priesthood; gifts must be divided equally among the priests—exceptions—many impostures committed.

Leaf 147 to 152. The story of two foolish old monks—how they were deceived by a certain NYE-DGAH (Sans. *Upa-nanda)* illustrated by a moral tale characterising the idiot and the crafty or impostor, *leaf* 153. Other stories of UPA'NANDA's imposture.

Leaf 162. The death of NYE-DGAH, (Sans. *Upa-nanda.*) His immense riches. Measures taken by the king to secure for himself part of that treasure. He renounces afterwards every pretension, hearing of SHÁKYA's representation to him, made by KUN-DGAH-VO, (Sans. *A'nanda.)* The whole substance (thirty thousand *srang* or *tola* of gold,) was divided at first amongst the whole body of priests at *Shrávasti*, but afterwards the priests of all the six cities of Central India, (as, of *Sáketána, Varánasi, Vaishali, Champa*, and *Rájagriha)* having alleged their claims, were admitted all to share with them, *leaf* 164. The ceremony with which it is divided, *leaf* 165. A moral tale on covetousness, told by SHÁKYA and applied to the above described NYE-DGAH.

Leaf 166. How to divide the effects of deceased religious persons; several stories on the subject—intermixed with moral tales, mostly relating

Leaf 185. Here ends the subject "on the garbs or garments of the religious persons" (*Gos-kyi-Gzhi,*) and follows that "on mats and spreading cloths" (*Sra-Brkyang.*)

Leaf 186. Several religious persons after having passed the three months of the summer at *Sáketána* (Tib. *Gnas-Bchas*), go to *Shrávasti* to pay their respects to SHÁKYA, who had summered there. They went thither much tired on account of the *jangal*, morasses, and great heat on their road, and were covered with dust. The use of *Sra-Brkyang* (any cloth or thing to spread on the ground, for sitting and lying on, or a mat) is permitted by SHÁKYA. Several ceremonies; of what, how to prepare, and how to use them, *leaf* 200.

From *leaf* 200 to 219. *Kaushámbhi* (a city); (SHÁKYA in the *Dvyangs-ldan-gyi-kun-dgah-rá-va*, or Sans. *Ghos'havatyárama*); several priests at *Yangs-pa-chan*, well read or versed in the *Hdul-va*, *Mdo*, and *Ma-mo*, go to *Kaushámbhi* and dispute with the priests of that place, who were likewise well versed in those scriptures; thence many disputes and quarrels upon various points, for twelve years;—they are rejected by the citizens, on account of their conduct. They will no longer give them alms. They repair to SHÁKYA at *Shrávasti*, are ill received by him, and not admitted till they have repented, confessed their faults, and have begged pardon for them.

Leaf 219 to 229. Stories of the misconduct of some religious persons; discussions on what is lawful and unlawful, (or against religious discipline,) in the common practices of the priests.

Leaf 229 to 272. Stories of several priests, that had violated the established rules of discipline—the proceedings of the priesthood against them; several priests of the *Dmar-ser-chan* band at *Shrávasti*—the cause of many quarrels and disputes among the priests. SHÁKYA's orders, how such persons are to be admonished of their misbehaviour, and treated by the community. *Leaf* 235 to 239. LEGS-LDAN, a priest, on account of his several faults, is rebuked solemnly in the congregation—begs pardon, and obtains it—the circumstances thereof. *Leaf* 239. The faults of two other priests (*HGRO-MGYOGS*, and NAP-SO) are enumerated; they are

ejected from the community;—under what conditions may such again be received. The story of *H*CH'HAR-KA a dissolute priest.

Leaf 272 to 291. The *Gang-zag-gi-Gzhi* or "on the inward man." The recollection of any committed fault or sin, the confession of it to any priest. Alteration or self-emendation—time granted for one's repentance by the congregation of the priests. The rites and ceremonies of obtaining pardon for one's smaller sins or faults. Several instances of committed, and afterwards confessed, sins or faults.

Leaf 291 to 298. The *Spo-vahi-Gzhi* "on the changing of one's self," after committing sins or faults, and on repentance; how to ask the priests' forgiveness.

Leaf 298 to 306. The *Gso-sbyong-Gzhag-pa* the putting aside or leaving off the feast of the confession. (There are several passages descriptive of the general degeneration and corruption of the priests.)

Leaf 306 to 365. The *Gnas-mal-gyi-Gzhi* on lodging and bedding (or dwelling place, utensils, furniture, &c.) The circumstances of several establishments (called in Tib. *Gtsug-lag-k'hang*, Sans. *Vihar* or *Bihar*) being made for SHÁKYA and his disciples, especially a large one at *Shrávasti*, in *Kosala*, by a rich landholder. Many rules and instructions respecting religious discipline.

Leaf 365 to 418. The *Rtsod-pahi-Gzhi*, on disputes and quarrels of the monks—several instances thereof, with their circumstances.

Leaf 418 to 478. To the end of the volume is the *Dgè-hdun-Dvyen-pahi-Gzhi*, "the causing of divisions among the priests," (as the general subject is stated on the 418th *leaf*; but there is nothing to be found of that kind.)

Leaf 418-419. Is a specification of the names of the persons whose histories are about to be mentioned. Names of several (fabulous) universal monarchs *(Chakravartti)* in ancient India.

From *leaf* 419 to 446. The (fabulous) history of the SHÁKYA race, told by MAUGALYANA. The circumstances thereof (SHÁKYA being at a certain

time in the *Nyagrodha Vihar*, near *Capilavastu*, the inhabitants of the *Shaka* race, desirous to know the origin and history of their nation, go in great number to him, and request of him to acquaint them with the history of their origin, that they may satisfy others on the subject. SHÁKYA directs MAUGALYANA, one of his principal disciples, to tell them their origin, in an instructive manner, and he himself lies down to sleep during the narration.) MAUGALYANA addresses the inhabitants thus: "Descendants of GAUTAMA! (Tib. *Gohutama-tag*)," and commences his narration by telling them, how the world was renewed after its former destruction. How the animal beings were successively propagated. The origin and causes of the different kinds, sexes, colours, qualities—their degeneration. The origin of property, laws, magistrates, universal monarchy, their descendants till the time of SENGEHI-*H*GRAM, the grand father of SHÃKYA. Here ends the narration of MAUGALYANA. SHÁKYA much approves it, and recommends to the hearers to keep it in their memory. The rest of the volume, from *leaf* 446 to 478 contains the circumstances of the birth and education of SHÁKYA. His bodily and intellectual accomplishments:—his several acts or performances; his marriages; his leaving his father's house to live an ascetic life. Here ends the 3d volume of the *Dulvá*.

THE 4TH (OR ད NA) VOLUME OF THE *Dulvá*,

Containing 470 *leaves*, 27 *parts or books*, *from the* 83*d to the* 109*th book*, *inclusive.*

Subjects:—From *leaf* 1 to 22. The continuation of the circumstances that determined SHÁKYA to take the religious character. His reflections on old age, sickness, death and religious state. His seeing the wretched condition of the agriculturists, or labouring class. A miracle with the shadow of a tree (the *jambu* tree). His marriages with SA-*H*TS'HO-MA, GRAGS-*H*DSIN-MA, and RI-DAGS-*S*KYES. The circumstances thereof. His

earnest desire to take the religious character. The precautions which his father takes to prevent him from leaving the court—his wife's and other dreams. His being exhorted (in verse) by INDRA, BRAHMÁ, and by other gods, to renounce the world: his replies—his exit or departure—the circumstances thereof. His discourse with his groom (*HDUN-PA*)—his fine horse (*Rta-mch'hog-Bsnags-ldan*), *leaf* 22.

Leaf 23. He commences his ascetic life. *Leaf* 24. He arrives at *Rájagriha*, the king (VIMBASÁRA) observes his conduct, is much pleased with it: sends some of his men to see who and what sort of man he is—they make their report. Afterwards the king himself with his officers pays a visit to him:—their conversation (in verse). SHÁKYA tells him, that "there is in the neighbourhood of the *Himálaya* (or *Kailásha*, Tib. *Gangs-ri*) a country called *Kosala*, full of riches and grain or corn, inhabited by the SHÁKYAS, the descendants from PURÁM SHING-PA (Sans. IKSHWAKU, of the *Surya vansha* or *Angirása*): that he is of the royal tribe, and that he has renounced all worldly desires, *leaf* 25.

Leaf 26. He quits *Rájagriha*, goes to the *Griddhrakuta* hill, and successively visits several hermits of different principles: is easily admitted by each, but seeing the absurdity of their tenets and practices, he leaves them soon: he out-does them all in their mortifying practices, hence he is styled *Dge-sbyoṅg-ch'hen-po*, the great priest (Sans. *Mahá Sramaṇa.*)

Leaf 29. The manner in which he gives himself to meditation, and performs his mortifications, on the banks of the *Nairanyjána* river, *leaf* 38-39. He finds great delight in meditation, but, perceiving privation to be hurtful to his mental faculties, he resolves to make use of nourishing foods:—he is presented with a refined milk-soup by two maids. He is deserted by his five attendants on account of his new mode of living.

Leaf 43. He proceeds to *Rdo-rjé-Gdan* (Sans. *Vajrásan* near the modern *Gáya*), gives himself to meditation, overcomes the devil, and finds the supreme wisdom—becomes a saint or Buddha; great joy in his father's court upon hearing of his exalted state; why such names were given to

RAHULA and A'NANDA, his son and cousin, at *Capilavástu*, who were born on the same night he became a saint, *leaf* 51-52.

Leaf 59. On the exhortation of BRAHMÁ, the god of the universe, he resolves to communicate his doctrine to others also, according to their capacities. He goes to *Varánasi*. Those five attendants, that had left him lately, on account of his welfaring, being convinced of his perfections, first of all become his disciples. Afterwards the number of his followers rapidly increases. All sort of ascetics; men of different tribes and professions go over to him and adopt the Buddhistic doctrine. There are in this volume several detailed accounts how such and such persons, at such and such places, have adopted his doctrine. Instructions. Compliments. The four truths.

Leaf 106. The birth place of SHÁKYA near the *Himálaya*, on the bank of the *Bhagirathí* (Tib. *Skal-ldan-shing-rta)*, not far from *Capilavástu*, (Tib. *Ser-skya-Gzhi.)*

Leaf 107-8. The king of *Magadha*, VIMBASÁRA SHRENIKA, offers to SHÁKYA and his priests a support in all necessary things, as long as he shall live.

Leaf 109. The five insignia of royalty (of VIMBASÁRA)—1. An ornamented pillow or throne. 2. An umbrella or parasol. 3. A sword. 4. A chowrie of cow-tail, the handle beset with jewels. 5. Particoloured shoes.

Leaf 123. Terms for rousing or calling on the domestics, and giving them orders for making ready breakfast.

Leaf 128. The history of a religious establishment of several large buildings (Tib. *Gtsug-lag-k'hang*, Sans. *Vihar* or *Bihar)* in a grove near *Shrávasti*, in *Kosala*, by a rich landholder. *Leaf* 137. SHÁKYA is invited thither—his journey—miracles that happened there at his arrival.

Leaf 142. The king of *Kosala*, *G*SAL-RGYAL, in a letter informs the king, *Z*AS-*G*TSANG-MA (Sans. SUDHODANA) the father of SHÁKYA, that his son has found the food of immortality, with which he is recreating all men. His father, desirous to see him, sends several messengers to invite

him; they all enter into his religious order—not one returns even to give intelligence. At last, CHAR-KA, his minister, begs leave to go himself, and bring intelligence to him. He promises that, in every case, he will certainly come back. With a letter from the king he repairs to SHÁKYA at *Shrávasti*. He too becomes a convert to Buddhism, but he is permitted to go back, as a priest, to inform the king of these events, and to predict that in seven days he should see his son at *Capilavástu*. SHÁKYA's instructions to CHAR-KA how he should behave himself at *Capilavástu*, and answer the king's inquiries, *leaf* 144. *Leaf* 144. Comparison of great and small things. Preparations for the reception of SHÁKYA.

Leaf 146. Orders from the king to his officers, to build in the *Nyagrodha* grove, sixteen large and sixty smaller rooms. SHÁKYA, with several of his disciples, goes to meet his father at *Capilavástu*.

Leaf 149. Description of their meeting—their mutual compliments and conversation (in verse), *leaf* 150 to 152. Religious instruction:—the *Shákya* race adopts his religion, and from every family or house one person takes the religious character. The stories of several individuals of the family of SHÁKYA. *Leaf* 164, NYE-VÁR-*H*K'HOR, a barber of the *Shákyas*, enters into that religious order—acquires great perfection—he is the pretended compiler of the *Dulvá* class.

Leaf 171. The history of KOHUDINYA, one of the principal disciples of SHÁKYA, as also that of others.

Leaf 242-3. KUN-*D*GAH-VO (Sans. A'NANDA) is made the chief disciple of SHÁKYA.

Leaf 341. LUS-*H*P'HAGS-MAHI-BU MA-*S*KYES-*D*GRA causes his father's (VIMBASÁRA's) death. By whom he is comforted in his great troubles or anxieties.

Leaf 349. LHAS-*S*BYIN or LHAS-BYIN, one of SHÁKYA's cousins—his great hatred and malice towards SHÁKYA. Several instances quoted, and many moral tales told by SHÁKYA, and applied to himself and to this

LHAS-*SBYIN*,—or to any other individual: for under the name of LHAS-*SBYIN* (Sans. DEVADATTA), is frequently understood any malicious character, or wicked man.

Leaf 392. The circumstances of LHAS-*SBYIN*'s proceedings to cause divisions among the disciples of SHÁKYA. Several stories are told and applied to LHAS-*SBYIN* and to MA-*SKYES-DGRA*, the king of *Magadha*, to show the ill consequences of bad morals.

Leaf 417 to 449. SHÁKYA's moral instructions to the king of *Magadha*, MA-*SKYES-DGRA*; (many of them nearly in the same words as above, in the 2nd volume of the *Dulvá*, to MA-*SDUG*.)

Leaf 449. LHAS-*SBYIN*'s further plots for injuring GAUTAMA (SHÁKYA). Several stories and instructions.

Leaf 470. Here ends the subject of "causing divisions amongst the priests;" which terminates also the general subject of "religious discipline" Tib. St*dul-va*-G*zhi*, Sans. *Vinaya Vástu*.

These four volumes of the *Dulvá* collection were translated from the Indian or Sanscrit language in the 9th century of our era, by SARVAJNYÁDEVA, VIDYA KARA PRABHA, and DHARMAKARA, learned Pandits; the first and the third from Cashmir, the second from India; and by the Tib. *Lotsáva*, *Bandè* *D*PAL-GYI-*L*HUN-PO. They were afterwards corrected and set in order by the Indian Pandit VIDYAKARA PRABHA, and the Tib. *Lotsáva*, *Bandè* *D*PAL-*B*RTSE'GS.

In the next four volumes of the *Dulva* class, (from the 5th to the 8th inclusive, marked by the letters ཅ,ཆ,ཇ,ཉ) is an enumeration of the several laws or rules, *(Khrims)* 253 in number, respecting the conduct of the priests (D*ge*-s*long*), and an explanation of those rules, in several detailed stories or parables.

In the beginning of the 5th (or ཅ *Cha*) volume, from *leaf* 1 to 30, is the treatise on emancipation. (Sans. *Pratimoksha Sùtra*, Tib. *So-sor-thar-pahi-M,do.)*

Contents of the Treatise on Emancipation.

Adoration of the All-knowing, or salutation to *Buddha*—Praise and importance of this *Sùtra*.—The several blessings arising from the practice of good morals.—Celebration of the confession *(Gso-sbyong)*, on every new and full moon.—Rehearsal of the established rules or precepts, pronounced by the chief (or other officiating) priests.—Exhortation to the priests to examine themselves and to confess their sins with a loud voice, if they have any.—The compendium or sum of the *Buddhistic* doctrine in one *slòka* thus, in Tibetan:

༄༅ ། སྡིག་པ་ཅི་ཡང་མི་བྱ་སྟེ །	" No vice is to be committed,
དགེ་བ་ཕུན་སུམ་ཚོགས་པར་བྱ །	Virtue must perfectly be practised,—
རང་གི་སེམས་ནི་ཡོངས་སུ་གཙང་།	Subdue entirely your thoughts,
འདི་ནི་སངས་རྒྱས་བསྟན་པ་ཡིན །	This is the doctrine of *Buddha*."

On *leaf* 30th. Commendation of the *Bauddha* faith, in the following two *Slókas:* in Tibetan : (vol. 5, leaf 30.)

1. ༄༅། བསྙམ་པར་བྱ་ཞིང་འབྱུང་བར་བྱ ། ། སངས་རྒྱས་བསྟན་ལ་འཇུག་པར་བྱ།
འདས་བྱེད་གཤིན་རྗེ་ག་ཉད་ཆེན་བཞིག ། འཆི་བདག་རྫས་ནི་གཞེམ་པར་བྱ །
གང་ཞིག་རབ་ཏུ་བག་ཡོད་པར ། ། ཆོས་འདུལ་འདི་ལ་སྤྱོད་ཚུལ་པ།
རྒྱུ་བའི་འཁོར་བ་རབ་གཏུབ་ནས་ཀས ། སྡུག་བསྔལ་ཐམས་ཅད་མཐར་ཕྱིན་པར་འགྱུར ། །

In English:

" Arise, commence a new course of life—turn to the religion of *Buddha*. Conquer the host of the lord of death (the passions), that are like an elephant in this mud-house (the body), (or conquer your passions like as an elephant subdues every thing under his feet, in a muddy lake); whoever has lived a pure or chaste life, according to the precepts of this *Dulva*, shall be free from transmigration, and shall put an end to all his miseries."

An assertion follows that the *Pratimoksha Sùtra* has been recommended by each of the seven last *Buddhas*, who are styled here the seven *Bauddha* champions (Tib. *Dpah-vo*, Sans. *Vira*, Eng. Champion or Hero.) The names of those seven *Buddhas*, on the 30th leaf, are thus given in Tibetan: 1. R*nam-par-*G*zigs*, 2. G*tsug-tor-chan*. 3. *T'hams-chad-*s*kyob*. 4. H*k'hor-va-*H*jig*. 5. G*ser-t'hub*. 6. *Hod-srung*. 7. *Shákya-t'hub-pa*.

They correspond to the Sanscrit: 1. *Vipashyi*. 2. *Sik'hi*. 3. *Vishwábhu*. 4. *Kakutsanda*. 5. *Kanaka-muni*. 6. *Káshyapa*. 7. *Shákya Muni*.

From the 30th *leaf* of the 5th (or ཅ *Cha*) volume to the end of the 8th (or ཉ, Nya) volume, is contained the "explanation of the religious discipline," (Sans. *Vináya vibhanga*, (better *Vibhága*,) Tib. H*dul-va*-r*nam-par*-H*byed-pa*.)

In these four volumes, are several stories of immoral actions, committed by some one of the religious persons belonging to the disciples of Shákya. The crime, generally, becomes divulged amongst the people, who blame the conduct of the priests. Shákya is informed afterwards of the fact. The delinquent is cited before the congregation; confesses his fault; and is rebuked by Shákya: who then explains the immorality of the act, makes a law thereupon, and declares that whoever shall violate it, shall be treated as a transgressor.

The stories, in general, are of little importance, and many of them too indecent to be introduced here.

The two hundred and fifty-three rules to be strictly observed by the priests (D*gè*-s*long*) are of five kinds, (or there are five kinds of sins or faults provided against in those rules.)

1. There are some for the violation of which they are expelled from the order. Such are the laws or rules against adultery or, in general, fornication; robbery or stealing; murder or destruction of animal life; and the giving out (or selling) of human doctrine as a divine revelation.

2. By the violation of a second class of rules, they become outcasts from the priesthood, or are degraded. Such crimes are—the emissio seminis; indecent behaviour; immodest talk; the causing of divisions amongst the priests; the blaming of the secular state, &c. &c.

3. In the 3rd class are reckoned thirty faults;—as the keeping or wearing of more clothes than is permitted—neglecting to wear religious garments—the deposition of them at any place, &c.—prohibited materials for clothes, &c.

4. In the 4th class are enumerated ninety faults.

5. The 5th kind of faults or sins are such as must be confessed. Besides these rules, are numerous instructions regarding decent behaviour, dress—attitude or posture of the body—manner of eating and drinking, and when giving religious instruction to others.

On *leaf* 30 to 32. Praise of religious discipline in general, (in verse.)

From *leaf* 33 to 74. Several stories on fornication or adultery. *Bzang-byin*, a priest, commits adultery. Shákya is informed of the fact. He is cited—rebuked—and expelled. A rule is made that thenceforth all adulterers shall be expelled. The circumstances of this story may be seen, *leaf* 33 to 40, together with the terms Shákya used in rebuking the guilty.

From *leaf* 74. On stealing or robbery.

Anecdotes—kinds and modifications of theft—several instances of cheating, tricks and frauds in eluding the duties at custom-houses, &c.

Leaf 105. There are likewise several instances, how traders have defrauded the custom-houses, in putting some of their precious things into the bags of the monks.

Leaf 155 to 166. The consequences of lust and theft—fabulous history of the origin of evil in the world.

From *leaf* 162 to 239. Several stories of suicide and poisoning amongst the monks, or of causing themselves to be slain or deprived of life, out of grief or despair, upon hearing of the various kinds of miseries or calamities of life. Shákya prohibits discoursing on the miseries of life, so as to bring others to desperation thereby.*

Leaf 270 to 274. Pretended supernatural knowledge attributed to the communication or inspiration of any divinity. Terms for rebuking such pretenders.

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* For a similar story, see Ainsworth's Dictionary under *Hegesias* in the *Index Nom. prop.*

"Hegesias, a philosopher of Cyrene, who displayed the miseries of life with such eloquence, that several slew themselves to be out of them; for which reason he was commended by Ptolemy to discourse no more on that subject."

Leaf 306. Several women of respectable families, at *Shrávasti*, visit the *Vihars* (colleges and halls) in a garden near that city, conducted by CH'HAR-KA a priest, who tells them whose *Vihars* and halls they are, with some biographical notices. His immodest behaviour. The stories of several immoral actions, by which a priest loses his character or rank, and becomes an outcast from the priesthood. On making dissensions amongst the priests.

There are thus in this volume 439 leaves, the 30 first of which are occupied by the Treatise on Emancipation, in two books, 700 *Slòkas*. The rest of the volume contains the first books of the "Explanation of Religious Discipline."

THE 6TH (OR ཆ *Ch'ha*) VOLUME,
Containing twenty-one books, or 431 *leaves.*

Continuation of the subject (begun towards the end of the 5th volume) on causing divisions amongst the priests. *L*HAS-BYIN's endeavours to seduce the disciples of SHÁKYA to his party.

Leaf 34. SHÁKYA visits *Kaushambhi*, and takes his lodgings in the *Gdangs-chan-gyi-kun*-Dgah-*ra-va* (Sans. *Ghos'havatyáráma*):—stories of discontentment. The disciples of SHÁKYA, on account of their being of different tribes, families, houses, &c., are likened to an assemblage of all sorts of leaves fallen from the trees, in autumn, and brought together by the wind.

Leaf 57 to 61. The priests of SHÁKYA are said to have so many clothes that for each business they make use of a different suit; and that, through dressing and undressing themselves, they have little leisure to read and study. They are prohibited from keeping superfluous garments or clothes. Several rules concerning superfluous clothes and other utensils of the priests. As also, rules concerning the wearing, and omitting religious garments, and depositing them or utensils at any place.
Leaf 61 to 93.

Leaf 93 to 143. Rules concerning the washing of clothes. Several stories told of the uncleanness of the priests. The birth of SHÁKYA. Correspondence between *G*SAL-RGYAL, the king of *Kosala*, and ZAS-*G*TSANG the father of SHÁKYA. *Leaf* 102. A letter from ZAS-*G*TSANG to SHÁKYA—his life—he is invited—he visits his father. Dialogue (in verse) between them. *Leaf* 110-111. Description how the *Shákya* race adopted *Buddhism*. *Leaf* 131. Expressions of enthusiasm, devotion and joy uttered by five hundred of the relations of SHÁKYA, upon their being instructed in his doctrine.

From *Leaf* 325 to 431, or the end of the volume, are several stories on hoarding or laying up stores,—on lying and falsehood,—and on ridiculing or despising others.

THE 7TH (OR ཇ *Ja*) VOLUME OF THE *Dulva* CLASS.

Containing twenty books, (from the 43d to the 63d) and 446 leaves.

In this volume is the continuation of the stories of several faults or slight crimes committed by the priests. Such faults are reckoned ninety in number. The same are introduced into the Sanscrit and Tibetan dictionaries; but, since they are of little importance, it is unnecessary to specify them in this place. The Sanscrit generical name for this class of faults, is *Shuddha práyash chittakah*. Tib. L*tung-byed*-H*bah-zhig*, English: "what are mere faults, or venial faults". The volume commences with stories on abuse or foul language (H*p'hyá-va,)* and ends with narratives regarding culpable priests, that had been ordained (or made *Gélongs,)* before they had reached the age of twenty.

THE 8TH (OR ཉ *Nya,)* VOLUME OF THE *Dulva* CLASS.

Containing 21 *books, (from the* 63*rd to the* 83*rd inclusive,) and* 417 *leaves.*

This volume is filled with the continuation of stories on faults or

commences with the narration of a fault committed by digging the ground, and ends with anecdotes on the adjustment and quelling of quarrels and disputes.

THE 9TH (OR ཏ *Ta*) VOLUME OF THE *Dulva* CLASS, *in* 483 *leaves*.

This volume regards the nuns or female religious persons of the *Bauddha* faith. The subjects are the same as those of the last four volumes, for the priests. And the stories are told in the same terms, with the exception of some additions and applications.

From *leaf* 1 to 36, in 2 books, is the treatise on emancipation, for the priestesses *(Gelongma)*, Sans. *Bhikshuni pratimoksha Sutra*, Tib. D*ge-slong-mahi-so-sor-t'har-pahi*-M*do*. (See the beginning of the 5th volume).

From *leaf* 36 to 483 or to the end of the volume, in 28 books, is the "Explanation of the religious discipline of the priestesses," Sans. *Bhikshuni Vináya vibhanga*, (or *Vibhága)* Tib. D*ge-slong-mahi*-h*dul-va*-r*nam-par*-h*byed-pa*; in the same manner, order, and in the same words, as in the former four volumes; with the exception of some stories, and a few instances not mentioned there.

Leaf 61. MA-SKYES-*D*GRA, (Sans. AJÁTASHATRU) the king of *Magadha*. How and by whom he is comforted after he had caused the death of his father VIMBASÁRA.

Leaf 78 to 87. Stories of several religious persons having put an end to their lives, out of despair. *Leaf* 85. Several kinds of robbers.

Leaf 108 to 109. *S*BOM-*D*GAH-MO, a priestess or nun, the pattern of a lewd, cunning and wicked woman. There are several stories under her name, in this volume.

Leaf 193. LHAS-BYIN, one of SHÁKYA's cousins, the model of a malignant and rancorous person. How he endeavours to acquire the knowledge of the magical art, or of performing prodigies. He applies to SHÁKYA—and, upon his refusal, to his principal disciples. They all refuse to instruct him. He is advised by each of them first to acquire true and useful

knowledge. He endeavours to excite dissensions, and to make divisions among the priests—as also among the priestesses, through *S*BOM-*D*GAH-MO.

Leaf 216. Stories on the multiplicity of clothes and garments of the female religious persons. Prohibitions against them by SHÁKYA.

Leaf 272. The king of *Kalinga* sends to *G*SAL-*R*GYAL, the king of *Kosala*, a piece of fine linen cloth, as a present. It comes afterwards into the hands of *G*TSUG-*D*GAH-MO, (a lewd or wicked priestess) she puts it on, appears in public, but, from its thin texture, seems to be naked. The priestesses are prohibited from accepting or wearing such thin clothes.

Leaf 282. Mention is made of the four *Vedas* of the Brahmans. *Leaf* 284-5. Several terms peculiar to the loom, and to other mechanical arts, are enumerated. Defects in the body of a nun. Censure of others. *Leaf* 286. Moral tales on secret slander.

Leaf 302. Several parts of the *Dulvá* class enumerated.

Leaf 331. *Kun-tu-rgyu*, "going every where," (Sans. *Parivrájaka*) is said to be the same with *Grangs-chan*, (Sans. *Sánk'hya*).

Leaf 362. Names of several diseases. The rest of the volume is occupied with stories respecting the conduct of the nuns. Several rules to be learnt and observed. The scene of all these stories is, in general, M*nyan-yod*, (Sans. *Shrávasti* in *Kosala*).

The five last volumes (marked with the letters ཟ, ཨ, ཡ, ཤ, and ས of the Tib. alphabet) were translated from Sanscrit into Tibetan, first, (in the 9th century) by JINAMITRA, a pandit of *Cashmir*, of the *Vaibhashika* philosophical sect, and by KLUHI-RGYAL-*M*TS'HAN, a Tibetan *Lotsáva*, or interpreter. Other translators also are mentioned.

TENTH AND ELEVENTH (ཐ *T'ha*, AND ད *Da*) VOLUMES OF THE *Dulvá*,

In 60 *books, of which the* 10*th volume contains* 17, *or* 324 *leaves—and the* 11*th*, 33 *books, or* 708 *leaves.*

These volumes are entitled in

Tibetan :—H*dul-va-p'hran-ts'hegs-kyi*-G*zhi*. Sanscrit :—*Vináya Kshudraka Vastu.*

English :—"Miscellaneous minutiæ on religious discipline."

The 10th volume, after the title of these two volumes has been expressed, commences by—"reverence to the All-knowing." The subject is then set forth in three stanzas, as—things relating to the discipline and conduct of the religious persons of the *Buddhist* sect, and the manners and customs of the people of Central India, the scene of the several acts described in the *Dulva*.

Leaf 2. SANGS-RGYAS-BCHOM-LDAN-HDAS (SHÁKYA,) at *Yangs-pa-chan* (Sans. *Vaishali*, or *Vishali*, *Pryága* of the ancients, the modern *Allahabad*). That city is inhabited by the *Lichabyi* race. Descriptions of its gardens or orchards, music, gymnastic exercises, baths. The disciples of SHÁKYA incur scandal there by rubbing themselves with tiles or bricks with too great a noise. They are prohibited by SHÁKYA from rubbing themselves with tiles, except their feet.

Leaf 5. SHÁKYA at M*nyan-yod* (Sans. *Shrávasti*). Forbidden to rub themselves with fish-gills, instead of tiles or bricks;—to anoint themselves with fragrant substances, except when prescribed by the physician. What to do with the fragrant substances that are offered them by their pious followers.

Leaf 7. Mention is made of some fanes or chapels, (Sans. *Chaitya*, Tib. M*ch'hod*-r*ten*) where the hair or nails of *Buddha* are deposited, and reverenced as sacred things.

Leaf 11. Seals are permitted to the priests—excesses in regard to seal-rings (Tib. *Sor-Gdub-rgya*). They are forbidden to have them of gold, silver, or precious stones. They are prohibited from wearing rings. But they may keep seals or stamps made of copper, brass, bell-metal, ivory, horn—excesses in regard to the figures cut on them.

Leaf 12. A man of the religious order must have on his seal or stamp, a circle with two deer on opposite sides, and below them the name of the founder of the *Vihara* (Tib. G*tsug-lag-khang*). A layman may have either a full length human figure or a head cut on his signet.

Leaf 25. Predictions by SHÁKYA and by a gymnosophist, of a child that was to be born. Its miraculous birth. It is named "fire-born" (*Me-skyés*). His education and adventures.

Leaf 28. The veracity of a *Buddha* is expressed thus :—"the moon, together with the hosts of stars, may fall down; the earth, together with the mountains and forests, may lift itself up into the void space above; the vast ocean may be dried up; but it is impossible that the great hermit (*Mahá Sramaña*) should tell a falsehood."

Leaf 58 to 61. Several false charges or calumnies at *Yangs-pa-chan*, especially that of *Lichabyi-ch'hen-po*. The priests of SHÁKYA were wont to put under ban or interdiction any person, or family, according to the following ceremony :—In their congregation, after having been informed of the facts, they turned an alms-dish or goblet, with the mouth downwards; declaring by that act, that thenceforth none should have communication with him or his house, (according to the text, no one should enter his house, neither sit down there, nor take alms from him, nor give him religious instruction.) After reconciliation had been made, the ban was taken off, by replacing the alms-dish.

Leaf 64 to 66. SHÁKYA prohibits his disciples from learning music, dancing and singing, or visiting places where they are exhibited. Several stories are told of the practices of the religious persons.

Leaf 105. The use of garlick is interdicted to the priests, except when prescribed as a medicine—how to be used there.

Leaf 111. Permission to keep umbrellas. Excesses regarding, by using too costly stuffs,—adding too many trimmings,—or adorning the handles of them with gems, pearls, and precious metals.

Leaf 141 to 144. The king of *Kosala*, *GSAL-RGYAL*, being dethroned by his son, *HP'HAGS-SKYES-PO*, goes to *Rájagriha*, to MA-SKYES-*DGRA*, king of *Magadha*,—alights in a grove or garden near that city, belonging to the king, and sends him intelligence of his arrival. The king of *Magadha* orders preparations for receiving him solemnly. But in the mean time he dies in the garden, suddenly, from indigestion, caused by an immoderate use of turnips and fresh water. His funeral. SUÁKYA's instruction

Leaf 145 to 160. *Hp'hags-skyes-po*, the king of *Kosala*, at the instigation of Mala Qnod, makes frequent attacks on the *Shákya* race at *Ser-skya* (Sans. *Capila*) at last he takes their city and massacres many of them. Those that escaped, dispersed themselves in the hills; many of them are said to have gone to *Nepál*. During that war, a certain *Shákya*, Shámpaka is banished from *Capila*. At his parting request, Shákya grants him, in an illusory manner, some hairs of his head, some nail-parings, and teeth. He goes to a country called *Bagud* or *Vagud*, is made king there, and builds a fane or chapel (San. *Chaitya*, Tib. M*ch'hod-rten)* for those holy relics, called afterwards the fane or chapel of Shámpaka, *leaf* 149-150.

Leaf 160. The death of *Hp'hags-skyes-po*, caused by a conflagration. Relation of the circumstances that preceded it.

Leaf 182-183. Gautami' (*Skye'-Dguhi-Bdagmo-ch'hen-mo*) and 500 other nuns die. Earthquake and other miracles that accompanied that event. A moral tale upon their former religious merits told by Shákya, *leaf* 185.

Leaf 202 to 248. Shákya gives to *Dgah-vo* (Sans. Nanda) instructions and lessons on several subjects, especially on the state of existence in the womb, and the gradual formation of the human body.

Leaf 273. Instruction how to build and cover a fine house. After which to the end, or to *leaf* 324, there are many short stories, respecting the conduct, dress, victuals, &c. of the religious persons.

Eleventh (or ৲ *Da*) volume of the *Dulva*,

In 708 *leaves and* 33 *books, counting from the* 18*th to the* 60*th inclusive.*

Subject:—The title of this and of the preceding volume (miscellaneous minutiæ on religious discipline) evinces the nature of the materials to be found here. They are of little consequence, except a few allusions to events, persons, customs, manners, places or countries. These volumes are mostly filled up with religious instructions, rules for the conduct

of the priests, and their several transgressions. NYE'-VÁR-*H*K'HOR (Sans. UPÁLI), the supposed compiler of the *Dulva* collection puts questions to SHÁKYA how he is to act in such and such cases and receives his instructions thereon.

Leaf 1-2. *D*GAH-VO (Sans. NANDA), a priest with SHÂKYA at *Mnyan-yod* (Sans. *Shrávasti*), receives from his former wife, *B*ZANG-MO, from *Ser-skya* (Sans. *Capila*) several finely bleached clothes calendered or glazed with ivory.

Leaf 53. When wood is not procurable to burn a dead body, neither is there any river to throw the corpse into, it may be buried.

Leaf 61. The death of SHÁRIHI-BU. SHÁKYA's reflections on him. A *Mch'hod-rten* (Sans. *Chaítya*) is built over his remains by a rich landholder at *Shrávasti*, and an anniversary festival established in his memory. The king of *Kosala* orders that, at the celebration of those festivals, merchants, who come from other countries, shall pay no duties or taxes, *leaf* 68.

Leaf 126-127. KATYAHI-BU (Sans. KÁTYÁYANA) becomes the disciple of SHÁKYA, who tells him how other philosophers are in two extremes, and that he (SHÁKYA) keeps a middle way. He acquaints him with some of his principles, especially with the four great truths, and the twelve casual concatenations.

Leaf 130. KÁTYÁYANA, with 500 other priests, is sent by SHÁKYA to convert to his doctrine the king of *Hp'hags-rgyal** (*G*TUM-PO-RAB-SNANG)† together with his consorts, son, and officers. He passes on his way through *Kanya-kubja*, a place where he had an acquaintance, a Brahman, who was dead at that time. The story of that Brahman's daughter, with the beautiful hair. His arrival, how he was received by the king. His successes there. How the king afterwards married the damsel. Anecdotes regarding. *Leaf* 194. He erects *Vihars* and makes several donations to the companions of KÁTYÂYANA. *Leaf* 197 to 207. Many witty sayings (in verse). *Leaf* 207 to 209. The ten powers of Bauddha.

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* Sans. *Ujjayaní* or *Oujein*, in *Málava*.

† Sans. *Rájá Pradyota*; (called the passionate or cruel.)

Leaf 227 Various defects of the human body are enumerated in verse. Such as have them, prohibited from being received into the religious order of SHÁKYA.

Leaf 230 to 253. Account of the great prodigies exhibited by SHÁKYA, at *Shravasti* in *Kosala*. The six *Mu-stegs-chan* (Sans. *Tirthika*) teachers, being discontented with the treatment they meet with from the king, the officers, the brahmans, and the people in general, (who all show much favour to GAUTAMA and his followers,) so that they can hardly gain their livelihood, endeavour to vie with GAUTAMA in exhibiting prodigies, to show their skill and power. They are defeated :—for shame some of them put an end to their existence, others retire to the hills on the north of India. *Leaf* 248, the great astonishment of all at the miracles of GAUTAMA,—their applause.

Leaf 253 to 307. The story of *B*SKYED-PA a king in *Lus-hp'hags* and other tales (Sans. *Vidéha)* told by SHÁKYA,—political intrigues. The farther history of the before mentioned six teachers.

Leaf 276. The story of *S*MAN-CH'HEN, the son of GANG-PO in a town of *Purna kachha* a hilly country. *Leaf* 321 to 325. SHO-SHUM-PA, a cunning woman. Ingenious stories of female craft. *Leaf* 326. Mention made of the H*bal-gumata* river, on the banks of which the priests of SHÁKYA used to exercise themselves.

Leaf 326. SHÁKYA in the *Nyagrodha* grove (near *Ser-skya* Sans. *Capila)*. GAUTAMI, with 500 other women of the SHÁKYA race, goes to SHÁKYA, and begs of him to receive them into the religious order. He will not permit it, and recommends to them to remain in the secular state, to wear clean clothes. They will not desist. They follow him afterwards in his peregrination through the *Brija* country to *Nadika*. They beg him again and again to receive them. At last, on the request of KUN-*D*GAH-VO, (Sans. A'NANDA) he permits them to take the religious character. Several rules and instructions respecting the order of nuns. Various stories of these females that happened mostly at M*nyan-yod* (Sans. *Shrávasti)*.

Leaf 488 to 524. The story of PADMA-SNYING-PO, a celebrated Brahman, at H*dod-pa*-h*t'hun-pa*, in *Kosala*. (This is repeated from the *K'ha* volume of the *Dulva*, leaf 155 to 192, whence the general tenor may be gathered.)

Leaf 581. SHÁKYA in his peregrination proceeds to *Gyad-yul*, the country of the Champions, and at R*tsa-chan*, (the grassy, so called from the *kusha* grass,) the modern *Cámru* or *Kámarupa*, in *Assam*, anciently the residence of the great king KUSHA-CHAN, stays for a certain time, under two *Sála* trees.

Leaf 591. The circumstances that preceded the death of SHÁKYA.

Leaf 635 to 636. The death of SHÁKYA. The principal acts of his life enumerated by HOD-SRUNG to VYAR-BYED, an officer of the king of *Magadha*, who instructs him how to inform the king of his decease (by representing, in pictures, the several scenes of his life.) Reflections on life, by several gods. The funeral raises disputes among eight tribes or cities, on account of the relics (S*ku*-G*dung*) of SHÁKYA. They are pacified by having each their share. Chaityas are built for those relics.*

Leaf 667. After the death of SHÁKYA, HOD-SRUNG, (Sans. KÁSHYAPA) becomes head of the sect. By his direction, five hundred accomplished priests, (Sans. *Arhan*, Tib. D*gra*-B*chom-pa*,) assemble in a place called the cave of the *Nyagrodha* tree, near *Rájagriha*, and make the first compilation of the doctrine taught by SHÁKYA. The M*do*-s*dé* or *Sútra* class, is compiled by KUN-*D*GAH-VO, (Sans. A'NANDA) The *Dulvá* (Sans. *Vináya*,) by NYE'-VÁR-*H*K'HOR (Sans. UPÁLI), the *Ma-mo*, or *Ch'hos*-M*ñon-pa*-M*dsod* (Sans. *Abhidharma*) by HOD-SRUNG (Sans. KÁSHYAPA.) He presides over the sect for several years, appoints KUN-*D*GAH-VO his successor, and dies on the *Bya-gag*-r*kang* hill near *Rájagriha*. *Leaf* 679.

Leaf 684. KUN-*D*GAH-VO (Sans. A'NANDA) after having been for many years the head of the Bauddha sect, intrusts the doctrine of SHÁKYA to

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* See my MS. Translation of *The death of* SHÁKYA.

SHANAHI-GOS-CHAN, appoints him his successor, and dies in the middle of the Ganges (on an imaginary island) between *Yangs-pa-chan* and *Magadha*. His body is divided into two parts. The one is taken by the *Lichabyi* race at *Yangs-pa-chan*, who erect a Chaitya to contain it: the other part by the king of *Magadha*, who likewise builds a Chaitya, at *Skya-snír-bu* (Sans. *Pátaliputra)* over his share of relics.

Leaf 687. NYI-MAHI-GUNG is received into the religious order by KUN-*D*GAH-VO; is ordained and instructed how to introduce the faith into *Cáshmir*, as it had been foretold by SHÁKYA, *leaf* 688. How he civilized the Serpent race and their chief HULUTA:—how he planted and blessed the saffron there, and how he laid the foundation of the Bauddha religion in the *Cáshmir* country, one hundred years after the death of SHÁKYA, who had mentioned that country, as a suitable place for dwelling and contemplation.

Leaf 690. SHANAHI-GOS-CHAN intrusts the Bauddha doctrine to NYE'-SBAS;—he to DHITIKA;—he to NAG-PO—and he to LEGS-*M*T'HONG.

One hundred and ten years after the death of SHÁKYA the priests at *Yangs-pa-chan* violate in many respects his precepts.—Many disputes about trifles.—At last, seven hundred accomplished priests (Sans. *Arhan*, Tib. *Dgra-bchom-pa)* make a new compilation of the Bauddha works, to which was given, (something similar to our *Septuagint*,) the name of B*dun*-Brg*yas-yang-dag-par*-Br*jod-pa*, "that has been very clearly expressed by the seven hundred" (accomplished priests.)

Thus ends the 11th volume, translated (in the 9th century) by VIDYA-KARA PRABHA, and DHARMA SHRI PRABHA, pandits from India, and by the Tibetan Lo-*tsáva* (interpreter) BANDE-*D*PAL-*H*BYOR. On the three last leaves, from 706 to 708, are some remarks on the defects of these two volumes (by a Lama, NAM-*M*K'HAH-GRAGS in the monastery of *Snar-thang* not far from *Teshi*-L*hun-po)* such as obsolete terms, bad translation, incorrect text, repetition of stories told before, &c. He advances several reasons, why the sacred volumes have been left in this state by the ancient reviewers.

TWELFTH AND THIRTEENTH (or ཉ *Na*, and པ *Pa*) VOLUMES OF THE *Dulvá*.
The first has 458, *the last* 473 *leaves. There are in the two volumes* 64 *books.*

Title, Sans. *Vináya Uttara grantha.* Tib. H*dul-va*-G*zhung-blama.*
Eng. "**The chief** text-book (or last work) of religious discipline."

Subject, NYE-VÁR-*HK*'HOR (Sans. *U*PÁLI) the supposed compiler of the *Dulva* collection, puts to SHÁKYA several special cases, as to which class of transgressions particular faults or sins should be referred; or whether it be lawful to do or use such and such a thing. And SHÁKYA answers him as to each. He addresses SHÁKYA, by the term *Btsun-pa*. "Reverend!"

NYE-VÁR-*HK*'HOR, in this last volume, is always mentioned by his Indian name UPÁLI, except in the eleven first books, which form a distinct work. At the end of this volume are the words *Upalis-kun-dris-pa rdsogs-so*,—"all the queries of UPÁLI are ended or finished."

The names of the translators or pandits of these two volumes are not mentioned. It is merely stated that they were translated in the time of KLUHI-*RGYAL*-*M*TS'HAN, a celebrated interpreter.

Calcutta, 4th September, 1831.

I may here close my Analysis of the *Dulvá* collection, from the tenor of which may in some measure be judged what is to be found in the remaining eighty-seven volumes of the *Kahgyur*. Of the whole of this voluminous compilation I have, however, prepared a detailed Analysis with occasional translations of such passages as excited curiosity, particularly the relation of the Life and Death of SHÁKYA. The whole are deposited in manuscript among the archives of the Asiatic Society, and will at any time be available to the scholar, who may also consult the first volume of the Society's Journal, page 375, for a general view of their contents by the late Secretary, Professor WILSON.

20*th October*, 1835.

III.

ON THE ADMINISTRATION OF JUSTICE IN NEPÁL,

WITH SOME ACCOUNT OF THE SEVERAL COURTS, EXTENT OF THEIR JURISDICTION, AND MODES OF PROCEDURE.

By B. H. HODGSON, Esq.
British Resident in Népal.

This subject is one that possesses much interest whether for the legislator, the historian, or the philosopher. In Hindustán we look in vain for any traces of Hindú legislation or government. The Moslem conquerors have everywhere swept them away, and substituted their own practices and doctrines for those of the conquered. Even in Rájpútána, it may be doubted whether we have the pure and unmixed practices of Hindu legislators and judges, or whether their necessary connection and intercourse with Muhammedan governments have not more or less modified their notions on these subjects, and introduced changes more or less considerable. But in Nepál at least we may be sure that nothing of this kind has occurred. Separated till very recently from any intercourse with Hindustán, shut up within their mountain fastnesses, the Nepálese have been enabled to preserve their institutions in all their Hindú purity; and undoubtedly, if we wish to enquire what are the features of the Hindú system of jurisprudence, it is in Nepál we must seek for the answer.

Mr. Hodgson is the first who has enabled us to obtain something like a precise and practical view of this complex subject. He has acquired his knowledge by dint of painful perseverance in submitting repeated written interrogatories to individuals who had either previously filled, or were then filling, the first judicial situations in Nepál. These individuals gave written answers to his inquiries; and from various motives they might be presumed to speak out fairly. One of these persons presided for many years with a high reputation for ability over the Supreme Court of Justice at Kathmándu. Another was the present *Dharmádhikári* of Nepál, a Brahman of great and various acquirements, and, from his situation, familiar with the legal administration of the country.

The information thus obtained was recorded by Mr. Hodgson, and transmitted by him to the Governor General in the form of a literal translation of the questions and their answers; to which were added, at separate times, several supplementary papers containing the result of his own local observation and research. The Governor General deemed the information collected by Mr. Hodgson of sufficient interest and importance to authorize its publication.

In attempting to arrange these valuable materials in a more connected and systematic form, any alterations or omissions in the original text have been scrupulously avoided, which might perhaps hazard the correctness of the details, or by taking from their freshness diminish their chance of interest with the earnest enquirer.

Some of the more remarkable features of the Hindú system of jurisprudence seem to call for notice in these preliminary lines, if only for the purpose of drawing the reader's attention to the subject, and furnishing him with an inducement, perhaps, to enter on an enquiry that promises well to reward any attention bestowed upon it.

The judicial system of the Nipálese appears to differ from our European system in having no separate jurisdictions or modes of proceeding for criminal trials and civil suits. Of the four Central Courts, as well as of

those of the provinces, each is competent to the dispatch of either business, and in the forms established there appears little distinguishable. Another feature of difference, and a highly important one, is the application of the trial by ordeal to the decisions of civil suits, where there is a want of evidence both oral and written. A third feature in which it differs from that of Europe is, the compelling the convicted criminal to confess; he being subjected to the torture of whipping till the desired result is obtained, without which he may not receive the full punishment of his offence. But the most peculiar feature of the system is that which belongs to it as the code of a Hindú people, I allude to the great importance attached to questions of caste, the cognizance of these being restricted to the highest Court (the *Inta Chapli*), in whatever part of the kingdom the subject matter originate. It may be doubted whether the system followed in all these Courts might not be improved by a closer approximation to European practice, but of some of the peculiarities which distinguish it, as compared at least with English jurisprudence, there can be as little doubt that we should do well to take a lesson from them.

Thus, the Nipálese are not so averse to receive proof of a criminal's guilt as we are. Provided he be *proved* guilty, they are not very particular as to the means. They consider in fact that the business of a judge is not to screen a criminal, but to convict him, and they deem the most satisfactory conviction of all, the voluntary confession of the criminal. Another particular which we might with great advantage adopt from them is, the celerity of their proceedings. No delay is ever suffered to take place as soon as a complaint is made, or information given; the parties with their witnesses are sought for, and, as soon as produced, the investigation proceeds at once to a conclusion. A third point worthy of our imitation is, their reception of each party's story in civil suits as told by himself, or of the prisoner's defence in criminal cases, without allowing a third person by his studied glosses to come between the judge and the truth. They appear to be sensible that manner as well as matter are to be

regarded, when we dèsire to judge of the good faith with which a statement is made.

In other particulars the Nepálese system appears to partake of the excellencies and defects of our own. Thus the prisoner in criminal cases has always the privilege of confronting his accusers, and of cross-examining them; while on the other hand, in civil suits they have (considering the poverty of the country) as excellently graduated a scale of picking the pockets of both plaintiff and defendant, as is to be found in the practice of our own "reason-made-perfect" system.*

There are other valuable peculiarities of the Nepálese system which deserve to be particularly noticed. Thus, it will be remarked, that the Courts seek in the first instance to reconcile parties, or to refer matters in dispute to arbitration. This natural and highly advantageous system, only recently made the practice of the English Courts, has prevailed in Nèpál for ages. Again, there are no rules of exclusion in regard to evidence. All is taken and rated only for what it is worth. Neither is there any restriction against parties becoming witnesses in their own causes,—speaking under similar penalties for false evidence as ordinary or external witnesses.

Oaths are very sparingly used, and in general rather as substitutes for evidence than as a means of validating it. This indeed is the most ancient and almost the universal acceptation of testimony on oath. It prevents as a consequence, in regard to witnesses, the adventitious crime of perjury or oath-breaking, leaving the more simple crime of false-witness in its place. But one of the chief practical benefits of the system lies in the sparing employment of records, which are never used for trivial objects. This is a chief cause of the quick dispatch of business which signalizes the Nèpál Courts, and effectually prevents arrears of business:—a marked contrast to our own Indian system wherein an over-weaning attachment to record is the source of dreadful expence and delay of justice.

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* Law is the perfection of reason.

The Nèpál Courts again are always sitting. They have neither vacations nor terms. This, too, and the extreme simplicity of the forms of procedure, which are full of reason and of efficacy, are principal causes of the quick dispatch of business.

The peculiar constitution of the Nepálese *panchayet* might furnish useful hints for its introduction under our Government, where hitherto it has not been found to work well; nor does the extension of the jury system to the Mofussil Courts promise to meet so clearly the habits and ideas of the people, as this simple and primitive organ of the administration of justice.*

ADMINISTRATION OF JUSTICE IN NÉPÁL.

I. Courts at the Capital.

There are four courts of justice *(Nyáya Sabhá)* at Kathmandú. The first and chief is called *Kot Singh*; the 2d *Inta Chapli*; the 3d *Tâksâr*; and the 4th *Dhansâr*:

§ 2. *Jurisdiction.*

"† There are no regular limits placed to the jurisdiction, personal or local, of these courts, nor indeed of any court in Nèpál. Offences, however, involving the loss of life or limb, or confiscation of a man's whole substance, can be decided only in the *Inta Chapli*, whereto they must be *at once* transferred, for trial as well as sentence, if they originate in any

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* The above remarks were for the most part penned by the late Captain Herbert, into whose hands the voluminous MSS. were placed by Mr. Secretary Swinton, in order to be condensed and prepared for publication. They were afterwards arranged, and the interrogatory style broken down in order to save space, by the late Mr. G. M. Batten, Deputy Secretary to Government in the Political Department, and were finally submitted to the author for his approval and correction before publication. Mr. Colebrooke's account of Hindú Courts of Justice, in the *Trans. Roy. As. Soc. II.*, had not then appeared. J. P. Sec. As. Soc.

† Inverted commas denote where the author's manuscript is directly followed.

shape, in any other court of the Capital or its environs* as they must be referred to it, prior to and for sentence, if they originate in any court of the mountains or of the *Tarái*. But all other causes of a criminal or quasi criminal nature, (such as trespass, assault, battery, slander, reviling, &c. which in Nèpál are punished by whipping, petty fines, and short imprisonment, and for which the plaintiff can *never* have a civil action of damages) may be heard in any of the four courts of Kathmandú, or in any court of the provinces—as may all civil actions whatever without limitation."

§ 3. *Officers attached to the courts and their several functions.*

All the four courts are under the control of one, and the same supreme judge, called the *Ditha*.

There are two *Bicháris*, or judges for each of the three courts, *Kot Singh*, *Taksár*, and *Dhansár*, who conduct the interrogation of the parties and ascertain the truth of their statements. Subordinate to the *Bicháris* are the following executive officers:

For the *Kot Singh* or supreme civil court—

1 *Khardár*,	1 *Jemadár*,	2 *Amaldárs*, and
1 *Major*,	2 *Havildárs*,	40 *Sipáhis*.†

"The *Bicháris* are, originally and properly, the judges. They were so every where before the conquest. They are so still, except in the metropolitan courts. The *Ditha*, or president extraordinary of all the courts,

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* The great valley, and its immediate neighbourhood naturally form the peculiar domain of the Metropolitan Courts, but *definite legal* bounds of jurisdiction are unknown to the system and alien to its genius and character. The rivers *Dúd Cosi* and *Trisúl Ganga* are the eastern and western limits respectively of the local jurisdiction, in the first instance, of the Courts of the Capital. H.

† These military terms, current below, prove nothing against what has been noted above, as to the absolute independence of the civil institutions of Nèpál upon Moslem models. The *Gorkhas* borrowed their military system entirely from below, but from us not from the Moghels. Here and there indeed the Mussulman name of a civil functionary has crept into use of late, but is "vox et præterea nihil." The *sipáhis*, are not regulars, but a sort of militia or provincials, exclusively attached to the courts. H.

is a badge of conquest; and his function, though by use now understood, is anomalous. Where he is not personally present, the *Bichâris* are judges. Where he is, they share his judicial functions as assessors; but chiefly enact at present, the part of our barristers. So the *military* menials of the court are excrescences and badges of conquest. The original ministerial agents were the *Mahan Naikiahs* and their *Mahâniahs*—the *Tot-mals*, &c. &c., as set down under *Inta Chapli*."

In each of the courts *Taksâr* and *Dhansâr*—

1 *Khardár*,	2 *Amaldárs*,
1 *Jemadár*,	and
2 *Havildárs*,	25 *Sipáhis*.

These officers serve processes* in civil suits; see to the forthcoming of unwilling* defendants and witnesses in such suits; and carry into execution the court's judgment.

The following officers belong to the *Inta Chapli* or supreme criminal court—

1 *Bichári* or Judge,	40 *Sipáhis*,	16 *Kôtwáls*,
1 *Arazbègi*,	2 *Mahánaikiahs*,	2 *Kumhal-naikiahs*,†
2 *Khardárs*,	128 *Mahániahs*,	1 *Tolpradhán*,‡
2 *Jemadárs*,	15 *Tól-mals*,	1 *Pasalpradhán*,
4 *Havildárs*,	24 *Choki-mahániahs*,	2 *Tehsíldárs*, and
4 *Amaldárs*,	1 *Kotwál-naikiah*,	6 *Bahídárs*.

The *Arazbègi* is the superintendent of the jail, and sheriff presiding over and answerable for executions. Immediately under him are the *Mahânaikiahs*, or superintendants of *Mahániahs*§ who search for and apprehend criminals, and execute almost all processes§ and sentences in civil and

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* See preceding note touching the *military* executive of the courts. H.

† The *Kumhal-naikiah* is head of the craft of potters; each craft has a head, but none has any special connection with the court. H.

‡ The *Tólpradhán* is not, properly, a judicial functionary: his duty is to levy the fixed tax of $1\frac{1}{2}$ rupees upon each *Newár* merchant returning from *Bhote*. H.

§ See preceding remark. Here is plain proof that the military are accessary and mere badges of conquest, all functions being provided for *without them*. H.

criminal causes, carrying into effect the sentences of the courts, whether whipping or other. The *Mâhânaikiahs* are always in attendance; the *Mâhâniahs* attend by turns. They do not perform watch and ward; that duty belongs to the military: but in case of disturbance actually commenced or hue and cry of theft, or other crime committed or attempted, being raised, they apprehend the offenders. There is a *Tol-mál* to or superintendent of each *Tól*, or ward of the city. If the presence of any person is needed in court, it is the *Tol-mál's* business to identify the said person, and point out his residence to the *Mâhâniahs*, whose duty it is to secure him.

The *Choki-mâhâniahs* are the guards of the jail.

The *Kôtwâls*, under their *Naikiah*, perform various kinds of menial service for the *Ditha* and *Bichâris* during their sitting in court. They attend by turns four at once. The *Tehvíldár* has charge of all monies paid into the court on whatever ground. The *Bahídár* keeps the accounts of all such monies. The *Khardár* writes the *Kailnámahs* and *Rázínámahs* in each cause.

The judges and others attached to the courts receive salaries from the Government and take fees also.

The above courts sit for all the twelve months of the year, with the exception of a week or fortnight at the great autumnal and vernal festivals, *Dasahara and Diwáli*, when only they are closed.

They are always fixed, nor do any of the judicial authorities of *Kathmandú* make circuits: but the *Ditha* has the power of sending to any part of the kingdom special judges *(Bichâri,)* to investigate official malversation and other particular cases when such occur.

"The *Ditha*, or supreme judge, personally presides over the *Kot Singh* and *Inta Chapli*, constantly and habitually, these two being in fact his own courts for the despatch (as we should say, though the term, as we shall soon see, would not actually pourtray the process,) of civil and criminal business respectively, and as well originally, without limit,

as by way of appeal in the last resort. The *Ditha* also sometimes goes to preside personally in the *Taksár* and *Dhansár* when any grave matter therein arising calls for his presence."

The subordination of the *Taksár* and *Dhansár* courts to the *Ditha* is illustrated at length by Mr. Hodgson in the following manner:—"The *Bichâris* of those courts hear, to a conclusion, all civil causes of whatever amount, that plaintiffs choose to bring before them. They also hear, to a conclusion, all plaints of wrongs done and suffered, save only such as entail a punishment touching life or limb, or involving total confiscation. But at the close of each day they are obliged to go to the *Ditha* and report, verbally merely and summarily, that such and such cases have come before them, and been heard, and that in their opinion such and such awards should be made. The *Ditha* may assent; and then the awards are made accordingly by the respective *Bichâris* next morning in the *Taksár* and *Dhansár* as the cases may have originated. Or the *Ditha* may dissent and direct in any case another decree, and *that* without desiring to know more of such case than is thus verbally set before him by the *Bichâri* concerned. The *Bichâri* may, in this event, if he please and be acute, argue the topic and perhaps convince the *Ditha* he is right and the *Ditha* wrong. Then again the award proposed by the *Bichâri* will hold; else, the *Ditha* will either *immediately* direct another award; or he will do so, *after examining* any documentary evidence adduced in the cause and brought to him for perusal by the *Bichâri*. But if neither the *Bichâri's* verbal report of the case, nor the documents produced by them for summary examination by the *Ditha* afford him satisfaction (as however in 90 cases out of 100 they do) the *Ditha* will proceed to such *Bichâri's* court and hear the cause anew,* presiding himself in that court for the occasion. Such is the mode of the *Ditha's*

* There is no want of leisure on the part of the *Ditha* to prevent his doing this, so often as may be necessary. Arrears of business are unknown to the courts of Nipál, and the current affairs of every court leave its judges at all times abundance of spare time. H.

ordinary control over the *Taksár* and *Dhansár* in cases where both parties assent to the judgments given in those courts. If either party dissent, then there is an appeal from the *Taksár* and *Dhansár* to the *Ditha* in the *Kot Singh*, and herein consists another step and degree of subordination in those courts to the *Ditha*. In appeals, as there are, now at least, no records or next to none (formerly recording to a small extent was in use) in any court of primary or superior jurisdiction, the original parties and witnesses must all proceed to the superior court. In regard to the *form* of the references which are necessarily made by the inferior courts of *Kathmandú* in all cases (and by the provincial courts, in all cases touching life or limb or the substance of a man's property) to the *Ditha* for his sentiments as to the award, even though there be as yet no appeal to him, judgment not having been in fact had, such references are made by the *Kathmandú Bicháris* by word of mouth simply and summarily, as above narrated; these *Bicháris*, moreover, in all cases, civil as well as criminal, necessarily producing at the same time the written acknowledgment or confession of the losing or offending party, signed by such party. This document has always a principal weight in settling the affair in the *Ditha's* opinion; but it will not bar the loser's or criminal's appeal to the *Ditha's* own court, either being allowed to allege and prove in appeal undue threats or violence in extorting such acknowledgement or confession."

The *Bicháris* of the *Taksár* and *Dhansár* cannot send any person to jail or put him in irons. They may only detain him in court pending the decision on his case, when if it be necessary to put him in irons or send him to jail it must be done with the sanction of the *Ditha*. They can, in general, fine to any extent by their own authority, but if they please they may refer a grave fine to the *Ditha* or *Bhâradâr Sabhâ* (Council of State.)

The *Ditha* in *Inta Chapli* can imprison a man for any number of months that may elapse from his confinement up to the annual ceremony called *Srâddh-pâksh*, at which period the *Ditha* must report to the *Bharâdâr Sabhâ*, or Council of State, and take their sanction for each case of

further imprisonment. In general, the *Ditha* in *Inta Chapli* can fine to any extent without sanction of the *Bhâradâr Sabhâ*. Now and then a very grave case may be carried by the *Ditha* himself to the *Bhâradâr Sabhâ*, which then usually awards the fine suggested by him.

But the *Ditha* cannot inflict any punishment touching life or limb, or extending to total confiscation without first summarily reporting to and obtaining the sanction of the *Râj Bhâradâr Sabhâ* or Râja in Council.

§ 4. *Other Courts at Kathmandû.*

Besides the four courts above described, there are two Courts of Registry—that for houses is called the *Chi-bhandêl*—and that for lands, the *Bhû-bhandêl*. All deeds of transfer of houses and lands are registered in these courts; and copies, with the *Lál mohr* or State seal attached, furnished to the parties. No sale of house or land is valid till this copy is had. There is another court of special jurisdiction called the *Dafter-kháneh*, in which the disputes of the soldiery relative to the lands assigned to them for pay are investigated.

None of the above courts has criminal jurisdiction, and whatever penal offences may issue out of soldiers' claims, and claims relating to lands and houses, are carried to the *Inta Chapli*.

The *Bangya-baithak* or *Kumâri Chok*, at *Kathmandû*, is not a court of justice but the general record office of the fisc. A separate *Ditha* presides over it.

The whole of the courts of *Kathmandû* are situated within eighty or ninety paces of each other.

"The territorial limits of the metropolitan courts are the *Dûd Cosi*, East, and *Trisul Ganga*, West: but *Bhatgaon* and *Patan* have their own courts: and every where there are village courts. Its *inaccurate genius* is the chief characteristic of the Nèpál judicial administration, as of that of the whole of Asia, and indeed of Europe until late years."

II. Judicial Administration of the Interior.

§ 5. *Local Courts.*

The valley of Nèpál being assumed as a centre, the interior or mountain districts are divided for judicial purposes into *Eastern* and *Western* parts, each of which is sub-divided, or liable to sub-division. At present to the eastward there is only one grand section, called from its boundaries the section of the *Méchi* and *Dúd Cosi*. To the westward there are two large sections; the former of which is denominated the division of the *Káli* and *Bhéri*, and also the *Káli-pár* division: the latter is called the section of the *Káli* and *Marsyángdi*, and it is also known as the *Mánjh-khand* circuit.

Two *Bicháris*, acting together, preside over each of the greater divisions above laid down. Their courts are frequently ambulatory, but there are fixed judicial residences for them. In the greater eastern division there are two, one at *Mánjh-khand*, the other at *Chayanpur*. To the westward there are four:—two for the *Káli-pár* arrondissement, at *Báglung-chour* and at *Béni*, and two for the *Mánjh-khand*, at *Pokhara* and at *Tárkú*.

The administrators of the *Tarái*, or low lands, appoint their own judicial authority (called *Faujdár*), who transacts with other business the administration of justice upon the old Moghel model. The *Faujdár's* appointment must be ratified by the *Darbár*.

For all the *Tarái* there are six *Súbahs* or general administrators; and under each *Súbah*, sometimes two, sometimes one, *Faujdár*.

For the division of *Morang*, there are one *Súbah* and two *Faujdárs*; for *Sabtari-Mohotari*, the same number; for *Bara Parsa*, the same; for *Routahat*, one *Súbah* and one *Faujdár*; for *Chituan-Bèlvan*, the same; for *Botwál*, the same; for the *Doti-Tarái*, one *Faujdár*; for *Salliána*, the same. Each of the above divisions is independent of the rest.

The powers of the Provincial,* or local, courts are always the same, not being regulated with reference to the rank of the Governor of the Province for the time being. But, in cases touching life or limb, or involving confiscation, breach of the laws of religion and loss of caste, every court of the interior must forward a *written* report with the offender's confession to *Kathmandú* to be laid before the Government which refers them to the *Ditha*. The *Ditha* reports the customary proceedings in such matters, and according to his report a royal command is transmitted to the local court to award such and such punishment, or to send the offender and witnesses to *Kathmandú*, as the case may be. No governor of a province or judge of a district court has power to decide cases involving loss of life or limb, or status, or substance of property, (*ját* and *páni*): to the decision of all others they are competent.

Military officers, fiscal officers, "courtiers," and others of whatever profession, are eligible to judicial situations in the provinces, if they have the confidence of government and are men of respectability and capable of the charge.

"The village courts of the interior are presided over by one *Prajá-naikiah* and four *Pradhán-Prajás*, popular chiefs of the spot, who now act in subordinate co-operation with a government agent or *Ducáriah*. Above them come the hill *Bicháris* of the two divisions already named:—and, instead thereof, in *Pálpá* and *Dúti*, the sudder court of the *governor*, and in the *Tarái*, that of the *Subhá* or revenual administrator.

The *basis* of the judicial system in the interior is to be recognized in the village courts, composed of a *Naikiah* and 4 *Pradháns*: the *Ducáriah* is merely a badge of conquest.

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* The term Provincial rather implies a court of a vice-regal ruler of a large tract: there are none such in Nèpál save the Governors of *Dúti* and *Palpa*, and the *Súbahs* of the low lands. H.

§ 6. *Appeals.*

The supreme ordinary appeal court is the *Kot Singh*, but those who are dissatisfied with its decision can apply through the *Ditha* to the *Mahárája*, who in such cases directs the matter to be investigated in the *Kósi* or *Bháradár Sabhá*, (Council of State). The result of this investigation when completed is reported through the chief minister to the prince who issues definitive orders on the case, which are usually such as the report suggests. On such occasions, if the case should be a grave one, relating to loss of *caste*, and such like, the *Bháradárs* are assisted by the *Ditha* and *Bicháris* of the *Kot Singh*; and, if need be, by the *Dharmádhikári* also.

No one is at liberty to carry his plaint in the first instance to the *Bháradár Sabhá*.

The appeal from the local courts of the interior lies in the first instance to the *Kot Singh* and thence to the *Bháradár Sabhá* in the manner above described. But "the circumstance that in appeals from the provinces the parties and witnesses must all repair to *Kathmandú*; the extreme difficulties of the way; and lastly the impression naturally produced by the known fact that the local court (in all those grave cases wherein alone appeals might be resorted to) has already referred its judgment for sanction to the supreme court, all conspire to render appeals to the supreme tribunal very rare."

The inhabitants of *Dúti*, and those of *Pálpá* and *Salliánah*, (which form two large provincial governments, always held by the first subjects of the state with authority to nominate their own judicial functionaries) must first appeal to the sudder courts of their provincial governors, and revenue administrator respectively. In the mountains eastward of the great valley and westward too, with the above exceptions, the people's first appeal from their local courts is to the hill *Bicháris*, their second to the *Ditha* of *Kathmandú*.

Then there lies an appeal to the *Kot Singh* at *Kathmandú*, and finally to the Raja in Council: there is no separation of executive and judicial functions of government.

§ 7. *Courts of Bhatgaon and Patan.*

There are separate courts for the cities of *Patan* and *Bhatgaon*. Both places lie within the great valley, the former at the distance of two and the latter of eight miles from the capital.

The *Múl-Sabhá* or chief court of *Patan* and that of *Bhatgaon* cannot try the *Panch-khata*, or great crimes, involving peril of life or limb, or confiscation of a man's whole substance; but only offences punishable by trifling whippings or fines. Their local jurisdictions are equivalent with the limits of the lands attached respectively to the towns in question. There is an appeal from these courts to the chief court at *Kathmandú* and important cases are often referred by them in the first instance to the supreme court of the capital.

The officers attached to the *Múl-Sabhá* or *Pali-Sabhá* at *Patan*, are as follows; the *Dwáriáh* like the *Ditha* of *Kathmandú* is a supernumerary imposed by conquest over the head of the *Bichári* or true judge, and the *Pradháns* or chief townsmen, his assessors.

1 *Dwáriah*, who presides.	20 *Mahániahs.*
1 *Bichári.*	2 *Kotwál naikiahs.*
4 *Pradháns.*	24 *Kotwáls.*
1 *Bahídár.*	14 *Potadár Jaisìs.*
1 *Patwárí.*	8 *Pot Mahániahs.*
1 *Goshwára Tehvíldár.*	1 *Chaudarí.*
2 *Mahannaìkiahs.*	1 *Si-chandèl.*

The constitution of the *Lám Pati* or chief court at *Bhatgaon*, does not materially differ, except in a few of the titles, as *Jua-Pradháns*, *Thecha Pradháns*, *Tuèr-naikiahs*, &c. The functions of the judicial officers have

been mostly described in § 3. The remainder belong to the fiscal. These courts being not merely seats of justice, but the centres of general administration.

The court of *Patan* called *Tásaal* resembles the *Bhu-bhandèl* of *Kathmandú*, and that called *Kund-bali Sabhá* answers to the *Chi-bhandel* of *Kathmandú*. They are, properly, courts of registration merely, but small actions relative to the boundaries of lands and houses, or to easements attaching to them, and small actions of debt also are tried in them.

The *Tásaal* court at *Bhatgaon*, like that of *Patan*, answers to the *Bhu-bhandel* of the capital, and that called *Karmi-Sabhá* to the *Chi-bhandel*. When land is transferred by sale, or mortgage, its limits are laid down by the professional measurers attached to the *Tásaal*, and the deed of sale is registered in the court, and a copy given to the buyer. As the boundaries of all lands are thus recorded in this court, disputes relative to them are referred to it, at least in the first instance.

It is unnecessary to particularize the establishments of these revenue courts which differ little from those above given.

There is a court at *Bhatgaon* called *Bandya-Pradhán* which has the exclusive cognizance of all disputes between the *Bandyas** of that city, and their disputes alone can be heard in it.

§ 8. *Police.*

There is no civil establishment of watchmen in the cities of Nèpál, but the military patrole the streets throughout the night. Night brawls and disturbances in the city are reported to the *Ditha* in the *Inta Chapli*.

The police of the villages is vested in the judicial officers described in § 4, the *Dwáriah*, 4 *Pradháns* and from 5 to 10 *Mahániahs* for each village, according to its size.

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* Bandyas are the *tonsured* and *regular* followers of the Bauddha faith.

The *Dwáriah* assisted by the *Múkhiah* or head villager* also collects the revenues and settles all the village disputes. He is in fact the principal source of justice in the villages. His cognizance extends over all cases not included in the *Panch-khat*, nor touching life or limb, or the substance of a man's property. He cannot capitally condemn, maim, mutilate or confiscate. He can imprison, and punish with the corah, and fine. The extent of his local limits is not fixed: sometimes he presides over several villages; sometimes over only one, if it be large.

The *Múkhiah* is the representative of the community, the *Dwáriah* of the government, both in matters of revenue and justice. The latter is the responsible person, but he acts with the assistance and advice of the former.

III. Forms of Procedure.

§ 9. *Practice of the Courts.*

In civil suits, if the plaintiff be not forthcoming he is searched for, and if not immediately found, bail is taken from the defendant to appear when wanted, and he is let go; but no decision is ever come to in such circumstances. If the defendant be the absent party, he is not on that account cast. He must be searched for, and until he is found, no decision can be come to.

The parties almost invariably plead vivâ voce, but the plaintiff sometimes begins his suit with a written statement. They also almost universally tell their own tale; but instances of a pleader *(Mukshár)*, being employed have occurred, usually a near relative, and only when the principal was incapable. Professional or permanent pleaders are unknown. So

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* The head villager is called by the *Párbattiahs* the *Gaon Mukhiáh*; by the *Newárs*, *Naikiah* and *Pradhán Prajá*; in the *Tarái*, the *Jèth ráyat*. The ryots are called *Prajás* in the hills both by *Párbattiahs* and *Newárs*. The *Dwáriah* is a title of the new dynasty. The duties of this officer and of the *Pradhán Praja* belong rather to the head of "Courts of Justice." H.

likewise are professional informers and public prosecutors. There are none of either. The casual informer is sole prosecutor. Evidence of oral testimony, of writings, of decisory oaths and oaths of purgation and imprecation, is admitted in all the four courts of the capital. Ordeal is only resorted to in grave cases, when oral and documentary evidence are wanting, but in such case the cause must be removed to the *Inta Chapli* if it should not have originated there.

The proceedings of each court remain in that court, excepting the accounts of the receipts on behalf of the state from the decision of suits; these are transferred periodically to the *Kumári Chok*.

"The first great object of the courts of Nèpál, when litigants come before them, is not trial, but reconcilement. The parties and witnesses all clamorously urge what occurs to them (never upon oath), and try their strength against each other. The general result of this apparently uncomely but really effectual procedure, is to bring the parties to an understanding, which the court takes care that the loser shall abide by. But if the court cannot thus succeed in bringing the parties to reconcile their difference or to submit it to the court's summary arbitrament, upon a view of the animated exhibition just described, then, and then only, the trial in our sense begins: the first step of which is to bind the parties to the issue: for that is the meaning of *tháping* the *bèrí*, a ceremony which then takes place, and here, first, oaths are permitted; which very generally are used, *instead* of evidence, *not* to *confirm* evidence. If the testimony of external witnesses is readily forthcoming, it is taken and preferred. But in general, the parties themselves must look to that point well, for the court seldom cares to delay or to exert itself, in order that witnesses may appear. Neither the people nor the judges deem external witnesses the one thing indispensable. If such are not readily forthcoming to give decisive testimony, the court and country are agreed as to the propriety of at once resorting to other modes of proof; with which, though we were once familiar with them, justice is now deemed by us to have little connection. These

are,—decisory oaths of the parties, in civil causes, either party taking the oath at their pleasure ; purgatory oaths of the accused in *some* penal causes ; ordeals of various kinds, both in civil and criminal matters ; and lastly, *Panchâyâts*, chiefly applied, but not exclusively, to civil actions.

§ 10. *Course of a Civil Suit.*

Whoever has a complaint to make goes into court : the *Bichâri* asks him against whom his plaint is, where the defendant is, and of what nature the plaint may be. The plaintiff explains, and then asks for a runner of the court to go with him, to whom he may point out the defendant. The *Bichâri* gives the necessary order to the *jemadâr*, the *jemadâr* to the *havildâr*, and the *havildâr* to the *sipâhis*. The *sipâhi* ordered to go immediately demands 8 annas from the plaintiff ; which paid, he goes with him and arrests the defendant where the plaintiff points him out.

On the arrival of the defendant in court, the *Bichâri* interrogates the parties face to face, and usually brings them to such an understanding as prevents the necessity of going to trial, in which case *pân phûl*, or some small fees only, are charged to them.

For instance, in a claim advanced for debt ; if the debtor, when called on by the court, acknowledges the debt, and states his willingness to pay as soon as he can collect the means, which he hopes to do in a few days—in this case, the *Bichâri* will desire the creditor to wait a few days. The creditor may reply that he cannot wait, having immediate need of the money ; if so, one of the runners of the court is attached to the debtor, with directions to see the producing of the money in court by every means. The debtor must then produce money, or goods, or whatever property he has, and bring it into court. The *Ditha* and *Bichâris* then, calling to their assistance two or three merchants, proceed to appraise the goods produced in satisfaction of the debt, and immediately satisfy the debt, nor can the creditor object to their appraisement of the debtor's goods and chattels. In matters thus settled, that is where the defendant admits the cause of

action to be valid, from five per cent. to ten per cent. of the property litigated is taken (see § 14) and no more.

But if the parties cannot be brought to an understanding and persist in positive affirmation and denial, the plaintiff is commanded by the *Bichári* formally to pledge himself to prosecute his claim to a conclusion in the court wherein he is and no other. The words enjoining the plaintiff thus to gage himself are these, *bérî* thâpo*, and the act consists in the plaintiff's taking a rupee in his hand and striking the earth with the closed hand, saying at the same time "my claim is just and I gage myself to prove it so." The defendant is then commanded to take up the gage of the plaintiff, or to pledge himself, similarly, duly to attend the court to the conclusion of the trial, which he does by formally denying the claim made against him, and upon this denial he likewise strikes the earth with his hand closed on a rupee. The rupee of the plaintiff and that of the defendant are deposited in court. The next step is for the court to take the fee, called *karpan*, of five rupees from either party. Both *bêrî* and *karpan* are the perquisites of the various officers of the court, and do not go to the government.

The giving of *karpan* by the parties implies that they desire to refer their dispute to the decision of the ordeal: and accordingly, as soon as the *karpan* is paid down, the *Ditha* acquaints the Government that the parties in a certain cause wish to undergo the ordeal. The order for them to undergo it is thereupon issued from the *Darbár*, but when it has reached the court, the *Ditha* and *Bicháris* first of all exhort the parties to come to an understanding and to seek the settlement of their dispute by *Panchâyat* or other means than ordeal, which if they will not do, the trial by ordeal is directed to proceed. (See § 15.)

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* *Bérî* means a chain; the act of "tháping the *bérî*" obliges the parties to persevere to a decree, and prevents them from withdrawing the action: the proceeds go to the *Bichári*. H.

§ 11. *Form of Procedure in a Criminal Cause.*

The process in a criminal suit may be illustrated by the following example:

If any one come into court and state that a certain person has killed such another by poison, sword, dagger, or otherwise, the informer is instantly interrogated by the court thus; how? when? before whom? the corpus delicti where? &c. &c. He answers by pointing out all these particulars according to his knowledge of the facts, adducing the names of the witnesses, or saying that though he has no other witnesses than himself to the fact of murder, he pledges himself to prove it, or abide the consequences of a failure in the proof. This last engagement when tendered by the accuser is immediately reduced to writing to bind him the more effectually; after which one or more *Sipáhis* of the court are sent with the informer to secure the murderer, and produce him and the testimony of the deed in court, which, when produced accordingly, is followed by an interrogation of the accused. If the accused confess the murder, there is no need to call evidence: but if he deny it, evidence is then gone into, and if the witnesses depose positively to their having seen the accused commit the murder, the accused is again asked what he has to say, and if he still refuse to confess, he is whipped into a confession; which, when obtained, is reduced to writing and attested by the murderer. The murderer is then put in irons and sent to jail. Thus theft, robbery, incest, &c. are tried in Nèpál, and the convicts sent to prison. Each prisoner receives a daily allowance of a seer of parched rice and a few condiments.

§ 12. *Jail Delivery.*

"The necessity of lustrating the city at the *Dasahara*, has had the casual consequence of causing a jail delivery to be held at that period. The jail (which is situated within the city,) must then be emptied at all events; and it is usual to empty it judicially, disposing of the convicts who happen to be collected in the jail.

But this is neither the principal nor only delivery held during the year. In fact, the idea of *periodical* jail deliveries belongs to a system of migratory courts not always sitting, as that of *regular* deliveries does to an accurate system. The Nèpálese system of judicial administration is neither ambulatory nor accurate: but it has few and trivial delays, and offenders are speedily dealt with by judges who are always at their post, neither having vacations nor making circuits."

When they amount to twenty or thirty, the *Ditha* makes out a calendar of their crimes, and adds thereto their confessions and statements of the customary punishments inflicted in such cases. This list the *Ditha* carries to the *Bhárádár Sabhá*, (Council of State) whence it is taken by the Premier to the Prince, after the *Ditha's* allotment of punishment to each convict has been ratified or another punishment substituted. The list so altered or ratified in the Council of State and referred by the Premier to the Prince is, as a matter of form, sanctioned by the Prince—after which it is redelivered to the *Ditha;* who makes it over to the *Araz-bégi*—the *Araz-bégi* taking the prisoners and the *Mahán Naikiahs*, and some men of the *Póry*a* caste with him, proceeds to the banks of the *Bishenmoti*, where the sentence of the law is inflicted by the hands of *Póryas*, and in presence of the *Araz-bégi* and *Mahán Naikiahs*. Thus are grave offences involving the penalty of life or limb treated.

§ 13. *Fees, Costs and Fines.*

No fee is taken from a plaintiff on the occasion of his commencing his pleading, or exhibiting a document. In civil causes, wherein the plaintiff's ground of action is not denied by the defendant and consequently it needs only to compel the latter to liquidate a claim of which he does not dispute the justice, *dasond-bisond*, or five per cent. to ten per cent. according to circumstances of the amount of property, as has been explained in the description of the procedure of a civil cause, is taken from the parties.

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* The vilest of the vile.

Where there is affirmation and denial by the parties and the trial of right must be had, then the charges called *béri* and *karpan*, which have also been explained, attach; and beyond these there are no other expenses attendant on the prosecution of civil suits.

The tax called *jítauri* means what is paid to the government in actions of debt and right from the winner; and what is paid from the loser is called *háraurí*. *Jítaurí* is ten per cent. upon the property litigated, and *háraurí* five per cent.; *dasond-bísond* and *jítauri-háraurí* are therefore nearly identical expressions; the manner of their application requires more detailed illustration. In matters of debt and contrast in which the defendant *(Asámí)* does not persist in denying the plaintiff's *(Sáhu)* claim, but only pleads present inability to pay, the Court, after the adducing of the plaintiff's books of account and other documentary evidence, takes *dasond*, or ten per cent. of the property disputed from the plaintiff, and *bísond*, or five per cent. from the defendant, on the settlement of the cause in court. If the debtor deny the debt, in any form of allegation, that is, if he say he never borrowed, or that he has paid the sum, and will not recede from his denial, and the debt be proved, by evidence or ordeal, then on the decision of the cause, *dasond* of the debt is levied (as before) on the plaintiff, and the defendant suffers *dánd** (fine) more or less, according to the obstinacy of his falsehood. If the plaintiff, persisting in his allegation of a sum due, be cast; and it be proved that there was no debt; then the plaintiff or false accuser *(Puláha)* suffers *dánd*, proportioned to the mischief or iniquity of the falsehood, and the falsely accused *(Saccha)*

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* *Dánd* is not by itself a punishment. Punishments *(Sazána)* are, death, maiming or mutilating, imprisonment, and whipping with nettles or the corah, a true informer or accuser is not *Puláha*; a false and malicious informer or accuser is alone called (after conviction) *Puláha*. If in the case supposed the crime be proved, the informer will receive a reward from the government under the name of *jítaurí*, not pay a tax under that name. But if in such case the accusation be proved false, then the accuser will suffer *dánd*.

Dánd is not double of *jítaurí*, but half of *dánd* is *jítaurí*; that is, the amount of *dánd* is that which is first decided according to circumstances, and is that which regulates the amount of *jítaurí*. H.

gets *jítaurí** from the government: and thus in all cases of false allegation or accusation of property being wrongfully acquired, or false accusation of other sort or misdemeanor.

In offences involving loss of life or limb, or degradation of a Brahman from his caste, neither *jítaurí-háraurí*, nor *dasond-bísond* attach: confiscation of the offender's property follows. The *Sandhuah* or *convicted felon* suffers corporally; and the informer goes free.

In cases of disputes in court between sons by marriage, regarding their shares, the court after awarding equal shares to all, takes *dasond* from all alike; neither *bísond*, nor *jítaurí*, nor *dánd* attach. If the son by wedlock give not his share to the son by concubinage, and the matter come into court, the court awards to the latter a sixth share taking *dasond* from him: *phul-pán* or a petty fee is taken from the former, and nothing else. Sons by adoption, if of equal caste with the sons begotten in wedlock, get equal shares with them; if of meaner caste, less. *Dasond* attaches to the portion awarded; but neither *dánd* nor *jítaurí*.

Neither *dasond-bísond* nor *jítaurí-háraurí* attach in cases of action or prosecutions for creating nuisance, or for injuring or destroying public works of utility.

In cases of slander, and assault and battery, (for which there can be no civil action of damages) the offender suffers *dánd* proportioned to his offence; the complainant does not pay *jítaurí* or any tax whatever.

§ 14. *Rules of Evidence.*

Both in civil and criminal cases the court compels the attendance and deposition in the usual way of the witnesses summoned by the accused. As cases are heard and decided as soon as they occur, witnesses are

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* This *jitaurí*, ostensible a present is in many cases actually a small fee or tax. Thus: the party receives a turban worth two rupees and pays for it five rupees. But it is sometimes really a present, when the prosecutor is poor and meritorious; in which case it is rated to cover his expenses during the prosecution, and to afford him a small reward to boot. H.

never obliged to attend long in the court. They therefore have no allowance whatever for food or travelling expenses.

A man of rank is treated with much consideration; but ordinarily he is required to go into court and depose like one of the vulgar. Occasionally however an officer of the court is deputed to wait on him at his house, and to procure his evidence by interrogatories.

Women of rank are privileged from attendance: if their evidence be indispensable, some person who has the entrée of the *Zenánah* is deputed to hear their evidence and report it to the court.

Oral evidence is never reduced to writing at the time of utterance, nor recorded.

Documents produced in evidence remain in the court pending the dispute, and are returned to the owners when it is over.

Parties can always be witnesses in their own cases and always speak under the same penalties for falsehood as external witnesses.

An oath is never tendered to a witness in the first instance; but if his evidence be contradictory or dissatisfactory to either of the parties, he is then sworn and required to depose afresh on oath. If he is a *Śivamârzi* or *Brahmanical Hindu* he is sworn on the *Hari Vansa;* if a *Buddhist,* on the *Pancha Raksha;* if a *Masulman,* on the *Korán.*

The form of swearing on the *Hari Vansa* is thus described. The *Bichári* of the court, having caused a spot of the ground of the court to be smeared with cow dung,* and spread over with *pípal* leaves, and a necklace of *tulsi* beads to be placed on the neck of the witness, places the witness on the purified spot of ground, and causes him to repeat a *sloka* of which the meaning is "whoso gives false evidence destroys his children and ancestors both body and soul, and his own earthly prosperity," holding the *Hari Vansa* all the while on his head, and thus prepared he

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* This solemn oath is well worthy our attention. Oaths in Nèpál are used *generally* as substitutes for evidence rather than to confirm it: and the Bible, &c. prove that this was the primitive notion of an oath. H.

deposes. If there be reason to suppose that a witness is prevaricating or concealing some part of what he knows, he is imprisoned until he makes a full revelation.

Perjurers* and suborners of perjury are fined or corporally, nay even capitally, punished, according to the importance or otherwise of the case, or the extent of the mischief done, and according also to the offender's caste.

In criminal cases, if the prisoner should volunteer a confession, that confession being taken down in writing and attested by himself, entirely supersedes the necessity of his trial; no witnesses are called to prove his guilt; moreover, if the prisoner should be fully convicted by evidence, his confession must nevertheless be had, taken down and signed by himself; and before such confession under his own hand is obtained, he cannot be punished. If he be sullenly silent, he is first scolded and menaced and frightened; if these means fail, he is flogged with the *corah*, until he confesses; and then his *kail-námah* is written.

He may always demand confrontation with his accuser, and cross-examine the evidence against him.

If in penal cases, he should persist in affirming his innocence, and declare that the accuser and his witnesses are his enemies, then he may have the ordeal, but he cannot purge himself by any sort of oath *(sapat kriya)*.

In cases of signed and attested bonds, &c., if the attesting witnesses are dead, or not forthcoming, and no other satisfactory evidence is procurable, resort is had to ordeal. If in a case of debt the plaintiff produce a note of acknowledgment of the debt by the defendant, and the defendant deny the note to be his, and the fact cannot be ascertained by evidence as to his hand or any other sort of evidence, the defendant is brought by threats and scolding to admit the note as his, but if he persist in a denial,

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* Strictly speaking false testimony, not perjury, is the object of judicial vengeance. All *objections* to testimony go to the credibility—not to the competency; there being no recognised *exclusions* of evidence. H.

resort is had to ordeal. So it is in cases where the casual writing is in the hand of a third party, and not that of the defendant; if the parties cannot agree as to the authenticity of the note, and there is no other evidence in the cause, the decision of the case is referred to ordeal.

Tradesmen are allowed to adduce their entries in their books to prove debts to them. In general all mercantile affairs are referred to a *Panchâyat* of merchants, whose judgment is decisive upon conflicting entries, &c.

§ 15. *Ordeal.*

The ordeal is called *Nyâya*,* and the form of it is as follows: Upon two bits of paper the names of the parties are respectively inscribed; the papers are rolled up into balls; the balls have *pûja* offered to them; and from either party a fine† or fee of one rupee is taken. The balls are then affixed to staffs of reed, whereupon two annas‡ more are taken from each party. The reeds are then entrusted to two of the *havildârs* of the court to take to the Queen's tank,§ and with the *havildârs*, a *Bichâri* of the court, a Brahman, and the parties, proceed to the tank; as likewise two men of the *Châmâkhalak* (or *Chumâr*) caste. Arrived at the tank, the *Bichâri* again exhorts the parties to avoid the ordeal by other settlement of the business, the truth of which lies in their own breasts. But if they insist on ordeal, the two *havildârs*, each with a reed, proceed one to the east, and the other to the west side of the tank, entering the water about knee-deep. The brahman, the parties, and the *Châmâkhalaks*, at this moment, all enter the water a little way, when the brahman performs pûjâ to *Varuna*, in the name of the parties, and repeats a sacred text, the meaning of which is, that mankind know not what passes in the minds of each other, but that all

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* The word "*Nyâya*," "justice, right" is technically applied solely to ordeal. H.

† Called *Gôla*. ‡ Called *Narkauli*.

§ This dipping in the Queen's tank is the most popular ordeal at present: but there are many others, similar to those formerly in use below, and indeed, all over the world. H.

inward thoughts and acts are known to the gods, SURYA and CHANDRA, and VARUNA and YAMA, and that they will do right between the parties to this dispute. When the *púját* is over, the brahman gives the *tilak* to the two *Châmâkhalaks* and says to them, "let the champion of truth win and let the false one's champion lose." This said, the brahman and the parties come out of the water. The *Chámákhalaks* then divide, one going to the place where one reed* is erected, and the other, to the other reed. They then enter the deep water and at a signal given both immerse themselves at the same instant. Whoso first emerges from the water, the reed beside him is instantly destroyed with the scroll attached to it. The other reed is carried back to the court where the ball containing the scroll is opened and the scroll read. If the scroll bear the plaintiff's name, the plaintiff wins the cause; if the defendant's, the defendant is victorious. The fine, called *jítauri* is then paid by the winner, and that called *hárauri* by the loser; besides which, five rupees are demanded from the winner in return for a turban† which he gets; and the same sum, under the name of *Sabhâ siddhah* (or purification of the court) from the loser. The above four demands on the parties, or *jítauri*, *hárauri*, *pagri*, and *Sabhá siddháh*, are government taxes; and exclusive of them eight annas must be paid to the *Mahániahs* of the court—eight annas more to the *Kotwáls*—and, lastly, eight more to the *Khardár* or register. In this manner multitudes of causes are decided by *Nyáya*, (ordeal) when the parties cannot be brought to agree upon the subject matter of dispute, and have no documentary or oral evidence to adduce.

§ 16. *Panchâyat.*

The *Panchâyats* in use are of two kinds, domestic and public, the latter being called to settle suits come before the courts; the former to settle matters never brought under the court's cognizance.

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* "*Markat.*"

† The turban fee is called *Pagrí.*

Domestic *Panchâyats* are very popular, especially among merchants whose wealth attracts the cupidity of the courts, and the community of whom can, on the other hand, always furnish intelligent referees or *Panch* men.

To the public *Panchâyat*, all matters may be referred (with the exception of cases of life destroyed,) at the discretion of the courts, or at the desire of the parties: but cases of battery and assault are not usually referred to these tribunals.

The *Panch* men are appointed by the *Ditha*, at the solicitation of the parties, with whom solely the selection lies. After selection of their *Panch* men by the parties, the *Ditha* takes from them an obligation to abide by the award of the *Panchâyat*. The court or government never appoint *Panchâyats* of their own motion, except when men of note are under accusation; but if parties expressly solicit it, stating that they can get no satisfaction from their own *Panch* men, and give a petition to that effect to the government, the government will then appoint a *Panchâyat* to sit on the case. But no man can sit on a *Panchâyat* without the assent of both parties.

A *Panchâyat* of this sort often acts the part of a jury when men of note are accused, the government nominating the *Panch* men. In civil actions too the parties, tired of litigating, will sometimes desire the court or the government to nominate a *Panchâyat* to hear and decide without appeal. Ordinarily *Panchâyats* are chosen purely by the parties, and half the judicial business of the kingdom is performed by them to the satisfaction alike of the parties, the public and the government. The function of the *Panch* men appears to me to be essentially that of jurors. They find the verdict, and the court, out of which they issue and in which they assemble, merely enforces their finding.

The *Panchâyats* assemble in the court out of which they issue, and officers of the court are appointed to see that the *Panch* men attend daily and fully, with a view to prevent needless delay in the decision of causes

When such, however, does occur nevertheless, the matter is taken out of the hands of the *Panchâyat* and decided by the court which appointed it.

The *Panchâyat* has no power of its own to summon or to enforce the attendance of any person, to make an unwilling witness depose, or to secure the production of necessary papers. All such executive aid being afforded by the court appointing it; and in like manner the decision of this tribunal is referred for execution to the court. The assumption of any power of their own by the *Panchâyat* would be a grave offence.

The *Panch* are required to be unanimous. Such at least is the rule, but a very large majority will suffice in certain cases.

There are no permanent or established individual *Panch* men, but in all cases wherein *Párbattiahs* (Hindus of the mountains) are concerned, it is necessary to choose the *Panch* men out of the following distinguished tribes:—1st *Arjal;* 2d *Khadal;* 3d *Pandè;* 4th *Panth;* 5th *Boharah;* 6th *Rana;* one person being selected out of each tribe; and among the *Newárs,* the tribes from which *Panch* men must necessarily be chosen, are 1st *Maikè;* 2d *Bhanil;* 3d *Achár;* 4th *Srisht.* In matters affecting neither *Párbattiahs* nor *Newárs* there is no limit as to the selection by the parties of their *Panch* men; but old, learned, honest and experienced men may be supposed to have the preference. They receive no compensation for travelling expenses or loss of time, or on any account whatever. Indeed the very idea of compensating them is abhorred.

IV. The Law.

§ 17. *Codes applicable to the different classes of inhabitants.*

Custom or precedent is the law in many cases; the *Dharmashástra,* or sacred canons, in many more; and the decision of numerous cases depends almost equally on both.

Infringements of the laws of caste fall under the *Shástras.* Other matters are almost entirely governed by the *Dès A'chár,* or customary law of the province of *Gorkhá.*

The customs of the *Bauddha* portion of *Newárs* are peculiar to themselves; but in general the *Newárs* and *Párbattiahs* both acknowledge and are subject to the same *Dharmashástra*, although in some points there are appropriate usages for each.

It is not indispensably necessary that the *Ditha* should be versed in the law Shástras, but he must be acquainted with the principles of law and justice, and be a man of high respectability.

Neither is it required that the *Bicháris* should receive a regular legal training; but they must always be well educated, of high character, practically acquainted with the law, and conversant with the customs of the country and the usage of its various tribes. And when a *Ditha* or *Bichári* is removed by rotation, or otherwise, he cannot retire till he has possessed his successor with a knowledge of the state of the court, and the general routine of procedure.

§ 18. *Adoption, Inheritance, &c.*

Whoever would adopt a child must do so with the consent of all his near relations, and with the permission of some court of law, to which he must proceed, and in which he must complete the act. So, if he would alienate any portion of his property, by will, in favor of such adopted child, he must obtain, first of all, the consent of his heirs and perform the act in presence of a *Panchávat*. In neither case, therefore, can there be, or in fact ever is there, a dispute and appeal to the courts of law. If any one in adopting a son and assigning to him property at his death, hath neglected the above prescribed forms, and a dispute therefrom arise and resort is had to the courts of justice, such dispute is settled by calling together several elders of the tribe to which the deceased belonged and taking their judgment upon the usage of that tribe; which usage governs the court's decree. No man can adopt, or devise, at his own will and pleasure.

With regard to inheritance, also, the custom of each tribe is ascertained by reference to some of its elders, and that custom so ascertained

rules the judgment-seat in all cases of application to it. Amongst the *Khás* tribe, if a person have a son born in wedlock, that son is his heir: if he have no such son, his brothers and brother's male descendants are his heirs: his married daughters, or their progeny, never. If he have a virgin daughter, she is entitled to a marriage portion and no more. If he have a son by a concubine, and after his death his brothers and descendants do not conceal the deceased's wealth, but fairly state it to the bastard son, and give him a reasonable portion, the bastard son must, in such case, take what they give him, and he can get no more in any court; but if they conceal the deceased's wealth, and put off the bastard son with idle tales, assigning him no share whatever, then the bastard son, if he appeal to the courts, shall have all the deceased's property assigned to him, to the total exclusion of the family so attempting to defraud him. In short, the son by a concubine must have a reasonable share allotted to him by the family, though the exact amount will rest with them. If a *Khás* have a son, he cannot alienate a single rupee from him by will, either of ancestral or acquired wealth, save only, and in moderation, to pious uses; neither can a *Khás* adopt a son not of his kindred and make him his heir, if he have blood relations. His first choice lies among his brother's sons and nearest relatives in the male line; his next among his daughter's sons and their male progeny: a stranger he can never adopt.

The *Magar*, *Gurung*, *Múrmi*, and *Kairanti* tribes agree with the *Khás* in respect to inheritance, adoption, and wills.

The *Siva-Margy* section of the *Newárs* agrees mostly with the *Parbattiahs* on all these heads. The *Buddha-Margy* section have some rule of their own. Among the *Newárs* of both persuasions, the son by a concubine gets one-sixth of the share of a son born in wedlock.

When cases of dispute on these topics are brought into court, the judge calls for the sentiments of the most respectable of the tribe to which the litigants belong, and follows their statement of the custom of their tribe.

§ 19. *Crimes and Punishments.*

The great crimes (technically called *Panch khat*) are those to which some of the following punishments are applied:—1, Confiscation of a man's entire property. 2, Cutting off ears and nose. 3, Amputating hands and feet. 4, Putting out eyes and emasculating. 5, Suspending by the heels from a tree till dead. 6, Flaying alive. 7, Death by hanging or decapitation, with the enslaving of wives and family, and forfeiture of whole property.* The above punishments can only be inflicted by the chief court of each of the three cities *(Kathmandú; Bhatgaon, and Patan.)* The lesser adálats have power to cause the "touching† of the stone," to fine, to place under restraint, to send to prison, to inflict slight corporal punishments, and so forth.

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* A more methodical and complete enumeration of the great punishments, (*Panch Khata*—the word *Khata* being used to express as well the assigned penalty as the offence) is the following:

1, Death. 2, Mutilation. 3, Banishment. 4, Enslaving, or making over to some vile caste, the offender's wives and children. 5, Confiscation.

Nor is this enumeration of the chief offences the technical *Sastrika* one—but the more useful and practical enumeration derived from present usage modified by the original enumeration of the sacred law books. That enumeration is as follows:

1. *Brahm-hatya* or brahmanicide.
2. *Stri-hatya*, or woman killing.
3. *Bal-hatya*, or infanticide.
4. *Gao-hatya* or cow killing.
5. *Agamya-gavan* or incest in the peculiar Hindú sense. H.

† The *Dhunga Chúayi* or touching of a stone is this: When a cause is decided the *Bichári* orders a stone (any one) to be brought, and upon it a few blades of *Dúb* grass to be put. He then commands the loser of the cause to put a rupee and four dams on the stone and to touch it, observing to him "you have committed an offence against the *Mahárája* as well as the other party: that stone is the symbol of the Rája's feet, touch it, thereby acknowledging your offence, and be freed." The rupee put on the stone is the *Bichári's* perquisite, and the four dams, that of the *Mahániah*. This usage is not observed in every cause decided, but only when it is held that sin *(páp)* is necessarily attached to the losing party, and never in cases of ordeal. Others say that the stone has the "*charan*" or foot mark of the God VISHNU graved on it, (the *Saligrám)* and this account is more in harmony, with the usage of making atonement by an offering to it, than if it represented the sovereign of the state. H.

List of the chief offences above adverted to.

1 *Kalyán Dhan*, or treasure-trove, i. e. appropriating it. 2, Patricide. 3, Matricide. 4, Killing a Cow. 5, Killing a Brahman. 6, Killing a Woman. 7, Procuring Abortion. 8, Killing a *Gárá*. 9, Incendiarism. 10, Poisoning. 11, Theft and Robbery. 12, Taking another's land by violence. 13, Seducing another's wife. 14, Murder. 15, Destroying Houses, &c. devoted to charitable and religious purposes. 16, *Agamya-gavan* or Incest.

1st.—*Kalyán Dhan* is treasure-trove of all sorts whatever; including new mines. Secretly appropriating any such (which all belongs to the crown) is equivalent to theft, and is punished with death or confiscation in the chief *adálat*. If death be awarded, the *Bichári* delivers the offender to the *Mahániah* and he to the *Poryas*, who execute the delinquent; if confiscation be the sentence, then the *Mahániahs*, and the *Mahan Naikiahs* and the *Bahídárs*, and others, going to the delinquent's house take the delinquent's own share of the whole family property (lands as well as moveables), but spare the shares of the other members of the family.

To procure conviction in these cases, as in others, an informant *(Puláha)* is necessary, and then there are two parties to the cause, the informer *(Puláha)* and the accused *(Sandhuah)* whichever of them establishes his case, gets a *khilaat* from the sirkár, paying *pagrí* and *jítauri*. If the informer loses, he is obliged to "touch the stone," and is fined with reference to the offence, and his means, more or less: (it is the custom to demand publicly twice as heavy a fine as is really taken) and the victorious accused, pays to the sirkár as *jítauri* half the sum paid by the loser as *dánd* or fine. In the *Panch khat*, the *Kalyán Dhan* above described is held the greatest, and the ultimate decision of cases is peculiar to the *Mahárája*.

2nd. *Patricide*.—If any one, from the wantonness of youth, or selfishness, or avarice, or the instigation of his father's women, should put his aged father under restraint or imprison him, or starve him to death, such a wretch *(Sandhuah)* must have his property confiscated, and be put to death

by the *Poryas* (public executioners); if the wretch be a Brahman, his forelock must be shaved off; his thread broken; he must have a stripe of the hair on all four sides of his head shaved off; must be crammed with all forbidden food, and, in a word, utterly defiled and degraded; paraded thus through the whole city; his infamy proclaimed; and finally he must be driven out of the country, with confiscation of all his property.

3rd. *Matricide.*—This is punished like patricide.

4th. *Killing a cow.*—Punishment the same as for patricide; and if a Brahman, also as provided above.

5th. *Killing a Brahman.*—Ditto ditto.

6th. *Killing a woman.*—If any one should kill his wife on suspicion of having defiled his bed, the *Mahâns*, having seized him, bring him before the court and he is beaten till he confesses, when he is obliged to "touch the stone;" his property is confiscated, and he is delivered to the *Poryas* for execution. If he has children, his children's rights or shares are exempted, but all the rest of his property is confiscated.

7th. *Procuring abortion.*—If any husband depart on a journey, and his wife commit adultery in his absence; or if a widow become incontinent; or if a man inadvertently marry within the prohibited degrees, and, in any of these cases, the woman prove with child, and she and her paramour procure medicine and destroy the fruit of her womb; the woman, if proved guilty, is seized and maltreated till she confesses, and when by her confession the mediciner and the paramour are known, both are severely fined.

8th. *Killing a Guru, an elder brother, or a child.*—A person committing these crimes is seized and confined, and if on investigation he be proved guilty, he is delivered to the *Poryas* who conduct him through the city, proclaiming his sin and its penalty, and warning the people; and then, taking him forth from the city, execute him. His wife and children are given in slavery to the stranger, and his property confiscated.

9th. *Arson.*—Whoso sets fire to another's house is punished with death.

10th. *Poisoning.*—This crime is also punished with death.

11th. 12th. and 13th.—*Theft, robbery, and seduction.*—If any one by violence take the property or land or wife of another, such an one is punished with heavy fines.*

14th. *Murder.*—If any, from avarice, kill a man of wealth *(Sahu)*, he is executed, and his property confiscated, and his wife and children made over in slavery to the stranger.

15th. *Sacrilege.*—Whoso destroys the religious works of another, as a *Dharma-sála*, or well, &c., founded for the good of his soul, such an one is severely punished and fined, according to the damage done: sometimes his whole property is confiscated.

16th. *Agamya-gavan* or Incest.†—Whoso has sexual commerce with his *Guru's* wife or mother, or his father's lesser wife, or his son's wife, his property is confiscated and death is inflicted on him.

Whoso has sexual commerce with his daughter or with his daughter-in-law, he is, first of all, heavily fined or all his property is confiscated: then the male sinner is committed to the *Poryas*, conducted throughout the city, and expelled with his penis cut off: and the female has her nose and ears and pudendum cut off, and is then expelled the city; or else, she is given to be stuprated by fifty or one hundred or more men and then expelled. Incest with an elder brother's wife in his life-time is punished with very

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* The Hindu prejudice (in this case salutary) disinclines most of my informants to admit the fact that theft is ever punished with death. The ordinary punishment is certainly mutilation, repeated on a repetition of the offence. But it is certain that aggravated cases of theft and robbery (between which there is no technical distinction made) are often punished with death, and this indeed is expressly admitted in the preceding part of this paper. The description of theft in this place is strange enough, as is that of murder in the next paragraph. The just inference from such descriptions of these crimes is, that among these mountaineers, who are for the most part of fierce disposition and habits, the law has been obliged to exempt too many violent takings both of property and life from the ordinary definition and penalty of robbery and murder.—H.

† One branch of this subject is treated at length in a paper published by Mr. Hodgson in the Journal of the Royal Asiatic Society of Great Britain and Ireland, No. I, page 45, entitled "*On the law and legal practise of Nepál as regards familiar intercourse between a Hindú and an outcast.*" Sec.

heavy fines ; after levying which the younger brother may keep, if he will, the defiled wife whom the elder has put away.

To have commerce after his death, with an elder brother's wife is no crime whatever.* In *Agamya-gavan*, from the father seven steps, and from the mother five grades, are forbidden. If any marry within them, the man's and the woman's father, and the go-between, all are fined, and the woman must be put away.

If any *Newár* wife, in her husband's life and whilst he is within Nèpál, go astray, she and the adulterer are fined sixty rupees ; after which, the woman may go with either her husband, or the adulterer, as she pleases. If she prefers her husband (he willing) then the court shall take *pasu pán* from *him* ; and if she go with the other, then he shall have a second fine levied on him and take her.

If a *Newár* go to *Bhote*, and his wife remaining at his house or at the house of her father, should elope ; or, if her protectors (father, uncle, brother, &c.) should resolve to give her in marriage to another, her husband being (as before) in *Bhote*, in either case the wife must perform "*páchuki*" that is, she must go to the *Múl Sabhá* of the city she belongs to (*Kathmandú*, or *Bhatgaon* or *Patan*), and present two *supáris* and one *mohr* (six and half annas) to the judge ;† when the judge sends the two *supáris* by the hands of a *Mahan* to the house of her husband. The *Mahan* having reached the house says to the relatives of the husband, "this is the *supári* of him who is gone to *Bhote*. His wife is divorced from him, and I therefore return you the instrument of the marriage contract (i. e. the *supári*.)" Then

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* This seems an interesting relic of the old customary law of India, requiring or permitting a younger, "to raise up seed" to an elder deceased brother, by marriage of the widow : such a custom still prevails in Orissa.

The custom itself would appear to be a relic of the still older and barbarous usage, which made the wife of one common to all the brothers, an usage which I have heard of doubtfully as prevailing in some parts of India, but which is unquestionably prevalent in *Bhote*.—H.

† Now, under the *Gorkhas*, a *Newár* wife cannot get free without paying two, four, or six, or more up to twenty rupees, according to her means.—H.

the wife returns all the ornaments, &c. given her by her husband, or if she delays in so doing, the *Mahan* compels restitution of them. The wife is then free to do as she wills ; but, still she is liable to fine (as all others are), if she have had sexual commerce with one of lower caste than herself.

If any *Newár* commits adultery with a *Newár* woman, whose husband is gone to *Bhote*, and the woman perform not *páchuki* then, supposing the caste of the parties to be the same and no relationship within the prohibited degrees to exist between them, they shall be fined in double the usual amount, or one hundred and twenty* rupees : and then be suffered to go free, unless the adulterer be within the prohibited degrees of relationship to the adulteress. In that case he is put to death, or his whole property is confiscated ; or his penis is cut off ; and every sort of indignity and hardship heaped on him ; or he is let off with a fine proportioned to his means : the punishment being increased or decreased according to the nearness or otherwise of the relationship.

All such an adulterer's relations are obliged to go through the whole ceremonies of purification *(prayas-chitta)*, paying all the allotted fees to the *Dharmádhikári*.

If the wife or daughter-in-law of a *Brahman* is defiled by a *Kshatriya*, or other of lower degree, such an one (the male) is decapitated and all his property confiscated. The *Brahmaní* cannot regain her caste by performing *prayaschitta*, but falls into the caste of him who defiled her ; and so in case of a female of the *Kshatriya*, *Vaisya*, or *Sudra* being defiled by a male of lower degree. If a *Sudra* defile the daughter, &c. of a *Vaisya*, but his caste be such that the *Vaisya* could take water from his hand, then the *Sudra* is let off with heavy fines ; his life and property, for the rest, being spared. But if the *Sudra* be so vile that the *Vaisya* could not lawfully†

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* Here, as on all other occasions, this is the fine awarded to be paid, but only half of which actually is levied on the party.—H.

† List of the vile classes from whom no one can take water to drink—

Kassai, Kusalliah, Porya, Dhobé, Kami, Damai, Kulu, Chama-khalak, Phugan, Massal-

drink water from his hand, then in such case the *Sûdra* is decapitated and his property confiscated : and in this latter case all the *Vaisyas* of the city must perform *prayaschitta.**

If a *Brahman* defile a *Kshatriya's* or a *Vaisya's* or a *pure Sûdra's* (whose water may be drank) daughter, it is no legal offence. If a *Brahman* or *Kshatriya* or *Vaisya* or pure *Sûdra* violate the daughter of one of the vile classes ; then, if a Brahman, his whole property is confiscated and a stripe of hair shaved off all the four sides of his head, and he is expelled the country ; and all the four castes must perform *prayaschitta.* If a *Kshatriya* or *Vaisya* or *Sûdra* do so, his life is forfeited as well as his property confiscated. If any one become enamoured of a lovely girl and he give her charms or philters, and medicines whereby he comes to enjoy her ; then he shall be made to "touch the stone" and be heavily fined : and the person who sold him the medicine or made the charms for him shall be fined also.

If any one corrupt and seduce the wife of any *Parbattiah*, (whether of the Brahmanical or other caste) such *Parbattiah* shall, if the case be clearly so, himself put the adulterer to death, and afterwards cut off the nose and hair of the adulteress, and turn her adrift. The injured husband, if he prove his injury, shall do all this without question, even though the slain adulterer be a Brahman.

But if the woman, when her husband would cut off her nose, can escape and prove her innocence before a court of justice ; then the murderer of the pretended adulterer shall be executed, and all his property confiscated. In case the *Parbattiah* adulteress have sinned with many men, then the *Parbattiah* husband shall only slay the *first* adulterer with his wife, and no other.

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* When a person is ordered to perform this purification he goes to the *Dhármadhikári* and learns from him what rites are needful to be gone through. The *Dharmádhikári* writes him a prescription for their performance, and takes usually two rupees for it.—H.

If the stroke of the injured husband fail to kill the adulterer, and he turn on the husband and slay him, the adulterer shall escape punishment, and keep the woman to boot. Such is the usage among all the *Parbattiahs* so long as they marry among the *Parbattiahs;* but if a *Parbattiah* marry a *Newární*, he shall not have the privileges above described in respect to her. If any *Parbattiah (Khás* or *Magar)* marry the daughter of his maternal uncle, it is well, and even obligatory on the girl's parents if the man seek it: and the parents must wait his permission to marry her elsewhere. So, also, if the father's sister's son seek the mother's brother's daughter in marriage, the latter must assent, nor can she marry elsewhere till he has declared his disinclination; if such a person there be in existence. But if any *Newár* have any sexual commerce with the daughter of his maternal uncle, it is totally unlawful (by way of marriage or not), and he shall be severely fined.

Assault.—If two persons disagree, fall out, and one strike the other so as to bring blood, and he who has lost blood go to the court and complain, the court in case the charge is proved, shall make the blood-drawer "touch the stone" and fine him five rupees to the *Sirkár*.

Fraud.—If any one, having mortgaged his land or property to a creditor, afterwards mortgage it to a second creditor, and the case come before court, the court shall award the land or goods to the first creditor; but if the second creditor agree to pay the debt of the first creditor, the second may keep the pledged land or goods till the pledge is redeemed.

Guti Lands.—If any pledge his *Guti** land for money and spend that money, in such case both giver and taker of such pledge shall be fined.

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* *Guti* is land consecrated to the deity, a sort of mortmain remaining in the hand of the mortmainer and his descendants, (ostensibly for the use of such deity, but really for own use; the obligation to the god being liquidated by a petty annual offering to him,) is for security from rapacity of government or the prodigality of heirs. It is deemed more sacred than "*birtha*," which is an offering to Brahmans, not to god himself, and is an alienation too. Whereas *Guti* is only ostensibly an alienation—in fact, an entail of the strictest kind on the descendants of the *Gutiyár*. It is neither partible among heirs, nor transferable in any degree.—H.

But if the taker of such pledge upon discovery of its being *Guti*, give it up, then he shall not be fined.

Forgery.—If any one, claiming under a deceased person, forge a bond of debt due to the deceased, and produce the bond and witnesses in court, demanding payment of debt as the representative of the deceased, and the forgery be proved, the court shall award the forger loss of his right hand and a heavy fine, and make him "touch the stone:" and from the other party they shall take *jítauri* for the *Sirkár*.

Swindling.—If any one pretending to be the owner of land, pledge it and borrow money on it, and the taker of the pledge discover the fraud and complain in court: in case the matter is proved, the giver of such pledge shall have his hand cut off; the right owner of the land shall have his own; and the acceptor of the pledge be without remedy.

Disputed Bonds.—If the heirs of a dead man produce an obligation for money, all the witnesses to which are dead, and the debtor deny the bond, and no other evidence can be had;—if such a case be brought before the *Adálat*, the court refers it to a *Panchávat* or orders an ordeal, or tenders to the parties the decisory oath. Thus, if they be *Shiva-márgy Newárs*, it orders either of them to put the *Hari Vansa* on his head, and take up the money contested at his soul's peril if it be not his; or if they be *Bauddha-márgy*, it commands either to take the *Pancha Raksha* and do likewise. The tax on such issues is ten per cent. from the winner and five per cent. from the loser, or *dasond-bísond*, see § 13.

Nèpál Residency, 29*th January*, 1831.

IV.

ESSAY
ON
SANSCRIT ALLITERATION.

By the Rev. WILLIAM YATES.

Alliteration is a subject, which in different eras of the world has engaged the attention and consumed the time of men of the most powerful minds, both in the East and in the West. In the dark ages, when men retired to monasteries, hermitages, deserts and caves, taking with them all the learning of their time, it excites no surprise, that they attempted to relieve the tedium of solitude, and to whet their ingenuity, by compositions which required the most vigorous efforts of intellect. It may be lamented that they were not employed in more profitable pursuits; but it cannot be denied, that they have afforded the strongest proofs of skill and persevering labour. Owing, however, not to any want of capacity, but rather to a deficiency even in the Latin language when compared with the Sanscrit, the recluses of the West were never able to equal the sages of the East. Their alliterations appear to be confined chiefly to letters, and not to extend, as in Sanscrit, to syllables, to words, to pádas, and to whole stanzas. The following may be taken as a specimen of their attainments in this art:—

*I*nter cuncta micans *i*gniti sidera cœli,
*E*xpellit tenebras *e* toto Phœbus ut orbe;
*S*ic cæcas removit Je *s*us caliginis umbras,
*V*ivicansque simul *v*ero præcordia motu,
*S*olem justiciæ se *s*e probat esse beatus.

The letters repeated, when read downwards, form the word Jesus three times, i. e. at the beginning, in the middle, and at the end.

Among the writers of this description in Europe, ALDHELM is one of the most celebrated. He lived at the time of the Saxon Heptarchy, and was thirty years governor of the monastery of Malmsbury. He devoted much time to the study of Latin prosody and alliteration. ; and is said to have produced a piece, which whether read upwards or downwards, forwards or backwards, was the same, like the third example of stanzas in artificial forms occurring in this essay. There is reason however to believe, though many ingenious pieces were produced in Europe, that alliteration was never reduced to a system as in Asia ; and that ALDHELM, though one of the first writers of this class there, will not bear a strict comparison with KÁLÍDÁSA of this country.

It is generally believed, that the celebrated poet KÁLÍDÁSA lived near the commencement of the Christian era. He was one of the nine splendid gems that adorned the court of VIKRAMÁDITYA, and by the epithet *Kólijita*, conqueror of millions, which was applied to him, it would seem that he was the chief. He wrote the *Nalódaya* for the purpose of exhibiting his unbounded skill in alliteration. In four books, containing on the average fifty-four stanzas each, he has given such illustrations of this subject as can never be surpassed.

This work has lately been published in Europe, with a Latin translation by a continental scholar, FERDINANDUS BENARY : but from the manner in which the text is printed, the grand design of KÁLÍDÁSA is completely sacrificed ; and from the manner in which the translation is made, his meaning appears to be, in many instances, most obscurely expressed, and sometimes entirely mistaken. No reason can be imagined, why KÁLÍDÁSA should again write the history of King NALA and DAMAYANTÍ, after it had been so elegantly written in flowing verse by VYÁSA DEVA, except that he intended in this simple story to shew forth his ingenuity in alliteration ; yet as his work has been printed in Europe, no person would suppose that it contained a sin-

this great poet, to illustrate this subject; it will be proper in the first place to consider the different kinds of alliteration which his work contains.

The *Nalódaya* is for the most part written in verse measured by time, but is interspersed with verses measured by the number of syllables. The verses measured by time belong to the second class, first order, first genus, and ninth species of Sanscrit poetry. The genus is called आर्य्या and the species आर्य्यागीति. Each line contains thirty-two instants, with the poetic pause at the end of the third foot or twelfth instant. An instant is one short syllable; a long syllable is two instants. In scanning this metre, only trisyllabic feet must be used; with the exception of one dissyllabic, the spondee; and one quadrisyllabic, the proceleusmatic. The sixth foot of each line, or of the second and fourth *pádas*, must be an amphibrach or proceleusmatic. The alliteration takes place in the first *páda* immediately after the first foot; and in the second *páda* at the close; in the third *páda*, in like manner, after the first foot, and in the fourth at the close; or in other words, the alliteration is found in the beginning of each line after the first foot and at the end. The first verse will serve as a general specimen for the whole, as—

⏑⏑⏑⏑|——|⏑⏑—|——|——|⏑—⏑|——|⏑⏑—
हृदय मदायादवतः पापाटव्यादुरासदायादवतः।
⏑⏑⏑⏑|——|⏑⏑—| ⏑⏑—|——|⏑—⏑|——|⏑⏑—
अरिषमुदायादवतः त्रिजगन्मागाःस्मरेणदायादवतः॥

O my heart! never depart from Yádava, the father of Love, who is the fire that burns the intolerable wood of sin, and who preserves the three worlds from all enemies.

Though the preceding is the regular structure of the verses measured by time in the *Nalódaya*, yet there are one or two exceptions in the *position* of the letters repeated. In the first book the following exception occurs:—

सांगेननलसमाना ननलसमानानमुत्र कतिचित्पुरुषान्।
प्रैक्षतननलसमाना ननलसमानानभून्न तेषाभेदः॥

She saw there some men bright as fire, glorious and energetic; and in appearance so like Nala, *that there was no difference between them.*

The verses in the *Nalódaya*, measured by the number of the syllables, and interspersed with the others, are of the first class and of the first order of Sanscrit poetry ; and are either of the eighth genus, अनुष्टुभ्, consisting of eight syllables to the *páda*, and the fifth species, प्रमाणिका ; or of the twelfth genus, जगती, consisting of twelve syllables to the *páda*, and of the fifth species, तोटक. In scanning these metres the only feet employed are the *Iambus* and *Anapæst*. In the verses of these metres the alliteration is sometimes the same in all the four *pádas ;* but most commonly it is different in the third and fourth *pádas* to what it is in the first and second. The position of the repeated letters in each *páda* is determined by the choice of the poet. The following examples will illustrate these remarks:—

⏑ – ⏑ – ⏑ – ⏑ – ⏑ – ⏑ – ⏑ – ⏑ –
बभौ समारमागरश्चकामसारमार्द्रधीः ।
मधुः समारसारवस्तदासमारमार्त्तवः ॥

While he, a sea of excellence, and she, of a loving mind, were in their glory, the warbling flowery spring returned.

⏑⏑ – ⏑ ⏑ – ⏑⏑ – ⏑⏑ – ⏑⏑ – ⏑⏑ – ⏑⏑ – ⏑⏑ –
अपि चैत्य नगानवतानवता नवतानवतास्तरा मधुना ।
दृह भैख्यमगोचरमाचरमा चरमाचरमास्य न रम्यतरा ॥

This river side is very beautiful, free from cranes, and adorned with flowers which have been tasted by the bees. What coyness is this of yours? said one who with gentle force and flattery led away his beloved.

In these metres KÁLÍDÁSA often confines the alliteration to two of the *pádas*, in which case, instead of repeating the letters twice, he repeats them four times. In all these instances the letters repeated form complete *pádas* :—as

पिको पिको पिको पिको वियोगिनीरभर्त्सयत् ।
वचांसिभङ्गमालापन् निता निता निता निता ॥

''Twas as if some angry cuckoo was chiding the absent fair ones, and addressing them in broken accents.'

नसमा समसा नसमा नसमा गममाप समोच्च वसन्तनभः।
भ्रमद भ्रमद भ्रमद भ्रमद भ्रमरच्छलतः खलुकामिजनः॥

Did not the lover, gazing on the vernal sky, which, from the number of sportive busy bees, appeared covered with wandering clouds, meet with the object of his heart's desire?

Those wishing to see other examples of the kinds of alliteration that have been here introduced, have only to refer to the *Nalódáya*, where they will find them in abundance. The work, however, being confined entirely to the kinds that have been mentioned, does not supply a full exposition of the subject under consideration. It furnishes numerous examples of the first three orders of this species of poetry, and particularly of the third; but not extending beyond these, it leaves untouched seven other orders which are necessary to complete the system. And even in the first three orders, it does not give examples of all the genera, and much less of all the species which they contain.

The subject of alliteration, therefore, deserves in this place a more minute consideration. It forms a distinct, and what may be denominated a third class of Sanscrit poetry, and may be used, as we have seen, in metres of any description, both of the first and second class.* The name by which it is known is **यमक** *Yamaka*. In compositions of this nature, it is an invariable rule, that while the syllables to be repeated are left to the pleasure of the poet, in every repetition they must be employed in a different acceptation; and if this rule is ever violated, it is at the expense of his ingenuity.

In this class of poetry there are ten orders, and in some of them several genera, species, and varieties, which we shall now proceed to specify.

1.—The first order is called **अव्यपेत**. In this the letters repeated occur together without any others intervening. It has four genera, determined by the number of *pádas* in which the alliteration occurs. We shall give one specimen of each genus. Every stanza or verse is divided into four parts,

called पाद: *pádas;* if the alliteration occurs only in one of these, it is of the first genus; if in two, of the second; if in three, of the third; and if in four, of the fourth.

In the first genus there are several species, which arise from the position which the reiterated letters occupy in either of the four *pádas*. They may be placed at the beginning, in the middle, or at the end of the *páda* as well as in the first, second, third, or fourth *páda* at pleasure; but to belong to this genus must occur in only one *páda:* as,

राजन्त्यस्त्वत्प्रजा जाता भवन्तं प्राप्य सत्पतिं।
चतुरम्बुचतुरम्भोधिरसनोर्व्वीकरग्रहे॥

The people are happy in having you for their king: you who are distinguished in receiving taxes to the extent of the four seas.

In the second genus there are six species, arising from the repetition of the letters together in two of the *pádas;* as in the first and second; the first and third; the first and fourth; the second and third; the second and fourth; or the third and fourth:

राजितैराजितैश्चण्डे जीयते तादृशैर्नृपैः।
जीयते च पुनस्तृप्तिं वसुधा वसुधारया॥

'May these glorious kings conquer in the dreadful battle—by whom the earth is filled with wealth.'

In the third genus there are four species, arising from the repetition of the letters together in three of the *pádas;* as in the first, second, and third; the first, second, and fourth; the first, third, and fourth; or the second, third, and fourth: as,

जायता त्वन्मुखेनासामकथं नकथं जिते।
कमलं कमलं कुर्व्वदलिमदलिमत्प्रिये॥

O beloved, we are conquered by your beautiful countenance; and why should not the lotus which adorns the water, surrounded with bees and full of petals, prevail, though it does not speak?

In the fourth genus there is only one species, which arises from the repetition of the letters together in each of the *pádas*: as,

सरसां सरसां परिमुच्यतनुं पततां पततां ककुभो वऋशः॥
सकलैः सकलैः परितःकरुणै रुदितैरुदितै रिव खं निचितं॥

The whole heaven resounded with the many deep pitiable and wailing sounds of the birds, quitting the surface of the lakes and flying in all directions.

The last three genera may have several species, arising from the position which the repeated letters occupy in the *páda*, as stated in the first genus. They may be placed at the beginning, middle, or end of each *páda*, at the pleasure of the poet.

2.—The second order is called व्यपेत. It differs from the former in the repetition of the letters with something intervening. It has four genera, which are distinguished by the repetition of the same letters, apart from each other, in one, two, three, or four *pádas*.

The repetition of letters apart in only one *páda* displays no skill in alliteration: it may happen by chance; it is therefore unnecessary to give an example of this genus.

In the second genus there are six species, arising from the position which the repeated letters occupy, as in the first and second *pádas;* the first and third; the first and fourth; or the second and third; the second and fourth; or the third and fourth: as

आरुह्यकीडशैलस्य चन्द्रकान्तखलोमिमां।
नृत्यत्येषलसच्चारुचन्द्रकान्तः शिखावलः॥

The peacock, having a beautiful shining tail, has ascended the crystal mount of pleasure, and is dancing.

In the third genus there are four species, determined by the position which the repeated letters occupy in the first, second and third; the first, second and fourth; the first, third and fourth; or the second, third and fourth *pádas:* as

करेणवोरणेष्वन्तकरेण द्विषतां हताः।
करेणवःशरदभ्रका भान्ति सन्ध्याघनादव॥

The enemy's elephants, killed by our destroying power, appeared by their flowing blood like a dark cloud reddened by the setting sun.

In the fourth genus there is only one species—though there may be several varieties, from the position of the repeated letters in different parts of the *pádas*:

कमलेःसमकेशन्ते कमलेर्व्याकरंमखं।
कमलेख्यंकरोषिलं कमलेवोन्मदिष्णुषु॥

Your head of hair is like the bees (for blackness,) your face superior to the lotus; and you among your lovers, like Lakshmí, enrich (your favourite.)

In this order the repeated letters may be placed at the beginning, middle or end; in the beginning and middle; the beginning and end; the middle and end; or in all the three parts: as

अवमितं हसितं प्रमितंमुदा विलमितं हसितं स्मरभासितं।*
नसमदाः समदा हतसम्मदाः पुरहितं विहितं नसमोहितं॥

Joyful laughter was destroyed; the pleasures of love were diminished; the disconsolate women were no longer cheerful; and the welfare of the city was neglected.

Besides the above, there are several other varieties in this order, arising from the use of two sets of repeated letters or words; in which case the first *páda* agrees with the second, and the third with the fourth; or the first with the third, and the second with the fourth; or the first with the fourth, and the second with the third: as

उद्दितैरन्यपुष्टानामारुतैर्मे हृतंमनः।
उद्दितैरपि ते दूति मारुतैरपिदक्षिणैः॥

By the cries of the cuckoo; by the sound of your voice, my friend; and by the blowing of the south winds, my heart is ravished.

---

* This is called चक्रवाल.

If in this order, the alliteration occurs at the beginning of each *páda*, it is called **वृन्त** ; if at the end **पुष्प**.

3.—The third order is called **अव्यपेतव्यपेत**, and is a union or mixture of the two preceding orders, having the same letters repeated both together and apart. The alliteration may consist of different letters, as in the first order ; or of the same letters, as in the second : and thus two genera are produced.

In the first genus, which consists of different letters repeated both together and apart, there are three species, as when the first *páda* agrees with the second, and the third with the fourth ; or the first with the third, and the second with the fourth ; or the first with the fourth, and the second with the third : as

कालम्कालमनालक्ष्य तारतारकमोक्षितुं।
तारतारम्यरसितं कालम्कालमहाघनं॥

What woman can bear to see the rainy season, when the stars are hid by clouds, when the loud thunder resounds, and the clouds are black as death?

In the second genus there are two species, as when the same letters are repeated both together and apart, in two or in four *pádas* : as

यामयामत्र्याधीनायामयामरणं निशा।
यामयामधिया खर्त्या यामयामधितैवसा॥

We shall die by the night lengthened into nine hours, which though I have passed, still it is not gone.

4.—The fourth order is called **सन्दष्ट** or **काञ्ची**. In this the last letters of one *páda* correspond with the beginning of the next : as

पिञ्जिताञ्जिनामनुदिशं स्फुटतां स्फुटतां जगामपरिविक्लता।
क्लमताजनेनवऊधा चरितं चरितं महत्वरहितंमहता॥

The bewilderment of the Rákshases wandering in all directions was manifest, and by their great leader, when routed, many unworthy deeds were done.

5.—The fifth order is called **समुद्ग**. In this order a comparison is instituted between the whole *pádas*.

There are four genera. The first has six species; as when the first and second; or first and third; or first and fourth; or second and third; or second and fourth; or third and fourth,* *pádas* are alike, but not the remaining ones.

The second has three: as when the first is the same as the second, and the third as the fourth; or when the first is the same as the third, and the second as the fourth; or when the first is the same as the fourth, and the second as the third. The third has three: as when the first, second and third; or the first, third and fourth; or the second, third and fourth are alike.† The fourth has one, as when all the *pádas* are the same: as

नवानरैः परिक्रान्तां महद्भिर्भीमविक्रमैः।
नवानरैः परिक्रान्तां ददाहनगरींकपिः॥

He burnt the city which was not accessible to the great and powerful monkeys, and which could not be reduced by men.

समिद्धशरणादीप्ता देहेलङ्कामतेश्वरा।
समिद्धशरणादीप्ता देहेलङ्कामतेश्वरा॥

Lanká (Ceylon) devoted to Siva, and having in it beautiful fine houses; possessing absolute authority, and being inhabited by the destroyers of the sages, was burnt.

बभौमरुत्वान्विकृतःसमुद्रो बभौमरुत्वान्विकृतोसमुद्रः।
बभौमरुत्वान्विकृतःसमुद्रो बभौमरुत्वान्विकृतोसमुद्रः॥

Hanumán with the signet shone distinguished;
Indra with his mistress, having been before defeated, was pleased;
Old Ocean with his inferior deities being surpassed, was angry;
And the joy-inspiring wind being changed, blew.

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* The second, third, fourth, fifth and sixth of these species are called respectively, **अयुग्मपाद, विषय, गर्भ, युक्पाद, मिथुन.**

† The third is not reckoned a distinct genus by native writers, but is classed with the first, and considered only as an extension of it. The three genera of which examples are given are denominated, **पादाभ्यास, अर्द्धाभ्यास,** and **सर्व्वाभ्यास,** or **सर्व्वयमक.**

6.—The sixth order is called **आवली**. It has a certain number of syllables reiterated alternately through the whole stanza. The distinctions in it arise from the number of the syllables that are repeated. The following is a specimen of the trisyllabic kind: as

नगजानगजा दयितादयिता विगतंविगतं ललितंललितं।
प्रमदाप्रमदा महतामहता मरणंमरणं ममयात्ममयात॥

The fine mountain elephants were not spared;
An entire stop was put to the motion of the birds;
All enjoyment was perfectly destroyed;
The disconsolate women were deeply afflicted;
And then the brave perished, but not in battle.

7.—The seventh order is called **प्रतिलोम**.* It has a given number of syllables, reading the same backwards and forwards.

Four kinds of it are enumerated. First, when one half *páda* reads backwards, the same as the next does forwards. Secondly, when one *páda* reads the same backwards as the next does forwards. Thirdly, when two *pádas* or one line reads backwards the same as the next does forwards. Fourthly, when one *slóka* or stanza reads backwards the same as the next does forwards: as

नानाजाव वजानाना साजनौघ घनौजसा॥

That great army by its valour triumphed in many a battle.

वारणागगभीरासौ सराभीगगणारवा।
कारितारिवधासेना नासेधावरितारिका॥

That fine army, defended by huge elephants, resounding with the shouts of the fearless, intent upon fighting and destroying the enemy, is irresistible.

नादिनोमदनाधोखानमेकाधनकामिता।
तामिकामधकामेन खाधीनादमनोहिना॥

The woman whose mind is not enchanted by the peacock's voice: who is bold and unsubdued by all-subduing love, is not the woman for me.

* This is also called **सर्व्वतोभद्र** by some, and placed under the head of **दुष्कर**.

निशितासिरतोभीकोन्येजतेमरणारुचा। मारतोनविरोधीनस्वाभामोभरवानत॥

तनुवारभमोभास्वानधीरोविनतोरसा। चारुणारमतेजन्येकोभीतोरसितासिनि॥

O immortals ; the well armed, bold, glorious and warlike enemy does not tremble at our prowess. What fine, well mailed, broad chested, bold man, is acting the hero, unmoved in the loud resounding battle ?

The following, written over the holy water in one of the churches in Paris, is a specimen of the kind in Greek ; with this difference, that the whole reads the same backwards and forwards, and has the same meaning both ways—*νιψον ανομημα μη μοναν οψιν*—(wash your sins and not merely your face.)

The following is a specimen of the same kind in Latin.

Roma tibi subito, motibus ibit amor.
Sole medere pede, ede, perede melos.

There are instances of a like nature in Sanscrit. The following stanza reads the same backwards and forwards, and has the same meaning both ways.

सारमानवरारोहानगेभागमनाहिया। याहिनामगभागेनहारोरावनमारसा॥

Is not this a beautiful woman, whose gait is like that of a large elephant ? She is adorned with her necklace, is gone into the grove, and let her lover follow.

8.—The eighth order is **महाजमक***. In this every *páda* must be the same, and also every part of every *páda;* so that the same letters must be reiterated as many times as the nature of the verse requires, to fill up the whole stanza. There may of course be many kinds of this, arising from the number of syllables fixed upon for repetition, and the metre employed.

As the words or syllables repeated must occur in a different sense every time they are repeated, it is difficult to find such as can be reiterated through a whole stanza, and yet make good sense. The following is given as a specimen of this kind of composition, for the explanation of which I am

* This term is applied by some writers to the next order.

indebted to Mr. WILSON. Though a misapplication of ingenuity, it serves the purpose for which it is here adduced, of explaining the nature of this description of alliteration.

समानया ममानया ममानया समानया ।

समानया समानया ममानया समानया ॥

O thou ! who participatest in my feelings, effect the union of me, with this maiden, alike unparalleled by any ; in whom loveliness and accomplishments are combined ; but who is filled with haughtiness, and is indifferent to my sufferings.

Analysis ;—**समानयास** a fellow sufferer, from **समान** and **यास** ;* **मा** me, **अनया** with this (maid) ; **समानयासमानया** unparalleled in beauty and accomplishments, from **स**, **मा**, **नय**, and **असमान** ; **समानय** bring to or with, unite, **सं**, **आ**, and **णी** to lead ; **असमानयाससमानया** indifferent to my sufferings, **असमान**, **यास** and **मान** ; **समानया** haughty, **स** and **मान**.

9.—The ninth order is **श्लोकाभ्यास**. This requires one whole stanza to be the same as the next in sound, but different in sense. Strictly speaking, there can be only one kind of this ; the only distinction that can be made is that arising from the varied length of the stanza. The following are specimens of this description : as,

अभियातावतुरंङ्गंभूभृतंरुचिरंपुरः ।
कर्कशंग्रथितंधामससत्त्वंपुष्करेक्षणं ॥
अभियातावरंतुङ्गंभूभृतंरुचिरंपुरः ।
कर्कशंग्रथितंधामससत्त्वंपुष्करेक्षणं ॥

He will go to the good, great, handsome, rough chested, renowned, virtuous, excellent, blue-eyed king, (Ráma.)

And in passing to the principal, lofty, enchanting, hard, inhabited mountain opposite, his splendour will be visible, for a season, in the sky.

10.—The tenth order is called **अनुप्रासवत्**. This is only partial alliteration ; it has sometimes only the appearance of it, arising from some

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* **यास** same as **आयास** ॥

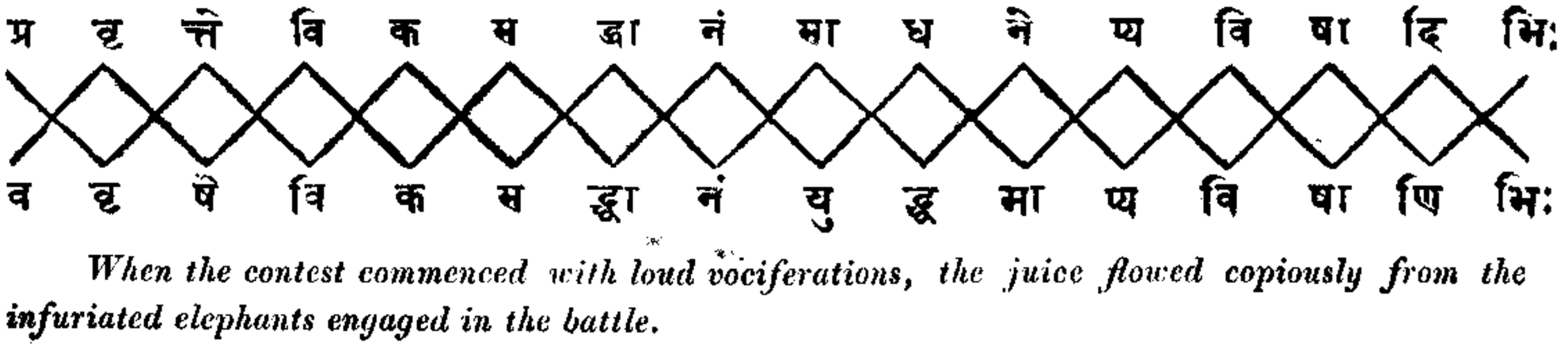
similarity in the sound of certain letters ; at others there is an alliteration, but it is irregular, and can be reduced to no definite rules : as

क्षितिविजितिस्थितिविक्षिति व्रतरतयःपरगतयः।
उरुरुरुधुर्गुरुदधुर्युधि कुरवःखमरिकुलं॥

The noble Kurus, devoted to the conquering and preserving of the land, firmly opposed their enemies, and made them tremble in the battle.

Besides the preceding there is another kind of alliteration called **दुष्कर**, by means of which the whole stanza may be thrown into some artificial form. The particular form into which the verse is thrown, gives to it both its character and name, as may be perceived by the instances which follow.

1.—The **गोमूत्रिका** has the syllables of the stanza so arranged as to read the same either straight forward, or cross-ways, following the order of the lines drawn from the first syllables. These lines are supposed to present a figure something like a stream of urine passing from a cow, and hence the name by which this kind of alliteration is denominated ; as



When the contest commenced with loud vociferations, the juice flowed copiously from the infuriated elephants engaged in the battle.

2.—The **अर्द्धभ्रमक** after the stanza is regularly arranged according to its four *pádas*, or component parts, has the syllables so disposed that *the whole of the first half* reads the same straightforwards or downwards ; and *the whole of the second half* reads the same beginning with the first syllables forwards and the last syllables upwards ; as

अ	भी	क	म	ति	के	ने	ढे
भी	ता	न	न्द	स्य	ना	श्र	ने
क	न	त्स	का	म	से	ना	के
म	न्द	का	म	क	म	स्य	ति

The stanza arranged in its common form reads thus—

अभीकमतिकेनेद्धे भीतानन्दस्वनाश्मने।
कानत्सकामसेनाके मन्दकामकमस्थति॥

The field of battle is enlightened by the fearless; but destructive to the pleasures of the fearful; on it the brave shout for victory, and the base are put to flight.

3.—The **सर्व्वतोभद्र** has each *páda* the same, whether read forward or backward, or from the centre to each extremity; while all the *pádas* together read the same either downwards or upwards, whether we commence at the centre or at each extremity: as

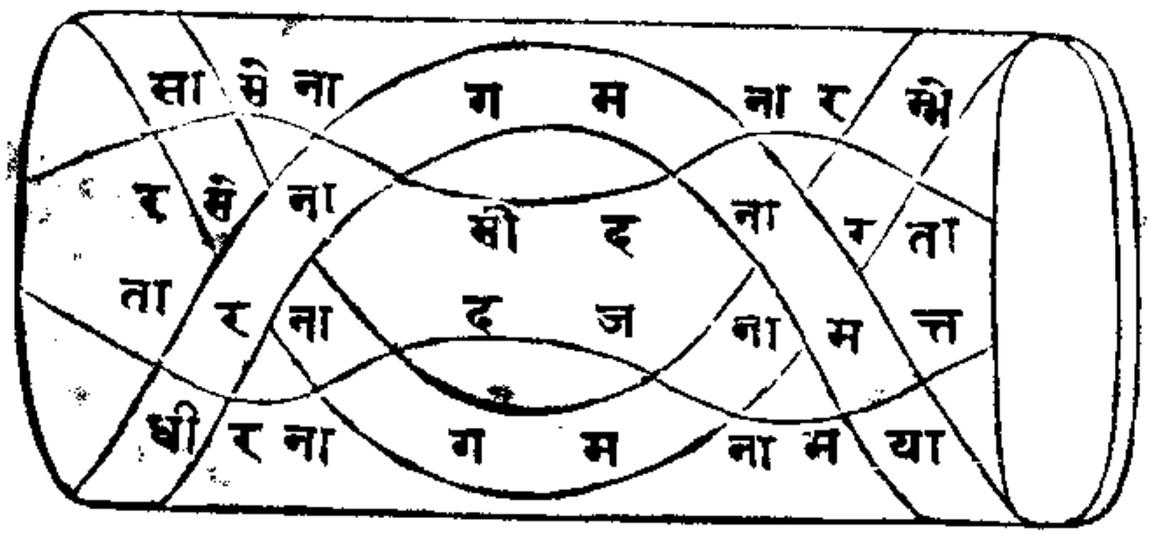
दे	वा	का	नि	नि	का	वा	दे
वा	हि	का	स्व	स्व	का	हि	वा
का	का	रे	भ	भ	रे	का	का
नि	स्व	भ	व्य	व्य	भ	स्व	नि

The verse in its usual form stands thus—

देवाकानिनि कावादे वाहिकास्वस्वकाहिवा।
काकारेभ भरे काका निस्वभव्यव्यभस्वनि॥

*O dastards; (see where) the rutting elephants are contending, exciting the gods to war, carrying the proud foes to warlike deeds, and shining (under the conduct of those who) save the conquering and the conquered.**

4.—The **मुरजबन्ध** has the syllables so arranged, that when the stanza is divided into its four component parts, each part reads the same straight forwards, or crossways, like the braces of a *drum*; whence its name.



* Literally the poor and the prosperous.

The verse in its regular form stands thus:

मासेनागमनारम्भे रसेनासीदनारता।
तारनादजनामत्त धीरनागमनामया॥

The army at the commencement of the expedition was full of spirits; and with its infuriated elephants, vociferous and well conditioned.

5. The **चक्रबँन्ध** admits of the letters being arranged in the form of a *wheel* or *discus*, from which it takes its name. The letter that is repeated forms the axle from which the reading commences; reading first to the right, then downwards, again to the left and then upwards; afterwards from the top round the periphery. The first line of the verse forms the radii; and the second line, together with the letters at the end of each of the radii, forms the circumference; as—

The verse in its regular form reads thus—

करङ्कुकोककुररकलहंसकरम्बितः।
सरोजकोमलोद्धारनीरसंसक्तमारुतः॥

(A pond) adorned with deer, geese, quails and teals, and having its winds impregnated with the moist odours of the tender lotuses.

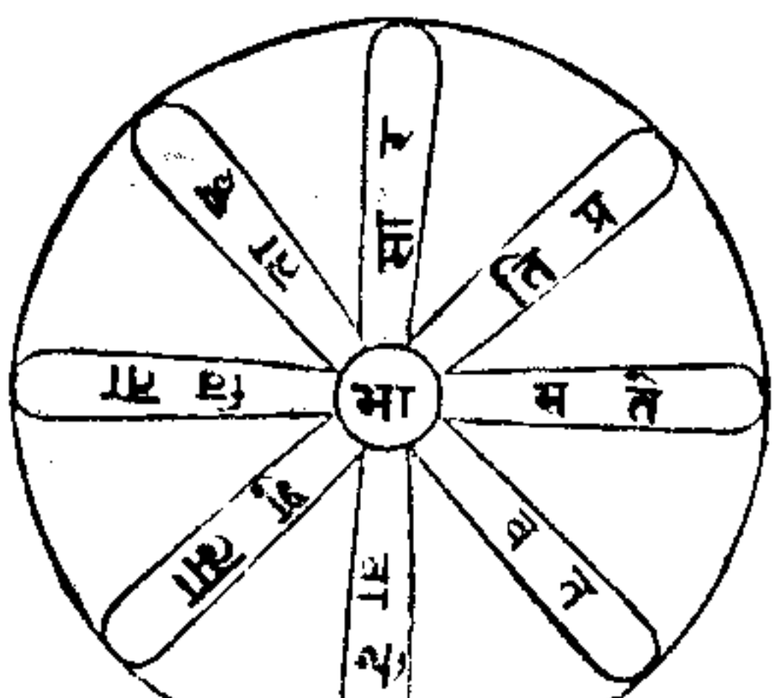
The **महाचक्र** or **कुलालचक्र**, the *great* or *Potter's wheel*, differs from the preceding in being read from the axle along the radius upwards, then along the periphery to the left, and down the next radius to the axle. Then

commencing from the axle again it proceeds in like manner through the other three parts of the wheel—as will appear from the following example :—

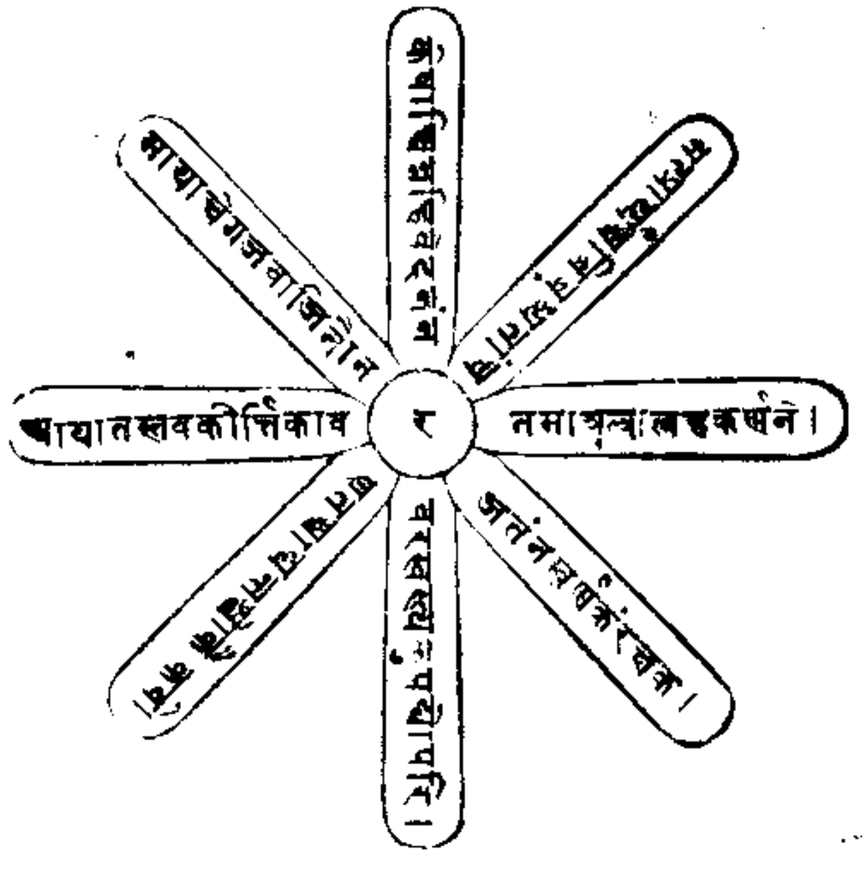
राधाश्रुतालिवचना विरमाभिसारा रामाभिसारसमये विहृतापकारा।
राकापतावृतपराप्यपयातमारा रामातया परमदुर्गलिताश्रुधारा॥

Radha hearing the words of her companions, and going joyfully according to appointment at the time of the festival, was dishonoured: and being truly devoted to her lord, was suffused with tears of grief that she was not rather killed.

6.—The **पद्मबन्ध** is so composed that the stanza may be arranged in the form of a *lotus*, from which its name is derived. There are various kinds of it according to the number of petals assigned to the lotus. In this the syllable that is repeated forms the seed vessel, from which the reading commences towards the side E. and passing from thence (except at the cardinal points) to the next petal towards N. &c. In the petals to the cardinal points, the letters are read twice, once forwards and one backwards ; as



If the size of the lotus is enlarged by the admission of two stanzas into its composition, the construction is more simple, as in the following example, which is read right across according to the figures one, two, three, four. This was given me by a pundit applying for a situation as a teacher; and the syllables beginning at one and going round to eight, form the motto आमाके मने वरिवे which in Bengálí means, *Forget me not.*



The following is the regular form of the stanzas and their rendering—

आयातस्तवकीर्त्तिका वरतमाः श्रुत्वाल्वहं कर्णने।
मायाचे गजवाजिनौ न रजतं न स्वर्णकं रक्षक॥
केषाञ्चिन्नहि वेदनं नरवरस्त्वस्तु पद्मोपरि।
मत्प्रार्थ्यञ्च विबुध्यतां चरणतश्चाद्यन्त श्लोकैःकवे॥

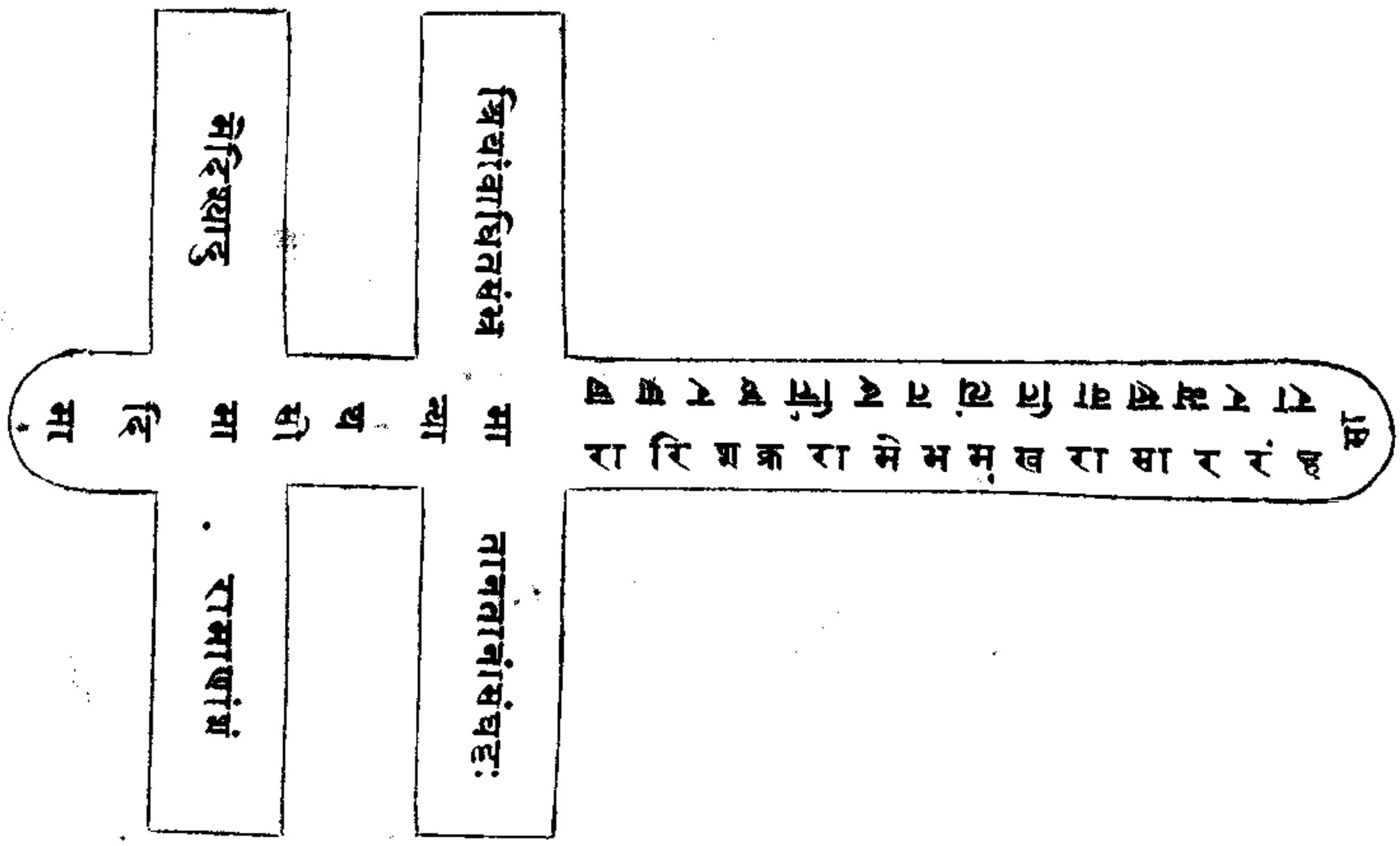
I, having heard of your great fame
By the hearing of the ear, have come (to see you);
I do not request of you either elephants or horses;
Neither, O Preserver! do I desire silver or gold;
I do not seek the infelicity of others;
But, Sir, your lasting prosperity.
You will understand, O Poet! the sum of all my desires,
By reading the first and last syllables of these stanzas.

Compare with the preceding figure the stanza, which in its regular form reads thus—

भासते प्रतिभासार रसाभाता हतविभा।
भाविताऽऽत्मा शुभावादे देवाभावततेसभा॥

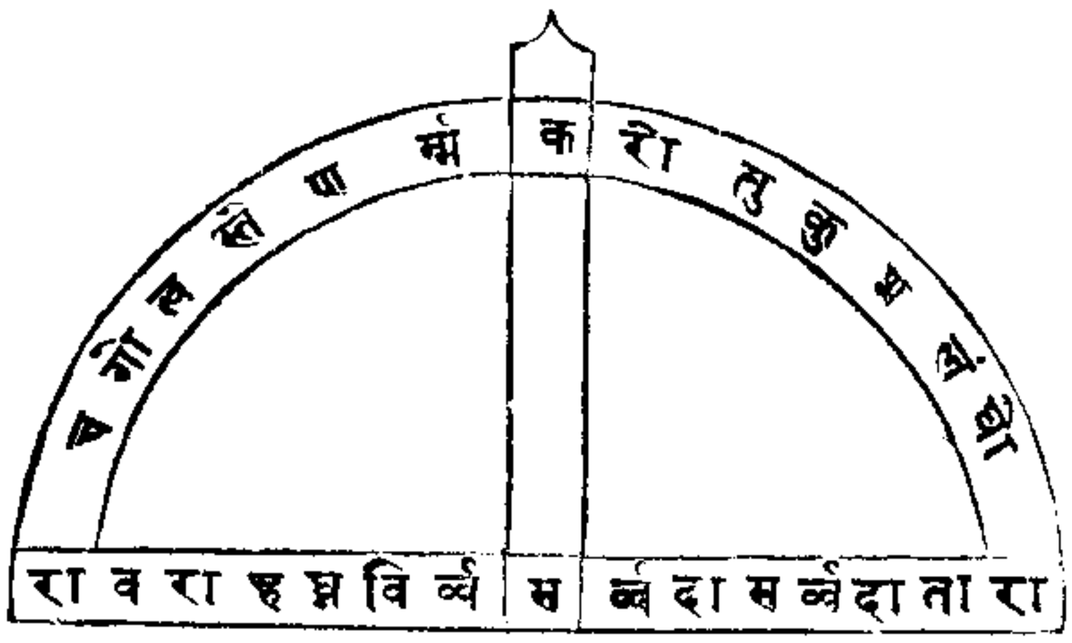
O excellent for wisdom, your assembly shines distinguished for taste, full of splendour, high in spirit, expert at repartee, and divinely resplendent.

7.—The **खड्गबन्ध** admits the stanzas to be thrown into the form of a *sword*, whence the name. The first stanza forms the blade, and the second the remaining part of the sword. Read first round the blade, and then the right, left, and central parts of the hilt.


मा रा रि श क्र रा मे भ मु ख रा सा र रं ह सा

concentration of excellencies, the remover of fear, the venerable goddess, the glory of women, command my prosperity.

8.—The **धनुर्बन्ध** presents the stanza in the form of a *bow*. The reading commences from the centre letter of the bowstring within the arrow, first to the right hand and then from the same letter to the left. After, from the centre letter of the bow, first to the right hand and then to the left; as will be seen by comparing the verse which follows with the artificial form:

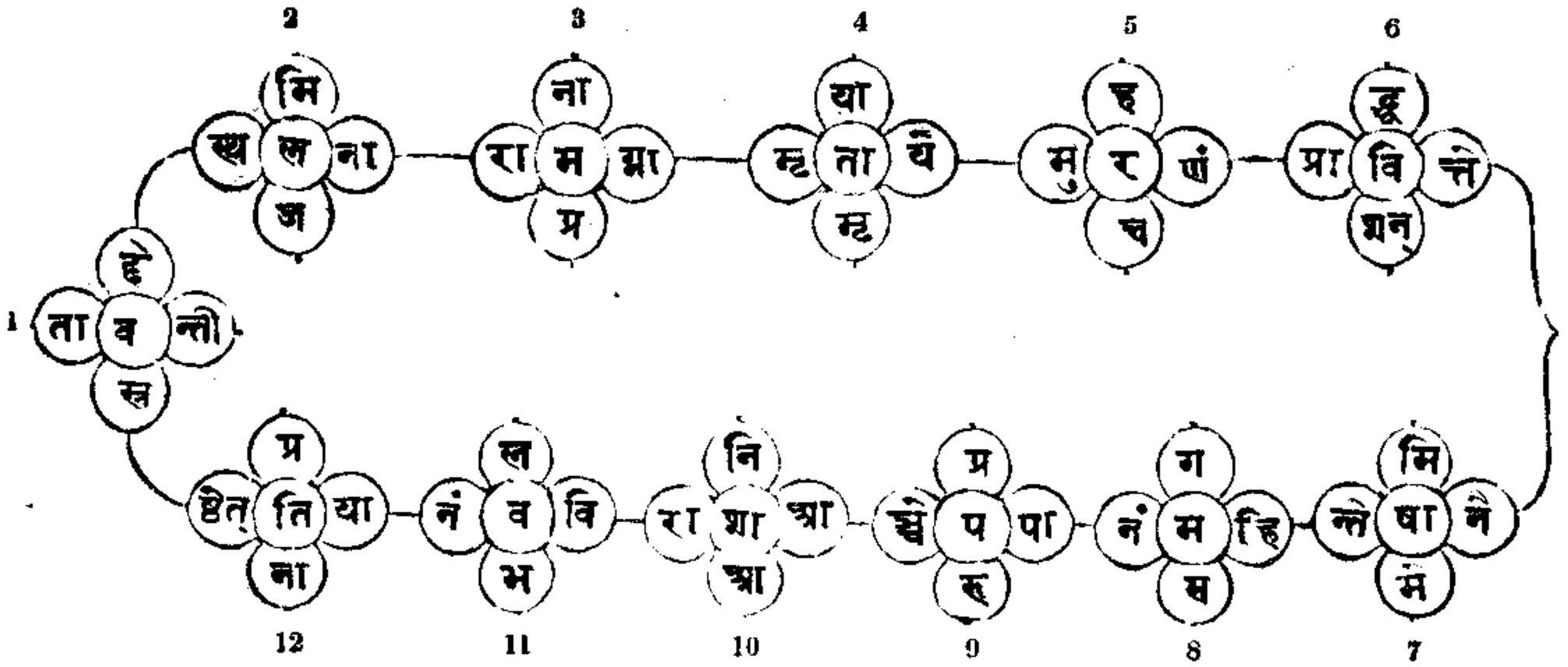


सर्व्वदा सर्व्वदा तारा सर्व्वविघ्नहरावरा।
करोतु कुशलं घोरा कर्म्मणस्तेत्वगोचरा॥

May the excellent goddess Tárá, the constant giver of good and the remover of all hindrance, though tremendous and unattainable by your works, promote your welfare.

9.—The **खड्गबन्ध** is made in imitation of a necklace or rosary. The reading commences from the foremost bead, pearl, or jewel, and passing from that to the upper line goes round the string according to the figures. The letters in the first gem and all in the upper line, are read from the left to the centre, then upwards, downwards, back again to the centre and to the right, every syllable being repeated with the centre one. All in the second line from 7 to 12 are read from the right hand to the centre, then

downwards, upwards, back again to the centre and to the left, as will appear from comparing with the artificial form the stanza that follows:

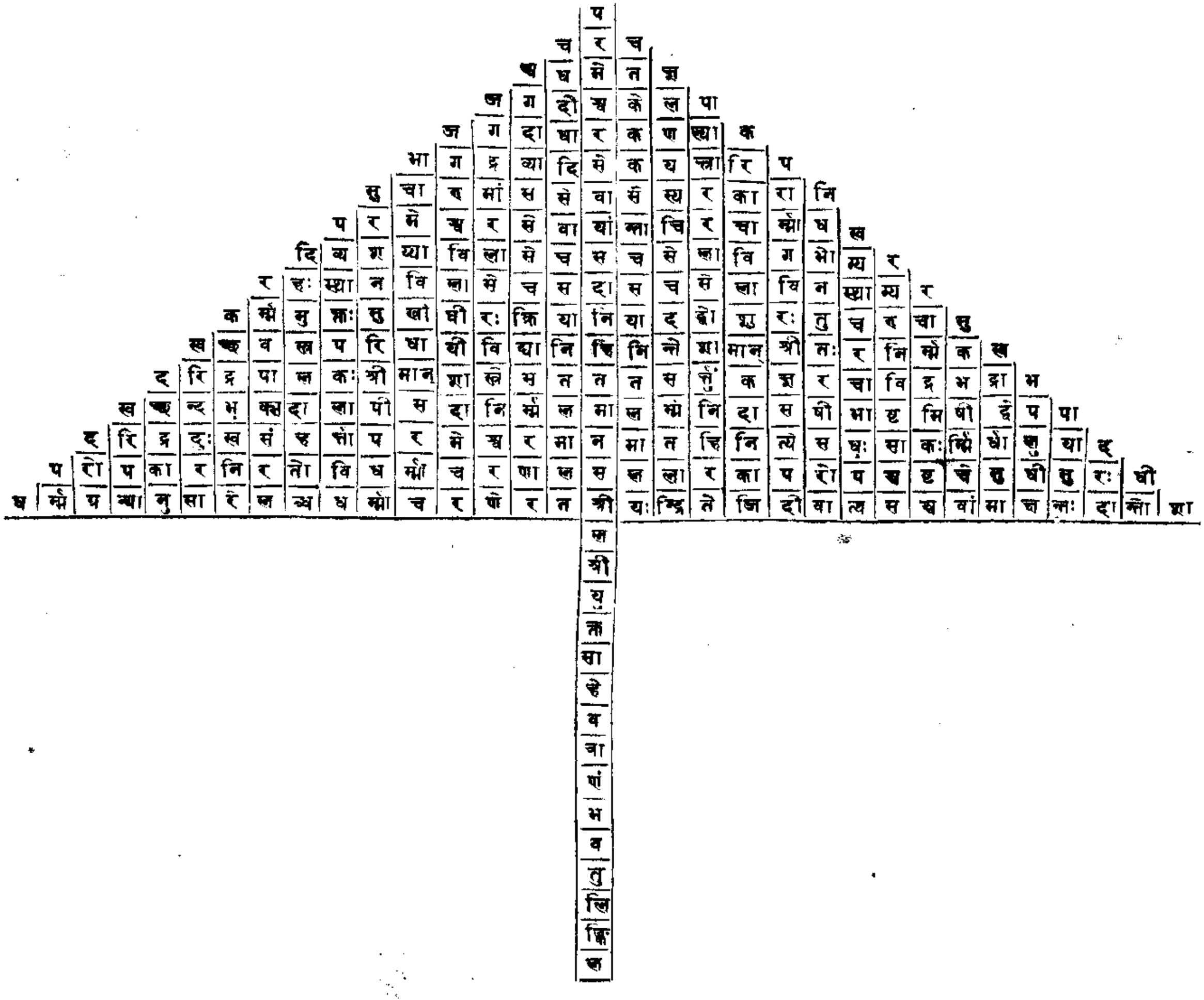


तावद्वैवस्वन्लीस्थलजलमिलना रामनामप्रमग्ना
म्हतायातास्हता ये मुरहरचरणं प्राविशन् विद्ध विन्ते।
नैषामेषाभिषाम्ते हिमसमगमनं पापरूपप्रपञ्चे
आशा आशानिशारविव भवलवनं याति नातिप्रतिष्ठेत्॥

Know, O wise man, that those who come to the brink of the river of the gods, and repeating the name of Ráma depart to immortality, are absorbed in Vishnu; they, like cold in winter, do not return to this sinful world; their hope, like the horizon bright with the setting sun, obtains liberation from the world, and is no more disappointed.

10.—The **वृत्तबन्ध** is of a more extensive form, and I am indebted to the Calcutta Christian Observer, August, 1835, for a specimen of it: it was composed by a pandit at *Nadiya*, and addressed to a Missionary. It is not quoted for the sense it contains, but as furnishing an example of a number of stanzas arranged in the form of a tree. The stem of the tree beginning from the top **प**, and going to the bottom **ल**, forms the first stanza. By taking the left hand side, and joining all the letters with the stem, other stanzas are produced, as **चरमेश्वर**, and so forth to the bottom of the stem.

Then शतमेश्वर, &c. &c. Afterwards by taking the right hand, and joining all those letters with the stem, other verses are produced, as चरमेश्वर and अधमेश्वर, &c. &c. In this manner thirty-four stanzas are contained in the small compass of this tree. The accompanying is the figure of the tree, copied from the original Sanscrit manuscript as nearly as it can be imitated in type.



This has been literally rendered, and, as far as possible imitated in form, in the subjoined English version:—

To the ultimate Being's To God's
To the Lord of the lowliest's holy
To the universal Ruler's ser- service
To the world-containing Deity's service ev-
To all pleasurable delights ever
To the enjoyment of agreeable food ear-
To the worship of the Supreme Deity nest-
To reposing on beautiful couches, laudab- ly
To wandering in places of retirement in-
Full of merit, peaceful, grave, to good deeds clined
Clad in neat garments, with mind to wisdom devot- in
Protector of the poor, prosperous, meditating the Shasters heart,
Faring abundantly, right-spoken, and ever pure in ex-
Removing the griefs of the poor, with mind fixed on God, cel-
Delighting to aid others, slow to unbecoming behaviour, ex- lent,
Devoted to virtue, following the instructions of the Shasters, excel- and
happy,
Sir! may
Salvation
be
yours.
Amen!

Being's ultimate the To
Being's all-wise omniscient the To
ser- Deity's preserving all the To
service just good Bestower's the To
ev- Deity redeeming great the To
most Invisible the of worship the To
ear- duties proper your weigh to Maturely
just- enjoyment every of sweetness the taste To
fondly groves charming through rove To
in- compassionately upright, clever, Handsome,
dispos- meditation to happy, duties appropriate to Attached
prone ever ill and good of balancing the To
in clean ever and mild-spoken, Sin-hating
devoted, truth to, holy, righteous, Merciful,
ex- another help to slow not, diligent, intelligent, Sober,
excel- passions subdued of, truth speaking, patient, composed, Tranquil

In addition to the different kinds of Alliteration which have been specified there is one other worthy of notice: it is that of forming stanzas with any given number of consonants. Verses are formed, from which half the letters of the alphabet are excluded, and others in which only one-fourth part of the consonants occurs. These are again reduced to three, two, and even one consonant. It might appear altogether impossible to compose an entire and intelligible verse by the aid of a single consonant; yet in Sanscrit this has been achieved. In the following stanza no consonant is used save द *d*, and it occurs no less than six and thirty times.

दादरो दुद्दुद्दादी दादादो दूददोददः।
दुद्दाद ददे दुद्दे ददाद ददोददः॥

(Krishna) the benevolent, the troubler of the injurious, the purifier, whose arm is destructive to the impious; who gives both to the liberal and the miser, and is the destroyer of destroyers, discharged a weapon at the enemy.

In reference to the artificial specimens it may be observed, that since every form which pleases the imagination of the Poet may be selected as a kind of mould into which the verse may be cast or shaped, it is manifest that many other forms, beside those given, might be produced. Among these are commonly enumerated the flag, the dove-cot, the boat, the serpent, the earth, the door, the curls, the pond, the chain, the chariot, the sun or moon, and constellations, &c. Of all these I have not been able to obtain good specimens, and as most of them are of modern invention, and may be formed and increased at the pleasure of the Pandits, I have not deemed it of much importance to seek after them. The examples that have been supplied will be sufficient to explain the nature of this kind of poetry; and taken in connection with the other ten orders, to shew that alliteration in Sanscrit, is a subject of no inconsiderable extent. I have not yet seen any thing in print on this curious topic; it would be vanity therefore to suppose that I have exhausted it in this short attempt. Should what has here been advanced lead some scholar, better capable of fulfilling the task, to discuss it at a greater length, I shall consider that I have done more service to the cause of literature, and the objects of the Asiatic Society by prompting that individual to write, than by any thing I have written. The little information I have collected, has been gleaned with some trouble from different native works, there not being to my knowledge even among them a *complete* treatise on the subject.

I cannot conclude without observing, that the very ingenious specimens of alliteration which have been brought forward, must convince every unprejudiced mind that the natives of this country are by no means deficient in intellect. No nation has ever penetrated to a greater extent the

arcana of literature than the Hindus; and no other nation has ever yet presented an equal variety of poetic compositions. The various metres of Greece and Rome have filled Europe with astonishment; but what are these compared with the extensive range of Sanscrit metres under its three classes of poetical writing? Whilst we thus place the Eastern sages far above all the Western bards for their skill in poetry, it must at the same time be regretted, that their attention to those parts of learning which required great ingenuity, diverted their minds from that correct and dignified style of prose composition in which the Greek and Latin writers so much excel them, and which to a nation is of far greater importance than all the embellishments of poetry.

The past ought to yield a lesson for the future. From the past the Hindus may learn that they have no reason to be discouraged in any literary undertaking, from the apprehension that they shall fail through the want of talent: only let them cultivate their minds to the extent of which they are capable, and they have nothing to fear from competition with any nation upon the earth. But for the future let them learn how much more it will be to their interest, both as individuals and as a people, to employ their talents in the noble pursuit of science, rather than in the abstruse, though ingenious parts of literature. Past experience has shewn, in the character of the English, that science can do more for a nation than literature; and that both of them combined can work wonders. There was a time, as in the days of Aldhelm, when the English, like the Hindus, were more devoted to the recondite parts of school learning, than to the acquisition of sound scientific knowledge; and had they continued so, they had never been what they are at the present period. Those dark ages have

rolled away, and the light of science and literature are now shining forth in their strength. That light has dawned on this land; the Hindu youth are opening their eyes to behold its glories, and are commencing a career which will conduct them to honor and prosperity. Let them pursue their noble course with ardour and perseverance; and may the time come, when they shall as much excel Europeans for their improvements in science, as their forefathers excelled them in the dark and deep parts of literature.

II. *Transcript of the Facsimile in the Square or Stone-character;* Kyouk-cha.

[*The numbers denote the commencement of lines on the stone - the letters mark corrections*]

1 a b c d e f 2g
။။ပုဗ္ဗဏ္ဍဒီဝာသနာ ရာဇဂလ္လနိလိယ် ပြိဿောဘဂဝန္တိုက် ခံပုတိ ပဋ္ဌာန်းကိုငါးဆိုပ်ယ်ဿောဘိဂိ
ဓမ္မဿောဘဂဝါသောမင်းကြီးခေတိယတိုက်ဿောင်ဒေသောငါးယိန်ကိုဆွတ်ဖူနိုပိယ်ရာပါဠေးဿခ
h i 3 j
ထန်ကုတ်မဟာလိယ်မြင်ပျက်ဦး k4 ယ်မြင်သောဘွဲ့ပင်သကူကြီတာယောက်ထိုင်ပြီယ်တာချက်ပျက်
l m
ခယ်ဂ်ကာသတိုင်မင်ပြုဖြ်ထိုင်ပြီတာချက်ပျက်ခယ်တဲ့ဂ်ာကာဆင်ပြုသွင်ကြာမင်ကြိမိမိ
n o p 6 9 q r
ကိုင်ခာဆိုက်သီးခမ္မဂ်ာဂကဦးကိုင်စီယ်တိုမုလတ်သောဟဘိန်ကိုပါလဖြ်သောတာပေဟဘာသာ
s t 7 u v w x y z
သိုင်ကာသပဿဝိလုပ်ဟံသဥစ္စာဟိုလျက်မိလုပ်ဂ်ာတာတာဂ်ကာဝယ်ကာသိသွင်ဃောင်ကိုင်ထွံခံ
A 10 B C D
ခိယ်ဂ်ကာပုတိ်သိင်မင်ဟို ဖြ်လုပ်ခိယ်ကာပဿင်ငဲကိုင်မှတ်ကြီးထကိုဦးအခွင်ပုဂ်ကာ
E 6 F 12 G H I 6 J K 13 L
သကာရင် ဖ၇ဂၢခုပြသိုင်ဆွန်ၢဝ ရှိက်ဂၢနိုယ်ပြုတိုဖြ်သိကာဂ်ခိဖ၇ဂၢတန်ဆောင်ဖြုန်ဆွန်
J K 13 L M 14 N 15 P
ဂရှိက်တန္ဒင်ကာခုနိဆွဲစသော်ခံသွင်ကုကာတံခွန်မျာပိုင်ကိုင်လေပစင်ဖြ်သင်ပုတ်ဂ
16 M
ထင်ဆိမိထောင်တိုင်အကြိင်မျာစွာလျှင်ပုစင်ဖြ်သာသမိဟုမှတ်ဂ်ိုယ်သူငံ့ဂုံထောက်
N 15 P 16
ဂ်ိုယ်ပန်ဂုယ်ပန်ခွက်ပဆိုင်ဆွယ်သောပတာသိဘာလေပစိုင်ဖြ်ဟဘာခပ်သိမ်လျှင်သင်
M 17 N
ပုတ်ဝ ် တ်မပြုတ်တာသိစိမ်သော်ကြောင်မြိယ်ကျွန်နာတိုခင်ကိုင်လေဝယ်ဂ်ိုယ်
18 19 T
လူခယ်ဇ ၇ ပုသော်ကော်ငမ္ဟုကာနိပ်ဒ်ပစ်ဧသဟထောကဂ်ဟပင်ဖြစ်ချင်သထောက်
။။ပျတ်တာသ်ပုဂၢဘွဲ့ငံ[illegible]လက်ထကျှင်ဂ်ိဟကာ်ဆူလိုင်သထော ၊ ၊ ၊

III. *Version in common Burmese, as read by the learned at Ava.*

ဘုရားသခင်သာသနာ ရာဇဂလ္လန်လေပြီးသောအာခါ ကို့ စမ္ဗူဒီပ်ကျွန်းကိုအာဇိုးရသောသိဂိဝမ္ဘ
သောဂါမည်သောမင်းကြီးခေတိဂုစ်သောင်လေးဝေါင်အုက်။ နှိုက်ဆွမ်းတောဟုန်းပေးရာပါယာ
သဘတ်ကိုအာခါလေးမြင့်ပျက်ရှိမြင်သောသခင်မင်သကူကြီးတာယော်ထိုပြီတာချက်ပျက်ခဲ့ရ
ကားသတိုမင်းပြုဖြ်းထိုပြီတာချက်ပျက်ခဲ့တဲ့ရကားဆင်ပြုသခင်ဘာရားမင်းကြီးမိမိကိုယ်ခားဆရာသိဂိဝ
မ္ဘရာဇဂုရုကိုခေတောဴမှုလတ်သောအခါနှိုက်ပါလတ်သောတပည်သား၊ သိဂိဂါသပဿဝသည်၊ လုပ်အံ့သ
သည်ဥစ္စာရှိလျက်မလုပ်ရတတ်ကြောင်းကား။ ဝရတသိသခင်ထေရ်ကိုခံဝန်ခံခေရကားပျံုးတာသိခုံးမင်းကူလုပ်
ခေတာပျံုးသခင်ငယ်ကိုမမတ် ကြီးရထကိုအခွင့်ပြုရကားသဏ္ဍာရဂ်ဒုဂ်ခု။ ပြာသိုလဆန်ဝဂ
ရက်ဂ်နေ့ပြုတဲ့ဖြ်။ သဏ္ဍာရဂ်ဒုဂ်ဂ။ တန်ခေတာင်မှုန်းလဆုန်းဂရက်တန့်ဂ်နွေနေစသောတဲ့ခွန်ကု
ဏ္ဍားတဲ့ခွန်မျာ၊ ကိုလည်ပူဖော်ဖြ်။ သင်ပုတ်တော်ဆီ၊ မိုဘောင်ကိုအကြိမ်မျာ၊ ခွာလျှင်ပူဂ
ဂ်ာဖြ်။ သားသမိုဟုမှတ်ချိသူငယ်ဂ္ဂါယောဲ့နှင်ပန်ချိုးပန်းခွက်၊ ပုဆိုးဆွဲ၊ သောပဒေဘာလည်ပူ
ဖော်ဖြ်။ အခါခပ်သိမိုလျှင်သင်ပုတ်ဝတ်မပြုတ်တည်ဒိမ်သောကြောင်ကိုအကျွန်ုပ်တို့ကို
ယ်လေဝယ်ချိလျှဲခဲ့ဖြ် ဤပြုသောကောင်မှုကား နိဗ္ဗာန်ပစ္စည်းအတော်အပင့်ဖြစ်ချင်သတ
ည်။ အဂိမတောဘုရားသခင်လက်ထက်လျှင်ဂုဟဋ္ဌာဆုလိုသတည်း ။ ။

IV. *Specimen of the Kammua-tsá [Karma-vácha] form of Páli.*

P. Paula script.

J. B. Tassin's Lith.c Press, Calcutta.

FACSIMILE *of a* BURMESE INSCRIPTION *on a Stone at* BUDDHA GAYA.

J. B. Tassin's Lith. Press. Calcutta.

V.

TRANSLATION

OF AN

INSCRIPTION IN THE BURMESE LANGUAGE,

DISCOVERED

AT BUDDHA GAYA, IN 1833.

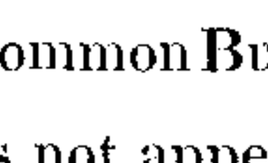
By LIEUTENANT-COLONEL H. BURNEY,

British Resident in Ava.

The accompanying paper, (Plate I*) is a *fac-simile* of an ancient Burmese inscription, which was discovered at *Buddha Gaya* by my brother, Captain George Burney, of the 38th Bengal Native Infantry, when he accompanied to that place in January 1833 the two Burmese Envoys who were lately residing in Bengal, on the part of the king of Ava. The black marble containing the inscription is fixed against the wall of the inner

* The original fac-simile having by some accident been lost, Mr. V. Hathorne, Judge of *Gaya*, was kind enough to have three more impressions taken with great care from the stone, which he states to be fixed into the wall in an inverted position. From these the present lithograph has been executed, marking the exterior margin of the letters as they now exist. This has been done with the greater care because a doubt exists as to the date on the stone; the short account given by myself in the *Journal of the Asiatic Society, May* 1834, from Ratna Paula's reading, (without any knowledge of Colonel Burney's having taking up the examination of it) making it 200 years more recent than appears in the present translation.—J. P. Sec.

court of the convent of *Sanyásis*, mentioned in the 2d edition of HAMILTON's East India Gazetteer, under the article *Buddha Gaya*. That building is called on the spot *Guru Măth*, and Captain BURNEY was informed, that this inscription was discovered near the large Buddhist temple about forty years ago, whilst some labourers were excavating the earth for bricks with which to construct the convent, in the upper part of which lives the chief *Sanyási* or *Mahant* who now has charge of all the religious edifices and monumental relics of GAUDAMA to be seen at *Buddha Gaya*, and who receives presents and almost royal attentions from all Buddhist pilgrims.

The character in this inscription is styled by the Burmese, *Kyouk-tsa*,* or stone letter, and it bears something of the same resemblance to the Burmese character in common use, as our own print does to our hand writing. The letters are square, whilst those of the common alphabet are round, and most of the inscriptions among the ruins of the thousands of temples in the old Burmese capital *Pagán*, as well as a remarkable inscription 183 years old, to be seen near the great pagoda of *Koung M,hoodau-gyee* opposite the city of Ava, which were supposed by former English travellers to be in the Pali character and language, are now known to be in the common Burmese language, but in this square alphabet. The following is a specimen of the difference between the two characters:— တဇောတ်, *ta-youk*, a man, in the common Burmese writing, is  † in the square character. It does not appear, that this kind of writing was ever in general use in Burmah, but there is one work now always written in a square character, slightly differing from that in this inscription. It is the *Kammua-tsa* (1), or rules for inducting a Burmese into the order of priest-

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* The letter here expressed by *ts* should, on analogy with the Devanágari, be written *ch*: In the same way the *th* should be *s*; the *z* should be *j*; the *y* frequently *r*; and the *d*, *t*. The author prefers the English rendering which gives the pronunciation nearest to the original, and his orthography has accordingly been preserved throughout the present paper. SEC.

† The 4th line of the inscription contains this word.

(1) Sanscrit. *Karmma-váchya*.

hood, translations from which are given in the Appendix No. 5, to SYMES's embassy to Ava, and in Dr. (BUCHANAN) HAMILTON's essay on the literature and religion of the Burmans, published in the 6th volume of the Asiatic Researches. The writing exhibited in SYMES's plate of the Burman alphabet as the Páli or religious text of the Burmans, is in the same square character; indeed, it is a sentence copied from the *Kammua-tsa*, which is usually written on plates of ivory or other substance with the Burmese varnish boiled, the plates being often gilded.* The learned imagine that the square form of the letters rendering this character more easy to be cut, it was invented for lapidary inscriptions; or perhaps its closer resemblance to the ancient Páli alphabet may have led to its adoption. The Burmese possess eight or ten different kinds of *Kyouk-tsa*, but most of them differ from the character in this inscription chiefly in ornamental additions.

As I possess and have read through a complete copy of the Burmese History in 39 volumes,† I have been enabled, with the assistance of some

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*. SYMES has not copied the sentence quite correctly, and has omitted the first syllable of the first word. In the accompanying paper B. (Plate II.) the sentence may be seen written in both the square and the common Burmese characters. The *Kammua-tsa* is composed entirely in the Páli language, and held in great reverence, being used to administer an oath upon to a priest, and sometimes on solemn occasions to laymen. Those vowel marks which are placed above consonants in the common character, are often placed, slightly altered, on the same line with the consonants in the *Kammua-tsa* character, apparently because the lines in that kind of writing have very little space between them. This *Kammua-tsa* character is called "*Magyeeze-ye*,"‡ Tamarind seed writing, because the letters are supposed to resemble that seed.

† The Burmese possess several histories of their own kings, as well as of the kings of Prome, Pagan, Pegu, Zenmay, Toung-ngoo and Ta-t,houng, relating fairly enough their disasters as well as successes, and bearing strong internal marks of authenticity, often supported by ancient stone inscriptions. About four years ago the present king of Ava appointed some of his most learned priests and officers to compile a new edition of the large Burmese History, called *Maha Yazawen-dau-gyee* (²). I possess a copy of this work in 39 volumes. It commences with the creation of the world, according to the Buddhist system of cosmogony, and after giving

‡ Perhaps a corruption of *Mágádhí*, from the country where the writing was current. SEC.

(²) *Mahá Rája Wendógrí.*

learned Burmese at Rangoon, to give my brother the following translation with explanatory notes of this inscription. The letters do not appear originally to have been neatly or quite correctly cut, and some of them, as well as two of the numeral figures, are not formed according to any of the *Kyouk-tsa* known at Rangoon. Still as no word contains so many of these unknown letters as to render it impossible to be made out, the learned at Rangoon have had no difficulty in decyphering the whole inscription. The paper marked B. (Plate II.) contains a copy of it in the stone character, with all the letters made perfect and complete, as well as a copy in the common Burmese writing, and the following translation is as literal as the idioms of the two languages will admit. Not a single word of the Burmese is omitted, but it will be seen that several words in English have been added in order to preserve a grammatical construction. All such additional words are included within brackets :

" (The temple of) *Páyatha-bhat*, (1) place of (GAUDAMA's) eating charitable offerings, (which was one) among the 84,000 temples of the great king named THEERI DHAMMA THAUKA, (2) who ruled over *Zaboodipa* (3) island, subsequently to (the year) 218 (4) of the Lord God's religion, having

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some account of the kings of Magadha and Central India, and of the life of GAUDAMA, relates a history of the kings of Tagoung, Prome, Pagan, Pegu and Ava, coming down to the year 1821. The ground work of this compilation is taken from other histories written at various times, and principally from two works, copies of which I also possess. One is a very popular history in 20 volumes, comprising a period from the creation of the world down to the Burmese year 1073, (A. D. 1721) written by a private individual named MOUNG KULA, who is said to have died about the time that the Peguers took Ava in 1751. The other is a continuation of this history, compiled by an officer named PANA MENGYEE or MOUTTA MENGYEE, and comprises a period from 1711 to 1819, to the death of the late king, in 13 volumes. What Mr. CRAWFORD reported as to the account of the late war written by the royal historiographer at Ava, is a very good story, but I have the best reason for believing that he was incorrectly informed. There is no such officer at Ava as a special historiographer, and the portion continuing the history from 1821 to 1830 in 8 or 9 volumes, has only lately been completed by a committee of officers and learned men, whose labours have not yet been published. An abstract of the large history was prepared for me in 1830, by order of the king of Ava, and I then made a translation of it.

been destroyed for a long time, the Lord who repaired (it) was one PENTHA-GOO-GYEE (5). When afterwards (it was) again destroyed, king THADO (6) built (it). When afterwards (it) was again destroyed, and the Lord of the white Elephant, (7) the great king of righteousness, deputed (as) his representative the teacher THEERI DHAMMA PADA RÁJA GOONA, (8) (he) was accompanied at the time by (his) disciple THEERI KATHABA (a). There was property to do (it), but (it) could not be done. Let the lord priest WARADATHI fulfil his engagement, and let PYOO-TA-THEIN-MEN (9) (or chief of 100,000 *Pyoos*,) assist, and have (it) done. Authority was given to PYOO-THAKHEN-NGE (10) and to the great officer RATHA, (and the temple) was re-built on **Friday, the 10th day of the waning moon of *Pyatho*, (11) in the year 467 (12). On Sunday, the 8th day of the waxing moon *Tazoun-mhoun* (13), in the year 468 (14),** worship was paid (to the temple) with various flags (15) worthy to be presented. Worship was paid repeatedly with offerings (16) of food and a thousand lights. Reward was prayed for with 21 (17) young persons considered as our own sons and daughters, and worship was paid with a ***Padetha*** (18) (tree), bearing flowers, cups and cloths. In order that the duty of (making) religious offerings might continue without interruption throughout all time, purchase was made with the weight of our bodies (19), and bestowed (on the temple). May such good works become (our) aid (to obtain) the thing ***Neibban*** (20), and (we) desire the reward of becoming ***Rahandas*** (21) (or inspired apostles), in the days of the Lord God ARIMADEYA (22)."

Explanatory Notes.

1.—***Páyatha-bhat*** † are said to be Páli words, meaning boiled rice and milk. The first charitable offering which GAUDAMA received after he issued from the wilderness, where he had been performing austerities during six years, was in a village called *Thenanigoun*, from a rich man's daughter named THOOZÁTA. It consisted of boiled rice and

† *S. Páyasa.* (a) *Sri Kasyapa.*

milk, and the spot where he ate (a) it was called *Payatha-bhat* afterwards. That spot was close to the right bank of the *Nareenjana* (b), now called *Nilajan* stream, into which GAUDAMA cast the gold plate containing the food, after having eaten forty-nine mouthfuls of it. The plate floated up the stream and gave a proof that GAUDAMA would become a Buddha. On this same spot a king of *Magadha* named THEERI DHAMMA THAUKA, built one of the 84,000 temples, which he raised to the memory of GAUDAMA 218 years after that Buddha's death. The monuments usually called, as in this inscription, *Tsedi* or *Zedi* (c), are now generally built in Burmah, of a round and solid form, like that of the Dagope in Western India, but in former times, as may be seen particularly at Pagán, they were much handsomer structures, being arched, and containing highly ornamental apartments within them. At Pagan there still exists one pagoda called *Them-bau-zedi* (d), or ship-temple, probably from the circumstance of the form having been taken from that in use in countries beyond sea, which is something like the large Buddhist temple at *Buddha Gaya*, described in HAMILTON'S East India Gazetteer as "a lofty brick edifice resembling at a distance a huge glass house." The Burmese envoys had a picture taken in order to be presented to the king of Ava of this edifice, and of most of the surrounding objects at Buddha Gaya. THEERI DHAMMA THAUKA (e) built a monastery as well as a temple in 84,000 different parts of his empire, and as the temple now standing at *Buddha Gaya* called by the Burmese *Mahá Baudhi Paribauga Zedi* (*f*) (temple in which all offerings to Buddha's sacred tree are deposited), is considered by the Burmese vakeels to have been originally built by the king of *Magadha*, they suppose that the inscription refers to the monastery which was built at the same time, and which might have been styled *Páyatha-bhat*, but of which there are no remains now. The words of the inscription do not however quite warrant such a supposition.

2.—THEERI DHAMMA THAUKA was the grandson of TSANDA-GOUTTA, (g) who must be the same as CHANDRA-GUPTA, king of Magadha of Sanscrit authors, and SANDRACOPTOS, or SANDRACOTTOS of the historians of Alexander the Great. According to the Burmese history, TSANDA-GOUTTA reigned for 24 years, between the Burmese

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(a) The term used for GAUDAMA or any priest's eating is, "giving it glory."

(b) *S. Nairanjana* (c) *S. Chaitya?* (d) *Sembojeti.*

(e) *Srí Dharmaasoka.* (f) *Paribboga jeti.*

(g) The Burmese letter ⟨ is often pronounced as *ch*, and is used always for the *ch* in Páli or foreign words, but the usual sound given to it is more like a hard *s* pronounced with the tongue pressed against the roof of the mouth.

sacred year 162, and 186 or B. C. 382 and 358. He is also described as having been of the race of *Mauriya*, as having killed his predecessor DHANANANDA, the last of the eight *Nandas*, at the instigation of a Bramin named ZANEKKA, (a) and as having been consecrated king of the whole earth, implying that he possessed extensive power. The Burmese history also applies to this king TSANDA-GOUTTA, and not to NANDA, as Colonel WILFORD gives it from Sanscrit authors, the tale of his lifeless corpse having been re-animated and actuated by his presence—but by the soul of a *Bheeloo* or monster, and not by that of a magician. The son of this king, who was called BHEINDOO-THARA (b), from the circumstance, it is said, of his body being covered with some eruption, and who appears to be the same as the VARISARA of Sanscrit authors, killed the *Bheeloo* by a device, and ascended the throne in the Burmese sacred era 186 or B. C. 358. He reigned 28 years and was succeeded by his son THEERI DHAMMA THAUKA, who is also styled ATHAUKA, in the Burmese sacred year 214 or B. C. 330. The Burmese always use a soft *th* for *s*, and hence ATHAUKA is evidently the same as ASOCA-VERDHANA and ASOCA in Sir WM. JONES'S and Colonel WILFORD'S lists of the kings (c) of *Magadha*. This prince appears to have restored or established more extensively the religion of GAUDAMA, and hence the Brahmins of India have probably destroyed all accounts of his government; but the Burmese possess copious details, and the latter half of the 2d volume of the *Myamma Maha Yazawen-dau-gyee* (d), or large Burmese royal history of kings, is filled with an account of this king's reign. He is described as a *Mauriya* king of *Magadha*, as the grandson of TSANDA-GOUTTA, and as having held his capital at *Patalipout*, which the Burmese consider with Major RENNELL to have stood on the site of the present town of Patna. He is described also, as having been consecrated, or as having received the sacred affusion as king of *Zaboodipa* (e) island, four years after his accession to the throne, in the Burmese sacred year 218 or B. C. 326. It was after such consideration, as this inscription mentions, that he resolved upon building, and he carried his resolution into effect, a monastery and monument to the memory of GAUDAMA BOODH, (f) in 84,000 different parts of his empire; and he selected that number, it is said, because one collection of the precepts of GAUDAMA, called *Dhamma Khanda*, is divided into 84,000

(a) *Chanacya* of Sanscrit authors.

(b) See vols. 2d and 9th of Asiatic Researches, Octavo edition.

(c) *Bindusára* or *Bimbasára*. (d) *Barma mahá Rajawendogri*. (e) *Jàmbu dwipa*.

(f) *Gautama Buddha*.

sections. One of the 84,000 temples then constructed is supposed by some Burmese to have been this *Páyatha-bhat*, which was re-built and on which this inscription was placed, 1430 years after. There are several temples in Burmah mentioned in the Burmese history as having been re-built by different monarchs, on the ruins of those built by THEERI DHAMMA THAUKA (1) on this occasion. In the 23d year of this king's reign, in the Burmese sacred era 237 or B. C. 307, the third and last rehearsal of the communications of GAUDAMA took place at *Pátalipout* (2) under the protection of this sovereign and superintendance of MAUGGALI POUTTA-TEITHA (3). The Burmese history has no account of any king of *Magadha* or Central India subsequent to this prince, whose dynasty is supposed to have become extinct with him, as his brother, son and daughter all assumed the priesthood and rejected the throne. The son, prince MAHEINDA, (4) proceeded to Ceylon and established the Buddhist religion there, and it is curious to observe that according to the native historians of Ceylon, the name of the person who introduced Buddhism into that island is MIHENDOO (5). THEERI DHAMMA THAUKA reigned forty-three years, between the Burmese years 214 and 255, or B. C. 330 and 289. One Burmese history relates, that in consequence of his having died in a fit of passion, his soul upon his death entered the body of large serpent, and that his son, prince MAHEINDA, having preached to and converted him, he died again and proceeded to the *Nat* country or celestial regions. But the large Burmese history contradicts this statement and asserts, that his Majesty immediately upon his death proceeded to the *Nat* country. It is possible, that this tale was invented by the Brahmins, as they tell a similar one of a king of *Cashmere*, who according to them, was turned into a serpent for having delayed feeding some hungry Brahmins (6);—and at all events, the learned will recollect, that some among the ancients believed, that the *marrow of the back bone* in a wicked man turned into a huge and fierce serpent. Sir WM. JONES and Colonel WILFORD have shown, that CHANDRA-GUPTA, or TSANDA-GOUTTA of the Burmese, is the same as the SANDRA-COPTOS, with whom SELEUCUS entered into alliance, and the learned Colonel has also shewn, that this alliance took place in the year 302 B. C., thirteen years after CHANDRA-GUPTA had ascended the throne, and that he reigned twenty-four years, and died 292 years before our (7) era. According to the Burmese

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(1) *Sri Dharma Asoka.* (2) *Pátaliputra.* (3) *Mauggaliputra.* (4) *Mahendra.*

(5) See M. JOINVILLE's paper on Singhala or Ceylon in the 7th vol. of the Asiatic Researches.

(6) See Dr. WILSON's paper on the History of Cashmere, p. 22, vol. 15th of the Asiatic Researches.

(7) 9th vol. of the Asiatic Researches, octavo edition, p. 96 and 100.

historians, the date TSANDA-GOUTTA is said to have ascended the throne is 382 years before Christ, and the date of his death 358 B. C., being sixty-six or sixty-seven years earlier than the periods fixed by Colonel WILFORD. This is a small error in an Indian date, and it is most probably an error on the part of the Burmese; for we can scarcely suppose that, in the time of SELEUCUS, THEERI DHAMMA THAUKA was known also by the title of his grandfather, as Colonel WILFORD has shown that the names given by old authors to the son and grandson of SANDRA-COPTOS, namely, ALLITROCHATES and SOPHAGESIMUS, apply to VARISARA *alias* MITRA-GUPTA, and ASOCAVARDDHANA *alias* SHIVACASENA (h). THEERI DHAMMA THAUKA then must be the same as the king SOPHAGESIMUS for renewing the alliance with whom ANTIOCHUS the Great went to India; and the date of his ascending the throne must be 264 years before Christ, and not, as the Burmese have it, 330 years. *Theeri* is the same as the Sanscrit *Sri*, excellent—*Dhamma* is law, and religion too—and *Thauka*, which means care and anxiety, is said to have the privative initial particle *a* dropt in composition, but being understood, the word here implies *freedom* from care and anxiety (i). When THEERI DHAMMA THAUKA'S mother was pregnant, she dreamt that she had one foot upon the sun and the other upon the moon, and that she was eating the stars. The dream was interpreted, that her child would bring the whole of *Zaboodipa* (5) island, which is equal to the sun and moon in beauty and splendour, under subjection, and that he would kill all his brothers. The latter part of the interpretation proved correct enough, as THEERI DHAMMA THAUKA is described as having killed no less than ninety-eight of his brothers, upon the death of the father, when they disputed the crown with him.

3.—*Zaboodipa* or more properly *Zamboodipa* (5), the island of the *Jambú* or *Eugenia* fruit, is one of the four great islands, the southern one in the Buddhist system of the universe. It is so named from the circumstance of a tree of that species growing on the extreme north end of the island;—it is the same as this our earth, and hence, "king of *Zaboodipa*" means, king of the whole earth.

4.—This is the Buddhist sacred era commencing, according to the Burmese, 544 years before Christ, and our present year 1834 is their 2378th religious year. On the death of GAUDAMA, a king of *Magadha* named AJÁTA-THAT (6), assisted by one of GAUDAMA'S disciples MAHÁ KATHABA (7), resolved upon establishing a new epoch commenc-

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(h) P. 286, vol. 5th Asiatic Researches.

(5) *Jambudwipa.* (6) *Ajátasatru.* (7) *Mahá Kasyapa.*

ing from the year of that BOODH'S death. The name of this king resembles most that of AJATA-SATRU in Sir WM. JONES'S and Col. WILFORD'S lists of the kings of *Magadha*, but AJATA-SATRU is supposed by the Colonel to have reigned many years later, than what is given in the Burmese history as the date of AJATA-THAT'S reign or about the year 450 B. C. According to the Burmese, the father of AJATA-THAT was PEIM-BHA-THARA (8) and his successors in relation were—

His son AJATA-THAT, who reigned until the sacred year, ... 24
His son OODAYA-BHADDHA (9), who reigned until 40
His son ANOOROUDDHA (10), ... 0
His son MOUDHA (11), who reigned until 48
His son NAGADATHA, (12) who reigned until 72

Each of the above mentioned five kings killed his father who preceded him; and the last, NAGADATHA, was deposed by his subjects, who placed on the throne an officer or minister, THOOTHOONAGA. This king, whose name resembles so closely SISUNAGA in Sir WM. JONES'S list of the kings of *Magadha*, was succeeded by his son KALA-THAUKA (13) in the sacred year 90. KALA-THAUKA was succeeded in 118 by his son BHADDHA-THENA, (14) who is described as having reigned with nine of his brothers during a period of 22 years. The last brother, PEENZA-MÁKÁ, (15) was killed in 140 by NANDA, said to have been a chief of robbers, and to have usurped the throne with the title of OUKKHA-THENA (16). He died very shortly after his usurpation, and was succeeded by eight brothers, the last of whom, named DHANA-NANDA (17), was killed, as mentioned in a preceding note, in the sacred year 162, by TSANDA-GOUTTA, the grandfather of THEERI DHAMMA THAUKA.

5.—PENTHAGOO-GYEE, or the great PENTHAGOO, is supposed by the Burmese to have been some follower of the religion of GAUDAMA, probably a priest; but he is not mentioned any where in their history. At present it is not customary to say of a priest, as in this inscription, *ta youk*, but *ta ba*; in former times, however, it is said, priests as well as laymen were styled *youk*.

6.—THADO MEN, or king of *Thado*, was the family title of a race of kings whose capital was at *Tagoung*, a city which once existed on the left bank of the *Erawadi* in

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(8) *Bimbasára.* (9) *Udayabhadra.* (10) *Anurudha.* (11) *Mudra.*
(12) *Nágadatta.* (13) *Kálasoka.* (14) *Bhadrasèna.* (15) *Pinjamaka.*
(16) *Ugrasena.* (17) *Dharmananda.*

north latitude about 24°. The beginning of the third and twenty-second volumes of the large Burmese history contains some notice of these kings, who were of the race said to be descended from the sun, and also of the THAKEE or THAKYA ([18]) race, like GAUDAMA. An account of the origin of this term SHAKYA, or as the Burmese write and call it THAKYA or THAKEE, is given in the first volume of the Burmese history, and it corresponds a good deal with that translated by M. CSOMA DE KOROS from the Thibet work, and published in the 20th volume of the Journal of the Asiatic Society. According to the Burmese version, a king of *Baranathi* or Benares, named OUKKAKAREET, expels from his capital four of his sons and five daughters, who go and found the city of *Kappilawot* ([19]), where GAUDAMA was afterwards born ; and the four princes, the eldest of whom named OUKKAMOUKKHA, appoint the eldest sister to take the place of mother, and marry the other four sisters. When the father hears of this proceeding he observes to his courtiers, "my sons have ability indeed (*thakee tau* in Páli) to take care of our lineage ;" and thence, all kings of *Pátalipout* were styled of the *Thakee* or *Thakya* race. The first king of *Tagoung*, ABHIRÁJA, came from Central India long before the birth of GAUDAMA, and a list is given in the Burmese History of the sovereigns of *Tagoung*, most of whom are designated THADO. The queen of one of these kings, named THADO-MEN-GYEE, was delivered about the sacred year 40 or B. C. 504, of twin sons, MAHA THAMBAWA ([20]) and TSOOLA THAMBAWA ([21]), both of whom were born blind. The father directed them to be put to death but the mother placed them upon a raft with provisions and floated them down the Erawadi. An account is given of their voyage down the river, and the sites of some of the towns now in existence, *Tsa-gain*, *Tsa-len*, *Myedé*, are said to have then received their names. The two princes receive their sight on the passage down, and stop at last off *Prome*, close to the spot where an uncle of their's, who had some time before been led so far from *Tagoung* in pursuit of an immense wild hog, had taken up his residence ([1]).

The eldest prince, MAHA THAMBAWA, here built a city called *Thare Khettara* in the sacred year 60 or B. C. 484, and established the Prome dynasty, which flourished 578 years. Some remains of that city are still to be seen a few miles to the eastward of the present town of Prome, and Colonel SYMES, who visited the spot, gives a description of

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([18]) *Shákya.* ([19]) *Kapilavastu.* ([20]) *Maha Sambhava.* ([21]) *Chùla Sambhava.*

([1]) There are many places named after this Hog— *Wet-ma-zwot*, or Hog not wet, a place where he crossed the Erawadi without the water reaching his belly ;— *Wet-ye-gan*, Hog tank, the *Wattygoon* where our army met with one of the most serious disasters during the late war ;—and *Wet-kywon*, Hog island, a spot near Prome, where the Hog was at last killed.

it. When *Thare Khettara* was destroyed A. D. 94, one portion of the inhabitants removed and settled at *Pagán*, where another capital was built, and another dynasty of kings established, which flourished 1176 years, and lingered 80 years longer. *Pagán* was destroyed by the Chinese, and 80 years after that event, a chief and descendant of the *Tagoung* race of kings, named THADO-MEN-BYA, conquered the last remains of the *Pagán* dynasty, and founded the city of *Ava* and a new dynasty of kings, about the year of Christ 1364. Hence, the kings of Ava to this day consider themselves as descended from the *Tagoung* line of kings, and one of their titles *Ne-dwet-Bhuren*, erroneously translated by us (king of the rising sun), means a king come out of or descended from the sun as the *Tagoung* kings were considered. In the same manner the kings of Ava pride themselves upon being of the *Thakya* or *Thakee* race, and the late king MENDARA-GYEE, when he married his eldest son to his eldest daughter referred, according to the 31st volume of the Burmese history, to the established custom among the *Thakee* royal race. The term *Thado* may be derived from *Tha-dau* royal son, although some Burmese consider it to be the same as *Tha-to*, a son in addition. At present, it is conferred as a title on princes and the highest ministers of state. The old Kyee Woongyee is a *Thado*. *Tagoung* is described as having been destroyed by the Tartars and Chinese, but there are to this day some remains of an old city said to be visible there.

7.—The Lord of the white Elephant and great king of righteousness, or *Tshen-byoo-thaken tara mengyee*, are common titles of the kings of *Pagan* and *Ava*. In the Burmese years 467 and 468, or A. D. 1105 and 1106, the person who bore these titles was a king of *Pagan* named ALOUNG TSEE THOO, and the latter half of the fourth volume of the large Burmese history contains an account of his reign, and refers particularly in one part, to an old inscription which is said to be still extant at *Ava*, commemorating some charitable gifts made by this king to a temple called *Shwe Mouthau*, in which inscription he is styled "Lord of thirty-six white Elephants." He is also described in the Burmese history, as having reigned for the long space of 75 years, between the Burmese years 455 and 530 or A. D. 1093 and 1168; as having exercised dominion over Arracan, Bassein and Tinnasserim as well as over Ava, Pagan and Prome; and as having travelled more than is usual with Burmese kings,—having visited China overland and Acheen and Ceylon (k). On the day of his birth, the large honorary drum or *gong*, which agreeably

(k) This king also visited on shipboard, but by what route does not appear, the *Jamboo* tree on the northern end of this island—our north pole!

to a custom that still prevails at Ava, was hanging within the palace, emitted a sound of itself without being struck. This phænomenon was considered as prognosticating the infant's future power and glory, and hence he was called TSEE SHOO, the first word being the name of this kind of drum, and the last an imitation of the sound heard on the occasion. In process of time TSEE-SHOO was changed into TSEE-THOO. ALOUNG is a name of far more importance. It means the rudiments of a Boodh, or an Embryo Boodh, and is applied to a being who is hereafter to become a Boodh. GAUDAMA was so called during millions of years and during his 550 different states of existence, whilst he was completing the measure of good works, which was to perfect him into a Boodh, agreeably to a prophetical annunciation that he had received from the Boodh DIPENGARA(1). This title was given to ALOUNG-TSEE-THOO in the same manner as it was afterwards given to ALOUNG-PHRA (ALOMPRA), by his subjects of their own accord, as a mark of their profound veneration and respect, believing, as they did, that these kings were not common mortals, but beings destined in some future state of existence to become Boodhs. The genealogy of ALOUNG-PHRA, after he had become king, was very carefully traced up to this ALOUNG-TSEE-THOO, and through him to ABHIRAJA, the first king of *Tagoung*. The Burmese history relates the fact of this king of Pagan, ALOUNG-TSEE-THOO, having sent an army to invade Arracan, and place on the throne of that kingdom, a prince named LET-YA-NAN, regarding whom mention will be made in a succeeding note.

8.—THEERI DHAMMA PADA RAJA GOONA (22) is supposed to have been a priest who died in Arracan on his route to *Gaya*. His disciple, MAHA KATTABA, (23) in consequence of his youth and subordinate rank, is supposed to have been afraid of proceeding on the mission by himself. A priest probably residing in Arracan offered to accompany him, and a reference must have been made to the king at *Pagán*, when, it is imagined,

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(1) DIPENGARA predicted, that after four *Thenkhye* and 100,000 worlds, GAUDAMA would be perfected into a Boodh. A *Thenkhye* is a numeral, consisting of an unit with 140 cyphers! DIPENGARA was the fourth and GAUDAMA the twentieth of the Boodhs, who have last appeared in this world according to the Burmese. The sculptures and paintings seen in Burmese temples and monasteries of a man lying prostrate at the feet of another, who is addressing him, are intended to represent GAUDAMA as the hermit THOOMEDA (24) receiving the prophetical annunciation from DIPENGARA.

(22) *Sri Dharma pada rája Guna.* (23) *Maḥá Kasyapa.* (24) *Sumitta.*

the royal order was sent back, " Let the lord priest WARADATHI fulfil his engagement, and let the chief of the 100,000 *Pyoos* assist and have it done." Some persons at Rangoon fancy, that the form of many of the letters, as well as some idiomatic expressions, proves this inscription to have been put up by a native of Arracan.

9.—PYOO-TA-THEIN-MEN, or chief of 100,000 *Pyoos*, is supposed to have been the prince of *Arracan*, LET-YA-NAN, whom ALOUNG-TSEE-THOO king of *Pagán*, assisted to recover the throne of his ancestors, and who is said to have established his capital at a place called *Parein*. ALOUNG-TSEE-THOO sent an army of Talains or Peguers by sea, and one of Burmese by land, but the water force being defeated, the land force retreated without attempting any thing. The king sent the land force a second time, and it then succeeded in conquering and killing THENKHIYA'S grandson, MOUNG BADI, the king of *Arracan* at the time, and establishing LET-YA-NAN on the throne. This last mentioned prince was the grandson of a king of Arracan, named MEN BHEELOO, who was killed by an Arracanese noble, THENK-HAYA, who usurped the throne under the title of WAROUNG-NGHET-TSARE. The son of the deceased king of Arracan, named MEN-YE-BHÁ-YÁ, took refuge with ALOUNG-TSEE-THOO'S predecessor and grandfather, THEE-THAIN-SHEN-KYAN-ZEET-THA, who reigned at *Pagán* between the Burmese years 426 and 455, or A. D. 1064 and 1093, but who took no measures for establishing the young Arracanese prince on his father's throne. ALOUNG-TSEE-THOO was induced, as above described, to assist this prince's son and the grandson of the murdered king of Arracan. The Burmese history observes, that some difference exists among the historians of Pagan and Ava as to the exact date when LET-YA-NAN was placed on the throne of Arracan, and refers to a copy of the Arracan history in Arracanese, in which mention is made that this aid was given to LET-YA-NAN after the year 480, or A. D. 1118. It quotes also some verses written in Arracanese, in honor of the sister and wife of LET-YÁ-[illegible], wherein it is distinctly stated that ALOUNG-TSEE-THOO had established LET-YA-NAN on the throne of Arracan with 100,000 Talains and 100,000 Pyoos.

When Prome was destroyed, the inhabitants separated themselves into three divisions, part of one of which styled *Pyoo*, sixteen years afterwards, established themselves at *Pagan* and founded the *Pagan* empire. Hence, the people of *Pagan* were often called *Pyoo*, and whilst the Kings of *Ava* pride themselves as being descended from the *Tagoung* race, the Burmese commonalty to this day consider themselves as descended from the *Pyoo* race.

The figures in the two dates 467 and 468, are not very distinct in the inscription.* The six also in the first and the eight in the last date are not quite clear. If the learned Burmese at *Rangoon* are correct in their reading of the figures, considerable doubt will still exist, how far they are right in considering PYOO-TA-THEIN-MEIN to be the King of *Arracan*, LET-YA-NAN, who they assert, although it is not mentioned in their large history, was styled chief of 100,000 *Pyoos*, because he was born at *Pagan* and had been established on the throne by 100,000 *Pyoos*. The *Arracan* history, as before quoted, states that LET-YA-NAN was assisted by ALOUNG-TSEE-THOO, after the year 480, that is, at least twelve years after the date of this inscription, in which this name, PYOO-TA-THEIN-MEN occurs. It is more probable then, that this title was given to the chief or general of some *Pagan* army on the frontiers of *Arracan*, and it appears that the first army sent against that country by ALOUNG-TSEE-THOO was forced to retreat.

On referring to the chronological table of the kings of *Arracan* given in Mr. PATON'S Historical and Statistical Sketch of *Arracan* published in the 16th volume of the Asiatic Researches, it will be seen, that there are several names similar to those mentioned in the Burmese history. MANICK PHALONG may be the same as the Burmese MEN BHEELOO; SAMKYANG as their THEA KHAYA; MANIK ZADI as MEN BADI; and LEYYA as LET-YA-NAN. This last king of *Arracan* is described in Mr. PATON'S list, as having reigned between the Mug, which are the same as the Burmese years 498 and 500, or A. D. 1138 and 1140; and as those dates will be 31 and 32 years subsequent to the dates given in this inscription, here is another ground for doubting the accuracy of the Burmese at *Rangoon*, in considering PYOO-TA-THEIN-MEN to be LET-YA-NAN. The account given by Mr. PATON of the deposition of MANICK PHALONG, by his own Minister SAN KYANG; of his son's taking refuge with the king of *Ava*; and of an army from the king of *Ava* invading *Arracan*, killing the king at the time, MANIK ZADI, SANKAYANG'S grandson, and placing on the throne MANICK PHALONG'S grandson, LEYYA, corresponds very closely with the account given in the Burmese history.

The 32nd volume of the large Burmese History enumerates a list of the kings of *Arracan* from the earliest times down to the date of the Burmese conquest in 1784. This

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* The four is made more like a six of the present style of writing—but Burmese scholars inform me, that this numeral four was formerly often written as in this inscription. If we take the two dates to be 667 and 668, the inscription cannot refer to any of the kings of *Pagan*, as that capital was destroyed by the Chinese in the Burman year 646. A. D. 1284.

list differs from that given by Mr. PATON, and many of the names cannot be made to agree. A circumstance owing probably as much to the careless and inaccurate manner in which Burmese and Arracanese copyists transcribe names, as to the difference between the two languages.

10.—PYOO-THAKEN-NGE, or little PYOO-THAKEN, is supposed to have been a priest, and some imagine that it was a name given to the disciple THEERI KATHABA, who had come from *Pagan* as a subordinate in the mission from the king.

11.—*Pya-tho* is the Burmese month, which usually falls partly in our December and partly in January.

12.—This is the Burmese vulgar era, styled by them *Kauza-thakkareet*. The epoch was established in the year of Christ 638, by a king of *Pagan* named POUPPA-TSAU-RAHAN. The calendar had been once before altered by THOO-MOUN-DAREE, a king of *Prome*, in the year of Christ 78, or 622 years after GAUDAMA'S death. It is remarkable, that the Siamese vulgar era, called by them *Chooli Sakarat*, was established in the same year of Christ 638 as the Burmese; and by a king of their own named PHAYA KREK MIBOON, and PHAYA CHOOLI CHAKKA-P,HAT.

13.—This month falls, usually, partly in our October and partly in November.

14.—The present Burmese year is 1196, and if this inscription be considered as having been put up in the year 468 or A. D. 1106, it will now be 728 years old.

15.—Flags made of cloth and paper, of round cylindrical and of flat forms, curiously cut and adorned, and often having prayers and requests written upon them, are presented to temples, and hung up near them and near monasteries as ornaments.

16.—Plates full of boiled rice, with fruit and fish, are laid before temples and images of GAUDAMA, as religious offerings, and this food is afterwards eaten by the pagoda slaves, or by dogs and birds. Lights are also offered and placed as ornaments. They are intended to illuminate the good works of a Buddhist. The word joined to lights in the inscription is read by some Burmese as "a thousand," a number often said to be offered, and by others as "set up," a common expression applied to lights.

17.—The sense here is not very clear in the original, whether these twenty-one young persons composed the *suite* of the mission, or were purchased at *Gaya* and allotted as slaves to the temple, agreeably to the custom in *Burmah*, in order to reside constantly near the building, to take charge of it and keep it clean and in order. The Burmese vakeels take the latter sense, and assume that the *Jogees*, who are now at *Buddha Gaya*, are lineally descended from the young men placed in A. D. 1106 to take care of the edifice then

rebuilt. The vakeels also read the number in the inscription as twelve and not twenty-one.

18.—*Padetha* is a tree said to exist in the *Nat* mansion, and in the northern of the four islands forming the Burmese world. It is said to bear clothes and every other article of necessary use, as well as fruits and flowers, and imitations of this tree are made by the Burmese with bamboos having flowers; cups, umbrellas, cloths, &c., hanging to the branches, and presented to temples and monasteries. These trees usually form a part of religious ceremonies in *Ava*, and for a further account of them reference may be made to DR. BUCHANAN'S paper in the 6th volume of the Asiatic Researches.

19.—It is a very common custom with the kings of *Ava* to have themselves weighed in gold or silver, and to apply the amount to some religious purpose. The "our" in the inscription is supposed to mean the king ALOUNG-TSEE-THOO, the chief of the 100,000 *Pyoos*, and the priest WARADATHI. The weight in silver of the bodies of these three personages could not have amounted to so considerable a sum as one might at first imagine, for allowing that their average weight was 11 stone 462 lbs. avoirdupois or 561 lbs. imperial troy weight, the whole would not have exceeded 127¾ *viss* of Burmese *dain* silver, or about sicca rupees 16,507. In the year 1774, the whole of the great *Dagon* pagoda at *Rangoon* was gilded with gold of the bodily weight of the then king of *Ava*, TSHEN-BYOO-YEN. The weight of his majesty on that occasion is stated in the 30th volume of the large Burmese History to have amounted to 47 viss and 37 ticals, that is, about 12 stone 3 lbs., and in sicca rupees the value would be about 94,080. This pagoda is now being again gilded, and the sum collected for the purpose from the inhabitants of the country is said to be equivalent to a lac of rupees.

20.—*Neibban* is the Burmese heaven—literally, emancipation from the round of existence to which all animal life is supposed to be doomed, until liberated by good works and placed in a state of quietude like that of annihilation.

21.—*Rahandas*, or as usually pronounced *Yahandas*, are inspired apostles of BOODH, possessing miraculous powers, such as, being able to sit upon water without sinking, to drive through the earth, &c. It was only five or six years ago that a Burmese priest pretended to be a *Yahanda*. He was summoned to *Ava* and treated with great respect, until he was prevailed upon to give a proof of his holy character, by performing the miracle of sitting upon water. He was fool enough to try to perform this feat, and of course soon sunk down. The king ordered

the other priests to remove his sacerdotal garments and drive him out of their community.

22.—ARIMADEYA is to be the 5th *Boodh* in the present system. He is to appear in this world hereafter. No oath is considered by a Burmese with more awe and solemnity, than to make him declare that in the event of his failing in truth, may he never see the BOODH ARIMADEYA.

Extracts from the Journals of the Burmese Vukeels on the subject of the foregoing Inscription.

Since writing the above, I have obtained a copy of the report which the Burmese vukeels submitted to the king of *Ava* of their visit to *Buddha Gaya*, and I annex a translation of this curious document, together with a copy of a picture, representing the *peepul* tree and surrounding scenery at *Buddha Gaya*, made by a Burmese painter in the suite of the vukeels and presented to the king of *Ava*. Having also obtained a copy of a journal of the late Burmese mission kept by the junior envoy, I add a translation of the passage containing his account of this visit to *Buddha Gaya*.

Translation of a Letter addressed to the King of Ava by the Burmese Vukeels, from Calcutta, in March, 1833.

"Your slaves MEN-GYEE MAHA TSEE THOO, commissioner, and MENTHA-NANDA-GYAU-DEN, secretary, making obeisance from under your excellent royal feet, bear your Majesty's orders upon their heads (meaning most humbly and respectfully petition).

Having made circuit beyond Hindoostan to the extremity of the English dominions, to the city of Furrukhabad at the head of the Ganges

river, and to the city of Agra, at the head of the Jumna river, and having executed your Majesty's service unhesitatingly, devotedly and assiduously, we believed that to bear in mind respectfully our gratitude and obligations to your Majesty, and to fulfil your Majesty's religious duties (literally duty relating to future states of existence), would be a better proceeding. Accordingly, on our return from Agra, finding when we arrived at Patna that the *Maha Baudhi* or excellent *Boodh's* tree at *Buddha Gaya* (the *peepul* tree or *ficus religiosa*, under which GAUDAMA is supposed to have become perfected into a *boodh*) was only three days journey distant, we proceeded thither, and after worshipping and making various offerings in the name of our two sovereigns (king and queen), and prince and princess, consisting of gold and silver *padetha* trees, gilded and silvered candles, common wax candles, other lights in a *tazoung* (a portable pyramidical structure), a gilded umbrella and *thengan* (priest's upper garment), gold and silver *pouk pouk* (imitations of parched grain), and *tagwon*, *koukka*, and *moolebwa* (flags and streamers of various forms), *myooda* (pots with a long neck and open mouth), cold water, rice and other food, together with a hundred rupees in cash, we prayed that your Majesty's glory may be great—that your Majesty's age may exceed 100 years, and that every wish of your Majesty may be gratified and every service accomplished. The merit attending all these acts of charity and worship we humbly present to your Majesty.[a]

After making these offerings to BOODH's excellent tree and worshipping it, your Majesty's slave, MENGYEE MAHA-TSEE-THOO, repeated the whole of the *Thamanta* ([b]) and *Yatanathout* prayers, and, agreeably to their tenor,

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([a]) According to the *Buddhist* religion, a person may divide with others the merit attending good works performed by him—and thus allow others to share in the future reward. But the loyalty of the Burmese vukeels induced them to tender the whole merit and reward to their sovereign.

([b]) These are two long prayers used as a preventive of evil. *Thamanta* meaning "the surrounding," is the first word of one of them.

having summoned all the *Nats* in the ten millions and hundred thousand worlds, (through which the authority of a BOODH is said to extend,) made a solemn appeal in the following eight terms :—BOODH is truly excellent in the three worlds (of *Byamhas*, *Nats* and *Men*). His precepts are excellent. His disciples are excellent. (I) trust in BOODH. (I) trust in his precepts. (I) trust in his disciples. (I) have always worshipped the three objects of adoration (BOODH, his precepts, and his disciples), as well as kept the five commandments (not to kill, steal, commit adultery, tell lies, or use intoxicating substances). (I) have always been grateful to my royal master. Proposing then to invite a piece from the western branch of BOODH's excellent tree, to proceed to the Burmese kingdom, to the spot where religion shines and where the protector of religion dwells, your Majesty's slave, MENGYEE MAHA-TSEE-THOO, walked round the tree from right to left and poured out some rose water, when owing to the great virtues of your Majesty, worthy to be styled protector of religion, your slave beheld within the brick platform of five gradations, which surround the body of the tree as high up as the point where the branches strike off, what was wonderful, never having happened before, most curious and most excellent, and what contradicts the common saying, that a small *peepul* tree does not grow under a large one :—it was a BOODH's adorable tree, of the size of a Chinese needle with only four leaves, and evidently produced by and of the same constituent part as (the large) BOODH's excellent tree. Delighted with joy, your Majesty's slave repeated his solemn appeal, and carefully gathered this plant. It is growing in (your slave's) possession, but in consequence of the stem and leaves being very delicate and tender, it cannot now be forwarded to your Majesty.(c)

(c) Appeals of this kind often making a future good or evil depend on a certain specific condition, are very common—and the truth and virtue of the appellant are considered to be proved, if any remarkable or unusual circumstance occurs, or if any event, which he desires,

The guardians of Boodh's tree also delivered for the purpose of being worshipped by your Majesty, some boughs leaves and fruit from the western branch of the tree, and these are now in the charge of your Majesty's slaves, Mengyee Maha-tsee-thoo and Men Cha-nanda-gyau-den, secretary. The chief of the guardians of the tree, *Muhunt Jogee* informed us, that in former times the dominion of the Burmese kings extended to this tree, and that the *Jogees* are the proper descendants of Burmese; and requesting to be allowed to write and solicit your Majesty to become the protector of Boodh's excellent tree, he delivered a letter for your Majesty written with ink in the *Devanágarí* character, which (your slaves) now forward.

The good and excellent *Nats* directing us, the captain (Captain G. Burney) and your Majesty's slaves discovered that that spot was formerly a part of the Burmese kingdom, as the chief *Muhunt Jogee* had stated, and your slaves submit a copy of an inscription in stone in the Burmese character, together with its meaning. The captain also copied this inscription, and on showing it to the governor general, he observed it is true the Burmese have cut and put up this, but you must ascertain from Mengyee Maha-tsee-thoo and Men Cha-nanda-gyan-den, the secretary, at what period and in what king's reign this was done. When the captain came to ask your Majesty's slaves, they stated that as the date mentioned in the inscription is 467, it was done in the reign of Aloung-tsee-thoo, king of *Pagan*:—that in that king's reign the city of *Parein* in *Arracan* was built by 100,000 *Talains* and 100,000 *Pyoos*;—that that king possessed from *Arracan* to *Delhi*;—that he held *Arracan* also;—and that in consequence of his having such possession, it was said in the *Arracan* song—

Loung-tsee-thoo-khain,	under orders of king Aloung-tsee-thoo,
Ayoo-thain-rwe,	who extended his views,—
Talain-ta-thein,	100,000 *Talains*
Pyoo-ta-thein-nhen,	with 100,000 *Pyoos*—
Twet-gyein-kha-gyein,	at the proper time
Pyikka-dein-lyouk,	corresponding to astrological calculations,
Parein-myo-theet,	the new city of *Parein*
Tee-cha-lect-thee,	did duly build.

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happens to take place. In the present case, the Burmese envoy evidently considered the little *peepul* tree as a miraculous answer to his appeal, proving his own truth and virtue, although he pretends to owe such an extraordinary incident to the great virtues of his royal master.

Your Majesty's slaves thus showed by producing and reciting an apposite quotation, that *Arracan* and all the *Kula* countries had formed a part of the dominions of the Burmese kings.*

On this occasion, agreeably to the *Páli* text, "he who takes care of religion, religion takes care of him," and agreeably to the phrase, "by fulfilling religious duties secular duties also will be fulfilled, the time having arrived when a reward for your Majesty's having attended so much to charity, religious duties and all the virtues, was to appear, "good works bring reward in the present world" (a *Pali* text), all the good and excellent *Nats* duly directing your Majesty's slaves, a stone inscription and ancient record, which is most curious and which had not been found before during the reigns of so many kings, was brought to light.

The meaning of the inscription is—that near the temple of MAHA BAUDHI PARIBAUGA, your Majesty's ancestor THEERI DHAMMA-THAUKA had first built the monastery of *Tshwon-tsa* (eating charitable food) :—that afterwards the priest, the great PENTHAGOO, had repaired it :—that afterwards king THADO had repaired it :—and that afterwards the master of the White Elephant and lord of righteousness repaired it. During the whole line of the fifty-five kings of *Pagan*, the race of THADO, kings of *Tagoung*, was not extinct ; and accordingly, it was a THADO-MEN-BYA, son of a THADO-TSHEN-T,HEEN, who founded the city of *Ava*. The king THADO mentioned in the inscription (your slaves) take to be the king reigning in *Tagoung* at that time. With respect to the term "master of the White Elephant and lord of righteousness," referring to the date 467, (your slaves) suppose king ALOUNG-TSEE-THOO to have been so called. That king was born in the year 440, and he ascended the throne in 455. Deducting 455 from the date mentioned in the inscription 467, gives the 12th year of king ALOUNG-TSEE-

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* It is difficult to understand how the vukeels made out that *all* the *Kula* countries were once a part of the Burmese dominions, unless they gave to the words in the second line of the *Arracan* song a very extended meaning.

THOO's reign, in which he deputed the teacher THEERI-DHAMMA-RAJA-GOOROO to repair (the building). That teacher having died before (the work) was finished, and his disciple, THEERI-KATHABA, not going on to complete it, WARADAT-THEE-THAKHEN engaged to do so, and (your slaves) suppose that orders were sent to PYOO-TATHEIN chief, who had built the city of *Parein*, to send WARADAT-THEE to perform this service. With respect to the twelve young men then presented for the purpose of attending to the duty of burning lights and making offerings of food, as mentioned in the inscription, (your slaves) consider the descendants of these men who were presented as guardians (of the edifice) to have come down uninterruptedly to the present *Muhunt Jogees*.

Near BOODH's excellent tree there are also many images of GAUDAMA, which have entirely the form and countenance of Burmese. The captain came and asked, if the king called THEERI-DHAMMA-THAUKA was of the Burmese race, and your Majesty's slaves answered, that that king was of the *Thakee* royal race, and that the Burmese kings are of the same race.

Owing to your Majesty's exalted virtues, the large image of GAUDAMA,* worthy of being invited (to *Ava*), and worshipped by your Majesty, has been obtained; and together with BOODH's excellent tree and the branches, leaves and fruit (of the large tree), your Majesty's slaves will bring in the ensuing month of September, when they return agreeably to the petition which they have submitted, a picture of BOODH's tree and the seven places surrounding it, and a map and description of the rivers, *Nareenjara*, *Ganges*, *Jumna* and *Anauma*—of the hills, *Wengaba*, *Maura*, *Koodabo*, *Mengaladewee* and *Tharagaudika*, and of the city of *Yazagyo*† and when your slaves deliver all these into your royal hands, the whole will be exactly explained and understood."

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* This image was formerly in the Asiatic Society's grounds.

† These five hills are supposed to have encircled the ancient city of *Rájagriha*, which the Burmese call *Yazagyo*.

Extract from a Journal of the late Burmese Mission to Bengal, kept by the Junior Envoy.

"After stopping three days in the city of *Patna*, Kappitan THEERI YAZA NAURATHA (Captain G. BURNEY's Burmese title,) came to our boat and said, agreeably to the promise which I formerly made that I would ask the governor general to allow you to go and see BOODH's excellent tree on your return from Hindostan, I have obtained his permission and you may, if you please, set off three days hence,—on Friday next. We replied, that we should like to go, and palankeens, bullock carts, and tents having been provided, we set off from the ghât at *Patna*, on Friday, the 25th January, 1833.

After travelling five *taings*,(a) we came to the little river of *Poonassoona-nadee:* three *taings* farther, we saw the *Mawrahat-nadee,* and half a *taing* farther, we came to the hill and village of *Animau*, where we halted (for the day.) Resuming our journey, we came in six *taings* to the *Daradá* river and village of *Zahánat*, where we again halted. Departing from *Zahánat* village, we came in four *taings* to the village of *Meggaduonpoo*, near the little river *Zamoonee*, and saw (from thence) six *taings* to the southward, the five mountains which encircle the city of *Yazagyo (Rájagriha.)* We halted five *taings* beyond *Meggaduonpoo*, at the village of *Thela*. On the next day, we came in seven *taings* to the city of *Gara-thee (Gaya,)* and after travelling three and a half *taings* farther, we arrived at *Bouddha Gara, (Buddha Gaya,)* and BOODH's excellent tree, and put up to the eastward of that tree in a garden on the bank of the *Nareenjara* river. BOODH's excellent tree is thirty-four *taings* distant to the south-southwest of *Pataliput*(b) or *Patna* city.

Of the seven places in which the most excellent GAUDAMA rested, the four following only are now visible, and they were seen by us. The village

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(a) A Burmese *taing* measures nearly two English miles.

(b) The ancient name of *Patna* according to the Burmese.

of *Tzyapala* or *Tsheit-kyoung*, goat's grazing ground—*Yatana Zengyan*—*Aneimmeittha* hill—and the lake of *Mounzaleinda*. The remaining places—*Lenlwon* tree, *Yatanagara* or *Shweain*, golden house, (and *Baudhipallen*, or throne of gold under the *Peepul* tree,) have disappeared and could not be found on enquiry. With respect to the four places now visible, the lake of *Mounzaleinda* is above ten *tas*(c) to the south-west of BOODH's tree. *Yatanazengyan* with its temple is seven *tas* to the eastward of the tree. The hill of *Aneimmeittha* with its temple lies to the north-north-east of the tree. The *Nareenjara* river is upwards of forty *tas* to the eastward of the tree. The *Kulas* call that river *Nilazala*, (*Nilajan*) and on its eastern bank is the temple, *Tsheit-kyoung-myoung*, in the village of *Tsheittan*, which the *Kulas* now call *Bagaroo-goun*.(d)

After seeing and examining every spot and object, we prepared handsome and suitable flowers of pure gold and pure silver, gilded and silvered candles, gilded priest's garments, umbrellas, and flags and streamers, with all of which, together with 1000 (e) lights, we worshipped and made offerings to BOODH's excellent tree, in the name of the most glorious and excellent sovereign lord (king of *Ava*). The principal guardian of the tree, *Muhuntazee-zangyee*, (*Muhunt Jogee*) took charge of the gold and silver flowers.

This *Muhunt Jogee* told us, that the English chief has given him *twenty-seven* villages contiguous to BOODH's tree, and that he lives on the revenue derivable from the same. He occupies a three-storied brick-house, with all his disciples and subordinate *Jogees*, living in the lower and uppermost portions of it. He dresses himself in gold and silver *Kinkháb*, with gold and silver flowered muslins, and uses a rosary consisting of beads of pure gold of the size of the stone of the *T'shee-byoo* fruit. On asking him how many disciples and followers he had, he said upwards of five hundred, some near him and some at a distance. The subordinate *Jogees* who constantly,

(c) A *ta* is a measure of length equal to seven cubits.
(d) See note at the close.
(e) In figures in the original.

throughout the day and night, remain on guard near BOODH's tree, are LWOT-TSAN, KHARAT, YANTEE, HATRA and GOMYEN, which five men are appointed to this duty by the principal *Jogee*.

The circumference of BOODH's tree on a line with the top of the encircling brick platform of five gradations, which forms its throne and is thirty-five cubits high, measured nineteen cubits and ten fingers breadth. The tree rises forty-four cubits above the brick platform. From the top of the tree to the terrace on the ground on the eastern side, may be eighty cubits, or a little more only, apparently, the boughs and small branches, which once grew upwards, have in consequence of the great age of the tree spread out laterally, and this is the reason why the present height of the tree does not correspond with that mentioned in the scriptures. It was fresh and young when GAUDAMA was perfected into a *Boodh*, and some of the boughs and small branches must then have been growing straight upwards, as well as some laterally—hence, we must believe that it was truly said in the scriptures to be a hundred cubits high—After going round and round BOODH's excellent tree, and offering our devotions to it during three days, we gave the guardian of the tree the *Muhunt Jogee* 80 rupees, and a present of 20 rupees to his disciples, and the subordinate *Jogees*, and returned (to *Patna*.)"

NOTE.—According to the *Buddhist* scriptures GAUDAMA, after he had become perfected into a *Boodh* under the *Peepul* tree, rested seven days at seven different places in the neighbourhood of that tree. These seven times seven days are called *Thatta Thattaha*, and the seven places *Thatta T,hána*—which are described as follows :

1st. *Baudhi pallen gan, pat,hama t,hána*—Place of the golden throne which had miraculously risen from the ground under the shade of the *Peepul* tree, and upon which GAUDAMA sat immovable seven days.

2d. *Aneimmeittha koun, dootiya t,hána*—This was a spot on a rising ground at a short distance from the tree, at which GAUDAMA stood immovable, looking at the golden throne " without winking or blinking," during seven whole days.

3d. *Yatana zen gyan, tatiya t,hána*—This was another spot near the tree where GAUDAMA walked backwards and forwards in the air during seven days.

4th. *Yatana gara*, or *shwe ain*, *chadout,ha t,hána*—A golden or gilded house which appeared miraculously near the tree, and in which GAUDAMA remained seven days.

5th. *Izzapala tsheit kyoung nyoung beng*, *punjama t,hána*—*Peepul* tree growing on a piece of ground where goats usually grazed, and under which tree GAUDAMA remained seven more days.

6th. *Mounzaleinda ain*, *tohattama t,hána*—Lake or tank of *Mounzaleinda*, in which dwelt a *Nága* or Dragon, in the coils of whose body GAUDAMA sat seven days, covered by its hood completely from incessant showers of rain.

7th. *Yaza yatana*, or *len lwon beng*, *thattama t,hána*—A tree called *Len lwon*, under which GAUDAMA lastly sat during seven days, and whilst seated here, two brothers, merchants of a city called *Onkalaba*, near the site of the present town of *Rangoon*, paid their devotions to GAUDAMA and presented him with some bread soaked in honey. He delivered to them in return eight hairs which he plucked out of his head, and when they returned home, they built a temple depositing in it some of these hairs, which temple, but enlarged and improved by different kings, is the present great *Shwe dagoun* temple at *Rangoon*.

BOODH's *Peepul* tree had originally five large branches—but the southernmost was broken off by king THEERI-DHAMMA-THAUKHA, and sent as a present to a king of Ceylon, called DEWANAN-PEEYA-TEITT,HA,

The above note will elucidate the accompanying copy of a picture, representing BOODH's tree and the temple at *Buddha Gaya*, which was painted by a Burmese painter in the suite of the mission, and presented to the king of *Ava*.

Rangoon, *June*, 1834. H. BURNEY.

POSTSCRIPT.

Having ventured, on the authority of RATNA PAULA, a Ceylonese Christian, well versed in the *Páli* and Burmese languages, whom I employed to correct the lithograph of the facsimile, and of the Burmese version, of the inscription received from Colonel BURNEY, to insert or alter such letters as appeared on comparison with the stone, to be wanting or erroneously written in the Burmese transcript, I have thought it incumbent on me to append a list of these corrections, although the greater number are of no importance. The only two indeed which it is material to notice are those marked (E) and (I,) where the change makes a difference of 200 years in the date of the inscription, being read at Ava 467 and 468 respectively, whereas RATNA PAULA reads them 667 and 668. I have taken particular care that the facsimile should be correctly copied in these two places, and I confess, that although the first figure of the upper date is a little doubtful from the tail not being carried up so high as in the second, the first 6 of the lower date seems to

me quite plain, and essentially different from the 4, which occurs in the second line of the inscription, *(h.)* In the translation published in the Journal, Vol. III. page 214, the latter date was adopted: and I had since imagined that the circumstances of the frequent destruction of the building, and its final completion in the year 1305, A. D. were in some measure borne out by the fact noticed in Colonel TOD'S Rájasthán, of frequent expeditions made from *Méwár* in the 13th century "to recover *Gaya* from the infidels." Before venturing however to allude to my own reading in opposition to Colonel BURNEY'S, I referred to the author at *Ava*, remitting him the portion of *facsimile* including the date, for his re-examination. I now subjoin his reply, to which every deference is due; yet it appears to me possible that the Burmese may have a bias in favor of the date which can be best reconciled with their history; in reading 667 they must have conceded the honor of rebuilding the temple, as Colonel BURNEY states, to the King of *Arracan*.—J. P. SEC.

"Your letter of the 16th October reached me yestesday, and I lost no time in showing to the MYAWADEE WOONGYEE (the most intelligent and learned Minister here), to the late Burmese Vukeel MAHA-TSEE-THOO, and to a whole company of Burmese *Savans*, your *facsimile* of the figures in the *Gaya* inscription, which however do not differ in the least from those in the copy we had here before. My friends still insist upon it, that the first figure in both dates is a 4, such as is commonly written in the *stone* character, and not a 6; and referring to another 6 in the inscription, that denoting the day of the week, Friday, they ask me to observe the difference. In the figure 4, the last portion of it does not rise so high or above the line as the same part does in all the three sixes, and the body of the figure is rounder and more upright, and the elbow more marked than in the 6.

I cannot see also how your "collateral evidence from TOD'S Rájasthán" is applicable. Both Missions to *Gaya*, that which met with impediments, and that which succeeded in repairing the temple, appear to have taken place during the reign of the same King, TSHEN-BYOO-THIAK, HEN-TARA-MEN, and the period between the two Missions could scarcely have been so great as that which elapsed between "the crusades of the Rájputs to recover *Gaya* from the Infidels in 1200-1250," and your date 1305. These crusades might have occurred after the temple had been re-built.

"Again, the capital of *Pagán* was destroyed by the Chinese in the Burmese year 646, A. D. 1284, and for several years after this country appears to have been divided into several little principalities—In 667, 668, A. D. 1305 and 1306, a King named THEEHA-THOO, reigned at *Penya*, a town to the south of *Ava*, *permitting*, as the Burmese Chronicles say, TSAU-NEET, the grandson of TAROUP-PYE-MEN, the King who fled from the Chinese, to reign at *Pagán*. Adopt your reading of the inscription, and we must believe that this King of *Penya*, or (which I think is more probable), some King of *Arracan* sent these Missions to *Gaya*. These Burmese *Savans*, however, insist upon giving the credit of this good deed to ALOUNG-TSEE-THOO, King of *Pagán*."

H. B.

"*Ava*, 8*th December*, 1835."

Note of the alterations introduced in Version II. of Plate II, (the Transcript of the Facsimile, Plate I. in the Kyouk-cha, or square stone-letter,) on comparing the Copy received from Ava with the three fresh Facsimiles taken by Mr. Hathorne, from the original stone at Gaya. **J. P.**

The figures denote the commencement of each line in the original :—The letters mark alternations of reading, as follows :—

	Ava transcript.		*Lithographed transcript.*
a.	ཪ *r*, altered to		ྲ *ra.*
b.	ནཱ *ná*, ...		ནཱ *ná.*
c.	ཉི *ni*, ...		ཉྷུ *nhui.*
d.	ན *n*, ...		ན *n.*
e, l, o, p,	the letter		ཝ *w*, omitted in the Ava transcript.
f.	ཪ *r*, altered to		ཡ *y.*
g.	ཧི *hi*, ...		རི *ri.*
h.	ཬ, 4, this figure is here correctly used in the Ava text as 4.		
i.	ཥ, *m*, altered to		ཥ *y.*

j, k, n, q, s, t, u, v, w, x, y, z, A, C, D, H, Q, S, U; **in all these cases the form** ཪ is used for the letter *r*, in lieu of ཤ, which latter agrees better with the facsimile.

r. in this the latter form of *r (rya)* is used in the Ava version.

B. ཏུ *tu* (grandson) altered to ཧུ *hu* (by) :—this may be a fault of the sculptor.

I. E. ཬ (4.) altered to ཆ (6) on the authority of the facsimile.

J. F. ཡཱ, *y*, ... ཀྱ *ry*; it does not alter the sense.

G. ཎ *n*, ... ཉ *ni*,

K. caret ..... ཀྵ *lha.*

M. L. caret ..... ཏྷིཏ *thiuv* (pronounced *do.*)

O. ཇཀ, 21, ... ཀཱ 2 (men); this reading is doubtful.

P. caret ..... ཀ *k.*

R. ཀྱི H, *koa*, to, ... ཕྱཱ *mriy*, earth—doubtful reading.

T. Hཨཾ *aym*, ... ཨཱཡུ; does not alter the sense.

VI.

RESULTS OF AN ENQUIRY

RESPECTING THE

LAW OF MORTALITY,

FOR

BRITISH INDIA,

DEDUCED FROM THE REPORTS AND APPENDICES OF THE COMMITTEE APPOINTED BY THE BENGAL GOVERNMENT IN 1834, TO CONSIDER THE EXPEDIENCY OF A GOVERNMENT LIFE ASSURANCE INSTITUTION;

BY CAPTAIN H. B. HENDERSON,

Asst. Mily. Audr. Genl., Secretary to the Committee.

FROM the enquiries set on foot during the operations of the Committee appointed by Government to enquire into the state of Life Assurance in India, a variety of curious and interesting documents have come to hand, and possibly a greater number of statements tending to elucidate the rate of Mortality of British India, than have been before accumulated. To consolidate or abstract the results of the information thus obtained, it is hoped the following will not be unacceptable.

With respect to the Natives themselves of the vast regions under the British Rule in India, there are few general tabular statements available, and no extensive or sure data in our possession of a nature to exhibit the

general ratio of mortality, compared with that of the population of other parts of the world. A statement lately published in the *Delhi Gazette*, giving the population, births, marriages, and deaths of that city for the past year (1833), throws some light on the subject, but the term is too short to afford a proper view of the state of the case, and the numbers and details not sufficiently precise to give a positive result for other similar places. From this statement, it would appear that the mortality at Delhi, though much greater than that experienced in the northern latitudes of Europe, is somewhat more favorable than that of the Roman States and Ancient Venetian Provinces, being a fraction less than one in twenty-eight souls per annum; the latter being stated at one in twenty-seven. The ratio, however, greatly exceeds that of Europe altogether, which by some recent returns is one in forty-four for the north, and one in thirty-six for the south; for better immediate reference, the Delhi statement, just referred to, is here given as published by the Civil Authorities of that City.

	Males.	*Females.*	*Total.*
Adults, ...	39,592	41,526	81,118
Children, ...	20,553	18,189	38,742
Total Population, ...	60,145	59,715	119,860

	Births.	*Deaths.*	*Marriages.*
Males, ...	2,002	2,168	601
Females, ...	1,731	2,080	527
Total, ...	3,733	4,248	1,128

DEATHS.	*Males.*	*Females.*	*Total.*
At 1 year and under, ...	604	505	1,109
1 to 2 years, ...	270	276	546
10 years and under, ...	360	303	663
Adults, ...	934	996	1,930
Deaths, ...	2,168	2,080	4,248

From the above it appears that rather more than $3\frac{1}{2}$ per cent. per annum is the general rate of decrement; and that more than one-fourth of the deaths occur in the first year of infancy; which, however, is a more favorable result for that tender period, than London could exhibit 50 years back, when nearly one-third of its native-born population were found to decease in the first twelve months after birth. More than half of the total deaths at Delhi in 1833 seem to have occurred under 10 years of age: while the excess of mortality in males keeps pace with the observations of other countries: among adults, generally, one dies yearly from a number of forty-two, and one from every sixteen below the age of ten. In some remarks added to the table itself, it is said that a small number from the deaths may be deducted for strangers and foreigners, and a large proportion for the small-pox in Delhi, since the abolition of the Vaccine Institution. The calculation does not include the royal palace, said to contain twenty thousand souls.

Application having been made to Delhi for information regarding any period prior to former years, it was stated in reply that the enquiry had not been instituted for 1833. In future, it is hoped, these bills of mortality will be regularly exhibited.

The native soldiers on the Bengal Establishment are particularly healthy under ordinary circumstances. It has been found by a late enquiry, embracing a period of five years,* that only one man is reported to have died per annum, out of every one hundred and thirty-one on the actual strength of the army. So injurious, however, is Bengal Proper, to this class of natives, in comparison with the Upper Provinces, that although only one-fourth of the troops exhibited, are stationed in Bengal, the deaths of that fourth are more than a moiety of the whole mortality reported. It cannot be affirmed that this Table affords any criterion

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* Vide Table No. 1.

of the decrement of the population at large; the very best periods only of life, (generally speaking from 20 to 45) are received in the statement which gives these results; the Sepoys are healthily employed, well clothed and attended, while many unrecorded deaths occur at their own homes, where, as a last resource, bad cases are allowed to proceed on medical certificate. It would seem by other documents* that out of about eighteen thousand invalid fighting men, of the Bengal Army pensioned by the State, six hundred and eighty deceased during the year 1831-32, or one out of $26\frac{1}{2}$; while the average duration of the pension enjoyed by this class of men for a period embracing from May 1828 to October 1830, was 7 years $8\frac{1}{2}$ months, and from May 1831 to the same month in 1832, the duration of pension was only about 5 years $4\frac{1}{2}$ months.

It is to be regretted we are in possession of so little other information regarding natives. In common circumstances we may presume there is a tolerably uniform rate of mortality in most situations; but, perhaps, in no climate is there less tenaciousness of life in times of pestilence or famine than among the too delicate mass of our native population, and more particularly in Bengal Proper. The vast number that perish under these calamities, or under visitations of Providence, such as the late inundations, would defy all calculation or attempt at tabular exhibition. In the statistics of British India it is still, however, a grand desideratum,—the possession of an accurate census of the large populous cities, with regularly published annual statements of the births, marriages and deaths, and all other information on this important point.

The Committee was able to afford more accurate and extensive information of the rate of mortality of Europeans frequenting this country, and although the ever-fluctuating character of the Calcutta European population, or that of the other seats of Government, left them in uncertainty

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* Vide Tables Nos. 2 and 3.

as to the real ratio of decrement in their immediate communities ; yet from the regular constitution of the public covenanted services at large under each Government, there were greater facilities for obtaining scrupulous accuracy in India, in every thing relating to the periods of arrival, the ages, and dates of death, of the Company's Civil and Military Services, than can be found perhaps in any other country or scattered community.

The enquiry may commence with the common soldiery among whom the greatest mortality necessarily shews itself, from their habits, greater exposure, and the absence of much of the comfort and protection enjoyed by the higher classes. But it is scarcely needful to remark here that in the present paper there has been essayed no investigation into the causes of mortality, nor has any enquiry been instituted except into mere results and figured statements, called for to assist the Committee in calculating the correct value and expectation of life under the various circumstances of European residence in India. It would appear from a military work, published in England in 1832, on enlisting, discharging, and the pensioning of soldiers, by Mr. H. MARSHALL, Deputy Inspector General of Army Hospitals His Majesty's Service, that our Inspector General, Dr. BURKE, has stated, that coming to India at the mature age of 24 or 26 is the most favorable to health in the soldier, and we beg to call attention to a statement* furnished by the latter officer in confirmation of his opinion. By it we learn that in 1824, a Regiment employed in Ava, experienced a ratio of mortality among the young men who went out with the corps, to the extent of 38 per cent., or 1 in every $2\frac{1}{3}$, while among the Volunteers from other Regiments, who were considerably older, the mortality was 17 per cent. or 1 in 6. In 1825, (still on service in Ava) it was 305 per cent. or 1 in $3\frac{1}{3}$ among the former or younger class, and only 6 per cent. or 1 in 16 in the latter or older.

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* Vide Table No. 4.

The Committee were favored with a complete report from Dr. BURKE himself, embracing in addition to earlier information, the casualties of the last four years for the whole of His Majesty's Army in Bengal. The rates of mortality generally for that term he makes to be 4.99 per cent. per annum with reference to the mean number of the troops. But he exhibits a curious distinction in the rate of danger at the different stations; viz.

	Deaths to strength.
Fort William,	7.59 per cent.
Berhampore,	6.77 ,,
Chinsurah,	6.10 ,,
Cawnpore,	4.55 ,,
Boglepore,	3.95 ,,
Dinapore,	3.84 ,,
Ghazipore,	3.80 ,,
Kurnaul,	3.00 ,,
Meerut,	1.99 ,,
Agra,	1.91 ,,

With respect to the ages of the deceased, the Inspector General has now given more ample information. During the four years 1826, 27, 28, 29, the ratio of deaths was—

From the age of 18 to 20,	16.12
20 to 25,	9.35
25 to 30,	10.13
30 to 35,	6.92
35 to 45,	9.54

In the above term were included the extraordinary casualties of the war in Ava and the seige of Bhurtpore. But in the four succeeding years of peace and non-exposure of the troops; viz. 1830, 31, 32, 33, the ratio grows more regular, and assumes the generally steady progressive

increase of danger with increasing years, the same as in all the other Tables in possession of the Committee of officers and others; viz.

From 18 to 20 years, ...	0.58	per cent.	
20 to 22 „	2.24	}	3.44
22 to 24 „	4.63	}	
25 to 30 „	5.86		
30 to 35 „	5.22		
35 to 45 „	6.78		

It should be remarked that from 18 to 20, during these four years, the class above represented, consists of recruits enlisted in India, the sons of soldiers of the regiments.

The whole of Dr. BURKE's Report is very valuable. It enters into the causes of the sickness, the difference of seasons, situations of barracks &c., and other points which cannot fail to be useful. It was forwarded to the Government, and it is to be regretted it could not be appended to this abstract.

The Committee also received from the Secretary to the Medical Board, Quinquennial Table of the Sickness and Mortality of the whole of the European Troops of the Bengal Army, including not only His Majesty's Troops reported on by the Inspector General—but also the men of the Artillery and Honorable Company's European Regiment.* The Tables confirm Dr. BURKE's Report.

In ordinary circumstances it would seem that about one dies per annum in every $18\frac{1}{2}$ throughout Bengal, but in Bengal Proper the yearly per centage is nearly 7—or one in about 14, while in the Upper Provinces it is considerably less. At one post,—Agra, the percentage has not been 2, or one in 50 per annum, out of a garrison of one thousand men, a more favorable result than shewn in any Table hitherto prepared in India.

The next Table is that of the Calcutta Burials, European and East Indian, at the Park-street Burial Ground.* From the impossibility of ascertaining, with the means at the disposal of the Committee, the births and periodical accession of strangers, and the difficulty of separating the classes, it was impracticable to prepare from these data an accurate, or even approximating, expectation of life for the city of Calcutta.

It may be presumed that the accessions chiefly experienced, by arrivals from England, include between the ages of 18 and 25, and that thenceforward until the later ages of retirement and return to the native country, there is not much fluctuation in numbers, except in the yearly uncertain and temporary addition of seamen and commercial visitors. This, of course, applies to the European part of the community; the East Indian inhabitants being throughout more permanent and stationary. Under the foregoing supposition, it will be found from the numbers exhibited in the Table that out of a radix of population of both classes to the extent of near three thousand souls of the age of 20 to 25, about one hundred die annually, or, as the real decrements shew, 3.84 per cent. For the next ten years the annual percentage is 5.49. For the ensuing same term, or from 35 to 45 it is 6.7 per cent. From 45 to 55, it is 6.18, while from 55 to 65, (though this term is little to be relied on from the frequent secession of persons retiring to England) the percentage is 8.4. Out of four thousand seven hundred and thirteen burials altogether recorded in 20 years, two hundred and seventy-nine are seamen, who died on a visit to the port—swelling the ratio of decrement, it may be supposed, at the middle ages. It is to be regretted that this Table could not be rendered available for any useful purpose to the Committee: all that could be gathered from it was a picture of Indian mortality, probably in its concentrated, worst, and most appalling character.

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* Vide Table No. 6.

It might be supposed that the experience of the late Life Assurance Institutions would have afforded some data for guidance, and have exhibited a fair estimate of the ratio of decrement, among the insuring classes at least; but a little consideration and advertence to the facts before us would explain the difficulty and danger of relying upon the results of the different offices. The insured were chiefly, or a large portion of them, debtors in the services; men, it may be supposed, improvident in their life and habits; a few were adventurers, or others embarked in speculations, either necessitated unwillingly to incur the expence of a Life Assurance, or, as the figured Tables would sometimes lead to the suspicion, urged into the Society by the apprehension of approaching death. Thus, in the Fifth Laudable Society existing from 1822 to 1827,* there were one hundred and eighty-seven lapses out of one thousand three hundred and ninety lives; no very considerable mortality it would appear at first sight, as it ranges under 3 per cent. per annum,—but on a closer inspection of the Table it will be seen that seventy-five of the one hundred and eighty-seven deaths occurred in the two years immediately succeeding the Assurance, while the remainder of the lapses, one hundred and twelve in number, are traced to have lingered through ten years from the period of entrance into the Laudables. Such a misproportion of early lapses must have arisen from other cause than mere accident.

The Sixth Laudable Table† in the possession of the Committee, gives only the total number of lives and lapses without classing them by years of entrance or decrement; the former were nine hundred and ninety-six in number, and the deaths one hundred and eighty, or 3.6 per cent. per annum—the common average; but by apportioning the presumed periods of lapses among the five years of the Laudable, the more correct yearly per centage would be exhibited at 3.89.

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* Vide Table No. 7.

† Vide Table No. 8.

The Oriental has existed for a longer term, and has incurred engagements up to 1833, on so many as one thousand seven hundred and eighty-one lives; out of which, during twelve years, it suffered to the extent of hundred and seventy-three lapses. But unless, as will be understood by more accurate and certain Tables to be hereafter referred to, there have been some extensive frauds at times practised on the Society, it is difficult to account for the very heavy rate of mortality it has experienced. It insured on an average seven hundred and eight lives yearly, losing of these with more or less regularity, more than thirty-one persons in the year, or an actual percentage of 4.39. Its greatest percentage of lapses during one year was 6.89, and its least 2.78. We believe here also some of the heaviest lapses occurred in certain cases shortly after the parties had effected insurance.

Although the Committee were unable to avail themselves of the experience of the Calcutta Life Insurance Offices to form a true estimate of the mortality, it may be remarked that the deaths exhibited by them nevertheless wonderfully bear out the fact shewn in all the general Tables prepared from the Honorable Company's different services of the *regularly progressive ratio of danger* (with a trifling exception only in some of the Tables,) *from increasing years and prolonged residence in India*. The ratio in the Army is generally under 3 per cent. for the first years of exposure, and increases to about 3½ per cent. at 30: 4 per cent. at 40: more than 4½ at 50, and considerably higher at the next decennial period, while shortly after this time of life the longevity of the surviving Anglo-Indians almost keeps pace with the Northampton and other Tables, prepared during the last century in Europe. In the Civil Service the percentage of mortality for the last forty years has been somewhat under 2 per cent. for the first twenty years of residence in India; a result far more favorable than that of the other services. After the age of 40, the ratio of decrement would appear to keep pace with that of the Army.

At Bombay a Table* has been received from England, prepared by an eminent Actuary on data furnished from that presidency, which would have been valuable, but that throughout the document the Actuary, in the absence of more correct data, has erroneously assumed, that the probability of living any one year up to the age of 58 is correctly expressed by the fraction $\frac{2}{2}\frac{6}{7}$; or in other words, that from the age of 18 to 58, one person uniformly and regularly dies per annum from every twenty-seven members of the service. This error, which it appears the Actuary had no means of rectifying, has vitiated the Table and calculations throughout, as it is at variance with the positive fact of the increasing danger of every five or ten years' residence in India. The progressive ratio of age holds good here as in Europe, with an increased impetus from the effect of climate. The result of this error has made the expectation of life in the Bombay Table nearly 20 per cent. too favourable for all ages above 30 or 35, diminishing the probable value of life for all ages below it. The fraction $\frac{2}{2}\frac{6}{7}$ it is believed may accurately represent the average annual decrement at Bombay for the entire service, but it varies necessarily with the age and rank of the individual, much in the same manner we presume as has been actually experienced in the last twenty years in the Bengal Army; where 2.34 per cent. has been the ratio of yearly mortality for Ensigns, 2.75 for Lieutenants, 3.45 for Captains, 4.10 for Majors, 4.84 for Lieutenant-Colonels and 5.94 for Colonels. We may assume the general ages of the Ensigns to have been under 22, the Lieutenants under 33, the Captains and Majors 45, the Lieutenant-Colonels 55, &c.

In the last twenty years (as recently ascertained†) there have died one thousand one hundred and eighty-four Officers of the Bengal Army, or 59.2 per annum, out of an average number of one thousand eight hundred

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* Vide Table No. 10.

† Vide Table No. 11.

and ninety-seven persons, or about 3.12 per cent; the mean ages of the deceased were as follows :—

81 Colonels, deceased, mean age,..... 61
97 Lieut.-Cols. ditto, ditto,..... 51
78 Majors, ditto, ditto,..... 40
277 Captains, ditto, ditto,..... 36
651 Subalterns, the mean age not ascertained, but it ranged from 18 to 33.

It may be as well here to exhibit in a simple comparative Table the difference of the rate of mortality at the three Presidencies, Bengal being clearly less inimical to the health of the European than either Madras or Bombay.

*Comparative annual percentage of Mortality of the Officers of the three Armies of Bengal, Madras and Bombay.**

PRESIDENCY.	*Colonels.*	*Lieut.-Colonels.*	*Majors.*	*Captains.*	*Lieutenants.*	*Cornets and Ensigns.*	*Surgeons.*	*Assist. Surgeons.*	*Total or General Percentage.*	GENERAL AVERAGE.
Bengal, ...	5.94	4.84	4.10	3.45	2.75	2.34	—	—	3.12	3.85
Madras, ...	5.40	6.11	5.42	5.02	4.17	3.80	4.68	4.31	4.49	
Bombay, ..	5.74	5.45	3.77	3.78	3.96	3.15	4.08	4.21	3.94	

The rate of mortality in the Bengal Pilot Service† has been accurately registered for the past thirty years. Its numbers are not sufficient for any general Table, as the annual effective strength of the Department has averaged only about one hundred and forty individuals. Out of these

* Vide Tables Nos. 11, 12 and 13.

† Vide Table No 14.

have demised 3.36 per cent, while as many as 31 more, (or 0.73 per cent) have been drowned; this mode of death having occasioned nearly one-sixth of the entire mortality. On the examination of the Tables of the Pilot Establishment which have been compiled in the Master Attendant's Office, under orders of the Marine Board, several curious circumstances have come to view. Presuming them to be correct, we find their rate of decrement, generally speaking, does not exceed that of the Officers of the Army, but the periods of service and the ages of the deceased are much less than those of the Europeans elsewhere exhibited. Thus while the Branch Pilots or seniors whose time of life corresponds with that of Field Officers, have demised at the percentage of 4.46 per annum, the extreme age of the oldest has been 47 only, the mean age being 44 of all who died. The oldest Pilot on the list had only served thirty years, the mean of servitude for the whole casualties being only twenty-three years. Thirty-two Masters have died in thirty years, the percentage being 4.30, their mean age at the time of death being thirty-six, after a mean of service of seventeen years. The deaths in the First Mates (the most exposed class probably) have been heaviest of any, or 5 per cent.: their mean age was 28, and their period of service ten years. The Second Mates deceased only at half that rate, their mean age being 28 also, their service eight years. Among the Volunteers, the casualties by drowning are twenty, while the natural deaths are only fifty, the total percentage per annum being 4.10, the mean age of the deceased of this rank was 22, and their average periods of service three and a half years.

The Committee received separate Returns of the decrements among the Officers of His Majesty's Regiments stationed respectively at Bengal, Madras and Bombay.* At the first mentioned place the decrements on the whole are found to be 3.37 per cent. per annum; at Madras 3.55,

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* Vide Tables Nos. 15, 16, and 17.

and at Bombay 3.28. These results would seem to keep pace with the deaths in the Company's Army, but there is reason to believe that there are some discrepancies in the Returns of the strength of His Majesty's Officers, and that many are included (such as Officers with Depôts in Europe and others) who are not exposed to an Indian climate, and whose appearance therefore in the Table would tend to vitiate the correct ratio of mortality throughout. In the Table furnished by Dr. BURKE for the last four years, the percentage has been 4.12 per annum, and in Returns originally sent to the Committee by the Adjutant General of His Majesty's Troops,* the percentage was as high as 5.40 for the last twenty years. In explanation of this apparent excess the Adjutant General has justly observed that King's Regiments come "to India bodily, the Officers being of different ages from 16 to 50," and the twenty years shewn in the Tables being those of peace in Europe, Subalterns "are from 30 to 50 years of age, while in time of war their age would scarcely exceed 25." In explanation also of there being more deaths among His Majesty's Officers than those of the Hon'ble Company, the Adjutant General states the fact of all the Bengal Regiments having been sent to Ava, while few Hon'ble Company's Troops were employed from Bengal. He also observes that Europeans always compose the heads of columns in attacks of fortified places and consequently are the greatest sufferers. The whole of these reasons are sufficient to explain why there should seem a greater ratio of mortality with His Majesty's Regiments, but it is to be remarked, that the casualties in action are much less in either service than is generally presumed. In Bengal, out of two hundred and eighty-four deaths in His Majesty's Regiments, only fourteen, in those Returns, appear to have been killed in action, or about one in every twenty of those whose deaths are reported;

* In the Original Returns, out of an average of 261.20 lives yearly exposed to the climate, the decrements were 14.15 per annum. The corrected Returns, it is believed, contain the Depôt Companies and others in Europe.

at Madras out of three hundred and twenty-four deaths, only ten are returned "in action," or one in every thirty-two; and at Bombay, four are reported out of one hundred and thirty-four deaths, or one in thirty-one. There may be some inaccuracy, however, in this point in the Returns.

In the Honorable Company's Bengal Army the deaths in action have been equally or more rare during the last twenty years, thirty-nine only being reported out of one thousand one hundred and eighty-four casualties, or about one in every thirty; in the Madras Army forty-three out of one thousand three hundred and eighty-seven casualties, or one in every thirty-three; and in Bombay eighteen out of eight hundred and fifty casualties, or one in forty-seven. There is very little difference in this respect between the two services in India, with reference to the total strength of each, as will be seen in the following calculation, shewing the very small percentage per annum of Officers who have been killed out of the average yearly strength of Officers of both services at the different presidencies:

HIS MAJESTY'S OFFICERS.

	Percentage per annum killed.
Bengal,	0.16
Madras,	0.11
Bombay,	0.09

HONORABLE COMPANY'S OFFICERS.

Bengal,	0.10
Madras,	0.13
Bombay,	0.08

The foregoing explanation is necessary to shew that the adoption of the rates of mortality in the Military Service, as data on which to base a general Table, is not materially affected by deaths in action. It is true the

Civil Service are proved to be less exposed to death by one-third than the Army, and particularly in the junior ages. Yet, for the community at large, including all classes, the Army casualties may be taken as a fair and reasonable criterion.

The Committee, it should be mentioned, in preparing their rates of premium for Life Assurance, availed themselves entirely of Mr. CURNIN's data and calculations. This Table of Mortality it is not deemed right to publish here, as Mr. CURNIN would probably desire to bring it forward under his own illustrations and details of the process of its laborious compilation. His calculations exhibit the accurate results of research and patient enquiry into the periods of service and dates of death of a greater number of well known individuals than it is believed, have ever been exhibited in any extant Table of Mortality. These calculations alone would have been sufficient to guide the Committee safely to fix the rate of premium, but it was thought fit to adduce at one view in the Appendix to the Report, the whole of the general Documents in the separate and previous possession of the Committee. The whole will be found wonderfully to bear out Mr. CURNIN's calculations when that gentleman may find it convenient to publish them.

A valuable paper by Mr. H. T. PRINSEP, of the Civil Service, which appeared in the Journal of the Asiatic Society for July 1832, has been made use of. It embraces a period of forty-one years. It appears that between 1790 and 1831, there were nine hundred and four Civilians, who safely reached Bengal, so as to be included in the enquiry. From this number two hundred and seventy-five lapsed in forty-one years, or at the average rate of 2.25 per cent. of the lives yearly ascertained to have been exposed to the decrement.

Another document referred to was a Table by Major DE HAVILAND, of the Madras Army, of the numbers, ages, and mortality of the Honorable Company's Officers under Fort Saint George, from 1808 to 1820 inclusive:

it shows the deaths to have been six hundred and forty-seven in that period, at the rate of 3.16 per cent. per annum, or one lapse in thirty-one and a half lives.

A third also referred to is a statement of the Bengal Army, shewing, as the above, the numbers, ages, and deaths at our own Presidency, (compiled several years ago by Mr. G. J. Gordon) from the year 1760. It gives four thousand one hundred and thirty-eight lives, from which number two thousand one hundred and thirty-five deaths are exhibited. These deaths we find by reference to the Table occurred at the rate of about 3.33 per cent. per annum.

It is unnecessary to republish the three Tables just spoken of, as it is believed, they have all elsewhere appeared—but from the information afforded by them—a general Table* was prepared by the Secretary of the Committee—which is appended for the sake of comparison, with the Committee's final Table now to be brought to the notice of the Society.

Several of the Committee, it seems, had been led to believe that if accurate Tables of the Indian Army could be obtained for the last twenty years *only*, a more favorable picture of the law of mortality for Europeans in British India would be obtained, than that exhibited by Mr. Curnin; that his data from their very copiousness—the number of names exhibited, and the extent of time gone back into—must have included every variety of Military Servants from the earliest employment of regular Troops by the Company, and the result in consequence might be less favorable than what is at present experienced. Mr. Curnin's researches—by exhibiting the casualties of the last century—embraced a period of wars, exposure, and ignorance of proper means of protection from the climate, from which the more recent servants of the Company have been generally exempted.

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* Vide Table No. 18.

In a word, it was thought desirable to shew the Government, not only that Mr. CURNIN's Tables were perfectly safe, but that a lower rate of premium than that fixed by him might eventually be adopted with confidence—and although the Committee were not prepared, from obvious considerations of caution, to recommend the lower scale in the first instance, still it would be satisfactory for the Government to see upon what sure grounds the State was solicited to proffer its guarantee.

Under these impressions the Adjutants General of the three presidencies were called upon, with the sanction of Government, to furnish correct Returns, with the names and ages of all Officers who had deceased year by year at the different presidencies since the year 1814—together with the strength of the respective Armies for the twenty years exhibited. The information so obtained, it is not deemed requisite to publish here—particularly as the statements were found insufficient without further details; but these last were effectually procured by a form,* which the Adjutant Generals' Offices were requested to have filled up—and which it may be useful to print with the other Tables, as they will enable any one who enters into these enquiries to prepare Tables from the data thus given after his own mode of calculating; and, as there are various formula for obtaining the expectation of life, to follow that most approved of by himself. From the new form of statements, and on the assumption that every Cadet's age averages eighteen on his first arrival in India,† it was easy to ascertain how many persons of any given age had passed through,—(and what was the number of decrements in,) any given year of exposure to the

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* Vide Tables Nos. 19, 20 and 21.

† Mr. CURNIN has established from the result of a reference to one thousand two hundred and six Baptismal Certificates obtained by him, that eighteen years, less a few days, was the mean age of that number of Officers on their reaching India. No general calculation there-

climate. Thus Tables, Nos. 22, 23, 24* were prepared for each presidency respectively.

From these last a general Table was correctly made out; *half* the number of Officers yearly retiring, or otherwise quitting the service, being deducted from the number of lives yearly exposed to the climate, on the principle that the retirements themselves were probably scattered through the year in which they occurred, and a portion of them only exposed to Indian mortality for the whole period. With such extensive data, thus rendered available, the Table No. 25,† was at length compiled; and this may be deemed a fair criterion of the law of mortality and expectation of life under existing circumstances in India. At the more advanced ages, as individuals are for the most part in Europe, the Northampton Tables are adopted, which being less favorable to life than the Carlisle ascertained law of mortality, may more faithfully represent the state of the case as applicable to the Anglo-Indian community.

The calculations themselves in the greater portion of the Tables, were made by Mr. FERGUSSON, Auditor, King's Troops' Department, in the Military Auditor General's Office, and the result of these Tables generally, after due allowance for the errors, which must creep into tedious and voluminous operations of this nature, may be the more confidently relied upon when it is understood that, although wrought separately and perfectly apart, they will be found to agree in all main points with Mr. CURNIN's more elaborate Tables, and particularly so if reference be had to his data of the last twenty years only.

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* Vide Tables Nos. 22, 23 and 24.

† Vide Table No. 25.

TAB. I.—**ABSTRACT** shewing the strength, the proportion of Sick to strength, and ratio of Deaths to strength, per cent., for the undermentioned periods of Native Corps at the several Stations of the Army where European Troops are cantoned.

STATIONS.	*Period of Corps remaining at Stations.*	*Total Strength by Monthly Average.*	*Average Strength.*	*Average of Admissions during the Year.*	*Proportion of Sick to Well.*	NUMBER OF DEATHS.			*General Ratio per Cent.*
						Ordinary Diseases.	*Cholera Morbus.*	*Total.*	
Presidency, ...	For 5 years,.....	6720	1344	1089	1 to 14	171	22	193	2.83
	For 3 years,.....	406	135	270	1 to 5½	3	0	3	0.75
	Total,...	*7126*	*1479*	*1359*	2 to 19½	*174*	*22*	*196*	*2.76*
Barrackpore,..	For 3 years,.....	12990	4328	2943	1 to 17	274	10	284	2.15
	For 2 years,.....	2922	1461	1332	1 to 17	46	1	47	1.68
	For 1 year, ...	5263	5263	3006	1 to 15	46	3	49	0.94
	Total,...	21175	11052	7281	3 to 49	366	14	380	1.80
Dum-Dum, ...	For 5 years,.....	3640	725	612	1 to 10	46	7	53	1.28
	For 2 years,.....	264	132	141	1 to 11	4	0	4	1.34
	For 1 year, ...	110	110	117	1 to 12	3	0	3	3.00
	Total,...	**4014**	**967**	**870**	**3 to 33**	**53**	**7**	**60**	**1.50**
Berhampore, ...	For 3 years,.....	2250	750	558	1 to 21	24	2	26	1.15
	For 1 year, ...	1376	1376	821	1 to 20	8	0	8	0.55
	Total,...	3626	2126	1379	2 to 41	32	2	34	0.89
Dinapore, ...	For 3 years,.....	6660	2119	1043	1 to 31	45	8	53	0.71
	For 2 years,.....	1560	780	482	1 to 25	23	2	25	1.62
	For 1 year, ...	4660	4660	2180	1 to 26	24	3	27	0.61
	Total,...	12880	7559	3705	3 to 82	92	13	105	0.82
Bhagulpore,.....	For 5 years,.....	2327	465	233	1 to 23	20	2	22	0.96
Benares,.....	For 5 years,.....	579	115	53	1 to 22	3	1	4	4.71
	For 4 years,.....	2600	650	275	1 to 33	7	0	7	0.20
	For 3 years,.....	4116	1372	875	1 to 20	22	7	29	0.73
	For 2 years,.....	1682	841	114	1 to 25	10	0	10	0.60
	For 1 year, ...	1331	1331	402	1 to 29	3	1	4	0.40
	Total,...	10308	4309	1719	5 to 129	45	9	54	0.52
Chunar, ...	For 1 year, ...	291	291	208	1 to 16	1	0	1	0.33
Allahabad,.....	For 5 years,.....	2068	413	378	1 to 13	0	1	1	0.05
	For 3 years,.....	3696	1231	751	1 to 23	16	2	18	0.50
	For 2 years,.....	2964	1484	1314	1 to 20	18	0	18	0.59
	For 1 year, ...	2030	2030	723	1 to 25	6	5	11	0.53
	Total,...	10758	5158	3166	4 to 81	40	8	48	0.44

Stations.	Period of Corps remaining at Stations.	Total Strength by Monthly Average.	Average Strength.	Average of Admissions during the Year.	Proportion of Sick to Well.	Number of Deaths.			General Ratio per Cent.
						Ordinary Diseases.	Cholera Morbus.	Total.	
Cawnpore, ...	For 5 years,.....	4390	878	844	1 to 19	16	1	17	0.38
	For 4 years,.....	806	201	143	1 to 18	10	1	11	1.35
	For 3 years,.....	9766	3253	1722	1 to 25	72	2	74	0.78
	For 2 years,.....	3540	1770	1127	1 to 25	14	0	14	0.42
	For 1 year, ...	5308	5308	2392	1 to 26	18	5	23	0.43
	Total,...	23810	11410	6228	5 to 113	130	9	139	0.58
Meerut,.....	For 5 years,.....	716	143	43	1 to 68	2	0	2	0.28
	For 4 years,.....	5410	1351	620	1 to 26	19	0	19	0.35
	For 3 years,.....	2315	771	400	1 to 16	8	1	9	0.39
	For 1 year, ...	3254	3254	2084	1 to 29	14	0	14	0.43
	Total,...	11695	5519	3147	4 to 139	43	1	44	0.38
Agrah, ...	For 4 years,.....	3320	829	309	1 to 37	13	4	17	0.50
	For 3 years,.....	4294	1430	870	1 to 16	30	7	37	0.86
	For 2 years,.....	3001	1498	791	1 to 24	21	3	24	0.80
	For 1 year, ...	3370	3370	1319	1 to 27	15	0	15	0.47
	Total,...	13985	7127	3289	4 to 104	79	14	93	0.59
Muttra, ...	For 4 years,.....	2858	714	31	1 to 39	17	2	19	0.67
	For 3 years,.....	1867	622	349	1 to 21	15	2	17	0.90
	For 2 years,.....	1853	926	400	1 to 49	9	0	9	0.49
	For 1 year, ...	2269	2269	677	1 to 50	4	1	5	0.24
	Total,...	8847	4531	1457	4 to 150	45	5	50	0.56
Kurnaul,.....	For 4 years,.....	6500	1784	487	1 to 50	32	2	34	0.51
	For 3 years,.....	2064	687	480	1 to 20	6	0	6	0.29
	For 2 years,.....	4249	2124	943	1 to 27	10	0	10	0.24
	For 1 year, ...	3568	3568	1094	1 to 28	12	0	12	0.32
	Total,...	16381	8163	3004	4 to 125	60	2	62	0.38
Saugor,.....	For 5 years,.....	1726	345	118	1 to 83	2	0	2	0.11
	For 4 years, ...	3532	997	651	1 to 54	19	2	21	0.60
	For 3 years,.....	7079	2359	1533	1 to 50	31	5	36	0.50
	For 2 years,.....	2657	1378	842	1 to 23	18	0	18	0.75
	For 1 year, ...	1610	1610	828	1 to 19	5	0	5	0.30
	Total,...	16604	6689	3972	5 to 229	75	7	82	0.49
Nusseerabad & Neemuch, ...	For 5 years,.....	1036	207	170	1 to 15	5	0	5	0.49
	For 4 years,.....	7459	1864	1159	1 to 21	45	2	47	0.63
	For 3 years,.....	13956	4649	2141	1 to 24	49	3	52	0.38
	For 2 years,.....	3080	1543	610	1 to 22	0	10	10	0.32
	For 1 year, ...	10246	10246	4504	1 to 27	38	0	38	0.32
	Total,...	35777	18509	8614	5 to 109	137	15	152	0.42
Grand Total,...	Strength by monthly average, ...	199604	.....	.....	.....	.....	.....	1522	0.76

Medical Board Office, 5th Feb. 1834.

J. HUTCHINSON, *Sec. Medl. Board.*

TAB. II.—**STATEMENT** shewing the number of Deaths in the Invalid Pension Establishment (of Fighting Men) reported from 1st May 1831 to 30th April 1832; also the average of Age when pensioned and the duration of Pension.

	Number of Deaths.	*Mean of Age, when Pensioned.*			*Mean of Number of Years of duration of Pension.*		
		Years.	*Months.*	*Days.*	*Years.*	*Months.*	*Days.*
Subadar Majors,	5	61	9	18	5	0	0
Subadars,	60	59	3	24	6	8	23
Jemmadars,	20	57	1	6	4	8	1
Havildars and Naiks,	315	48	7	17	5	1	6
Trumpeters and Drummers,	7	55	5	4	1	10	4
Troopers, Sepoys and Privates,	273	46	6	8	5	6	6
Total and General Average, ...	680	49	1	22	5	4	12

TAB. III.—**STATEMENT** shewing the actual Deaths in Pension Establishment (Regular Army) reported from May 1828 to October 1830, or 2½ Years, also average of Age when pensioned and the duration of Pension.

	Number of Deaths.	*Mean of Age, when Pensioned.*			*Mean of Number of Years of duration of Pension.*		
		Years.	*Months.*	*Days.*	*Years.*	*Months.*	*Days.*
Subadar Majors,	6	73	7	0	2	3	12
Subadars,	76	60	8	22	8	4	3
Jemmadars,	28	58	10	14	7	7	0
Havildars and Naiks,	296	49	8	22	6	10	23
Drummers,	9	61	3	7	3	0	20
Sepoys, Privates and Troopers,	315	48	7	9	8	6	26
Total and General Average, ...	730	51	1	3	7	8	16

TAB. IV.—RETURN of the Strength of the —— Regiment when it arrived in India in 1823; the numbers of Men who joined the Corps, and the numbers who died till 31st December 1829.

	Year.	Strength and Numbers who joined.	Died in the following Years.						
			1823.	1824.	1825.	1826.	1827.	1828.	1829.
Strength of the Corps when it arrived in India ..	1823	653	45	231	115	37	13	18	12
Recruits who joined in	1824	13	0	2	4	0	1	0	0
Do. do. do. in	1826	600	0	0	0	79	26	52	48
Do. do. do. in	1827	188	0	0	0	0	47	15	31
Do. do. do. in	1828	34	0	0	0	0	0	1	5
Do. do. do. in	1829	34	0	0	0	0	0	0	4
Volunteers from Regiments leaving India in ..	1823	620	3	105	32	15	3	8	6
Do. do. do. in ..	1826	29	0	0	0	3	0	1	1
Do. do. do. in ..	1827	7	0	0	0	0	0	2	0

TAB. V.—STATEMENT shewing the amount of Casualties by Death in the European Troops, at the several stations of the Army, when European Troops are stationed under the Presidency of Fort William, distinguishing those by Cholera Morbus, from those by ordinary Diseases and general proportion of the Sick to the Healthy, for the preceding 5 years, up to 31st December 1832.

PRESIDENCY.

YEAR.	STATION.	CORPS.	Average Strength for 12 Months.	Admissions during the Year.	Average Admissions for 12 Months.	Proportion of Sick to Well	Deaths by Ordinary Diseases.	Deaths by Cholera Morbus.
1828, ...	Fort William,	H. M.'s 59th Regt., ...	924	2021	168⅚	1 to 5½	36	13
1829, ...		Do. 16th Regt., ...	954	2079	173	1 to 5½	55	14
1830, ...		Do. do., ...	985	1955	163	1 to 6	73	5
1831, ...		H. M.'s 16th & 3d Foot, ...	884	1197	99	1 to 9	56	4
1832, ...		Do. do., ...	785	1038	86	1 to 9	54	2
Total, ...	.....	.....	4532	8290	689	1 to 6½	274	38
Average, ...	.....	.....	906	1658	138	1 to 6⅚	55	7
Ratio per Cent.,	.....	.....	....	183	....	15	6	3¼
General Ratio,..	.....	.....	....	....	....	....	6¾	....

TABLE V.—*Continued.*

BARRACKPORE.

Year.	Station.	Corps.	Average Strength for 12 Months.	Admissions during the Year.	Average Admissions for 12 Months.	Proportion of Sick to Well.	Deaths by Ordinary Diseases.	Deaths by Cholera Morbus.	Station.	Corps.	Average Strength for 12 Months.	Admissions during the Year.	Average Admissions for 12 Months.	Proportion of Sick to Well.	Deaths by Ordinary Diseases.	Deaths by Cholera Morbus.
1828, ...	Dum-Dum.	H. C. Arty.,.....	1084½	2447	204	1 to 5⅓	46	13	Chinsurah.	H. M.'s Depôt,...	197	560	48	1 to 4	12	7
1829, ...		H. C. Arty.,.....	1037	1920	160	1 to 6½	30	3		Ditto ditto, ...	149	523	43	1 to 3½	9	6
1830, ...		H. C. Arty.,.....	778	1735	144	1 to 5¼	66	8		Ditto ditto, ...	322	800	65	1 to 5	18	6
1831, ...		H. C. Arty.,.....	753	1987	165	1 to 4	28	1		H.M.'s 16th Regt.	927	1269	105	1 to 8⅔	54	5
1832, ...		H. C. Arty.,.....	745	1487	122	1 to 6	46	6		H.M.'s 16th Regt.	804	1113	94	1 to 8½	43	2
Total,.....	...	.....	4397	9576	795	1 to 5½	226	31	...	.....	2399	4265	355	1 to 6¾	136	26
Average, ...	...	.....	879	1915	159	1 to 5½	45	6	...	.....	479	853	71	1 to 6¾	27	5
Ratio per Cent,	...	.....	.....	217½	.....	18	5	3¼	...	.....	.....	178	.....	15	6	1
General Ratio,	...	.....	.....	.....	.....	.....	.....	5¾	...	.....	.....	.....	.....	.....	.....	7

DINAPORE.

Year.	Station.	Corps.	Average Strength for 12 Months.	Admissions during the Year.	Average Admissions for 12 Months.	Proportion of Sick to Well.	Deaths by Ordinary Diseases.	Deaths by Cholera Morbus.	Station.	Corps.	Average Strength for 12 Months.	Admissions during the Year.	Average Admissions for 12 Months.	Proportion of Sick to Well.	Deaths by Ordinary Diseases.	Deaths by Cholera Morbus.
1828, ...	Bhaugulpore.	H. M.'s 3d Buffs,	604 10/12	1132	94 4/12	1 to 6½	50	26	Dinapore.	H. M.'s 13th Regt. & Arty.,	999 8/12	2272	189 4/12	1 to 5¼	95	3
1829, ...		Ditto ditto, ...	860	1677	139	1 to 5⅗	31	31		Ditto ditto, ...	1000	2394	199	1 to 5	111	4
1830, ...		Ditto ditto, ...	831	974	81	1 to 10	35	0		Ditto ditto, ...	861	1305	108	1 to 7	22	0
1831, ...		.....	0	0	0	0	0	0		Ditto ditto, ...	820*	1098	91	1 to 9	29	10
1832, ...		.....	0	0	0	0	0	0		H. C. Euro. Regt. Arty.,	1087	2249	188	1 to 5½	82	1
Total,.....	...	.....	2295	3783	314	1 to 7	116	57	...	.....	4767	9318	775	1 to 6	239	18
Average, ...	...	.....	765	1261	104	1 to 7	39	19	...	.....	953	1863	155	1 to 6	48	3
Ratio per Cent.,	...	.....	.....	162	.....	14	5	2½	...	.....	.....	195	.....	16	5	⅓
General Ratio,	...	.....	.....	.....	.....	.....	.....	7½	...	.....	.....	.....	.....	.....	.....	5⅓

* H. M.'s 13th Regiment proceeded from Dinapore to Agra, during which no Returns were received for the months of November and December, 1831.

TABLE V.—*Continued.*

BERHAMPORE.

Year.	Station.	Corps.	*Average Strength for 12 Months.*	*Admissions during the Year.*	*Average Admissions for 12 Months.*	*Proportion of Sick to Well.*	*Deaths by Ordinary Diseases.*	*Deaths by Cholera Morbus.*
1828, ...	Berham-pore.	H. M.'s 47th & 4th Regt., ..	1622	3993	332	1 to 5	54	45
1829, ...		H. M.'s 49th & 14th do., ..	1567	3444	287	1 to 5½	72	60
1830, ...		Do. do., ..	1183	2245	187	1 to 6⅓	67	11
1831, ...		H. M.'s 49th & Arty., ..	808	1735	147	1 to 5½	59	2
1832, ...		Do. do., ..	783	1238	103	1 to 7½	50	7
Total, ...	.....	.....	5963	12655	1053	1 to 5½	302	125
Average, ...	.....	.....	1192	2531	210	1 to 5½	60	25
Ratio per Cent.,	.....	.....	....	212	....	17	5	2⅛
General Ratio,..	.....	.....	....	....	....	....	....	7½

ALLAHABAD.

Year.	Station.	Corps.	*Average Strength for 12 Months.*	*Admission during the Year.*	*Average Admissions for 12 Months.*	*Proportion of Sick to Well.*	*Deaths by Ordinary Diseases.*	*Deaths by Cholera Morbus.*
1828, ...	Allahabad.	H. C. Arty.	79	284	24	1 to 3	19	0
1829, ...		Do. do.	117	356	29	1 to 4	7	0
1830, ...		Do. do.	123	430	35	1 to 3½	8	0
1831, ...		Do. do.	108	287	24	1 to 4	4	0
1832, ...		Do. do.	127	323	27	1 to 4	5	0
Total, ...	.....	.....	554	1680	139	1 to 4	43	0
Average, ...	.....	.....	110	336	28	1 to 4	8	0
Ratio per Cent.	.....	.....	....	305	....	25	8	0
General Ratio,..	.....	.....	....	....	....	....	8	0

TABLE V.—*Continued.*

BENARES.

Year.	Station.	Corps.	Average Strength for 12 Months.	Admissions during the Year.	Average Admissions for 12 Months.	Proportion of Sick to Well.	Deaths by Ordinary Diseases.	Deaths by Cholera Morbus.	Station.	Corps.	Average Strength for 12 Months.	Admissions during the Year.	Average Admissions for 12 Months.	Proportion of Sick to Well.	Deaths by Ordinary Diseases.	Deaths by Cholera Morbus.	Station.	Corps.	Average Strength for 12 Months.	Admissions during the Year.	Average Admissions for 12 Months.	Proportion of Sick to Well.	Deaths by Ordinary Deaths.	Deaths by Cholera Morbus.
1828,	Chunar & Buxar.	H. C. Invalids,	290	826	68	1 to 4⅓	41	1	Benares.	H. C. Arty.,	113	279	23	1 to 5	6	0	Gazeepore.	H.M.'s 44th Regt.,	996	1559	129	1 to 7⅔	28	23
1829,		Ditto ditto,	304	687	57	1 to 5	22	0		Ditto ditto,	139	380	31	1 to 4	7	1		Ditto 38th ditto,	946	1606	134	1 to 7	33	6
1830,		Ditto ditto,	288	503	44	1 to 6½	29	0		Ditto ditto,	91	182	15	1 to 6	2	0		Ditto ditto ditto,	904	1177	98	1 to 9	22	2
1831,		Ditto ditto,	278	426	35	1 to 7⅔	43	4		Ditto ditto,	133	261	21	1 to 6	3	0		Ditto ditto ditto,	1010	1545	128	1 to 8	28	20
1832,		Ditto ditto,	252	545	45	1 to 5½	12	0		Ditto ditto,	117	295	24	1 to 5	1	1		Ditto ditto ditto,	944	1311	105	1 to 8⅓	21	1
Total,	.....	.....	1418	2987	249	1 to 5½	147	5	...	.....	584	1397	114	1 to 5	19	2	...	.....	1801	7198	594	1 to 8	152	52
Average,	.....	.....	283	597	49	1 to 5½	29	1	...	.....	117	279	23	1 to 5	4	0	...	.....	969	1439	119	1 to 8	30	10
Ratio per Cent.,	.....	.....	.....	210	.....	18	10	0⅓	...	.....	.....	246	.....	20	3¼	...	...	.....	.....	159	.....	12	3½	1½
General Ratio,	.....	.....	.....	.....	.....	.....	.....	10⅓	...	.....	.....	.....	.....	.....	3¼	...	...	.....	.....	.....	.....	.....	.....	5

AGRA.

Year.	Station.	Corps.	Average Strength for 12 Months.	Admissions during the Year.	Average Admissions for 12 Months.	Proportion of Sick to Well.	Deaths by Ordinary Diseases.	Deaths by Cholera Morbus.	Station.	Corps.	Average Strength for 12 Months.	Admissions during the Year.	Average Admissions for 12 Months.	Proportion of Sick to Well.	Deaths by Ordinary Diseases.	Deaths by Cholera Morbus.
1828,	Agra.	H.C. European Regt.,	981	2164	180	1 to 5½	21	0	Muttra.	H. C. Arty.,	99	108	9	1 to 11	0	0
1829,		Ditto ditto,	1024	1454	121	1 to 8½	14	2		Ditto ditto,	101	179	14	1 to 7	3	0
1830,		Ditto ditto,	1261	1756	146	1 to 8	25	0		Ditto ditto,	104	184	15	1 to 7	2	0
1831,		Ditto ditto,	1277	1839	153	1 to 8	33	7		Ditto ditto,	102	165	14	1 to 7	2	0
1832,		H. M.'s 13th Regt.,	983	1007	84	1 to 11	14	0		Ditto ditto,	100	150	12	1 to 8	0	0
Total,	...	.....	5526	8220	684	1 to 8	97	9	...	.....	506	786	64	1 to 8	7	0
Average,	...	.....	1105	1644	157	1 to 8	19	2	...	.....	101	157	15	1 to 8	1	0
Ratio per Cent.,	...	.....	.....	148	.....	12½	1¾	0⅙	...	.....	.....	155	.....	13	1½	0
General Ratio,	...	.....	.....	.....	.....	.....	1 91/100	.....	...	.....	.....	.....	.....	.....	1½	0

TABLE V.—*Continued.*

CAWNPORE.

Year.	Station.	Corps.	Average Strength for 12 Months.	Admissions during the Year.	Average Admissions for 12 Months.	Proportion of Sick to Well.	Deaths by Ordinary Diseases.	Deaths by Cholera Morbus.
1828, ...	Cawnpore.	H. M.'s 11th Drag. 38th Regt. & Arty.	2184	3630	302	1 to 7	91	32
1829, ...		H. M.'s 11th Drag. 44th Regt. & Arty.	2205	3406	283	1 to 7¾	98	5
1830, ...		Do. do. do.	1960	3236	279	1 to 7	70	2
1831, ...		Do. do. do.	2045	3059	255	1 to 8	96	2
1832, ...		Do. do. do.	2003	3319	276	1 to 7	62	0
Total,.....	.....	.....	10397	16640	1395	1 to 7½	417	41
Average, ...	.....	.....	2079	3308	279	1 to 7½	83	8
Ratio per Cent.,	.....	.....	.....	160	.....	13	4	⅛
General Ratio,...	.....	.....	.....	.....	.....	.....	4⅛	.....

MEERUT.

Year.	Station.	Corps.	Average Strength for 12 Months.	Admissions during the Year.	Average Admissions for 12 Months.	Proportion of Sick to Well.	Deaths by Ordinary Diseases.	Deaths by Cholera Morbus.
1828, ...	Meerut.	H. M.'s 16th Lancers, 31st Foot & Arty.	1845	3283	273	1 to 6	56	5
1829, ...		Do. do. do.	1823	2783	232	1 to 8	50	1
1830, ...		Do. do. do.	2009	2813	234	1 to 8½	36	4
1831, ...		Do. do. do.	1715	2010	177	1 to 10	42	1
1832, ...		H. M.'s 26th Foot, 11th Lt. Drag. & Artillery, ...	1418	2105	175	1 to 11	50	1
Total,.....	.....	.....	9410	12994	1091	1 to 8½	234	12
Average, ...	.....	.....	1882	2599	218	1 to 8½	47	2
Ratio per Cent.,	.....	.....	.....	136	.....	12	2½	⅛
General Ratio,...	.....	.....	.....	.....	.....	.....	$2\frac{62}{100}$	.....

TABLE V.—*Continued.*

KURNAUL.

Year.	Station.	Corps.	Average Strength for 12 Months.	Admissions during the Year.	Average Admissions for 12 Months.	Proportion of Sick to Well.	Deaths by Ordinary Diseases.	Deaths by Cholera Morbus.
1828,	Kurnaul.	H. C. Arty.,	156	214	18	1 to 9	5	0
1829,		Do. do.,	291	574	48	1 to 6	11	1
1830,		Do. do.,	222	293	24	1 to 9	5	0
1831,		H. M.'s 31st Regt., Arty.,	1196	1558	129	1 to 9	33	0
1832,		Do. do.,	1289	1650	137	1 to 9	41	0
Total,	.....	.....	3154	4289	356	1 to $8\frac{3}{4}$	95	1
Average,	.....	.....	630	858	71	1 to $8\frac{1}{2}$	19	0
Ratio per Cent.,	.....	.....	.....	138	.....	$11\frac{1}{3}$	3	0
General Ratio,	.....	.....	.....	.....	.....	.....	3	.....

SAUGOR.

Year.	Station.	Corps.	Average Strength for 12 Months.	Admissions during the Year.	Average Admissions for 12 Months.	Proportion of Sick to Well.	Deaths by Ordinary Diseases.	Deaths by Cholera Morbus.
1828,	Saugor.	H. C. Arty.,	145	389	32	1 to $4\frac{1}{2}$	26	0
1829,		Do. do.,	84	169	14	1 to 6	2	0
1830,		Do. do.,	101	204	17	1 to 6	3	0
1831,		Do. do.,	110	316	26	1 to 4	7	0
1832,		Do. do.,	86	242	20	1 to 4	2	0
Total,	.....	.....	526	1320	109	1 to $4\frac{3}{4}$	40	0
Average,	.....	.....	105	264	22	1 to $4\frac{3}{4}$	14	.....
Ratio per Cent.,	.....	.....	.....	250	.....	20	$7\frac{1}{2}$	0
General Ratio,	.....	.....	.....	.....	.....	.....	$7\frac{1}{2}$	.....

TABLE V.—*Continued.*

NUSSEERABAD, FOR 1828, 29 & 30.
NEEMUCH, FOR 1831 & 1832.

YEAR.	STATIONS.	CORPS.	*Average Strength for 12 Months.*	*Admissions during the Year.*	*Average Admissions for 12 Months.*	*Proportion of Sick to Well.*	*Deaths by Ordinary Diseases.*	*Deaths by Cholera Morbus.*
1828,	Nusseera-bad and Neemuch.	H. C. Arty.,	163	288	24	1 to 7	2	0
1829,		Do. do.,	312	730	60	1 to 5	12	0
1830,		Do. do.,	290	606	50	1 to 6	13	0
1831,		Do. do.,	309	927	77	1 to 4	11	11
1832,		Do. do.,	109	597	49	1 to 2	4	0
Total,	.....	.....	1183	3148	260	1 to 5	42	11
Average,	.....	.....	236	629	52	1 to 5	8	2
Ratio per Cent.,	.....	.....	.....	285	.....	22	3½	1
General Ratio,	.....	.....	.....	.....	.....	.....	4½	.....

ABSTRACT, shewing the several Ratio per Cent. of the within Statement.

STATIONS.	*Strength for 5 Years.*	*Of Sick to Well according to Total Admissions for 5 Years.*	*Of Sick to Well by Monthly Average.*	*Death by Ordinary Diseases to Strength.*	*Do. do. by Cholera Morbus to Strength.*	*General Ratio.*
Fort William,	4532	183	15	6		6.75
Dum Dum,	4397	217½	18	5		5.75
Chinsurah,	2399	178	15	6	1	7
Berhampore,	5963	212	17	5	2½	7.50
Bhaugulpore,	2295	162	14	5	2½	7.50
Dinapore,	4767	195	16	5	⅓	5.33
Chunar and Buxar,	1418	210	18	10	⅓	10.33
Benares,	584	246	20	3¾	.....	3.75
Ghazeepore,	4801	150	12	3⅓	1⅓	5
Allahabad,	554	305	25	8	.....	8
Cawnpore,	10397	160	13	4	¼	4.14
Meerut,	9410	136	12	2½	⅛	2.62
Agra,	5526	148	12½	1¾	⅙	1.91
Muttra,	506	155	13	1½	.....	1.50
Kurnaul,	3154	138	11½	3	.....	3
Saugor,	526	250	20	7½	.....	7.50
Neemuch,	1183	285	22	3½	1	4.50
						5.50

Fort William, Medical Board Office.

J. HUTCHINSON,
Secy. Medical Board.

deposes. If there be reason to suppose that a witness is prevaricating or concealing some part of what he knows, he is imprisoned until he makes a full revelation.

Perjurers* and suborners of perjury are fined or corporally, nay even capitally, punished, according to the importance or otherwise of the case, or the extent of the mischief done, and according also to the offender's caste.

In criminal cases, if the prisoner should volunteer a confession, that confession being taken down in writing and attested by himself, entirely supersedes the necessity of his trial; no witnesses are called to prove his guilt; moreover, if the prisoner should be fully convicted by evidence, his confession must nevertheless be had, taken down and signed by himself; and before such confession under his own hand is obtained, he cannot be punished. If he be sullenly silent, he is first scolded and menaced and frightened; if these means fail, he is flogged with the *corah*, until he confesses; and then his *kail-námah* is written.

He may always demand confrontation with his accuser, and cross-examine the evidence against him.

If in penal cases, he should persist in affirming his innocence, and declare that the accuser and his witnesses are his enemies, then he may have the ordeal, but he cannot purge himself by any sort of oath *(sàpat kriya)*.

In cases of signed and attested bonds, &c., if the attesting witnesses are dead, or not forthcoming, and no other satisfactory evidence is procurable, resort is had to ordeal. If in a case of debt the plaintiff produce a note of acknowledgment of the debt by the defendant, and the defendant deny the note to be his, and the fact cannot be ascertained by evidence as to his hand or any other sort of evidence, the defendant is brought by threats and scolding to admit the note as his, but if he persist in a denial,

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* Strictly speaking false testimony, not perjury, is the object of judicial vengeance. All *objections* to testimony go to the credibility—not to the competency; there being no recognised *exclusions* of evidence. H.

resort is had to ordeal. So it is in cases where the casual writing is in the hand of a third party, and not that of the defendant; if the parties cannot agree as to the authenticity of the note, and there is no other evidence in the cause, the decision of the case is referred to ordeal.

Tradesmen are allowed to adduce their entries in their books to prove debts to them. In general all mercantile affairs are referred to a *Panchâyat* of merchants, whose judgment is decisive upon conflicting entries, &c.

§ 15. *Ordeal.*

The ordeal is called *Nyâya*,* and the form of it is as follows: Upon two bits of paper the names of the parties are respectively inscribed; the papers are rolled up into balls; the balls have *pûja* offered to them; and from either party a fine† or fee of one rupee is taken. The balls are then affixed to staffs of reed, whereupon two annas‡ more are taken from each party. The reeds are then entrusted to two of the *havildârs* of the court to take to the Queen's tank,§ and with the *havildârs*, a *Bichâri* of the court, a Brahman, and the parties, proceed to the tank; as likewise two men of the *Châmâkhalak* (or *Chumâr*) caste. Arrived at the tank, the *Bichâri* again exhorts the parties to avoid the ordeal by other settlement of the business, the truth of which lies in their own breasts. But if they insist on ordeal, the two *havildârs*, each with a reed, proceed one to the east, and the other to the west side of the tank, entering the water about knee-deep. The brahman, the parties, and the *Châmâkhalaks*, at this moment, all enter the water a little way, when the brahman performs pûjâ to *Varuna*, in the name of the parties, and repeats a sacred text, the meaning of which is, that mankind know not what passes in the minds of each other, but that all

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* The word "*Nyâya*," "justice, right" is technically applied solely to ordeal. H.

† Called *Gôla*. ‡ Called *Narkauli*.

§ This dipping in the Queen's tank is the most popular ordeal at present: but there are many others, similar to those formerly in use below, and indeed, all over the world. H.

TAB. X.—BOMBAY MILITARY SERVANTS.

Year.	1st of Jany. Strength. Officers.	Strength. Medical Officers.	Strength. Total.	Increase. Cadets.	Increase. Assist. Surgeons.	Increase. Total.	Decrease by Deaths. Officers.	Decrease by Deaths. Medical Officers.	Decrease by Deaths. Total.
1789	210	35	245	8	1	9	0	0	0
1790	215	34	249	12	11	23	6	0	6
1791	220	45	265	27	9	36	9	0	9
1792	238	46	284	17	1	18	1	0	1
1793	250	48	298	4	0	4	12	0	12
1794	225	48	273	5	4	9	8	2	10
1795	208	50	258	6	0	6	10	3	13
1796	206	47	253	27	1	28	5	3	8
1797	226	45	271	36	4	40	16	7	23
1798	246	42	288	75	11	86	3	2	5
1799	318	51	369	31	18	49	20	0	20
1800	329	69	398	41	4	45	18	5	23
1801	351	68	419	108	7	115	12	2	14
1802	436	72	508	38	6	44	20	7	27
1803	437	62	499	20	1	21	20	2	22
1804	432	61	493	65	6	71	14	3	17
1805	473	64	537	119	6	125	33	5	38
1806	560	65	625	29	5	34	17	9	26
1807	545	61	606	20	5	25	29	2	31
1808	524	62	586	23	12	35	22	3	25
1809	522	72	594	50	10	60	20	1	21
1810	529	80	609	32	5	37	10	1	11
1811	528	84	612	34	6	40	19	3	22
1812	530	85	615	30	0	30	13	3	16
1813	540	82	622	8	7	15	12	4	16
1814	538	85	623	18	5	23	21	0	21
1815	515	90	605	8	1	9	11	6	17
1816	499	86	585	7	7	14	10	1	11
1817	498	88	577	12	7	19	13	1	14
1818	488	89	577	55	7	62	13	5	18
1819	484	85	569	81	16	97	23	10	33
1820	556	91	647	99	11	110	22	3	25
1821	563	97	660	122	13	135	36	8	44
1822	670	102	772	0	0	0	0	0	0
Total,...	14100	2291	16391	1267	207	1474	498	101	599

TABLE X.—*Continued.*

Shewing the rate of Mortality among the Military Officers at Bombay.

Age.	*Number Living*	*Decrement.*	*Number Living at the middle of next year.*	*Sum.*	*Expectation of Life.*	*Age.*	*Number Living.*	*Decrement.*	*Number Living at the middle of next year.*	*Sum.*	*Expectation of Life.*
Years.						Years.					
18	9964	369	9779	236872	23.77	57	2287	85	2245	33419	14.61
19	9595	355	9418	227093	23.67	58	2202	82	2161	31174	14.15
20	9240	343	9068	217675	23.56	59	2120	82	2079	29013	13.68
21	8897	329	8733	208607	23.45	60	2038	82	1997	26934	13.21
22	8568	317	8409	199874	23.33	61	1956	82	1915	24937	12.75
23	8251	306	8098	191465	23.20	62	1874	81	1833	23022	12.28
24	7945	294	7798	183367	23.08	63	1793	81	1753	21189	11.81
25	7651	284	7509	175569	22.95	64	1712	80	1672	19436	11.35
26	7367	272	7231	168060	22.81	65	1632	80	1592	17764	10.88
27	7095	263	6964	160829	22.67	66	1552	80	1512	16172	10.42
28	6832	253	6705	153865	22.62	67	1472	80	1432	14660	9.96
29	6579	244	6457	147160	22.37	68	1392	80	1352	13228	9.50
30	6335	235	6218	140703	22.21	69	1312	80	1272	11876	9.05
31	6100	226	5987	134485	22.05	70	1232	80	1192	10604	8.60
32	5874	217	5765	128495	21.88	71	1152	80	1112	9412	8.17
33	5657	210	5552	122733	21.69	72	1072	80	1032	8300	7.74
34	5447	201	5347	117181	21.51	73	992	80	952	7268	7.33
35	5246	195	5148	111834	21.32	74	912	80	872	6316	6.92
36	5051	187	4958	106686	21.12	75	832	80	792	5444	6.54
37	4864	180	4774	101728	20.91	76	752	77	713	4652	6.18
38	4684	173	4598	96954	20.70	77	675	73	639	3939	5.83
39	4511	167	4428	92356	20.47	78	602	68	568	3300	5.48
40	4344	161	4263	87928	20.24	79	534	65	501	2732	5.11
41	4183	155	4106	83665	20.00	80	469	63	438	2231	4.75
42	4028	149	3953	79559	19.76	81	406	60	376	1793	4.41
43	3879	144	3807	75606	19.49	82	346	57	317	1417	4 09
44	3735	138	3666	71799	19.22	83	289	55	262	1100	3.80
45	3597	134	3530	68133	18.94	84	234	48	210	838	3.58
46	3463	128	3399	64603	18.66	85	186	41	165	628	3.37
47	3335	123	3274	61204	18.35	86	145	34	128	463	3.19
48	3212	119	3152	57930	18.04	87	111	28	97	335	3.01
49	3093	115	3036	54778	17.71	88	83	21	73	238	2.86
50	2978	110	2923	51742	17.37	89	62	16	54	165	2.66
51	2868	106	2815	48819	17.02	90	46	12	40	111	2.41
52	2762	103	2710	46004	16.65	91	34	10	29	71	2.09
53	2659	98	2610	43294	16.28	92	24	8	20	42	1.75
54	2561	95	2514	40684	15.89	93	16	7	12	22	1.37
55	2466	91	2420	38170	15.48	94	9	5	7	10	1.11
56	2375	88	2331	35750	15.05	95	4	3	2	3	0.75
.....	.....	.....	.....	.....	.....	96	1	1	1	1	0.50

TAB. XI.—TABLE shewing the Casualties among Officers of the Bengal Army, (Hon. Company's Service) from the year 1814 to 1833, with the average percentage for each class and for each year.

Year.	Colonels.		Lt.-Cols.		Majors.		Captains.		Lieuts.		Cornets and Ensigns.		Total.		Yearly Percentage.
	Strength.	No. Died.	Strength.	No. Died.	Strength.	No. Died.	Strength.	No. Died.	Strength.	No. Died.	Strength.	No. Died.	Strength.	No. Died.	
1814	33	3	77	6	75	3	249	4	778	20	453	11	1665	47	2.82
1815	44	0	82	3	81	1	271	11	853	26	311	5	1642	46	2.80
1816	36	3	82	2	81	1	269	11	849	19	247	4	1564	40	2.56
1817	44	3	91	2	83	2	277	12	853	15	196	6	1544	40	2 59
1818	44	2	92	9	85	4	283	17	864	36	180	8	1548	76	4.90
1819	45	4	95	5	87	3	366	16	819	38	143	2	1555	68	4.37
1820	44	5	99	0	99	10	360	6	854	28	265	10	1721	59	3.42
1821	44	2	98	6	100	6	319	10	849	20	256	9	1696	53	3.12
1822	44	3	98	4	98	5	345	10	848	20	332	11	1765	53	3.00
1823	45	5	95	6	96	5	346	13	844	20	404	3	1830	52	2.84
1824	48	10	103	7	102	4	375	18	934	28	266	9	1828	76	4.15
1825	89	3	101	5	97	2	455	25	900	38	294	9	1936	82	4.23
1826	97	4	112	7	102	5	498	22	967	29	220	7	1996	74	3.70
1827	99	4	110	4	100	0	499	17	980	34	371	7	2159	66	3 00
1828	101	6	113	7	103	7	510	14	991	12	393	10	2211	56	2.53
1829	102	5	114	3	102	4	512	18	1000	23	451	8	2281	61	2.70
1830	101	6	113	6	103	3	511	12	973	20	519	9	2320	56	2.41
1831	101	5	109	4	102	3	514	16	927	24	538	17	2291	69	3.00
1832	101	3	110	5	103	4	513	12	863	23	528	9	2218	56	2.62
1833	101	5	108	6	103	6	521	13	838	17	510	7	2181	54	2.47
Total of each Rank,...	1363	81	2002	97	1902	78	8023	277	17784	490	6877	161	37951	1184	
Percentage of each Rank,...	5.94		4.84		4.10		3.45		2.75		2.34		3.12		

Memo. of the number of Officers who were killed or died from wounds received in action, included in this Table—

	No.		No.
In the year 1814,	13	In the year 1821,	2
1815,	7	1824,	7
1816,	1	1825,	1
1817,	2	1826,	2
1818,	2	1829,	2
		Total,.....	39

TAB. XII.—TABLE shewing the Decrements among the Officers of the Madras Army, (Honorable Company's Service) from the year 1814 to 1833 inclusive.

Year.	COLONELS.		LT.-COLS.		MAJORS.		CAPTAINS.		LIEUTS.		CORNETS AND ENSIGNS.		SURGEONS.		ASSISTANT SURGEONS.		TOTAL.		REMARKS.
	Strength.	*No. of Deaths.*	*Strength.*	*No. of Deaths.*	*Strength.*	*No. of Deaths.*	*Strength.*	*No. of Deaths.*	*Strength.*	*No. of Deaths.*	*Strength.*	*No. of Deaths.*	*Strength.*	*No. of Deaths.*	*Strength.*	*No. of Deaths.*	*Strength.*	*No. of Deaths.*	
1814	31	0	62	5	62	3	207	4	661	20	194	6	58	5	117	0	1392	43	
1815	31	3	62	2	62	4	207	8	661	24	187	3	63	0	114	4	1387	48	1 Lieut. killed in action.
1816	34	0	62	5	62	3	207	10	661	24	170	1	62	5	116	5	1371	53	2 Lieuts. ditto ditto.
1817	31	3	62	6	62	3	207	10	661	43	131	5	62	3	117	7	1333	80	2 Captains, 5 Lieuts., 1 Ensign, & 1 Assist. Surgeon ditto ditto.
1818	29	3	58	6	61	1	203	12	651	52	115	9	62	2	118	6	1297	91	1 Captain, 8 Lieutenants, and 1 Ensign ditto ditto.
1819	33	1	66	8	65	9	224	16	617	39	69	8	66	6	116	4	1256	91	
1820	33	2	69	2	78	4	278	16	569	32	22	1	66	6	116	9	1231	72	
1821	34	2	69	4	77	2	276	15	694	27	134	10	66	4	112	12	1462	76	
1822	34	2	69	2	77	2	277	8	696	18	213	12	66	2	128	7	1560	53	
1823	34	2	69	2	77	6	277	13	699	26	281	6	65	2	128	5	1630	62	
1824	68	4	68	4	71	6	304	35	664	47	193	8	70	7	130	7	1568	118	1 Major, 3 Captains, and 6 Lieuts. do. do.
1825	68	4	68	4	70	5	340	25	661	31	211	12	70	2	129	7	1617	90	1 Colonel, 1 Capt., and 1 Lieut. ditto ditto.
1826	70	3	67	8	69	3	340	19	665	29	210	7	70	2	124	6	1615	77	2 Captains and 2 Lieutenants ditto ditto.
1827	70	3	70	3	70	3	350	14	683	30	302	5	70	0	123	4	1738	62	
1828	70	7	70	4	70	3	350	13	696	13	321	14	72	2	137	3	1786	59	
1829	70	2	70	1	70	1	349	21	692	9	326	12	72	4	138	8	1787	58	
1830	70	1	70	3	70	3	349	14	634	25	321	13	70	2	150	1	1736	62	
1831	70	5	70	5	70	2	350	18	617	26	312	8	72	2	154	5	1715	71	1 Lieutenant ditto ditto.
1832	70	3	70	3	70	5	350	9	604	14	307	11	72	1	150	6	1693	52	1 Lieut. and 1 Ensign ditto ditto.
1833	70	5	70	5	70	7	350	11	589	17	296	13	72	6	155	5	1672	69	1 Major ditto ditto.
Total of each,	1017	55	1341	82	1383	75	5795	291	13075	546	4315	164	1346	63	2572	111	30846	1387	43 Officers killed in ac-

TAB. XIII.—TABLE shewing the Decrements among the Officers of the Bombay Army, (Honorable Company's Service) from the year 1804 to 1833 inclusive.

Year.	Colonels.		Lt.-Cols.		Majors.		Captains.		Lieuts.		Cornets and Ensigns.		Surgeons.		Assistant Surgeons.		Total.		Percentage of each Year.	Remarks.
	Strength.	No. of Deaths.	Strength.	No. of Deaths.	Strength.	No. of Deaths.	Strength.	No. of Deaths.	Strength.	No. of Deaths.	Strength.	No. of Deaths.	Strength.	No. of Deaths.	Strength.	No. of Deaths.	Strength.	No. of Deaths.		
1804	9	0	25	0	22	1	106	6	246	6	7	0	30	1	35	1	480	15	3.12	
1805	13	0	22	3	23	1	108	14	256	12	37	3	31	3	39	4	529	40	7.56	1 Captain and 1 Ensign killed in action.
1806	13	2	22	2	24	0	110	3	254	10	118	5	30	5	34	3	605	30	4.95	
1807	13	0	22	0	24	1	109	6	254	18	106	3	32	0	31	2	591	30	5.07	
1808	13	1	25	1	24	1	108	3	254	4	103	2	32	3	45	0	601	15	2.49	
1809	11	1	25	0	25	1	106	9	255	11	112	2	29	0	53	0	616	24	3.90	2 Captains and 1 Lieut. do. do.
1810	12	0	24	1	25	4	106	2	256	6	105	3	29	0	58	1	615	17	2.76	
1811	16	0	20	0	27	2	106	4	339	10	105	3	27	2	61	2	701	23	3.28	1 Lieut. ditto ditto.
1812	18	0	18	0	28	0	105	5	258	7	111	2	27	1	59	2	622	17	2.73	
1813	18	0	18	2	28	0	105	2	259	9	113	0	27	0	63	3	628	16	2.54	
1814	18	1	20	2	28	1	103	2	259	15	90	4	27	0	63	1	608	26	4.27	
1815	21	1	17	1	35	1	93	5	256	6	65	1	27	0	61	2	575	17	3.00	
1816	20	1	18	1	31	1	128	2	225	4	58	0	27	1	62	1	570	11	1.93	
1817	20	2	18	1	31	1	128	4	225	10	58	1	27	0	62	2	569	21	3.70	1 Lieut. ditto ditto.
1818	18	1	26	2	30	1	129	6	233	10	42	0	32	3	59	6	569	29	5.09	1 Assist. Surgeon ditto ditto.
1819	17	2	30	4	31	1	189	7	149	15	86	1	33	3	59	6	604	39	6.45	
1820	17	1	30	2	31	0	188	9	236	18	49	1	31	1	64	5	646	37	5 72	6 Lieutenants and 1 Surgeon do. do.
1821	14	2	40	4	35	1	176	15	303	19	39	2	38	4	62	6	707	53	7.49	1 Captain and 1 Assist. Surgeon ditto ditto.
1822	14	1	40	4	35	2	160	3	334	9	72	4	37	4	73	2	765	29	3.79	
1823	12	2	40	3	34	1	158	3	346	15	117	3	37	2	68	2	812	31	3.81	
1824	9	2	59	0	33	2	180	9	344	14	120	8	40	1	72	3	857	39	4.55	
1825	10	0	59	4	33	2	180	6	344	12	119	3	40	1	71	6	856	34	4.00	
1826	7	1	61	5	33	2	178	12	335	20	134	10	40	1	73	3	861	54	6.27	
1827	6	0	68	2	36	1	185	7	316	23	116	5	43	0	89	2	904	40	4.42	
1828	34	0	38	3	36	2	185	2	361	12	130	5	43	1	93	7	920	32	3.47	
1829	36	1	36	2	36	1	185	8	366	10	169	1	42	3	101	3	971	29	3.00	
1830	37	2	37	1	37	0	185	2	358	11	172	7	42	1	105	2	973	26	2.67	
1831	37	2	37	2	37	2	186	2	348	7	215	3	43	0	97	2	990	20	2.00	
1832	37	1	38	1	38	2	187	4	316	13	152	8	43	1	103	3	914	33	3 61	1 Ensign do. do.
1833	37	5	38	0	38	0	187	3	316	5	152	7	43	0	102	3	913	23	2 51	
Total of each Rank,.....	557	32	971	53	928	35	4359	165	8601	341	3072	97	1029	42	2017	85	21572	850		18 Officers killed in action or died from wounds.
Percentage,	5.74		5.45		3.77		3.78		3.96		3.15		4.08		4.21		3.94			

TAB. XIV.—**DECREMENTS** in the different Ranks of Officers in the Bengal Pilotage Establishment, from 1804 to 1833 inclusive.

Year.	Branch Pilots.			Masters.			1st Mates.			Boatswain, or 2d Mates.			Seamen, or Volunteers.			Totals.		
	Establishment.	*Died.*	*Drowned.*	*Establishment.*	*Died.*	*Drowned.*	*Establishment.*	*Died.*	*Drowned.*	*Establishment.*	*Died.*	*Drowned.*	*Establishment.*	*Died.*	*Drowned.*	*Establishment.*	*Died.*	*Drowned.*
1804	12	0	0	30	1	1	25	1	0	25	0	0	50	1	2	142	3	3
1805	12	2	0	30	0	0	25	3	0	25	0	0	52	1	0	150	6	0
1806	12	1	0	30	2	0	24	1	0	23	1	0	60	1	1	149	6	1
1807	12	0	0	30	0	0	24	2	1	24	0	1	58	0	0	148	2	2
1808	12	0	0	30	2	0	24	1	0	24	0	0	61	3	0	151	6	0
1809	12	0	0	24	0	0	24	0	0	24	0	0	45	0	0	129	0	0
1810	12	0	0	24	0	0	24	1	0	24	0	0	48	1	1	132	2	1
1811	12	1	0	24	1	0	24	0	0	25	1	1	36	1	0	121	4	1
1812	12	1	0	24	1	0	24	1	0	24	3	0	40	1	0	124	7	0
1813	12	0	0	22	0	0	23	0	0	23	1	0	47	1	0	127	2	0
1814	12	1	0	24	1	1	23	1	0	24	1	0	48	0	1	131	4	2
1815	12	0	0	24	0	0	24	1	0	24	0	0	50	1	0	134	2	0
1816	12	1	0	21	1	0	24	1	0	24	2	0	61	3	0	142	8	0
1817	12	0	0	24	2	0	24	2	1	24	0	0	70	1	4	154	5	5
1818	12	0	0	24	0	0	24	0	0	24	1	0	68	4	0	152	5	0
1819	12	0	0	24	2	0	24	1	0	24	0	0	73	2	0	157	5	0
1820	12	0	0	24	1	0	24	0	0	24	1	0	80	0	1	164	2	1
1821	11	0	0	24	1	0	24	0	0	24	0	0	76	3	2	159	4	2
1822	12	0	0	24	2	0	24	2	0	24	0	0	80	2	0	164	6	0
1823	12	2	0	24	2	1	24	3	0	24	0	0	72	2	4	156	9	5
1824	12	1	0	24	2	1	24	3	0	24	0	0	62	5	1	146	11	2
1825	12	0	0	24	0	0	24	0	0	24	1	0	67	1	0	151	2	0
1826	12	1	0	24	1	0	24	4	1	24	0	0	62	5	0	146	11	1
1827	12	0	1	24	1	0	24	3	0	24	1	0	59	0	0	143	5	1
1828	12	0	0	24	6	0	24	0	0	24	0	0	64	3	0	145	3	0
1829	12	0	0	24	0	0	24	0	0	24	1	0	56	2	0	140	3	0
1830	12	1	0	24	0	0	24	0	0	24	0	0	51	1	0	135	2	0
1831	12	1	0	24	0	0	21	1	0	24	1	0	45	1	0	129	4	0
1832	12	0	0	24	2	0	24	0	0	24	1	0	37	1	2	121	4	2
1833	12	1	1	24	3	0	24	1	0	24	2	0	23	3	1	107	10	2
	359	14	2	745	28	4	720	33	3	721	18	2	1704	50	20	4249	143	31
Percentage of Natural Deaths, ...	...	3.90	...	...	3.75	...	...	4.58	...	...	2.49	...	...	2.93	...	...	3.36	...
Total percentage, including Drowning,	...	4.45	...	...	4.30	...	...	5	...	...	2.77	...	...	4.10	...	...	4.09	...

TAB. XV.—TABLE shewing the Decrements among Officers of His Majesty's Regiments on the Bengal Establishment, from the year 1814 to 1833 inclusive.

Year.	Lieut.-Cols.		Majors.		Capts.		Lieuts.		Cornets and Ensigns.		Paymasters.		Adjutants.		Qr. Masters.		Surgs.		Assist. Surgs.		Veterinary Surgs.		Total.		Remarks.
	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	
1814	15	0	15	1	76	2	164	4	65	2	7	1	7	0	7	1	7	0	15	2	2	0	380	13	1 Lieut. and 1 Qr. Master killed in action.
1815	17	0	17	0	85	8	184	3	72	2	9	0	9	0	9	0	9	0	17	1	2	0	430	9	
1816	18	0	18	2	87	1	190	13	73	2	9	1	9	0	9	1	9	0	18	0	2	0	442	20	
1817	17	1	17	0	81	0	175	11	69	1	8	0	8	0	8	1	8	0	17	4	2	0	410	18	
1818	16	0	16	0	73	4	156	4	63	1	8	0	8	0	8	1	8	1	16	0	3	0	375	11	
1819	15	0	15	0	69	3	147	5	59	1	7	0	7	0	7	1	7	0	15	0	2	0	350	10	
1820	14	0	14	0	66	1	142	9	56	0	7	1	7	0	7	0	7	1	14	0	2	0	336	12	
1821	14	1	14	0	66	2	142	2	56	1	7	0	7	0	7	1	7	1	14	1	2	0	336	9	
1822	16	0	16	1	75	0	163	4	64	1	8	0	8	0	8	0	8	0	16	1	2	0	384	7	
1823	16	2	16	1	73	4	159	2	62	1	8	1	8	0	8	0	8	0	15	0	2	0	375	11	
1824	16	0	16	1	76	4	164	11	64	1	8	0	8	0	8	1	8	0	16	0	2	0	386	18	7 Lieuts. killed in action.
1825	18	2	18	1	88	6	190	12	73	1	9	0	9	0	9	0	9	0	18	1	2	0	443	23	1 Capt. and 2 Lieuts. do.
1826	21	4	21	1	100	8	217	10	83	3	10	2	10	0	10	0	10	1	21	1	2	0	505	30	1 Lieut. Col. and 1 Lieut. ditto.
1827	20	1	20	2	93	1	200	5	77	3	10	0	10	0	10	1	10	0	20	0	2	0	472	13	
1828	20	1	20	1	96	6	208	4	80	3	10	0	10	0	10	0	10	1	20	1	2	0	486	17	
1829	20	0	20	0	94	3	204	6	77	0	10	2	10	0	10	0	10	0	20	0	2	1	477	12	
1830	20	0	20	0	90	2	205	6	74	1	10	1	10	0	10	0	10	0	20	0	2	0	471	10	
1831	20	1	20	0	88	1	192	6	72	1	10	0	10	0	10	0	10	0	20	0	2	0	454	9	
1832	20	0	20	0	88	5	192	7	72	0	10	0	10	0	10	1	10	0	20	1	2	0	454	14	
1833	20	1	20	2	88	2	192	11	72	2	10	0	10	0	10	0	10	0	20	0	2	0	454	18	
Total,.....	353	14	353	13	1652	58	3586	135	1383	27	175	9	175	0	175	9	175	5	352	13	41	4	8420	284	
Percentage of each Rank, ...	3.96		3.68		3.51		3.76		2		5.15		0		5.15		2.86		3.69		2.44		3.37		

TAB. XVI.—TABLE shewing the Decrements among Officers of His Majesty's Regiments on the Madras Establishment, from the year 1814 to 1833 inclusive.

Year.	Lieut.-Cols.		Majors.		Capts.		Lieuts.		Cornets and Ensigns.		Paymasters.		Adjutants.		Qr. Masters.		Surgs.		Assist Surgs.		Veterinary Surgs.		Total.		Remarks.
	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	
1814	22	0	22	0	110	1	238	5	92	0	11	0	11	0	11	0	11	0	22	0	2	0	552	6	No Returns for 5 months of this year.
1815	22	1	22	0	108	1	232	8	90	2	11	0	11	0	11	0	11	0	22	1	2	0	542	13	
1816	22	1	22	0	106	3	230	6	88	1	11	0	11	0	11	0	11	0	22	0	2	0	536	11	
1817	20	3	20	1	98	4	213	14	82	1	10	0	10	0	10	0	10	0	20	0	2	1	495	24	1 Lieut. killed in action.
1818	22	0	22	1	106	6	230	12	88	4	11	2	11	0	11	1	11	1	22	0	2	0	536	27	1 Major, 1 Captain and 1 Lt. killed in action.
1819	20	0	20	2	92	7	200	13	76	3	9	0	9	1	9	1	9	0	20	1	2	0	466	28	1 Major do. do.
1820	16	1	16	2	78	0	170	9	64	2	8	1	8	0	8	1	8	0	16	0	1	0	393	16	
1821	16	0	16	1	78	1	170	6	64	1	8	0	8	0	8	1	8	0	16	4	1	0	393	14	
1822	18	1	18	0	90	1	195	8	73	1	9	0	9	0	9	1	9	0	18	1	1	0	449	13	
1823	16	1	16	0	78	1	170	5	64	0	8	0	8	0	8	0	8	0	16	0	1	0	393	7	
1824	18	0	18	1	87	5	190	9	71	1	9	0	9	0	9	1	9	1	18	2	1	0	439	20	1 Lieut. killed in action.
1825	19	1	19	0	93	4	203	14	76	5	10	0	10	0	10	0	10	1	19	2	1	0	470	27	2 Captains do.
1826	18	0	18	1	88	4	192	18	72	3	9	2	9	0	9	0	9	0	18	0	1	0	443	28	2 Lieuts. do.
1827	18	1	18	0	88	10	192	5	72	0	9	0	9	0	9	0	9	0	18	2	1	0	443	18	
1828	18	1	18	0	91	1	199	4	74	2	9	0	9	0	9	1	9	0	18	0	1	0	455	9	
1829	18	2	18	1	80	5	176	1	64	2	9	0	9	0	9	0	9	0	18	0	1	0	411	11	
1830	18	0	18	1	80	1	176	6	64	0	9	0	9	0	9	1	9	0	18	0	1	0	411	9	
1831	18	0	18	1	80	4	176	2	64	1	9	0	9	0	9	0	9	0	18	2	1	0	419	10	
1832	18	3	18	0	82	5	181	2	65	0	9	0	9	0	9	0	9	1	18	0	1	0	419	10	
1833	18	0	18	0	82	12	181	4	65	2	9	0	9	0	9	0	9	1	18	3	1	0	419	22	
Total,.....	375	16	375	12	1795	76	3914	151	1468	31	187	5	187	1	187	8	187	5	375	18	26	1	9076	324	10 Officers killed in action.
Percentage,	4.26		3.20		4.23		3.85		2.11		2.67		0.63		4.27		2.67		4.80		4.00		3.55		

Decrements among Officers of His Majesty's Regiments on the Bombay Establishment, from the year 1814 to 1833 inclusive.

Year.	Lieut.-Cols.		Majors.		Capts.		Lieuts.		Cornets and Ensigns.		Paymasters.		Adjutants.		Qr. Masters.		Surgs.		Assist. Surgs.		Veterinary Surgs.		Total.		Remarks.
	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	Strength.	Deaths.	
1814	8	0	8	0	40	1	86	10	34	0	4	0	4	0	4	1	4	1	8	1	1	0	201	14	
1815	8	1	8	0	40	1	84	1	33	1	4	0	4	0	4	1	4	0	8	0	1	1	198	6	
1816	8	0	8	1	38	2	82	2	32	2	4	0	4	0	4	0	4	0	8	1	1	0	193	8	
1817	6	1	6	0	28	0	60	3	24	0	4	0	4	0	4	0	4	0	6	0	1	0	143	4	
1818	10	0	10	0	48	1	104	6	40	1	5	0	5	0	5	0	5	0	10	0	1	0	243	8	
1819	8	1	8	0	38	2	82	8	32	2	4	0	4	0	4	1	4	0	8	0	1	0	193	14	
1820	8	0	8	1	38	2	82	3	32	3	4	0	4	0	4	1	4	2	8	0	1	0	193	12	1 Major, 1 Lieut. and 1 Ensign killed in action.
1821	8	0	8	0	38	0	82	3	32	0	4	1	4	0	4	0	4	1	8	0	1	0	193	5	
1822	10	0	10	0	46	2	98	4	40	1	5	0	5	0	5	2	5	1	10	0	2	0	236	10	
1823	8	0	8	0	38	1	82	3	32	0	4	0	4	0	4	0	4	0	8	0	1	0	193	4	
1824	7	0	7	1	32	2	70	1	27	0	3	0	3	0	3	1	3	1	7	0	1	1	163	7	
1825	9	0	9	0	43	2	93	1	36	2	5	0	5	0	5	1	5	0	9	1	1	0	220	7	1 Ensign killed in action.
1826	8	0	8	0	38	0	82	1	32	0	4	1	4	0	4	1	4	1	8	0	1	0	193	4	
1827	8	0	8	1	38	1	82	0	32	0	4	0	4	0	4	0	4	0	8	0	1	0	193	2	
1828	8	0	8	0	38	0	82	2	32	0	4	0	4	0	4	0	4	0	8	0	1	0	193	2	
1829	10	1	10	0	44	0	96	0	38	0	5	0	5	0	5	0	5	0	10	1	1	0	227	2	
1830	10	0	10	1	44	2	96	1	38	1	5	0	5	0	5	0	5	1	10	2	1	0	227	8	
1831	10	0	10	0	44	4	96	0	38	2	5	0	5	0	5	0	5	0	10	0	1	0	227	6	
1832	10	0	10	0	44	0	96	4	38	0	5	0	5	0	5	0	5	0	10	0	1	0	227	4	
1833	10	0	10	0	44	0	96	2	38	3	5	0	5	0	5	1	5	1	10	0	1	0	227	7	
Total,.....	172	4	172	5	691	23	1731	57	687	18	87	2	87	0	87	10	87	9	172	6	21	2	1083	134	4 Officers killed in action.
Percentage,	2.32		3.00		3.32		3.17		2.70		2.30		.....		11.50		10.34		3.48		9.52		3.38		

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TAB. XVIII.—TABLE shewing the average rate of Mortality among Gentlemen of the Public Service in India, with the probable expectation of Life, as prepared from the Tables of Messrs. Prinsep, Gordon and Major DeHaviland.

Age	W. H. T. Prinsep's Table for the Bengal Civil Service, for 52 years.		Major DeHaviland's Table of the Madras Army, for 13 years		Bengal Army from 1760, received from Mr. Gordon.		Total of the Three Tables.		Quinquennial Rate.		Graduated Rate on a radix of 10,000.		Supposed No. living at the middle of the Year.	Sum.	Expectation of Life.
	No. of Lives.	Decrement.	No. of Lives.	Decrement.	No. of Lives.	Decrement.	No. of Lives.	Decrement.	No. of Lives.	Decrement.	No. of Lives.	Decrement.			
18	...	....	951	16	4030	106	4981	122			10000	284	9858	248604	24.66
19	...	....	758	4	3875	119	4633	123			9716	276	9578	236746	24.36
20	94	17	813	8	3705	131	5422	156	25314	719	9440	268	9306	227168	24.06
21	60	21	825	11	3528	129	5213	161			9172	260	9042	217862	23.75
22	92	15	898	17	3375	125	5065	157			8912	253	8785	208820	23.43
23	85	18	1132	26	3218	94	5085	138			8659	228	8545	200035	23.10
24	69	10	1083	25	3097	73	4849	108			8431	222	8320	191490	22.71
25	81	8	1152	29	2991	95	4827	132	23906	631	8209	216	8101	183170	22.31
26	93	15	1190	21	2892	87	4675	123			7993	210	7888	175069	21.90
27	57	13	1167	26	2746	91	4470	130			7783	205	7680	167181	21.48
28	22	10	1101	32	2627	97	4260	145			7578	257	7449	159501	21.04
29	503	7	1052	40	2454	89	4009	136			7321	249	7197	152052	20.76
30	479	6	983	34	2237	69	3699	109	18274	622	7072	240	6952	144855	20.48
31	450	13	789	37	2037	70	3286	120			6832	232	6716	137903	20.18
32	431	8	749	47	1840	57	3020	112			6600	224	6488	131187	19.87
33	408	5	629	28	1606	47	2643	80			6376	206	6273	124699	19.55
34	383	7	551	20	1381	48	2318	75			6170	200	6070	118426	19.19
35	376	4	514	20	1251	38	2121	62	10906	354	5970	193	5873	112356	18.82
36	348	6	453	13	1172	45	1968	64			5777	187	5684	106483	18.43
37	315	10	445	24	1093	39	1856	73			5590	181	5499	100799	18.03
38	287	7	347	20	965	30	1599	57			5409	225	5296	95300	17.61
39	268	6	256	15	885	42	1407	63			5184	215		90004	17.36
40	238	9	217	11	732	21	1187	41	6242	260	4969	206		84927	17.09
41	212	9	187	14	680	37	1079	60			4763	198	45	80061	16.80
42	189	9	176	10	605	20	970	39			4565	190	4468	75397	16.51
43	165	5	161	9	544	24	870	38			4375	195	4277	70932	16.21
44	147	4	160	7	476	22	783	33			4180	186	4087	66655	15.94
45	129	5	170	7	414	15	713	27	3603	161	3994	178	3905	62568	15.66
46	115	7	164	9	381	19	650	35			3816	170	3731	58663	15.37
47	96	1	156	6	343	21	587	28			3646	160	3566	54932	15.0
48	85	4	137	8	301	20	513	32			3486	161	3405	51366	14.7
49	73	2	126	5	262	15	451	22			3325	154	3248	47	
50	71	0	115	3	241	11	407	14	2090	97	3171	147	3098	447	
51	62	0	108	5	221	9	371	14			3024	140	2954	4161	
52	56	3	102	5	210	7	348	15			2884	133	2817	3866	
53	54	2	99	7	201	6	327	15			2751	130	2683	35844	
54	50	0	89	4	191	10	302	14			2615	129	2550	3316	
55	49	1	84	5	175	12	276	18	1290	64	2486	123	2425	3061	
56	48	1	65	1	134	7	210	9			2363	117	2304	2818	
57	48	0	59	3	108	5	175	8			2246	111	2191	25882	
58	46	0	49	4	84	7	139	11			2135	145	2062	2369	
59	46	0	39	3	64	5	108	8			1990	135	1923	2162	
60	45	1	31	0	53	5	87	6	455	34	1855	126	1792	1970	
61	44	...	28	0	37	0	65	0			1720	117	1671	1791	
62	44	...	23	3	33	3	56	6			1612	109	1557	1624	
63	43	...	17	0	27	1	44	1	.....		1503	101	1453	1468	
64	43	...	16	2	25	3	41	5	.....	...	1402	90	1357	1323	
65	43	...	14	1	21	0	35	1	.....	...	*1312	80	1272	1187	
66	43	...	9	0	21	2	30	2	.....	...	1232	80	1192	1060	
67	43	...	9	1	15	0	24	1	.....	...	1152	80	1112	941	
68	43	...	4	0	8	0	12	0		...	1072	80	1032	820	
69	43	...	5	0	6	0	11	0		...	992	80	952	720	
70	43	...	4	0	5	0	9	0		...	912	80	872	611	
71	43	...	3	1	4	0	7	1		...	832	80	792	508	
72	43	...	...	...	1	0	1	0		...	752	77	713	352	4.68
73	43	...	...	...	...	...	...	...	...	...	675	73	639	2639	3.91
74	43	...	...	...	...	...	...	...	...	...	602	38	568	2000	3.48
75	43	...	...	...	...	...	...	...	...	...	564	65	531	1432	3.11
76	43	...	...	...	...	...	...	...	...	...	469	62	438	2231	4.75
77	43	...	...	...	...	...	...	...	...	...	406	60	376	1793	4.41
78	43	...	...	...	...	...	...	...	...	...	346	57	317	1417	4.09
79	43	...	...	...	...	...	...	...	...	...	289	55	262	1100	
80	43	...	...	...	...	...	...	...	...	...	234	48	210	838	
81	43	...	...	...	...	...	...	...	...	...	186	41	165	628	3.37
82	43	...	...	...	...	...	...	...	...	...	145	34	128	463	3.19
83	43	...	...	...	...	...	...	...	...	...	111	28	97	335	3.01
84	43	...	...	...	...	...	...	...	...	...	83	21	73	238	2.86
85	43	...	...	...	...	...	...	...	...	...	62	16	54	165	2.66
86	43	...	...	...	...	...	...	...	...	...	46	12	40	111	2
87	43	...	...	...	...	...	...	...	...	...	34	10	29	71	
88	43	...	...	...	...	...	...	...	...	...	24	8	20	42	
89	43	...	...	...	...	...	...	...	...	...	16	7	12		
90	43	...	...	...	...	...	...	...	...	...	9	5	7		
91	43	...	...	...	...	...	...	...	...	...	4	3	2		
92	43	...	...	...	...	...	...	...	...	...	1	1	1		

* Agrees with 69 years of age in the Northampton Table, which has been adopted from this

TAB. XXV.—TABLE shewing the average rate of Mortality among Officers of the Indian Army, from the year 1814 to 1833, or for a period of 20 years; with the probable expectation of Life deduced therefrom.

Age.	Bengal Army from 1814 to 1833.		Madras Army from 1814 to 1833.		Bombay Army from 1814 to 1833.		Total of the Indian Army.		Quinquennial Rate.		Percentage.	Graduated Rate on a Radix of 10,000		Supposed No. Living at the middle of the Year.	Sum.	Expectation of Life.	Age.
	No. of Lives.	Decrement.	No. of Lives.	Decrement.	No. of Lives.	Decrement.	No. of Lives.	Decrement.	No. of Lives.	Decrement.		No. of Lives.	Decrement.				
18	2071	26	1679	15	823	17	4573	58				10000	259	9871	247636	24.76	18
19	2020	54	1645	66	884	27	4549	147				9741	252	9615	237765	24.41	19
20	1979	37	1586	49	864	29	4429	115	22934	574	2.59	9489	246	9366	228150	24.04	20
21	1902	40	1573	66	801	28	4386	134				9243	239	9124	218784	23.67	21
22	1927	14	1506	52	814	24	4247	120				9004	233	8888	209660	23.28	22
23	1888	56	1413	49	701	33	4002	138				8771	270	8636	200772	22.89	23
24	1742	31	1386	44	688	21	3816	96				8501	262	8370	192136	22.60	24
25	1709	47	1351	61	610	22	3670	130	18167	560	3.08	8239	254	8112	183766	22.30	25
26	1587	39	1230	30	512	15	3329	84				7985	246	7862	175654	22.00	26
27	1606	40	1254	50	490	13	3350	112				7739	238	7620	167792	21.68	27
28	1506	38	1206	44	547	20	3259	102				7501	255	7374	160172	21.36	28
29	1412	37	1191	54	520	21	3123	112				7246	246	7123	152798	21.08	29
30	1292	36	1054	43	461	9	2807	88	14288	486	3.40	7000	238	6881	145675	20.81	30
31	1286	36	998	42	481	3	2664	81				6762	230	6647	138794	20.53	31
32	1142	41	895	46	398	16	2435	103				6532	222	6421	132147	20.23	32
33	1116	36	826	39	344	8	2286	83				6310	230	6195	125726	19.93	33
34	1031	33	769	27	337	14	2137	74				6080	221	5970	119531	19.66	34
35	990	35	747	34	320	9	2057	78	10463	381	3.64	5859	213	5753	113561	19.38	35
36	974	30	723	25	322	14	2019	69				5646	205	5544	107808	19.09	36
37	955	39	699	33	310	5	1964	77				5441	198	5342	102264	18.80	37
38	898	28	659	33	297	12	1854	73				5243	209	5139	96922	18.48	38
39	851	30	612	32	278	12	1741	74				5034	201	4934	91783	18.23	39
40	792	24	567	22	256	4	1615	50	8098	321	4.00	4833	193	4737	86849	17.92	40
41	736	23	542	36	233	12	1511	71				4640	185	4548	82112	17.69	41
42	676	26	491	21	210	9	1377	56				4455	178	4366	77564	17.41	42
43	579	15	455	26	192	11	1226	52				4277	184	4185	73198	17.11	43
44	494	13	380	22	167	4	1041	39				4093	176	4005	69013	16.86	44
45	418	14	321	16	155	7	894	37	4447	192	4.31	3917	169	3833	65008	16.59	45
46	312	13	255	12	144	7	721	32				3748	161	3668	61175	16.32	46
47	220	11	212	11	130	10	562	32				3587	155	3510	57507	16.03	47
48	190	9	181	5	79	4	459	18				3432	151	3357	53997	15.73	48
49	193	6	177	11	79	5	449	22				3281	145	3209	50640	15.43	49
50	203	8	166	10	73	3	442	21	2059	91	4.42	3136	138	3067	47431	15.12	50
51	183	3	132	10	65	5	380	18				2998	132	2932	44364	14.80	51
52	170	5	111	6	45	1	329	12				2866	126	2803	41432	14.45	52
53	167	6	101	4	45	0	300	10				2740	112	2684	38629	14.10	53
54	148	5	89	5	37	2	274	12				2628	108	2574	35945	13.67	54
55	133	5	81	0	31	2	245	7	1218	50	4.10	2520	103	2469	33371	13.24	55
56	108	7	77	2	27	0	212	9				2417	99	2367	30902	12.78	56
57	87	7	72	2	25	3	184	12				2318	95	2271	28535	12.31	57
58	73	2	65	0	22	0	160	2				2223	103	2172	26264	11.81	58
59	74	4	65	7	25	2	162	13				2120	98	2071	24092	11.36	59
60	70	6	57	1	22	1	158	8	775	36	4.64	2022	93	1976	22021	10.89	60
61	74	2	53	2	20	1	150	5				1929	89	1884	20045	10.39	61
62	74	3	51	3	20	2	145	8				1840	85	1798	18161	9.87	62
63	72	1	47	4	15	0	134	5				1755	116	1697	16363	9.32	63
64	75	6	46	3	15	1	136	10				1639	108	1585	14666	8.94	64
65	70	6	43	2	14	2	127	10	620	41	6.61	1531	101	1481	13081	8.55	65
66	65	4	41	3	11	3	117	10				1430	94	1383	11600	8.11	66
67	61	4	38	2	7	0	106	6				1336	88	1292	10217	7.64	67
68	47	4	33	4	7	1	87	9				1248	134	1181	8925	7.16	68
69	37	2	28	2	4	0	69	4				1114	120	1054	7744	6.95	69
70	32	7	26	2	4	1	62	10	297	32	10.77	994	107	941	6690	6.73	70
71	21	3	24	2	2	0	47	5				887	95	840	5749	6.47	71
72	15	2	17	2	...	...	32	4				792	85	750	4909	6.20	72
73	8	0	13	0	...	...	21	0				707	78	669	4159	5.88	73
74	6	1	12	0	...	...	18	1				631	68	597	3490	5.53	74
75	3	0	9	1	...	...	12	1	74	8	10.81	563	68	529	2893	5.13	75
76	3	1	6	1	...	...	9	2				495	66	462	2364	4.77	76
77	2	0	5	1	...	...	7	1				429	63	398	1902	4.43	77
78	2	0	3	3	...	...	5	3				366	60	336	1504	4.11	78
79	2	0	...	...	...	...	2	...	.....	...	...	306	58	277	1168	3.81	79
80	...	...	...	...	...	...	...	...	.....	...	...	248	51	223	891	3.59	80
81	...	...	...	...	...	...	...	...	.....	...	...	197	43	176	668	3.39	81
82	...	...	...	...	...	...	...	...	.....	...	...	154	36	136	492	3.19	82
83	...	...	...	...	...	...	...	...	.....	...	...	118	30	103	356	3.01	83
84	...	...	...	...	...	...	...	...	.....	...	...	88	22	77	253	2.87	84
85	...	...	...	...	...	...	...	...	.....	...	...	66	17	58	176	2.66	85
86	...	...	...	...	...	...	...	...	.....	...	...	49	13	43	118	2.40	86
87	...	...	...	...	...	...	...	...	.....	...	...	36	11	30	75	2.08	87
88	...	...	...	...	...	...	...	...	.....	...	...	25	9	21	45	1.80	88
89	...	...	...	...	...	...	...	...	.....	...	...	16	7	13	24	1.50	89
90	...	...	...	...	...	...	...	...	.....	...	...	9	5	7	11	1.22	90
91	...	...	...	...	...	...	...	...	.....	...	...	4	3	3	4	1.00	91
92	...	...	...	...	...	...	...	...	.....	...	...	1	1	1	1	0.50	92
93	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	.....	93
94	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	.....	94
95	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	.....	95
96	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	.....	96
97	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	.....	97

* From the age of 75 the Northampton Table is adopted.

N. B.—This Table should follow the three succeeding ones, but the convenience of the Press required its introduction in this place.—SEC.

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TAB. XIX.—STATEMENT shewing the number of Officers, Cadets of the different Seasons, who were on the Strength of the Bengal Army at the beginning of the years specified, with the number of Retirements, Dismissals and of the Deaths during the year in question.

	In 1814.			In 1815.			In 1816.			In 1817.			In 1818.			In 1819.			In 1820.			In 1821.			In 1822.			In 1823.		
Cadets of the [illegible]	Living 1st Jan.	Retired, Dismissed, &c.	Dead.	Living 1st Jan.	Retired, Dismissed, &c.	Dead.	Living 1st Jan.	Retired, Dismissed, &c.	Dead.	Living 1st Jan.	Retired, Dismissed, &c.	Dead.	Living 1st Jan.	Retired, Dismissed, &c.	Dead.	Living 1st Jan.	Retired, Dismissed, &c.	Dead.	Living 1st Jan.	Retired, Dismissed, &c.	Dead.	Living 1st Jan.	Retired, Dismissed, &c.	Dead.	Living 1st Jan.	Retired, Dismissed, &c.	Dead.	Living 1st Jan.	Retired, Dismissed, &c.	Dead.
1761	1	...	...	1	...	...	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1765	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	...	...	...	...	...	...	...	...	...
1766	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	1	...	...	...	...	...	...	...	...	...
1767	4	...	...	4	...	...	4	...	1	3	...	...	3	...	...	3	...	...	3	...	1	2	...	...	2	...	...	2	...	...
1768	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...
1769	2	...	1	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	1	...	...	...	...	...	...
1770	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	1	2	...	...	2	1	...	1	...	...	1	...	...
1771	9	...	2	7	...	...	7	...	...	7	...	...	7	...	...	7	...	...	7	...	...	7	...	...	7	...	...	7	...	...
1772	4	...	...	4	...	...	4	...	1	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	1	2	...	...
1773	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1774	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...
1775	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1776	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...
1777	5	...	...	5	...	...	5	...	...	5	...	1	4	...	...	4	...	...	4	...	...	4	...	...	4	...	...	4	...	...
1778	14	1	2	21	...	...	21	...	...	21	...	2	19	...	4	15	...	1	14	...	3	11	...	1	10	...	1	9	...	...
1780	11	...	1	10	1	...	9	1	...	8	...	...	8	2	2	4	...	...	4	...	...	4	...	...	4	...	...	4	...	...
1781	15	...	1	14	...	...	13	1	...	12	2	1	9	...	1	8	...	...	8	...	...	8	...	1	7	...	...	...	...	...
1782	32	2	1	29	5	1	23	1	...	24	...	1	23	3	3	17	1	1	15	...	...	15	...	1	14	1	...	13	...	...
1783	20	2	2	16	3	...	13	3	...	10	1	...	9	...	...	9	...	...	9	...	...	8	...	...	9	1	...	8	...	...
1790	34	1	1	32	2	2	28	2	...	26	...	...	26	1	...	25	1	1	23	1	...	22	1	3	18	1	1	16	...	1
1793	9	...	...	9	1	...	8	...	1	7	...	...	7	1	...	6	...	...	6	1	1	4	...	...	4	...	...	4	1	...
1794	18	...	...	18	1	...	17	1	...	15	...	...	15	...	1	14	...	...	14	...	...	14	1	...	13	1	1	11	...	1
1795	34	...	...	34	1	...	33	1	1	31	...	2	29	...	1	28	...	1	27	1	1	25	...	2	23	...	1	22	...	2
1796	44	...	...	44	1	2	41	1	2	38	1	3	34	...	2	32	...	2	30	...	3	27	1	...	26	...	1	25	1	...
1797	16	...	...	16	1	...	15	1	1	13	...	...	13	...	...	13	...	...	13	...	1	12	1	1	10	...	...	10	...	...
1798	22	...	...	22	...	...	22	...	1	21	...	1	20	1	...	19	...	2	17	...	1	16	1	1	14	...	1	13	...	...
1799	72	6	1	106	2	6	98	1	1	96	1	3	92	1	5	86	1	6	79	1	1	72	1	1	70	...	1	71	3	3
1800	60	...	...	60	3	3	54	...	3	51	1	3	47	...	4	43	1	2	40	1	1	41	1	1	39	...	1	38	...	1
1801	86	1	1	84	1	2	81	2	6	73	2	3	69	1	1	67	2	2	63	2	1	60	...	1	59	3	2	54	1	4
1802	17	...	...	17	...	...	17	...	...	17	...	1	16	...	...	16	...	1	15	1	...	14	...	...	14	...	1	13	...	...
1803	20	...	...	20	...	...	20	...	...	20	...	...	20	...	1	19	...	...	19	...	1	18	...	...	18	1	...	17	...	2
1804	107	...	6	101	3	1	97	...	2	95	...	2	93	1	3	89	...	4	85	4	3	78	...	3	75	...	4	71	...	3
1805	125	3	8	164	1	5	158	1	3	154	3	3	148	...	11	137	3	6	128	...	4	124	3	2	119	3	3	113	3	2
1806	168	4	4	160	2	6	152	2	2	148	...	3	145	2	9	134	...	4	130	3	2	125	1	2	122	3	...	119	...	5
1807	109	1	5	105	...	1	104	1	2	101	...	...	101	...	3	98	...	2	96	...	4	92	1	3	88	3	3	82	1	2
1808	103	...	1	102	1	3	98	1	4	93	...	1	92	...	3	89	...	4	85	1	2	82	...	3	79	...	...	79	1	1
1809	128	1	5	122	...	3	119	2	1	116	...	1	115	...	6	109	3	7	99	...	6	93	2	4	87	3	1	83	2	3
1810	87	4	1	82	2	3	77	1	1	75	1	1	73	...	...	73	...	3	70	1	3	66	2	3	61	1	1	59	3	1
1811	68	...	...	68	...	...	68	...	...	68	...	1	67	...	3	64	...	1	63	2	2	59	...	...	59	...	1	58	...	...
1812	56	...	1	55	...	3	52	1	1	50	4	5	41	1	1	39	1	1	37	...	2	35	1	...	34	...	...	34	2	...
1813	12	...	...	12	...	1	11	...	...	11	...	1	10	...	...	10	...	...	10	...	...	10	...	...	10	...	...	10	...	...
1814	38	...	1	37	...	...	37	...	...	37	...	...	37	...	2	35	...	1	34	1	1	32	...	1	31	...	...	31	...	...
1815	...	...	...	13	...	1	12	1	...	11	...	...	11	...	1	10	...	1	9	...	1	8	...	...	8	...	...	8	...	...
1816	...	...	...	...	...	...	20	...	...	20	...	...	20	...	...	20	...	...	20	...	...	20	...	...	20	...	1	19	...	1
1817	...	...	...	...	...	...	...	...	...	26	...	1	25	...	2	23	...	1	22	...	...	22	...	1	21	...	1	20	1	1
1818	...	...	...	...	...	...	...	...	...	...	...	...	117	...	4	113	...	3	110	2	1	107	...	3	104	1	6	97	1	2
1819	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	145	1	2	142	...	4	138	...	4	134	2	4	128	...	1
1820	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	163	...	4	159	1	4	154	...	2	152	1	1
1821	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	143	2	2	139	...	6	133	1	2
1822	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	132	3	2	127	...	2
1823	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	81	6	...

TABLE XIX.—*Continued.*

Cadets of the Season.	In 1824.			In 1825.			In 1826.			In 1827.			In 1828.			In 1829.			In 1830.			In 1831.			In 1832.			In 1833.		
	Living 1st Jan.	Retired, Dismissed, &c.	Dead.	Living 1st Jan.	Retired, Dismissed, &c.	Dead.	Living 1st Jan.	Retired, Dismissed, &c.	Dead.	Living 1st Jan.	Retired, Dismissed, &c.	Dead.	Living 1st Jan.	Retired, Dismissed, &c.	Dead.	Living 1st Jan.	Retired, Dismissed, &c.	Dead.	Living 1st Jan.	Retired, Dismissed, &c.	Dead.	Living 1st Jan.	Retired, Dismissed, &c.	Dead.	Living 1st Jan.	Retired, Dismissed, &c.	Dead.	Living 1st Jan.	Retired, Dismissed, &c.	Dead.
1761	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1765	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1766	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1767	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1768	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1769	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1770	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1771	6	...	3	3	...	...	3	...	...	3	...	...	3	...	1	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...
1772	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	1	...	...	...	1	...	...
1773	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1774	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1775	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1776	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...
1777	4	...	1	3	...	1	2	...	...	2	...	...	2	...	1	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...
1778	8	...	...	8	...	...	8	...	1	7	...	1	6	...	...	6	...	...	6	...	...	6	...	1	5	...	...	5	...	1
1779	4	...	...	4	...	...	4	...	...	4	...	1	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...
1780	7	...	...	7	...	...	7	...	...	7	...	...	7	...	1	6	...	...	7	...	1	6	...	1	5	...	...	5	...	1
1781	13	...	2	11	...	...	11	...	1	10	...	...	10	...	2	8	...	1	7	...	1	6	...	1	5	...	1	4	...	...
1782	8	...	...	8	...	...	8	...	...	8	...	...	8	...	...	8	...	1	7	...	1	6	...	1	5	...	...	6	...	...
1783	15	...	1	14	...	...	14	...	...	14	...	...	14	...	...	14	...	1	13	...	2	11	...	1	10	...	...	9	...	1
1790	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	1
1793	11	...	1	10	...	...	10	1	1	8	...	...	8	...	...	8	...	1	7	...	1	6	...	...	6	...	...	6	...	...
1794	20	...	1	19	...	1	18	...	...	18	1	1	16	...	...	16	...	...	16	...	...	16	...	1	15	...	...	15	...	1
1795	24	...	...	24	...	3	21	...	2	19	...	...	19	...	1	18	...	...	18	1	1	16	...	...	16	...	...	16	...	...
1796	10	1	...	9	...	...	9	1	...	8	...	...	8	...	1	7	...	...	7	...	...	7	...	...	7	...	1	6	...	...
1797	12	2	1	9	1	...	8	...	...	8	2	1	5	1	...	4	...	...	4	...	...	4	...	...	4	1	...	3	...	...
1798	65	4	4	57	7	2	48	2	2	44	...	1	43	1	1	41	3	1	37	1	1	35	...	2	33	...	1	32	...	3
1799	37	...	3	34	1	...	33	5	...	28	...	1	27	1	3	23	2	1	20	2	1	17	1	...	16	...	1	15	...	...
1800	52	1	2	49	2	1	46	3	3	40	2	1	37	2	2	33	5	2	26	3	...	23	1	2	20	1	...	19	...	1
1801	13	...	...	13	...	...	13	...	2	11	1	...	10	...	1	9	1	...	8	...	...	8	...	...	8	...	...	8	...	...
1802	15	...	1	14	...	...	14	...	1	13	1	1	11	...	...	11	1	...	10	1	...	9	...	...	9	...	...	9	...	...
1803	68	...	...	68	...	3	65	1	2	62	...	3	59	1	3	55	3	3	49	2	1	46	3	2	41	2	3	36	...	2
1805	114	1	2	111	3	4	101	1	4	99	...	2	98	...	2	96	1	2	93	1	2	92	3	3	46	1	...	45	...	3
1806	78	1	2	76	2	4	70	...	4	66	2	1	63	3	4	56	...	1	55	1	2	52	1	...	51	2	...	49	2	...
1807	77	1	4	72	2	4	66	1	3	61	1	4	56	...	...	56	...	2	54	...	1	53	...	2	56	...	2	54	1	1
1808	78	1	2	75	...	3	72	...	4	68	1	3	64	2	1	61	1	1	59	...	1	58	...	2	56	...	1	31	2	...
1809	55	...	9	46	...	1	45	...	2	43	...	2	41	1	1	39	2	2	35	2	1	32	...	1	31	2	...	29	...	2
1810	58	...	3	55	3	1	51	...	2	49	...	1	48	1	2	45	...	1	44	1	1	42	...	2	40	2	2	36	1	1
1811	32	...	...	32	1	...	31	...	1	30	...	2	28	...	2	26	...	...	25	...	1	24	1	...	23	2	1	20	...	1
1812	10	...	1	9	...	...	9	...	1	8	...	1	7	...	...	7	...	...	7	...	1	6	...	...	6	...	...	6	...	...
1813	31	...	...	31	...	2	29	...	...	29	...	...	29	...	1	28	1	2	25	...	...	25	...	2	23	1	...	22	...	...
1814	8	...	1	7	...	1	6	...	...	6	1	...	5	...	...	5	...	...	5	...	...	5	...	...	5	1	...	4	...	...
1815	18	...	...	18	...	1	17	...	1	16	1	...	15	1	...	14	...	...	14	...	...	14	...	1	13	...	1	12	1	...
1816	18	...	...	18	1	...	17	...	1	16	...	...	16	...	...	16	...	...	16	1	1	14	...	2	12	...	...	12	...	...
1817	94	2	...	92	1	4	87	2	3	82	2	4	76	2	...	74	3	3	68	1	4	63	2	2	59	...	4	55	...	...
1818	124	2	1	121	1	6	114	1	4	109	5	8	102	2	2	98	1	2	95	3	1	91	...	3	88	2	...	86	5	3
1819	150	...	3	147	2	11	134	1	3	130	1	6	123	2	1	120	3	4	113	2	1	110	...	2	108	...	3	105	3	2
1820	130	2	3	125	2	2	121	2	4	115	...	2	113	...	1	112	...	6	106	3	...	103	...	4	99	...	3	96	...	3
1821	125	2	5	118	...	4	114	1	4	109	2	5	102	2	...	100	1	2	97	1	2	91	1	3	90	2	...	88	1	1
1822	75	...	2	73	...	2	71	...	2	69	1	1	67	...	...	67	...	...	67	...	2	65	...	...	65	...	1	64	...	3
1823	197	...	2	195	...	6	189	2	1	183	2	7	174	2	2	170	4	4	162	3	2	157	2	4	151	1	5	145	...	4
1824	...	...	...	155	1	3	151	6	1	141	4	2	135	5	...	130	2	2	126	1	6	119	1	2	116	3	6	107	3	1
1825	...	...	...	...	...	...	287	...	1	286	4	4	278	8	6	264	5	4	255	6	5	244	4	4	236	2	4	230	1	4
1826	...	...	...	...	...	...	...	...	...	119	...	1	118	...	6	112	1	1	110	1	2	107	1	6	100	...	3	97	1	2
1827	...	...	...	...	...	...	...	...	...	...	...	...	190	...	2	188	1	2	185	...	3	182	4	4	174	1	1	172	1	2
1828	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	109	...	...	109	...	2	107	1	2	104	2	1	101	...	1
1829	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	65	1	...	64	1	3	60	...	...	60	1	1
1831	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	32	1	...	29	...	4			
1832	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	26	...	...	26	...	...			
1833	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	21	...	...	21	1	...
																												...	...	...

Note.—No Returns for the years 1784—9 and 1791—2, which lines are consequently omitted to save space.

TAB. XX.—STATEMENT shewing the number of Officers, Cadets of the different Seasons, who were on the strength of the Madras Army at the beginning of the years specified, with the number of Retirements, Dismissals, &c. and of the Deaths during the year in question.

Cadets of the Season	In 1814.			In 1815.			In 1816.			In 1817.			In 1818.			In 1819.			In 1820.			In 1821.			In 1822.			In 1823.		
		Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.
1767	1	...	...	4	...	...	4	...	1	3	...	...	3	...	1	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...
1768	2	...	...	2	...	1	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...
1769	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1770	10	...	...	10	...	2	8	...	1	7	...	1	6	...	...	6	...	...	6	...	1	5	...	...	5	...	1	4	...	...
1771	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1772	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...
1773	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...
1774	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1775	3	...	...	3	...	...	3	...	...	3	...	1	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...
1776	7	...	...	7	...	...	7	...	...	7	...	...	7	...	...	5	...	...	5	...	...	5	...	...	5	...	1	4	...	...
1777	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	2	...	...	1	...	...	1	...	...	1	...	...	1	...	...
1778	6	...	...	6	...	...	6	...	...	6	...	...	6	...	1	5	...	...	5	...	1	4	...	...	4	...	1	3	...	...
1779	8	...	...	8	...	...	8	...	...	8	...	...	8	...	...	8	...	...	8	...	...	8	...	1	7	...	...	7	...	...
1780	8	...	...	8	...	1	7	...	1	6	...	...	6	...	...	6	...	...	6	...	1	5	...	...	5	...	...	5	...	...
1781	4	...	...	4	...	...	4	...	...	4	...	...	4	...	1	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...
1782	7	...	2	15	1	...	14	...	1	13	...	1	13	1	1	10	...	...	8	1	...	7	...	1	6	...	...	6	...	...
1783	6	...	...	8	...	...	8	...	...	8	2	...	6	...	1	5	...	...	4	...	...	4	...	...	4	...	...	4	...	...
1784	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1785	1	...	...	1	...	...	1	...	...	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1786	1	...	...	1	...	1	...	...	...	...	...	...	...	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...
1787	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	7	...	1	6	...	2	4	...	...	4	1	...
1788	9	...	1	9	...	...	9	...	1	8	...	1	7	...	...	7	...	...	6	...	...	6	...	...	6	...	...	6	...	...
1789	8	...	...	8	...	1	7	...	...	7	...	...	7	...	...	6	...	1	17	...	1	16	...	...	16	...	1	15	...	3
1790	9	1	3	25	1	1	23	...	2	21	...	1	20	1	2	17	...	1	6	...	1	6	1	1	4	...	...	4	...	...
1791	8	...	...	8	...	...	8	...	...	8	...	...	8	...	1	7	...	1	3	...	...	3	...	...	3	...	...	3	...	...
1792	4	...	...	4	...	...	4	...	...	4	...	1	3	...	...	3	...	...	9	...	1	8	...	...	8	...	1	7	...	...
1793	9	...	...	10	...	...	10	...	...	10	...	1	9	...	...	11	...	2	9	1	...	8	...	1	7	1	...	21	...	2
1794	5	...	1	13	...	2	11	...	...	11	...	...	11	...	1	25	...	2	23	1	...	22	...	...	22	...	...	15	...	...
1795	3	...	...	33	...	1	32	...	1	31	...	4	27	1	...	21	...	3	18	...	3	15	...	...	15	...	...	19	1	1
1796	5	...	1	24	...	1	23	1	...	22	...	1	21	...	1	23	...	2	21	...	1	20	...	1	19	...	...	24	...	1
1797	13	...	...	27	...	1	26	...	1	25	1	...	24	...	4	29	...	2	27	1	...	26	...	1	25	1	...	47	1	3
1798	12	2	1	39	...	1	38	1	3	34	...	1	33	2	1	65	...	6	59	2	5	52	...	2	50	...	2	73	...	1
1799	9	...	2	80	...	2	78	1	3	74	3	3	68	2	4	90	...	4	86	1	5	80	...	3	77	2	...	...	...	...
1800	11	...	1	110	...	5	105	2	3	100	2	3	95	1	...	1	...	...	...	...	...	...	...	...	...	...	1	45	1	1
1801	2	...	...	2	...	...	2	1	...	1	...	...	1	...	6	50	...	3	54	2	2	49	1	2	46	...	1	48	...	1
1802	5	1	3	71	...	3	68	...	2	66	1	3	62	...	7	61	1	2	58	...	2	56	1	4	51	2	...	71	...	4
1803	5	1	3	77	1	1	75	...	2	73	4	1	68	...	9	89	...	3	83	1	6	76	2	2	72	1	2	77	1	6
1804	12	1	3	108	1	1	106	...	3	103	2	4	97	2	7	101	1	3	93	1	5	87	...	6	81	2	4	60	...	1
1805	13	2	...	131	1	7	123	1	4	118	...	6	112	4	6	89	3	1	79	2	6	71	...	6	65	1	2	64	1	5
1806	13	1	6	116	2	6	108	...	5	103	2	4	97	2	13	82	1	6	75	1	5	69	1	2	66	...	...	18	1	...
1807	4	...	2	117	2	3	112	1	3	108	1	9	98	3	2	20	1	...	19	...	1	18	...	...	18	...	...	18	1	2
1808	12	...	...	25	1	2	23	...	...	22	...	...	22	...	2	20	1	...	37	1	...	36	...	1	35	...	1	34	1	...
1809	6	...	...	46	...	...	46	...	1	45	2	1	42	...	2	40	...	3	43	1	...	42	1	2	39	...	...	39	2	...
1810	5	...	3	62	1	1	60	2	...	58	1	6	51	...	7	44	...	1	30	1	...	29	...	4	25	...	1	24	...	...
1811	4	2	1	43	...	1	42	...	1	41	...	2	39	...	6	33	...	3	21	...	...	21	...	...	21	...	...	21	...	1
1812	3	1	...	25	...	...	25	...	...	25	...	...	25	1	3	21	...	...	21	...	...	21	...	...	15	...	...	15	...	...
1813	1	...	...	19	1	...	18	...	...	18	...	1	17	...	1	16	...	1	15	...	...	15	...	...	6	...	1	6	...	...
1814	...	...	...	11	1	...	10	...	2	8	...	1	7	...	1	6	...	...	6	...	...	6	...	...	12	...	...	12	...	...
1815	...	...	...	...	...	...	15	...	...	15	...	...	15	...	1	14	...	1	13	...	1	12	...	...	10	...	1	15	...	...
1816	...	...	...	...	...	...	...	...	...	18	1	...	17	...	...	17	...	...	15	...	1	16	...	...	16	...	...	69	2	2
1817	...	...	...	...	...	...	...	...	...	...	...	...	88	...	1	87	1	9	77	...	4	73	...	4	69	...	...	97	1	2
1818	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	115	...	3	112	...	6	106	...	6	100	1	2	222	1	7
1819	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	240	...	2	238	...	10	228	1	5	165	...	6
1820	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	176	...	3	172	...	7	165	1	1
1821	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	190	...	...	51	...	...
1822	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1823	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1824	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1825	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1826	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1827	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1828	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1829	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1830	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1831	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1832	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1833	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE XX.—*Continued.*

Cadets of the Season.	In 1824.			In 1825.			In 1826.			In 1827.			In 1828.			In 1829.			In 1830.			In 1831.			In 1832.			In 1833.		
	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.
1767 ...	2	...	...	— 2	...	...	3	...	1	1	...	...	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1768 ...	2	...	...	— 2	...	...	1	...	...	1	...	...	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1769 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1770 ...	4	...	2	2	...	1	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	...	...	...	...	...	...
1771 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1772 ...	3	...	...	3	...	...	3	...	...	3	...	1	2	...	...	2	...	...	2	...	...	1	...	...	1	...	...	...	...	...
1773 ...	1	5	...	— 3	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	...	...	...
1774 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	...
1775 ...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	...	1	2	...
1776 ...	4	...	1	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	...	...	...
1777 ...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	...	...	...
1778 ...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	1	2	...	...	2	...	...	2	...	...	2	...	...	...	...	...
1779 ...	7	...	...	7	...	...	7	...	...	7	...	...	7	...	2	5	...	...	5	...	...	5	...	...	5	...	...	...	...	...
1780 ...	5	...	1	4	...	...	4	...	...	4	...	...	4	...	1	3	...	...	3	...	...	3	...	1	2	...	...	...	...	2
1781 ...	3	...	...	3	...	...	3	...	...	3	...	1	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	...	...	1
1782 ...	6	...	1	6	...	1	4	...	...	4	...	1	3	...	...	3	...	1	2	...	...	2	...	...	2	...	...	...	...	1
1783 ...	4	...	...	4	...	...	4	...	...	4	...	...	4	...	...	4	...	1	3	...	...	3	...	...	3	...	...	...	...	...
1784 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1785 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1786 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1787 ...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	...	...	...
1788 ...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	...	...	...
1789 ...	6	...	...	6	...	1	5	...	1	4	...	...	4	...	...	4	...	...	4	...	...	4	...	1	3	...	...	...	...	...
1790 ...	12	1	1	10	...	...	10	...	...	10	...	...	10	...	...	10	...	...	10	...	...	10	...	...	10	...	...	...	...	...
1791 ...	4	...	1	3	...	1	2	...	...	2	...	...	2	1	...	1	...	...	1	...	...	1	...	...	1	...	...	...	...	...
1792 ...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	...	...	...
1793 ...	8	...	...	8	...	1	7	...	...	7	...	...	7	...	...	7	...	...	7	...	...	7	...	...	7	...	...	...	...	...
1794 ...	6	...	1	5	...	...	5	1	...	4	...	1	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	...	...	...
1795 ...	19	2	1	16	2	3	11	...	1	10	...	1	9	1	...	8	1	...	7	...	...	7	...	...	7	...	...	1	...	...
1796 ...	15	...	...	15	...	...	15	...	...	15	2	...	13	...	...	13	...	...	13	...	3	10	...	1	9	...	...	...	...	...
1797 ...	17	...	...	17	1	...	16	1	2	13	...	1	12	...	...	12	...	...	12	...	...	12	1	1	10	...	1	1	...	...
1798 ...	23	...	2	21	...	2	19	1	...	18	...	1	17	1	...	16	1	1	14	...	...	14	1	...	13	1	...	1	...	1
1799 ...	43	...	6	37	...	2	35	2	4	29	1	3	25	2	2	21	1	...	20	...	...	20	1	1	18	1	1	1	2	2
1800 ...	72	2	8	62	1	3	58	5	1	52	1	1	50	1	2	47	...	1	46	6	1	39	3	2	34	1	3	3	...	...
1801 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...
1802 ...	43	1	9	33	...	2	31	...	2	29	1	1	27	1	3	23	4	1	18	1	1	16	2	...	14	1	1	1	2	...
1803 ...	47	1	2	44	...	4	40	1	...	39	...	2	37	4	...	33	2	2	29	...	3	26	2	1	23	...	2	1	1	...
1804 ...	67	...	6	61	...	4	57	1	3	53	3	4	46	...	2	44	...	...	44	...	5	39	...	1	38	3	...	1	1	2
1805 ...	70	3	3	64	1	2	61	3	4	54	1	1	52	...	2	50	1	5	44	...	2	42	3	3	36	...	3	1	1	2
1806 ...	59	1	4	54	...	4	50	...	1	49	...	1	48	...	2	46	..	1	45	1	2	42	...	3	39	4	1	1	1	3
1807 ...	58	2	4	52	...	1	51	1	2	48	2	3	43	...	3	40	...	1	39	...	1	38	...	1	37	...	...	1	1	2
1808 ...	17	...	...	17	1	...	16	...	1	15	...	...	15	...	...	15	1	1	13	...	1	12	1	...	11	...	...	1	1	1
1809 ...	31	...	2	29	...	2	27	1	4	22	1	3	18	...	...	18	...	...	18	...	...	18	...	...	18	1	...	1	...	...
1810 ...	37	...	2	35	...	4	31	...	1	30	...	...	30	...	...	30	...	...	30	1	1	28	...	1	27	...	1	1	...	...
1811 ...	24	...	2	22	1	1	20	...	1	19	...	...	19	...	1	18	1	...	17	...	1	16	...	1	15	...	...	1	...	1
1812 ...	20	...	2	18	...	2	16	...	2	14	...	1	13	...	...	13	...	1	12	...	...	12	...	...	12	...	...	1	...	...
1813 ...	15	...	1	14	...	1	13	...	...	13	1	1	11	...	...	11	1	...	10	...	...	10	...	...	10	...	...	1	...	...
1814 ...	5	...	...	5	...	...	5	...	...	5	...	...	5	...	...	5	...	...	5	...	...	5	...	...	5	...	...	1	...	...
1815 ...	12	...	...	12	...	...	12	...	...	12	...	...	12	...	...	12	...	...	12	1	...	11	...	...	11	1	...	1	...	...
1816 ...	15	...	2	13	...	...	13	...	...	13	...	1	12	1	...	11	...	...	11	...	2	9	...	...	9	...	...	1	...	1
1817 ...	66	1	6	58	...	4	54	1	4	49	...	4	45	...	1	44	1	4	39	...	...	39	...	...	39	1	1	1	2	1
1818 ...	94	...	6	88	...	...	88	1	6	81	3	3	75	1	2	72	...	1	71	2	1	68	1	3	64	1	2	1	2	1
1819 ...	214	1	12	201	1	12	188	...	9	179	2	11	166	3	4	159	2	3	154	2	2	150	1	5	144	3	6	1	3	2
1820 ...	159	...	9	150	2	5	143	2	2	139	2	4	133	2	3	128	1	1	126	...	5	121	2	5	114	1	4	1	1	1
1821 ...	122	1	3	118	1	10	107	...	4	103	2	3	98	3	2	93	...	1	92	..	4	88	1	1	86	...	4	1	1	1
1822 ...	50	...	5	45	...	...	45	...	4	41	1	3	37	...	...	37	2	1	34	1	...	33	...	1	32	...	...	...	...	...
1823 ...	91	...	4	90	...	6	84	...	2	82	...	1	81	...	2	79	...	...	79	1	...	78	...	4	74	3	1	...	1	2
1824 ...	...	...	...	68	1	...	67	1	...	66	...	...	66	1	2	63	1	2	60	...	4	56	1	3	52	...	5	1	3	...
1825 ...	...	...	...	...	4	...	242	...	4	238	1	4	233	4	10	219	2	7	210	4	19	196	4	4	188	3	4	1	5	4
1826 ...	...	...	...	...	...	...	...	...	...	128	...	...	128	1	6	121	...	2	119	3	7	109	1	2	106	1	4	1	2	1
1827 ...	...	...	...	...	...	...	...	...	...	...	...	...	101	...	...	101	...	4	97	1	3	93	...	4	89	1	2	1	1	1
1828 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	59	...	...	59	...	...	59	...	2	57	...	1	1	1	1
1829 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	39	...	...	39	1	...	38	1	1	1	1	2
1830 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	24	...	...	24	...	3	3	1	1
1831 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	32	...	...	2	...	...
1832 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...
1833 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

TAB. XXI.—**STATEMENT** shewing the number of Officers, Cadets of the different Seasons, who were on the strength of the Army at the beginning of the years specified, with the number of Retirements, Dismissals, &c. and of the Deaths during the year in question.

Adjutant General's Office, Bombay, 27th June, 1834.

Cadets of the Season.	In 1814.			In 1815.			In 1816.			In 1817.			In 1818.			In 1819.			In 1820.			In 1821.			In 1822.			In 1823.		
	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.
1765	...	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1771	...	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1772	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	1	...	...	...	...	...	...
1775	...	4	...	...	4	...	...	4	...	1	3	...	...	3	...	1	2	...	...	2	...	...	2	...	...	2	...	...	2	...
1776	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...
1777	...	...	...	...	3	...	1	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...
1778	...	...	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	1
17[illegible]	...	...	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	1	2	...
17[illegible]	...	1	...	...	6	...	...	6	...	1	5	...	...	4	...	1	4	...	...	4	...	1	3	...	...	3	...	...	3	...
1[illegible]	...	...	...	...	1	...	...	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
17[illegible]	...	...	...	...	4	...	...	4	...	...	4	...	...	4	...	1	4	...	1	2	...	...	2	...	...	2	...	...	2	...
1783	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1788	...	...	...	...	9	...	2	7	...	...	7	...	1	6	...	1	5	...	...	5	...	2	3	...	...	3	...	...	3	...
1790	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...
17[illegible]	...	...	...	...	7	...	...	7	...	...	7	1	...	6	...	...	6	...	...	6	...	...	6	...	...	6	...	2	4	...
1792	...	...	...	...	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1793	...	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1794	...	...	...	1	...	...	...	...	...	...	5	...	...	5	...	...	5	...	1	4	...	2	2	...	...	2	...	...	2	...
1795	1	...	...	...	16	...	...	16	...	4	12	...	...	12	...	1	11	...	...	11	...	...	11	...	2	9	...	1	9	...
1796	1	...	...	...	11	...	...	11	...	...	11	...	1	10	...	...	10	...	...	10	...	1	9	2	...	7	...	1	7	...
1797	4	2	1	32	...	1	36	...	...	36	1	1	34	1	2	31	...	1	30	...	...	30	1	2	27	...	1	26	...	3
1799	3	1	2	34	...	...	34	1	...	35	...	...	33	...	1	32	1	2	29	...	...	29	...	3	26	...	...	26	...	...
1800	4	...	...	42	...	1	46	...	1	45	2	2	41	...	1	40	2	3	35	...	1	34	...	2	32	2	...	30	...	1
1801	...	...	...	4	...	...	4	...	...	4	...	...	4	...	...	4	...	...	4	...	...	4	...	2	2	...	...	2	...	...
1802	3	1	1	20	1	...	19	...	...	19	...	1	18	...	...	18	...	1	17	2	1	14	...	2	12	...	...	12	...	...
1803	5	1	7	105	2	5	98	1	2	95	2	...	91	...	6	87	1	4	82	...	7	75	...	4	71	1	3	67	1	...
1804	2	1	1	13	...	...	13	...	1	12	...	...	12	...	...	12	...	1	11	...	...	11	...	...	11	...	...	11	...	...
1806	1	1	...	13	...	...	13	...	...	13	...	...	13	...	1	12	...	1	11	...	...	11	...	...	11	...	...	11	...	2
1807	1	1	3	15	...	...	15	2	...	13	...	...	13	...	1	12	...	...	12	...	...	12	...	...	12	1	...	11	...	1
1808	2	1	1	26	...	...	26	...	...	26	...	1	25	...	1	24	1	1	22	...	1	21	...	1	20	...	1	19	...	...
1809	...	...	1	16	...	...	16	...	...	16	...	2	14	...	...	14	...	1	13	...	1	12	...	2	10	...	1	9	...	...
1810	2	...	...	23	...	...	23	1	...	30	...	1	29	...	...	29	...	1	28	...	...	28	...	...	28	1	...	27	1	...
1811	...	...	...	24	...	...	24	1	...	23	...	1	22	...	2	20	...	2	18	1	...	17	...	1	16	...	1	15	...	...
1812	...	...	...	6	...	...	6	...	...	6	...	...	6	...	...	6	...	...	6	...	...	6	...	...	6	...	...	6	...	...
1813	...	...	...	6	...	...	8	...	...	9	...	...	9	...	...	9	...	...	9	...	...	9	...	1	8	...	...	8	...	...
1814	...	...	...	...	...	...	...	...	...	4	...	...	6	...	...	6	...	...	6	...	...	6	...	...	6	...	...	6	...	...
1815	...	...	...	...	...	...	...	...	...	6	...	1	5	...	...	5	...	...	5	...	...	5	...	...	5	...	...	5	...	...
1816	...	...	...	...	...	...	...	...	...	12	...	...	12	...	...	12	...	...	12	...	...	12	1	...	11	...	1	10	...	...
1817	...	...	...	...	...	...	...	...	...	...	...	...	62	...	...	62	...	1	61	...	5	56	...	5	51	...	1	50	...	...
1818	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	66	...	...	66	1	5	60	...	1	59	...	...	59	1	2
1819	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	98	...	1	97	...	3	91	...	1	93	1	3
1820	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	118	...	6	112	...	4	108	...	6
1821	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	58	...	1	57	...	1
1822	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	39	...	1
1823	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1824	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1825	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1826	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1827	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1828	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1829	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1830	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1831	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	4	2	9	22	467	4	9	456	7	7	473	5	16	516	2	18	562	6	24	630	4	25	719	3	38	736	7	20	748	4	23

Note.—No Returns for the years 1765—68, 1770, 1773, 1774, 1784—87, 1789, 1798, 1805, 1832 and 1833, which are consequently omitted to save space.

TABLE XXI.—*Continued.*

Cadets of the Season.	In 1824.			In 1825.			In 1826.			In 1827.			In 1828.			In 1829.			In 1830.			In 1831.			In 1832.			In 1833.		
	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.	Living.	Retired, Dismissed, &c.	Dead.
1769 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1771 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1772 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1775 ...	2	...	1	1	...	...	1	...	...	1	...	...	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1776 ...	2	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1777 ...	...	...	...	2	...	...	2	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1778 ...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...
1779 ...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	...
1780 ...	3	...	...	3	...	...	3	...	...	3	...	1	2	...	1	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	...
1781 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1782 ...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	...
1783 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1788 ...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	3	...	...	...
1790 ...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	...	...	...	...	...	...	...
1791 ...	4	...	...	4	...	1	3	...	1	2	...	...	2	...	...	2	...	...	2	...	...	2	...	1	1	...	1	1	...	...	1
1792 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1793 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1794 ...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	...
1795 ...	8	...	...	8	...	1	7	...	...	7	...	1	6	...	...	6	...	...	6	...	...	6	...	...	6	...	...	6	...	...	...
1796 ...	6	...	...	6	...	1	5	...	...	5	...	...	5	...	...	5	...	...	5	...	...	5	...	...	5	...	...	5	...	...	...
1797 ...	23	1	...	22	...	1	21	...	2	19	...	1	18	1	...	17	1	1	15	...	1	14	...	3	11	...	...	11	...	...	...
1799 ...	26	...	...	26	...	...	26	...	1	25	...	...	25	...	1	24	2	1	21	...	...	21	...	2	19	1	...	18	...	...	...
1800 ...	29	...	1	28	...	2	26	...	2	24	2	...	22	1	1	20	2	...	18	2	1	15	1	1	13	1	1	11	...	...	...
1801 ...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	2	...	1	1	...	...	1	...	...	1	...	...	...
1802 ...	12	...	1	11	...	...	11	...	1	10	...	...	10	...	1	9	...	...	9	...	...	9	...	...	9	...	1	8	...	...	...
1803 ...	66	...	2	64	1	2	61	...	3	58	...	5	53	2	3	48	3	3	42	2	...	40	3	1	36	2	2	32	2	4	...
1804 ...	11	...	...	11	1	2	8	...	2	6	...	...	6	...	...	6	1	1	4	...	...	4	...	...	4	...	1	3	...	...	...
1806 ...	9	...	2	7	1	2	4	...	...	4	...	...	4	...	...	4	...	...	4	1	...	3	...	...	3	...	...	3	...	2	...
1807 ...	10	1	...	9	...	...	9	...	1	8	...	...	8	...	...	8	...	...	8	...	...	8	...	...	8	...	...	8	...	1	...
1808 ...	19	...	1	18	...	...	18	...	...	18	1	1	16	...	...	16	...	1	15	...	...	15	...	...	15	...	...	15	...	...	...
1809 ...	9	...	1	8	...	...	8	...	...	8	...	...	8	...	...	8	...	...	8	...	...	8	...	...	8	...	...	8	...	...	...
1810 ...	26	...	1	25	1	1	23	...	...	23	...	...	23	...	...	23	...	1	22	...	...	22	...	1	21	...	1	20	...	...	...
1811 ...	15	...	1	14	...	...	14	...	...	14	1	...	13	...	...	13	1	...	12	...	...	12	...	...	12	...	...	12	...	...	...
1812 ...	6	1	...	5	...	...	5	...	...	5	...	...	5	...	...	5	...	...	5	...	...	5	...	...	5	...	...	5	...	...	...
1813 ...	8	...	...	8	...	2	6	1	...	5	...	...	5	...	...	5	...	...	5	...	1	4	...	...	4	...	...	4	...	...	...
1814 ...	6	...	2	4	...	...	4	...	...	4	1	...	3	...	1	2	...	...	2	...	...	2	...	...	2	...	...	2	...	...	...
1815 ...	5	...	1	4	...	...	4	...	...	4	...	1	3	...	...	3	...	...	3	...	...	3	...	1	2	...	...	2	...	...	...
1816 ...	10	...	1	9	...	...	9	...	...	9	...	...	9	...	...	9	...	...	9	...	...	9	...	...	9	...	...	9	...	...	...
1817 ...	50	...	...	50	...	...	50	...	4	46	3	1	42	1	...	41	1	1	39	1	...	38	1	...	37	...	2	35	...	...	...
1818 ...	56	2	1	53	...	1	52	...	4	48	...	2	46	...	4	42	2	2	38	...	1	37	...	...	37	1	...	36	...	1	...
1819 ...	89	...	3	86	...	4	82	...	2	80	...	4	76	...	2	74	...	1	73	...	4	69	2	2	65	...	1	64	...	...	...
1820 ...	102	1	5	96	...	3	93	3	9	81	2	4	75	2	3	70	...	...	70	...	...	70	1	1	68	...	3	65	...	2	...
1821 ...	56	1	1	54	...	2	52	...	4	48	1	4	43	...	1	42	2	1	39	1	...	38	...	1	37	1	1	35	...	...	...
1822 ...	38	1	7	30	...	...	30	...	2	28	...	1	27	...	1	26	1	...	25	...	...	25	1	2	22	...	...	22	...	1	...
1823 ...	30	1	...	60	...	1	59	...	6	53	...	2	51	2	1	48	1	2	45	...	2	43	1	...	42	1	2	39	...	...	...
1824 ...	...	...	...	22	...	...	22	...	1	21	...	1	20	...	...	20	1	1	18	...	...	18	...	...	18	...	2	16	...	...	...
1825 ...	...	...	...	...	...	3	90	2	5	83	...	...	83	...	1	82	...	2	80	...	1	79	1	2	76	1	3	72	...	2	...
1826 ...	...	...	...	...	...	...	...	...	2	52	...	...	83	...	3	80	...	...	80	2	4	74	...	...	74	3	3	68	1	2	...
1827 ...	...	...	...	...	...	...	...	...	...	...	...	...	91	...	2	89	...	...	89	3	6	80	1	3	76	...	4	72	...	4	...
1828 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	40	...	...	40	1	...	39	...	...	39	1	...	38	...	2	...
1829 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	11	...	...	11	...	...	...	...	1	10	...	...	...
1830 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	17	...	...	17	...	1	16	...	...	...
1831 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	18	...	...	18	...	...	...
Total,...	761	10	33	761	4	26	821	6	54	816	11	29	897	9	27	901	18	10	875	13	23	856	12	21	830	12	29	800	3	19	...

Note.—The Returns for the years 1765—68, 1770, 1773, 1774, 1784, 85, 1790, 1805, 90, 1832 and 1833, which are consequently omitted to save space.

V3M1633C

TAB. XXII.—ABSTRACT STATEMENT shewing the number of Officers at different Ages, and the Casualties occurring at each year of Age among the Officers of the Bengal Army from 1814 to 1835, inclusive.

AGE.	1814.			1815.			1816.			1817.			1818.			1819.			1820.			1821.			1822.			1823.			1824.		
	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.
17 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
18 ...	38	...	1	15	...	1	20	...	...	26	...	1	117	...	4	145	1	2	163	...	4	143	2	2	132	3	2	81	6	...	197	...	2
19 ...	12	...	...	37	...	...	12	1	...	20	...	...	25	...	2	113	...	3	142	...	4	159	1	4	139	...	6	127	...	2	75	...	2
20 ...	56	...	1	12	...	1	37	...	...	11	...	...	20	...	...	23	...	1	110	2	1	138	...	4	154	...	2	133	1	2	125	2	5
21 ...	68	...	...	56	...	3	11	...	...	37	...	...	11	...	1	20	...	...	22	...	...	107	...	3	134	2	4	152	1	1	130	2	4
22 ...	67	1	1	68	...	...	52	1	1	11	...	1	37	...	2	10	...	1	20	...	...	22	...	1	104	1	6	128	...	4	150	...	3
23 ...	158	3	5	82	2	3	68	...	...	50	3	5	10	...	...	35	...	1	9	...	1	20	...	...	21	...	1	97	1	2	124	2	1
24 ...	163	2	4	122	...	5	77	1	1	68	...	1	41	1	1	16	...	...	34	1	1	8	...	...	20	...	1	20	1	1	94	2	...
25 ...	100	3	3	102	1	3	119	2	1	75	1	1	67	...	3	30	1	1	10	...	...	22	...	1	8	...	...	19	...	1	18	...	...
26 ...	168	4	4	106	...	1	98	1	4	116	...	1	73	...	...	64	...	1	87	...	2	10	...	...	31	...	...	8	...	...	18	...	...
27 ...	125	3	8	160	2	6	104	1	2	93	...	1	115	...	6	73	...	3	63	2	2	35	1	...	10	...	...	31	...	...	8	...	1
28 ...	107	4	6	164	1	5	152	2	2	101	...	...	92	...	3	109	3	7	70	1	3	59	...	...	34	...	...	10	...	...	31	...	...
29 ...	20	...	...	101	3	1	158	1	3	148	...	3	101	...	3	89	...	4	99	...	6	66	2	3	59	...	1	34	2	...	10	...	1
30 ...	47	...	...	20	...	...	37	...	2	154	3	3	145	2	9	98	...	2	85	1	2	93	2	4	61	1	1	58	...	...	32	...	...
31 ...	86	1	3	17	...	...	20	...	...	95	...	2	148	...	11	134	...	4	96	...	4	82	...	3	87	3	1	59	3	1	68	...	3
32 ...	60	...	...	84	1	2	17	...	...	30	...	...	93	1	3	137	3	6	130	3	2	92	1	3	79	...	...	83	2	3	55	...	9
33 ...	112	3	1	66	3	3	...	3	0	17	...	1	20	...	...	89	...	4	125	...	4	125	1	2	88	3	3	79	1	1	78	1	2
34 ...	22	3	...	106	2	0	...	...	3	72	...	3	16	...	...	19	...	...	85	4	3	124	3	2	122	3	...	82	1	2	77	1	4
35 ...	16	2	...	22	...	...	38	1	1	51	1	3	69	1	...	16	...	1	19	...	1	78	...	3	119	3	3	119	...	5	79	1	2
36 ...	44	...	...	16	1	...	22	...	1	90	1	3	47	...	2	67	2	2	15	1	...	18	...	...	75	...	4	113	3	2	114	1	2
37 ...	34	1	...	44	1	2	15	1	1	21	...	1	92	1	5	45	...	2	63	2	1	14	...	...	18	1	...	71	...	3	108	3	3
38 ...	18	2	...	34	1	...	41	1	2	13	...	...	20	1	...	86	1	6	43	1	1	60	...	1	14	...	1	17	...	2	68	...	...
39 ...	...	...	...	18	1	...	33	1	1	38	1	3	13	...	...	19	...	2	79	1	1	41	1	1	59	3	2	13	...	...	15	...	1
40 ...	...	...	...	...	...	...	17	1	1	31	...	2	34	...	2	19	...	...	17	...	1	77	1	4	39	...	1	54	1	1	13	...	...
41 ...	9	...	...	...	...	...	...	...	...	16	...	...	29	...	1	32	...	2	13	...	1	16	1	1	72	...	1	38	...	1	52	1	2
42 ...	1	...	...	9	1	...	...	...	...	...	...	...	15	...	1	28	...	1	30	...	3	52	1	1	14	...	1	71	3	3	37	...	3
43 ...	...	...	...	...	...	...	8	...	1	...	...	...	...	...	...	14	...	...	27	1	1	27	1	...	10	...	...	13	1	...	65	4	4
44 ...	...	...	...	...	...	...	...	...	...	7	...	...	...	...	...	...	...	...	14	...	...	25	...	2	26	...	1	10	...	...	12	2	1
45 ...	...	...	...	...	...	...	...	...	...	...	...	...	7	1	...	...	...	...	...	...	...	11	...	...	23	...	1	25	1	...	10	1	...
46 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	6	...	...	...	...	...	...	...	...	14	1	...	22	...	2	24	...	...
47 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	6	1	1	...	...	...	...	...	...	13	1	1	20	...	1
48 ...	34	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4	...	...	...	...	...	...	...	...	11	...	1
49 ...	20	5	2	32	2	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4	...	...	...	...	...	...	...	...
50 ...	32	2	1	16	3	...	28	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4	1	...	...	...	...
51 ...	16	1	1	29	6	1	13	3	...	26	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	...	...
52 ...	11	...	1	14	...	...	23	1	...	10	1	...	26	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
53 ...	24	1	2	10	1	...	14	1	...	24	...	1	9	...	...	25	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
54 ...	5	...	...	21	...	...	9	1	...	13	1	...	23	3	3	9	...	...	33	1	...	...	...	...	...	...	...	...	...	...	...	...	...
55 ...	1	...	...	5	...	...	21	...	...	8	...	...	12	2	1	17	1	1	9	...	...	22	1	3	...	...	...	...	...	...	...	...	...
56 ...	...	...	...	1	...	...	5	...	...	21	...	2	8	2	2	9	...	1	15	...	...	9	...	...	18	1	1	...	...	...	...	...	...
57 ...	1	...	...	...	...	...	...	...	...	5	...	1	19	...	4	1	...	...	8	...	...	15	...	1	9	1	...	16	...	1	...	...	...
58 ...	...	...	...	1	...	...	...	...	...	1	...	...	4	...	...	15	...	1	4	...	...	8	...	...	14	1	...	8	...	...	15	...	1
59 ...	4	...	...	...	...	...	1	...	...	...	...	...	1	...	...	1	...	...	14	...	3	4	...	...	8	...	1	13	...	...	8	...	...
60 ...	9	2	2	4	...	...	...	...	...	1	...	...	...	...	...	1	...	...	8	...	...	11	...	1	4	...	...	7	...	...	13	...	2
61 ...	3	...	...	7	...	...	4	...	1	...	...	...	1	...	...	...	...	...	1	...	...	4	...	...	10	...	1	4	...	...	7	...	...
62 ...	2	1	1	3	...	...	7	...	...	3	...	...	...	...	...	1	...	...	...	...	...	1	...	...	4	...	...	9	...	1	4	...	...
63 ...	1	...	...	1	...	...	3	...	...	7	...	...	3	...	...	...	...	...	1	...	...	...	...	...	1	...	...	4	...	...	8	...	...
64 ...	4	...	...	1	...	...	1	...	...	3	...	...	7	...	...	3	...	...	...	...	...	1	...	...	...	...	...	1	...	...	1	...	1
65 ...	4	...	...	4	...	...	1	...	...	1	...	...	3	...	...	7	...	...	3	...	...	...	...	...	1	...	...	...	...	...	1	...	...
66 ...	1	...	...	1	...	...	4	...	1	1	...	...	...	...	...	3	...	1	7	...	...	3	...	...	...	...	...	1	...	...	...	...	...
67 ...	...	...	...	1	...	...	1	...	...	3	...	...	1	...	...	1	...	...	2	...	...	7	...	...	3	...	1	...	...	...	1	...	...
68 ...	...	...	...	...	...	...	1	...	...	1	...	...	3	...	...	1	...	...	1	...	...	2	1	...	7	...	...	2	...	1	...	...	...
69 ...	...	...	...	...	...	...	...	...	...	1	...	...	1	...	...	3	...	...	1	...	...	1	...	...	1	...	...	7	...	...	1	...	...
70 ...	1	...	...	...	...	...	...	...	...	...	...	...	1	...	...	2	...	...	3	...	1	1	...	...	...	...	...	1	...	1	6	...	3
71 ...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	1	...	...	1	...	1	2	...	...	1	...	...	...	...	...	...	...	...
72 ...	...	...	...	...	...	...	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	...	1	...	1	...	...	...
73 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	...	...	...	...
74 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	2	...	...
75 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
76 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
77 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
78 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
79 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE XXII.—*Continued.*

Age.	1825.			1826.			1827.			1828.			1829.			1830.			1831.			1832.			1833.			Total.			Age.
	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	
17	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	26	...	...	21	...	...	...	...	...	47	2	...	17
18	155	1	3	287	...	1	119	...	1	190	...	2	109	...	...	65	1	...	32	1	...	26	...	...	21	...	...	2079	16	26	18
19	195	...	6	151	6	4	286	4	4	118	...	6	188	1	2	109	...	2	64	1	3	29	...	4	26	...	...	2027	14	54	19
20	73	...	2	189	2	4	111	4	2	278	8	6	112	1	1	185	...	3	107	1	2	60	...	...	25	...	...	1989	21	37	20
21	118	...	4	71	...	2	183	2	7	135	5	...	204	5	4	110	1	2	182	4	4	101	2	1	60	1	1	1974	25	40	21
22	125	2	2	114	1	4	69	1	1	174	2	2	130	2	2	255	6	5	107	1	6	174	1	1	101	...	1	1938	22	44	22
23	147	2	11	121	1	2	109	2	5	67	...	...	170	4	4	126	1	6	244	4	4	100	...	3	172	2	2	1900	25	56	23
24	121	1	6	134	1	3	115	...	2	102	2	...	67	...	...	162	3	2	119	1	2	236	2	4	97	1	2	1750	17	31	24
25	92	1	4	114	1	4	130	1	6	113	...	1	100	1	2	67	...	2	157	2	1	110	3	6	230	1	4	1717	16	47	25
26	78	1	...	87	2	3	109	5	8	123	2	1	112	...	6	97	1	2	95	...	...	151	1	6	107	3	1	1597	20	39	26
27	18	...	1	17	...	1	82	2	4	102	3	2	120	3	4	106	3	...	94	1	3	65	...	1	145	1	4	1616	21	49	27
28	7	...	1	17	...	1	16	...	...	76	2	...	98	1	2	113	2	1	103	...	4	96	2	...	94	...	3	1513	14	38	28
29	31	...	2	6	...	...	16	1	...	16	...	...	74	3	3	95	3	1	110	...	2	99	...	3	98	1	1	1420	16	37	29
30	9	...	...	29	...	...	6	1	...	15	1	...	16	...	...	68	1	4	91	...	3	108	...	3	96	...	3	1298	12	36	30
31	32	1	...	9	...	4	29	...	...	5	...	...	11	...	...	16	1	1	63	2	2	88	2	...	105	3	2	1243	16	36	31
32	55	3	1	31	...	1	8	...	1	29	...	1	5	...	...	14	...	...	14	...	2	59	...	4	86	5	3	1151	19	41	32
33	26	...	1	51	...	2	30	...	2	7	...	...	28	1	2	5	...	...	14	...	1	12	...	...	55	4	...	1125	18	36	33
34	75	...	3	45	...	2	49	...	1	28	...	3	7	...	...	25	...	...	5	...	...	13	...	1	12	...	...	1038	14	33	34
35	82	2	4	72	...	4	43	...	2	48	1	2	25	...	...	7	...	1	25	...	2	5	1	...	12	1	...	996	12	35	35
36	76	2	4	66	1	4	68	1	3	41	1	1	45	...	1	25	...	1	6	...	...	23	1	...	4	...	...	981	15	30	36
37	111	3	4	70	...	4	61	1	4	64	2	1	39	2	2	44	1	1	24	1	...	6	...	...	22	...	...	966	19	39	37
38	97	...	5	104	1	4	66	2	1	56	...	...	61	1	1	35	2	1	42	...	2	23	2	1	6	...	...	904	13	28	38
39	68	...	3	92	...	4	98	...	1	63	3	4	56	...	2	59	...	1	32	...	1	40	2	2	20	...	1	857	13	30	39
40	14	...	...	65	1	2	88	...	2	98	...	2	56	...	1	54	...	2	58	...	2	31	2	...	36	1	1	795	7	21	40
41	13	...	...	14	...	1	62	...	3	80	...	3	53	1	2	55	1	2	52	1	...	56	...	2	29	...	2	739	5	23	41
42	49	2	1	13	...	2	13	1	1	59	1	3	84	1	1	93	1	1	52	3	3	51	2	...	54	...	1	684	17	26	42
43	34	1	...	46	3	3	11	1	...	11	...	...	55	3	3	82	2	2	91	1	1	16	1	...	49	2	...	589	21	15	43
44	57	7	2	33	5	...	40	2	1	10	...	1	11	1	...	49	2	1	78	1	...	89	4	1	45	...	3	506	24	13	44
45	9	1	...	48	2	2	28	...	1	87	2	2	9	1	...	10	1	...	46	3	2	77	3	1	84	...	5	427	19	14	45
46	0	...	...	8	...	...	41	...	1	27	1	3	33	6	2	8	...	...	9	...	...	41	2	3	73	...	2	318	13	13	46
47	24	...	3	9	1	...	8	2	1	43	1	1	23	2	1	26	3	...	8	...	...	9	...	...	36	...	2	225	11	11	47
48	19	...	1	21	...	2	8	...	...	5	1	...	41	2	1	20	2	1	23	1	2	8	...	...	9	...	...	203	8	9	48
49	10	...	...	18	...	...	19	...	...	8	...	1	4	...	...	37	1	1	17	1	...	20	1	...	8	...	...	197	7	6	49
50	...	...	...	10	1	1	18	1	1	19	...	1	7	...	...	4	...	...	35	...	2	16	...	1	19	...	1	208	10	8	50
51	...	...	...	...	...	...	8	...	...	13	...	...	18	...	...	7	...	...	4	...	...	33	...	1	15	...	...	187	8	3	51
52	3	...	...	...	...	...	...	...	...	8	...	...	16	...	...	18	1	1	7	...	...	4	1	...	32	...	3	172	5	5	52
53	...	...	...	3	...	...	...	...	...	...	...	...	8	...	1	16	...	...	16	...	...	7	...	1	3	...	...	159	4	6	53
54	...	...	...	...	...	...	3	...	...	...	...	...	...	...	...	7	...	1	16	...	1	16	...	...	6	...	...	151	6	5	54
55	...	...	...	...	...	...	...	...	...	3	...	...	...	...	...	...	...	...	6	...	...	15	...	...	16	...	...	135	4	5	55
56	...	...	...	...	...	...	...	...	...	...	...	...	3	...	...	...	...	...	...	...	...	6	...	...	15	...	1	110	3	7	56
57	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	...	...	...	...	...	...	...	...	6	...	...	87	1	7	57
58	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	...	...	...	...	...	...	...	73	1	2	58
59	14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	...	...	...	...	...	74	...	4	59
60	8	...	...	14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	...	1	70	...	6	60
61	11	...	...	8	...	...	14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	74	...	2	61
62	7	...	...	11	...	1	8	...	...	14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	74	...	3	62
63	4	...	...	7	...	...	10	...	...	8	...	...	14	...	...	2	...	...	...	...	...	...	...	...	...	...	...	72	...	1	63
64	9	...	...	4	...	...	7	...	...	10	...	2	8	...	1	13	...	2	...	...	...	...	...	...	...	...	...	75	...	6	64
65	3	...	1	8	...	1	4	...	1	7	...	...	8	...	1	2	...	1	11	...	1	...	...	...	...	...	...	70	...	4	65
66	1	...	...	2	...	...	2	...	1	3	...	...	7	...	...	7	...	1	6	...	...	10	...	...	...	...	...	65	...	4	66
67	...	...	...	1	...	...	2	...	...	6	...	...	3	...	...	7	...	1	6	...	1	6	...	...	10	...	1	67	...	4	67
68	1	...	...	...	...	...	1	...	...	2	...	1	6	...	...	3	...	...	6	...	1	5	...	1	6	...	...	48	1	4	68
69	...	...	...	1	...	...	...	...	...	1	...	...	1	...	...	6	...	...	3	...	...	5	...	...	4	...	...	37	...	2	69
70	1	...	...	...	...	...	1	...	1	...	...	...	1	...	...	1	...	...	6	...	...	3	...	...	5	...	1	32	...	7	70
71	2	...	...	1	...	...	...	...	...	...	...	...	...	...	...	1	...	...	1	...	...	6	...	1	3	...	...	21	...	3	71
72	...	...	...	3	...	...	1	...	...	...	...	...	...	...	...	...	...	...	4	...	...	1	...	...	5	...	...	15	...	2	72
73	...	...	...	...	...	...	3	...	...	1	...	...	...	...	...	...	...	...	...	...	...	1	...	...	1	...	...	8	...	...	73
74	...	...	...	...	...	...	...	...	...	3	...	1	1	...	...	...	...	...	...	...	...	...	...	...	1	...	...	7	2	1	74
75	...	...	...	...	...	...	...	...	...	...	...	...	2	...	...	1	...	...	...	...	...	...	...	...	...	...	...	3	...	...	75
76	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	...	1	...	1	...	...	...	...	...	...	3	...	1	76
77	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	...	...	...	...	...	...	...	2	...	...	77
78	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	...	...	...	...	2	...	...	78
79	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	...	2	...	...	79

TAB. XXIII.—ABSTRACT STATEMENT shewing the number of Officers at different Ages, and the Casualties occurring at each year of Age among the Officers of the Madras Army from 1814 to 1833, inclusive.

Age.	1814.			1815.			1816.			1817.			1818.			1819.			1820.			1821.			1822.			1823.			1824.		
	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.
18	19	...	...	11	1	...	15	...	...	18	1	...	88	...	1	115	...	3	240	...	2	175	...	3	126	...	...	51	...	1	91	...	1
19	26	1	...	19	1	...	10	...	2	15	...	...	17	...	...	87	1	9	112	...	6	238	...	10	172	...	7	126	1	3	50	...	5
20	46	2	1	25	...	...	18	...	...	8	...	1	15	...	1	17	...	...	77	...	4	166	...	6	228	1	5	165	...	6	122	1	3
21	65	...	3	49	...	4	25	...	...	18	...	1	7	...	1	14	...	1	17	...	1	73	...	4	100	1	2	222	1	7	159	...	9
22	46	...	...	69	1	1	42	...	1	25	...	...	17	...	1	6	...	...	13	...	1	16	...	...	69	...	...	97	1	2	214	1	12
23	25	...	...	46	...	...	60	2	...	41	...	2	25	1	3	16	...	1	6	...	...	12	...	...	16	...	1	69	2	2	94	...	6
24	119	...	2	25	1	2	46	...	1	58	1	6	39	...	6	21	...	...	15	...	...	6	...	...	12	...	..	15	...	...	65	1	6
25	123	1	6	117	2	3	22	...	...	45	2	1	51	...	7	33	...	3	21	...	...	15	...	...	6	...	1	12	...	...	15	...	2
26	133	2	...	116	2	6	112	1	5	22	...	...	42	...	2	44	...	1	30	1	...	21	...	...	15	...	...	5	...	...	12	...	...
27	112	1	3	131	1	7	108	...	5	108	1	9	22	...	2	40	...	3	43	1	...	29	...	4	21	...	...	15	...	...	5	...	...
28	81	1	3	108	1	1	123	1	4	103	2	4	98	3	13	20	1	...	37	1	...	42	1	2	25	...	1	21	...	1	15	...	1
29	75	1	3	77	1	1	106	...	6	118	...	6	97	2	6	82	1	6	19	...	1	36	...	1	29	...	...	24	...	...	20	...	2
30	2	...	...	71	...	3	75	...	2	103	2	4	112	4	7	89	3	7	75	1	5	18	...	...	35	...	1	39	2	...	24	...	2
31	111	...	1	2	...	...	68	...	2	73	4	1	97	2	9	101	1	7	79	2	6	69	1	2	18	...	...	34	1	2	37	...	2
32	82	...	2	110	...	6	2	1	...	66	1	3	68	...	7	86	...	3	93	1	5	71	...	6	66	...	2	18	1	...	31	...	2
33	42	2	1	80	...	2	105	2	3	1	...	...	62	...	6	61	1	2	83	1	6	87	...	6	65	1	4	64	1	5	17	...	...
34	27	...	...	39	...	1	78	1	3	100	2	3	1	...	...	56	...	2	58	...	2	76	2	2	81	2	2	60	...	1	58	2	4
35	26	...	1	27	...	1	38	1	3	74	3	3	95	1	4	1	...	1	54	2	2	56	1	4	72	1	...	77	1	6	59	1	4
36	33	...	...	24	...	1	26	...	1	34	...	1	68	2	1	50	...	4	...	...	...	49	1	2	51	2	1	71	...	4	70	3	3
37	14	...	1	33	...	1	23	1	...	25	1	...	33	...	3	65	...	6	86	1	5	...	...	...	16	...	1	48	...	1	67	...	6
38	10	...	...	13	...	2	32	...	1	22	...	1	24	...	1	29	...	2	59	2	5	80	...	3	...	...	...	45	1	1	47	1	2
39	4	...	...	10	...	...	11	...	...	31	...	4	21	...	...	23	...	2	27	1	...	52	...	2	77	2	2	...	...	...	43	1	9
40	8	...	...	4	...	...	10	...	...	11	...	...	27	1	1	21	...	3	21	...	1	26	...	1	50	...	3	73	...	1	...	...	...
41	29	1	3	8	...	...	4	...	...	10	...	1	11	...	...	25	...	2	18	...	3	20	...	1	25	1	...	47	1	3	72	2	8
42	9	...	...	25	1	1	8	...	...	4	...	1	9	...	...	11	...	2	23	1	...	15	...	...	19	...	...	24	...	1	43	...	6
43	19	...	1	8	1	...	23	...	2	8	...	...	3	...	...	9	...	...	9	1	...	23	...	...	15	...	...	19	1	1	23	...	2
44	1	...	...	9	...	...	7	...	...	21	...	1	8	...	1	3	...	...	9	...	1	8	...	1	22	1	...	15	...	...	17	...	...
45	1	...	...	1	...	...	9	...	1	7	...	...	20	1	2	7	...	1	3	...	...	8	...	...	7	...	1	21	...	2	15	...	...
46	1	...	...	1	...	1	1	...	...	8	...	1	7	...	1	17	...	...	6	...	...	3	...	...	8	...	...	6	...	...	19	2	1
47	...	...	...	1	...	...	...	...	...	1	...	...	7	...	...	6	...	...	17	...	1	6	1	1	3	...	...	8	...	...	6	...	1
48	8	...	...	...	...	...	1	...	...	...	...	...	1	...	...	7	...	...	6	...	...	16	...	...	4	...	...	3	...	...	8	...	...
49	17	...	2	8	...	...	...	...	...	1	...	1	...	...	...	1	...	...	7	...	1	6	...	...	16	...	1	4	...	...	3	...	...
50	4	...	...	15	1	...	8	...	...	...	...	...	...	...	...	...	...	...	1	...	...	6	...	2	6	...	...	15	...	3	4	...	1
51	8	...	...	4	...	...	14	...	1	8	2	...	...	...	...	...	...	...	...	...	...	1	...	...	4	...	...	6	...	...	12	1	1
52	8	...	...	8	...	1	4	...	...	13	...	1	6	...	1	...	...	...	...	...	...	...	...	...	1	...	...	4	1	...	6	...	...
53	6	...	...	8	...	...	7	...	1	4	...	...	12	1	1	5	...	1	...	...	...	...	...	...	...	...	...	1	...	...	3	...	...
54	1	...	...	6	...	...	8	...	...	6	...	...	4	...	1	10	...	2	4	...	...	...	...	...	...	...	...	...	...	...	1	...	...
55	7	...	...	1	...	...	6	...	...	8	...	...	6	...	...	3	...	...	8	1	...	4	...	...	...	...	...	...	...	...	...	...	...
56	3	...	...	2	...	...	1	...	...	6	...	...	8	...	...	6	...	1	3	...	...	7	...	1	4	...	...	...	...	...	...	...	...
57	...	...	...	3	...	...	7	...	...	1	...	...	6	...	1	8	...	...	...	...	...	3	...	...	6	...	...	4	...	...	...	...	...
58	1	...	...	...	...	...	3	...	...	7	...	...	1	...	...	5	...	...	8	...	...	5	...	...	3	...	...	6	...	...	4	...	...
59	3	...	...	1	...	...	...	...	...	3	...	1	7	...	2	1	...	...	6	...	1	8	...	1	5	...	...	3	...	...	6	...	1
60	1	...	...	3	...	...	1	...	...	...	...	...	2	...	...	5	...	...	...	...	...	4	...	...	7	...	...	5	...	...	3	...	...
61	10	...	...	...	...	3	...	...	1	...	...	...	...	...	...	2	...	...	6	...	...	1	...	...	4	...	1	7	...	...	5	...	1
62	...	...	...	10	...	2	...	...	...	3	...	...	1	...	...	...	...	...	2	...	...	3	...	...	1	...	...	3	...	...	7	...	...
63	2	...	...	...	...	...	8	...	1	...	...	...	3	...	...	1	...	...	...	...	...	2	...	...	5	...	1	1	...	...	3	...	...
64	4	...	...	2	...	...	...	...	...	7	...	1	...	...	...	3	...	...	1	...	...	...	...	...	2	...	...	4	...	...	1	...	...
65	...	...	...	4	...	...	1	...	...	...	...	...	6	...	...	...	...	...	3	...	...	1	...	...	...	...	...	2	...	...	4	...	1
66	...	...	...	...	...	...	4	...	1	1	...	...	...	...	...	6	...	...	...	...	...	3	...	...	1	...	...	...	...	...	2	...	...
67	...	...	...	...	...	...	...	...	...	3	...	...	1	...	...	...	...	...	6	...	1	...	...	...	3	...	...	1	...	...	...	...	...
68	...	...	...	...	...	...	...	...	...	...	...	...	3	...	1	1	...	...	...	...	...	5	...	...	...	...	...	3	...	...	1	...	...
69	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	...	1	...	...	...	...	...	5	...	1	...	...	...	3	...	...
70	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	...	1	...	...	...	...	...	4	...	...	...	...	...
71	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	...	1	...	...	...	...	...	4	...	2
72	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	...	1	...	...	...	...	...
73	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	...	1	...	...
74	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	...
75	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
76	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
77	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
78	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
79	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
80	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE XXIII.—*Continued.*

Age.	1825.			1826.			1827.			1828.			1829.			1830.			1831.			1832.			1833.			Total.			Age.
	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	
18	68	1	...	242	...	4	128	...	...	101	...	...	59	...	...	39	...	...	24	...	...	32	...	...	38	...	...	1680	3	15	18
19	90	...	6	67	1	...	228	1	4	128	1	6	101	...	4	59	...	...	39	1	...	24	...	3	32	1	1	1650	9	66	19
20	457	...	...	84	...	2	66	...	...	233	1	10	121	...	2	97	1	3	60	...	2	38	1	1	21	...	2	1591	10	49	20
21	118	1	10	45	...	4	82	...	1	66	1	2	219	2	7	119	3	7	93	...	4	57	...	1	36	1	...	1578	10	66	21
22	150	2	5	107	...	4	41	1	3	81	...	2	63	1	2	210	4	10	109	1	2	89	1	2	56	1	4	1513	14	62	22
23	201	1	12	143	2	2	102	2	3	37	...	...	79	...	...	60	...	4	196	4	4	166	1	4	86	1	5	1421	16	49	23
24	88	...	...	188	...	9	139	2	4	98	3	2	37	2	1	79	1	...	56	1	3	88	3	1	101	2	1	1395	17	44	24
25	58	...	4	88	1	6	179	2	11	133	2	3	93	...	1	34	1	...	78	...	4	52	...	5	184	5	4	1359	16	61	25
26	13	...	...	54	1	4	81	3	3	166	3	4	128	1	1	92	...	4	33	...	1	74	3	1	47	3	...	1240	20	30	26
27	12	...	...	13	...	...	49	...	4	75	1	2	159	2	3	126	...	5	88	1	1	32	...	...	70	1	2	1258	9	50	27
28	5	...	...	12	...	...	13	...	1	45	...	1	72	...	1	154	2	2	121	2	3	86	...	4	32	...	...	1213	15	43	28
29	14	...	1	5	...	...	12	...	...	12	1	...	44	1	1	71	2	1	150	1	5	114	1	4	82	1	7	1197	12	54	29
30	18	...	2	13	...	...	8	...	...	12	...	...	11	...	...	39	...	...	68	1	3	144	3	6	109	1	1	1062	17	43	30
31	22	1	1	16	...	2	13	1	1	5	...	...	12	...	...	11	...	2	39	...	...	64	1	2	135	3	2	1006	17	42	31
32	35	...	4	20	...	1	14	...	1	11	...	...	5	...	...	12	1	...	9	...	...	39	1	1	61	2	4	899	8	46	32
33	29	...	2	31	...	1	19	...	...	13	...	...	11	1	...	5	...	...	11	...	...	9	...	...	37	2	1	832	11	39	33
34	17	1	...	27	1	4	30	...	...	19	...	1	13	...	1	10	...	...	5	...	...	11	1	...	9	...	1	775	12	27	34
35	52	...	1	16	...	1	22	1	3	30	...	...	18	1	...	12	...	...	10	...	...	5	...	...	10	...	...	753	13	31	35
36	54	...	4	51	1	2	15	...	...	18	...	...	30	...	...	17	...	1	12	...	...	10	...	...	5	...	...	728	9	25	36
37	64	1	2	50	...	1	48	2	3	15	...	...	48	...	...	30	1	1	16	...	1	12	...	...	10	1	...	703	8	33	37
38	61	...	4	61	3	4	49	...	1	43	...	3	15	1	1	18	...	...	28	...	1	15	...	...	12	...	1	663	8	33	38
39	44	...	4	57	1	3	54	1	1	48	...	2	40	...	1	13	...	1	18	...	...	27	...	1	15	...	...	615	6	32	39
40	83	...	2	40	1	...	53	3	4	52	...	2	46	...	1	39	...	1	12	1	...	18	1	...	26	...	...	570	7	22	40
41	...	...	...	...	31	...	2	39	...	2	46	...	2	50	1	6	45	1	2	38	...	1	11	...	...	17	...	1	546	7	36	41
42	62	1	3	...	...	...	29	1	1	37	4	...	41	...	...	44	...	2	42	...	3	37	...	...	11	4	1	495	8	21	42
43	37	...	2	58	5	1	...	...	...	27	1	3	33	2	2	44	...	5	42	3	3	39	4	1	37	5	2	466	22	26	43
44	21	...	2	35	2	4	52	1	1	...	...	...	23	4	1	29	...	3	39	...	1	36	...	3	34	1	3	389	9	22	44
45	17	1	...	19	1	...	29	1	3	50	1	2	...	...	...	18	1	1	26	2	1	38	3	...	33	5	2	329	16	16	45
46	15	...	...	16	1	2	18	...	1	25	2	2	47	...	1	...	...	...	16	2	...	23	...	2	35	1	...	272	8	12	46
47	16	2	3	15	...	...	13	...	1	17	1	...	21	1	...	46	6	1	...	...	...	14	1	1	21	1	2	218	13	11	47
48	5	...	...	11	...	1	16	2	...	12	...	...	18	1	1	20	...	...	39	3	2	...	...	...	12	...	1	184	6	5	48
49	8	...	1	5	1	...	10	...	1	13	...	...	12	...	...	14	...	...	20	1	1	34	1	3	...	...	...	179	3	11	49
50	3	...	...	7	...	...	4	...	1	9	1	...	13	...	...	12	...	...	14	1	...	13	1	1	30	2	2	169	6	10	50
51	3	...	1	3	...	...	7	...	...	3	...	...	8	1	...	13	...	3	12	1	1	13	1	...	16	1	3	135	7	10	51
52	10	...	...	2	...	...	3	...	...	7	...	...	3	...	...	7	...	...	10	...	1	10	...	1	12	...	1	114	1	6	52
53	6	...	1	10	...	...	2	...	...	3	...	...	7	...	...	3	...	...	7	...	...	9	...	...	9	...	...	102	1	4	53
54	3	...	...	5	...	1	10	...	...	2	1	...	3	...	...	7	...	...	3	...	...	7	...	1	9	...	...	89	1	5	54
55	1	...	...	3	...	...	4	...	...	10	...	...	1	...	...	3	...	...	7	...	...	3	...	...	6	...	...	81	1	...	55
56	...	...	...	1	...	...	3	...	...	4	...	...	10	...	...	1	...	...	3	...	...	7	...	...	3	...	...	77	...	2	56
57	...	...	...	...	...	...	1	...	...	3	...	...	4	...	...	10	...	...	1	...	...	3	...	...	7	...	1	72	...	2	57
58	...	...	...	...	...	...	...	...	...	1	...	...	3	...	...	4	...	...	10	...	...	1	...	...	3	...	...	65	...	...	58
59	4	...	...	...	...	...	...	...	...	...	...	...	1	...	...	3	...	...	4	...	1	10	...	...	1	...	...	65	...	7	59
60	5	...	1	4	...	...	...	...	...	...	...	...	...	...	...	1	...	...	3	...	...	3	...	...	10	...	...	57	...	1	60
61	3	...	...	4	...	...	1	...	...	...	...	...	...	...	...	...	...	...	1	...	...	3	...	...	3	...	...	56	...	2	61
62	4	...	...	3	...	...	4	...	1	4	...	...	...	...	...	...	...	...	...	...	...	1	...	...	3	...	...	54	...	3	62
63	7	...	...	4	...	...	3	...	1	3	...	...	4	...	1	...	...	...	...	...	...	...	...	...	1	...	...	47	...	4	63
64	3	...	...	7	...	...	4	...	...	2	...	...	3	...	1	3	...	...	...	...	...	...	...	...	...	...	...	46	...	3	64
65	1	...	...	3	...	...	7	...	...	4	...	1	2	...	...	2	...	...	3	...	...	...	...	...	...	...	...	43	...	2	65
66	3	...	...	1	...	...	3	...	...	7	...	2	3	...	...	3	...	...	2	...	...	3	...	...	...	...	...	41	...	3	66
67	2	...	...	3	...	...	1	...	...	3	...	1	3	...	...	3	...	...	2	...	...	2	...	...	3	...	...	38	...	2	67
68	...	...	...	2	...	...	3	...	...	1	...	...	2	...	...	5	...	...	3	...	1	2	...	1	2	...	1	33	...	4	68
69	1	...	...	...	...	...	2	...	...	3	...	...	1	...	...	2	...	...	5	...	...	2	...	...	1	...	1	28	...	2	69
70	3	...	...	1	...	...	...	...	...	2	...	...	3	...	...	1	...	...	2	...	...	5	...	...	2	...	2	26	...	2	70
71	...	...	...	3	...	...	1	...	...	...	...	...	2	...	...	3	...	...	...	...	...	2	...	...	5	...	...	24	...	2	71
72	2	...	1	...	...	...	3	...	...	...	...	...	...	...	...	2	...	...	3	...	...	1	...	...	2	...	...	17	...	2	72
73	...	...	...	1	...	...	...	...	...	2	...	...	1	...	...	...	...	...	2	...	...	3	...	...	1	...	...	13	...	...	73
74	1	...	...	...	...	...	1	...	...	...	...	...	2	...	...	1	...	...	...	...	...	2	...	...	3	...	...	12	...	...	74
75	2	...	...	1	...	...	...	...	...	1	...	...	...	...	...	2	...	1	1	...	...	...	...	...	2	...	...	9	...	1	75
76	...	...	...	2	...	1	1	...	...	...	...	...	1	...	...	...	...	...	1	...	...	1	...	...	...	...	...	6	...	1	76
77	...	...	...	...	...	...	1	...	...	1	...	1	...	...	...	1	...	...	...	...	...	1	...	...	1	...	...	5	...	1	77
78	...	...	...	...	...	...	...	...	...	1	...	1	...	...	...	...	...	...	1	...	1	...	...	...	1	...	1	3	...	3	78
79	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	79
80	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	80

TAB. XXIV.—ABSTRACT STATEMENT showing the number of Officers at different Ages, and the Casualties occurring at each year of Age among the Officers of the Bombay Army from 1814 to 1833, inclusive.

AGE.	1814.			1815.			1816.			1817.			1818.			1819.			1820.			1821.			1822.			1823.			1824.		
	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Dismissed, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.
18	...	...	...	...	...	...	...	...	...	12	...	...	32	...	...	66	...	...	98	...	1	118	...	6	58	...	3	39	...	1	30	...	1
19	6	...	...	6	...	...	...	...	...	6	...	...	12	...	...	62	...	1	66	1	5	97	...	2	112	...	4	57	...	1	38	1	7
20	24	...	...	6	...	...	8	...	...	4	...	...	5	...	...	12	...	...	61	...	5	69	...	1	94	...	1	108	...	6	56	1	1
21	25	2	...	24	...	...	6	...	...	9	...	...	6	...	...	5	...	...	12	...	...	56	...	5	69	...	...	93	1	3	102	1	3
22	17	...	1	23	...	...	24	1	...	6	...	...	9	...	...	6	...	...	5	...	...	12	1	...	51	...	1	59	1	2	89	...	3
23	27	...	1	16	...	...	23	1	...	23	...	1	6	...	...	9	...	...	6	...	...	5	...	...	11	...	1	50	...	...	56	2	1
24	19	1	3	26	...	...	16	...	...	30	...	1	22	...	2	6	...	...	9	...	...	6	...	...	5	...	...	10	...	...	50	...	...
25	14	1	...	15	...	...	26	...	...	16	...	2	29	...	...	20	...	2	6	...	...	9	...	1	6	...	...	5	...	...	10	...	1
26	...	...	...	13	...	...	15	2	...	26	...	1	14	...	...	29	...	1	18	1	...	6	...	...	8	...	...	6	...	...	5	...	1
27	14	...	1	...	...	...	13	...	...	13	...	...	25	...	1	14	...	1	28	...	...	17	...	1	6	...	...	8	...	...	6	...	2
28	113	1	7	13	...	...	...	...	...	13	...	...	13	...	1	24	1	1	13	...	1	28	...	...	16	...	1	6	...	...	8	...	...
29	21	...	1	105	2	5	13	...	1	...	...	...	13	...	1	12	...	...	22	...	1	12	...	2	28	1	...	15	...	...	6	1	...
30	4	...	...	20	1	...	98	1	2	12	...	...	...	...	...	12	...	1	12	...	...	21	...	1	10	...	1	27	1	...	15	...	1
31	47	...	...	4	...	...	19	...	...	95	2	...	12	...	...	...	...	...	11	...	...	12	...	...	30	...	1	9	...	...	26	...	1
32	37	1	2	47	...	1	4	...	...	19	...	1	93	...	6	12	...	1	...	...	...	11	...	...	12	1	...	19	...	...	9	...	1
33	...	...	...	34	...	...	46	...	1	4	...	...	18	...	...	87	1	4	11	...	...	...	...	...	11	...	...	11	...	1	19	...	1
34	40	2	1	...	...	...	34	1	...	45	2	2	4	...	...	18	...	1	82	...	7	11	...	...	...	...	...	11	...	2	10	1	...
35	11	...	...	37	...	1	...	...	...	33	...	...	41	...	1	4	...	...	17	2	1	75	...	4	11	...	...	...	...	...	9	...	2
36	16	...	...	11	...	...	36	...	...	...	...	...	33	...	1	40	2	3	4	...	...	14	...	2	71	1	3	11	...	...	...	...	...
37	6	...	...	16	...	...	11	...	...	36	1	1	...	...	...	32	1	2	35	...	1	4	...	2	12	...	...	67	1	...	11	...	...
38	2	...	1	6	...	1	16	...	...	11	...	...	34	1	2	...	...	...	29	...	...	34	...	2	2	...	...	12	...	...	66	...	2
39	1	...	...	1	1	...	5	...	...	16	...	4	11	...	1	51	...	1	...	...	...	39	...	3	32	2	...	2	...	...	12	...	1
40	7	...	...	1	...	...	...	...	...	5	...	...	12	...	...	10	...	...	30	...	...	...	...	...	26	...	...	30	...	1	2	...	...
41	2	...	1	1	...	...	1	...	1	...	...	...	5	...	...	12	...	1	10	...	...	30	1	2	...	...	...	26	...	...	29	...	1
42	...	...	...	1	...	...	7	...	...	...	...	...	...	...	...	5	...	1	11	...	...	10	...	1	27	...	1	...	...	...	26	...	...
43	9	...	...	...	...	...	1	...	...	7	...	...	...	...	...	...	...	...	4	...	2	11	...	...	9	2	...	26	...	3	...	...	...
44	...	...	...	9	...	...	...	...	...	1	...	...	7	1	...	...	...	...	...	...	...	2	...	...	11	...	2	7	...	1	23	1	...
45	...	...	...	...	...	...	9	...	...	...	...	...	1	...	...	6	...	...	...	...	...	...	...	...	2	...	...	9	...	1	6	...	...
46	...	...	...	...	...	...	...	...	...	7	...	...	...	...	...	1	...	...	6	...	...	...	...	...	...	...	...	3	...	...	8	...	...
47	...	...	...	...	...	...	...	...	...	...	...	...	7	...	1	...	...	...	1	...	...	5	...	...	...	...	...	...	...	...	2	...	...
48	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	6	...	1	...	...	...	1	...	...	6	...	2	...	...	...	...	...	...
49	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	5	...	...	...	...	...	1	...	...	4	...	...	...	...	...
50	1	...	...	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	5	...	2	...	...	...	1	...	...	4	...	...
51	7	...	1	1	...	...	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	...	...	...	...	...	1	...	...
52	3	...	...	6	...	...	1	1	...	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
53	2	...	...	3	...	...	6	...	...	...	...	...	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	...	...	...	...	...
54	3	...	...	2	...	...	3	...	...	6	...	1	...	...	...	4	1	1	...	...	...	...	...	...	...	...	...	...	...	...	3	...	...
55	2	...	...	3	...	1	2	...	...	3	...	...	5	1	1	...	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...
56	1	...	...	2	...	...	2	...	...	2	...	...	3	...	...	4	...	...	...	...	...	2	...	...	...	...	...	...	...	...	...	...	...
57	...	1	...	4	...	...	2	...	...	2	...	...	2	...	...	2	...	...	1	...	1	...	...	...	2	...	...	...	...	...	...	...	...
58	...	...	...	...	...	...	4	...	...	2	...	...	2	...	...	2	...	...	3	...	...	...	...	...	...	...	...	2	...	...	...	...	...
59	1	...	...	...	...	...	...	...	...	4	...	1	2	...	...	2	...	...	2	...	...	3	...	...	3	...	...	...	...	...	2	...	...
60	1	1	...	1	...	...	...	...	...	...	...	...	3	...	...	2	...	...	2	...	...	2	...	...	3	...	1	3	...	...	...	...	...
61	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	3	...	1	2	...	...	2	...	...	2	...	...	2	...	...	3	...	...
62	1	...	1	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	2	...	...	2	...	...	2	...	...	2	...	1	2	...	...
63	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	2	...	...	2	...	...	2	...	...	2	...	...	1	...	...
64	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	2	...	...	2	...	...	2	...	...
65	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	2	...	...	2	1	1
66	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...	2	...	1
67	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
68	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
69	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
70	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
71	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE XXIV.—*Continued.*

Age	1825.			1826.			1827.			1828.			1829.			1830.			1831.			1832.			1833.			TOTAL.			Age.
	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	Living.	Retired, Invalided, &c.	Died.	
16	22	...	...	90	2	2	52	...	...	91	...	2	40	...	...	11	...	...	17	...	...	18	...	...	...	...	...	824	2	17	18
19	60	...	1	22	...	...	83	...	3	89	...	...	40	1	...	11	...	...	17	...	1	18	...	...	18	...	...	885	3	27	19
20	30	...	...	59	...	6	21	...	1	83	...	1	80	...	...	89	3	6	39	...	...	11	...	1	18	...	...	866	4	29	20
21	54	...	2	30	...	2	53	...	2	20	...	...	82	...	2	80	2	4	80	1	3	39	1	...	10	...	...	895	8	28	21
22	96	...	3	52	...	4	28	...	1	51	2	1	20	1	1	80	...	1	74	...	...	76	...	4	38	...	2	816	5	24	22
23	86	...	4	93	3	9	48	1	4	27	...	1	48	1	2	18	...	...	79	1	2	74	3	3	72	...	4	707	12	33	23
24	63	...	1	82	...	2	81	2	4	43	...	1	26	1	...	45	...	2	18	...	...	76	1	3	69	1	2	691	6	21	24
25	50	...	...	52	...	4	80	...	4	75	2	3	42	2	1	25	...	...	46	1	...	18	...	2	72	...	2	613	6	22	25
26	9	...	...	50	...	4	48	...	2	76	...	2	70	...	...	39	1	...	25	1	2	42	1	2	16	...	...	515	6	15	26
27	4	...	...	9	...	...	46	3	1	46	...	4	74	...	1	70	...	...	38	...	1	22	...	...	39	...	...	492	3	13	27
28	4	...	...	4	...	...	8	...	...	42	1	...	42	2	2	73	...	4	70	1	1	37	1	1	22	...	1	550	7	20	28
29	8	...	2	4	...	...	4	...	1	9	...	...	41	1	1	38	...	1	69	2	2	68	...	3	35	...	...	523	7	21	29
30	5	...	...	6	1	...	3	1	...	3	...	...	9	...	...	39	1	...	37	...	...	65	...	1	69	...	2	464	6	9	30
31	14	...	...	5	...	...	3	...	...	3	...	...	3	...	...	9	...	...	38	1	...	37	1	...	64	...	...	433	4	3	31
32	25	1	1	14	...	...	5	...	...	5	...	...	2	...	...	3	...	...	9	...	...	37	...	2	36	...	1	399	3	16	32
33	8	...	...	25	...	...	14	1	...	5	...	...	5	...	...	2	...	...	3	...	1	9	...	...	35	...	...	345	2	8	33
34	18	...	...	8	...	...	23	...	...	13	...	...	5	...	...	5	...	1	2	...	...	2	...	...	9	...	...	340	6	14	34
35	9	...	...	18	...	...	8	...	...	23	...	...	13	1	...	5	...	...	4	...	...	4	...	...	2	...	...	322	3	9	35
36	7	1	2	9	...	1	18	1	1	8	...	...	23	...	1	12	...	...	5	...	...	4	...	...	2	...	...	324	5	14	36
37	...	...	...	4	...	...	8	...	...	16	...	...	8	...	...	22	...	...	12	...	...	5	...	...	4	...	...	312	3	5	37
38	11	1	2	...	...	...	4	...	...	8	...	...	16	...	1	8	...	...	22	...	1	12	...	...	5	...	...	298	2	12	38
39	64	1	2	8	...	2	...	...	...	4	...	...	8	...	...	15	...	...	8	...	...	21	...	1	12	...	...	280	4	12	39
40	11	...	...	61	...	3	6	...	...	...	...	...	4	...	...	8	...	...	15	...	...	5	...	...	20	...	...	256	..	4	40
41	2	...	...	11	...	1	58	...	5	6	...	...	...	...	...	4	1	...	8	...	...	15	...	...	6	...	...	234	2	12	41
42	28	...	2	2	...	...	10	...	...	53	2	3	6	1	1	...	...	...	3	...	...	8	...	...	15	...	...	212	3	9	42
43	26	...	...	26	...	2	2	...	...	10	...	1	48	3	3	4	...	...	...	...	...	3	...	...	9	...	...	194	5	11	43
44	...	...	...	26	...	1	24	2	...	2	...	...	9	...	...	42	2	...	4	...	...	...	...	...	8	...	...	170	6	4	44
45	22	...	1	...	...	...	25	...	...	22	1	1	2	...	...	9	...	...	40	3	1	4	...	1	...	...	...	157	4	7	45
46	6	...	1	21	...	2	...	...	...	25	...	1	28	2	...	2	...	1	9	...	...	36	2	2	25	...	...	146	4	7	46
47	8	...	1	5	...	...	19	...	1	...	...	...	34	2	1	18	2	1	1	...	...	9	...	1	32	2	4	133	6	10	47
48	2	...	...	7	...	...	6	...	...	18	1	...	...	...	...	21	...	...	15	1	1	1	...	...	8	...	...	80	2	4	48
49	...	...	...	2	...	...	7	...	1	5	...	...	17	1	...	...	...	...	21	...	2	13	1	1	4	...	...	80	2	5	49
50	...	...	...	...	...	...	2	...	...	6	...	...	5	...	...	15	...	1	...	...	...	19	1	...	11	...	...	73	1	3	50
51	4	...	1	...	...	...	...	...	...	2	...	...	6	...	...	5	...	...	14	...	3	...	...	...	15	...	...	65	...	5	51
52	1	...	...	3	...	1	...	...	...	...	...	...	2	...	...	6	...	...	5	...	...	11	...	...	4	...	...	45	1	1	52
53	...	...	...	1	...	...	2	...	...	...	...	...	...	...	...	2	...	...	6	...	...	5	...	...	13	...	...	45	...	...	53
54	3	...	...	...	...	...	1	...	...	2	...	...	...	...	...	...	...	...	2	...	...	6	...	...	6	...	...	37	1	2	54
55	...	...	...	3	...	...	...	...	...	1	...	...	2	...	...	...	...	...	...	...	...	2	...	...	6	...	...	31	...	2	55
56	...	...	...	...	...	...	3	...	...	...	...	...	1	...	...	2	...	...	...	...	...	...	...	...	5	...	...	27	...	...	56
57	...	...	...	...	...	...	...	...	...	3	...	...	...	...	...	1	...	1	2	...	1	...	...	...	2	...	...	25	...	3	57
58	...	...	...	...	...	...	...	...	...	...	...	...	3	...	...	...	...	...	...	...	...	1	...	...	1	...	...	22	...	...	58
59	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	...	...	...	...	...	...	...	...	1	...	1	23	...	2	59
60	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	5	...	...	...	...	...	...	...	...	22	1	1	60
61	...	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	...	...	...	...	...	20	...	1	61
62	3	...	...	...	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	24	...	2	62
63	2	...	...	3	...	...	...	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	...	...	15	...	...	63
64	1	...	...	2	...	...	3	...	...	...	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	15	...	1	64
65	2	...	...	1	...	...	2	...	...	2	1	...	...	...	...	2	...	...	...	...	...	...	...	...	...	...	...	14	1	2	65
66	...	...	...	2	...	2	1	...	...	2	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	11	1	3	66
67	1	...	...	...	...	...	...	...	...	1	...	...	2	...	...	1	...	...	2	...	...	2	...	...	...	...	...	7	...	...	67
68	...	...	...	1	...	...	...	...	...	...	...	...	1	...	1	2	...	...	1	...	...	...	...	...	52	...	...	7	...	1	68
69	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	2	...	...	1	...	...	...	...	...	4	...	...	69
70	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...	2	...	...	...	...	...	4	...	1	70
71	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	...	71

TAB. XXVI.—CENSUS of the ARMENIAN POPULATION of Calcutta.

[The present information, obtained from our associate Mr. JOHANNES AVDALL, is added to the foregoing rather because it is useful to record any thing connected with the Statistics of India, than as furnishing new data for the calculation of the rates of Mortality among Europeans in India. The number of the Armenian community is too small to admit of average deductions.—J. P. *Sec.*]

	Males.	Females.	Total.
Total Armenian inhabitants in 1814, according to the Census made by [illegible] AVIET,...	269	195	464
The same carefully revised in 1815, ...	272	208	480
Present population, taken by Mr. AVDALL, 1836, ...	290	215	505
Of whom there are—{ adults	313		
Of whom there are—{ children	192		
The number of houses occupied by Armenians is	101		
Making the inmates per house exactly, ...	5		

REGISTER of Births, Marriages, and Deaths of the Armenian population of Calcutta, comprehending a period of twenty-five years, reckoning from A. D. 1814 to 1835 inclusive.

Years.	Births.	Marriages.	Deaths.	Duration of individual life, reckoning from the year 1811 to 1835 inclusive.
1811	16	7	12	
1812	8	2	12	
1813	8	4	14	
1814	14	5	21	
1815	9	4	21	
1816	14	7	15	
1817	13	2	10	
1818	11	3	20	
1819	5	1	23	
1820	11	5	17	
1821	16	4	16	
1822	12	5	16	
1823	8	2	10	
1824	7	6	21	
1825	15	5	19	
1826	8	3	19	
1827	18	5	15	28-60-41-1-2-17-45-1-1-3"-60-60-1-40-64
1828	13	4	15	21-34-76-1-19-61-1-1-5-37-50-125-15-35
1829	18	2	12	24-30-10-48-16-50-30-2-1-30-7-1
1830	9	4	14	50-40-70-1-2-20-15-9-42-40-35-1-67-7
1831	19	3	17	60-1-31-50-85-1-7-1-1-½-32-55-½-4-47-42-50
1832	13	2	17	30-1-22-1-1-45-2-1-27-1-36-73-1-50-50-54-55
1833	13	3	23	7-1-1-60-40-53-55-87-45-30-85-14-38-25-40-30-20-10-20-56-½-65-30
1834	9	7	16	35-75-¼-47-50-56-20-62-50-9-28-16-6-65-½-71
1835	10	4	7	23-87-20-61-62-41-16
Total, ...	286	99	395	

END OF FIRST PART—TWENTIETH VOLUME.

Printed at the Bengal Military Orphan Press, by G. H. Huttmann.

V3m1633B

LAW OF MORTALITY, FOR BRITISH INDIA.

TAB. VI. STATEMENT of Burials of Europeans and East Indians, at the Park Street Pr
Ground, for the Years mentioned, with the Ages of the Deceased, from 1814 to 1833, both

Age at which the Death took place.	*Number of Burials in*																			
	1814.	1815.	1816.	1817.	1818.	1819.	1820.	1821.	1822.	1823.	1824.	1825.	1826.	1827.	1828	1829.	1830.	1831.	1832.	
Year.																				
1	0	2	13	12	16	17	23	23	20	35	40	29	18	24	44	18	19	31	23	
2	2	4	7	8	9	9	10	14	17	7	12	11	8	11	14	6	6	11	12	
3	1	0	7	5	2	5	3	7	5	4	3	5	7	7	9	4	0	6	2	
4	2	1	2	2	4	1	5	0	4	6	5	7	4	2	5	2	2	3	6	
5	2	0	3	0	3	1	1	4	2	3	4	3	3	1	3	2	1	2	3	
6	1	0	0	2	1	2	0	0	3	3	4	4	3	3	1	2	2	1	1	
7	1	1	1	1	0	2	3	2	4	3	0	0	3	1	1	0	0	2	2	
8	1	1	2	1	2	0	0	3	2	2	2	1	3	4	0	3	0	0	3	
9	0	0	0	2	3	1	1	2	8	4	3	2	4	0	0	0	2	0	2	
10	0	0	0	0	1	4	0	2	2	4	1	2	0	2	1	2	1	1	0	
11	0	0	2	2	0	1	1	0	0	1	0	0	4	2	3	2	3	4	3	
12	0	1	0	0	0	0	0	3	3	5	1	1	2	6	0	3	0	1	0	
13	0	2	1	2	0	1	2	1	1	1	2	3	3	1	2	0	4	1	1	
14	2	0	0	2	1	0	2	1	2	3	0	0	3	3	2	0	4	2	4	
15	1	2	0	4	1	2	4	3	3	1	1	2	1	4	1	2	0	2	1	
16	1	2	1	1	3	2	2	2	3	0	1	2	1	2	1	0	0	2	2	
17	0	0	2	2	3	1	3	4	4	2	1	4	1	5	2	4	2	4	1	
18	1	1	2	0	3	2	3	4	4	8	9	1	4	4	4	3	5	7	4	
19	2	3	2	7	7	3	5	5	6	3	3	2	8	2	3	4	3	1	2	
20	1	3	2	6	1	7	5	4	4	3	3	4	7	2	4	1	2	0	3	
21	6	2	3	2	5	3	8	5	6	4	3	1	6	3	5	2	5	2	4	
22	3	0	2	3	7	7	9	7	10	8	4	9	5	3	6	3	7	2	7	
23	2	3	8	7	8	12	5	3	7	8	6	8	3	8	4	5	4	3	4	
24	2	1	4	4	6	8	9	3	9	3	8	7	4	7	3	2	1	6	3	
25	2	4	2	6	5	10	11	5	6	9	10	11	7	7	3	3	5	6	6	
26	1	2	3	5	7	16	6	8	7	5	5	15	8	4	2	0	6	4	6	
27	1	4	3	2	6	8	6	4	10	5	6	3	8	4	5	7	2	1	7	
28	4	3	3	3	5	8	8	5	16	6	11	13	10	12	7	4	7	2	5	
29	3	4	2	3	5	8	6	3	6	4	6	6	4	2	6	2	4	2	3	
30	4	4	8	3	10	14	12	6	11	7	7	12	14	12	4	4	9	5	4	
31	1	4	2	3	0	5	3	3	4	3	4	6	4	4	1	2	1	2	4	
32	4	3	2	1	3	8	7	7	10	3	8	8	7	4	5	5	4	4	9	
33	0	1	2	2	5	5	4	5	5	6	6	5	5	1	3	2	6	1	1	
34	1	0	3	5	6	7	1	3	5	4	4	2	5	2	6	2	2	1	1	
35	2	5	6	5	14	5	4	6	6	9	9	12	6	6	6	5	5	4	4	
36	1	1	2	3	8	5	7	5	8	4	2	8	5	3	6	5	6	6	6	
37	4	2	1	2	3	5	6	8	3	6	3	3	3	4	6	3	2	3	6	
38	0	4	0	3	8	4	3	3	5	4	7	7	7	2	5	3	6	5	4	
39	3	2	0	0	3	2	6	6	5	1	1	5	0	1	2	1	0	0	2	
40	3	4	2	2	5	7	13	4	9	5	5	9	10	4	4	7	13	4	3	
41	0	1	0	2	2	1	2	0	2	2	3	1	3	1	1	1	1	0	3	
42	3	0	2	2	5	1	7	3	3	4	2	4	4	3	2	1	3	3	4	
43	0	2	0	6	0	0	1	4	3	2	1	2	2	0	2	2	0	1		
44	2	0	1	1	2	4	3	4	4	4	1	2	1	3	6	0	1	3		
45	3	4	6	6	5	8	4	5	4	3	7	6	3	7	2	4	6	4		
46	0	1	2	1	4	1	4	4	2	3	1	3	3	0	1	3	1	1		
47	0	0	2	0	2	3	6	1	2	3	1	3	1	4	1	1	0	0		
48	1	1	0	3	2	1	3	3	5	1	1	2	5	1	3	1	2	1		
49	0	4	1	2	1	2	0	3	3	2	0	0	3	0	0	1	1	2		
50	2	6	3	3	2	1	4	1	5	7	5	2	2	3	1	1	1	2		
51	0	0	2	0	1	2	1	1	0	1	1	2	1	1	4	1	1	1		
52	1	0	3	0	0	0	2	3	2	1	1	3	3	3	1	0	5	1		
53	0	1	1	0	0	1	1	1	2	1	1	1	2	3	0	0	3	1		
54	0	1	0	0	0	0	1	0	2	3	1	1	0	0	2	1	3			
55	0	0	0	4	2	2	0	3	0	1	5	0	2	1	0	1	0			
56	0	0	2	1	4	1	5	2	3	1	2	1	4	1	0	2	3	3	1	
57	0	1	1	1	3	0	2	0	1	2	1	0	1	2	1	2	2	0	2	
58	0	0	1	0	0	0	1	1	1	1	1	2	2	0	1	0	1	3	1	
59	0	0	1	1	0	2	1	0	1	0	0	0	1	0	0	0	3	0	1	
60	3	0	1	2	3	3	3	1	5	5	2	5	1	2	3	0	0	2	1	2
61	0	0	1	1	0	0	2	0	1	1	1	1	1	0	0	0	0	0	0	
62	0	0	0	1	0	0	1	3	0	2	1	1	1	0	0	2	0	0	0	
63	1	0	0	2	0	1	1	1	2	2	1	1	0	1	1	1	0	1	0	
64	0	0	1	0	2	0	0	1	1	1	1	2	1	0	2	1	2	0	0	
65	0	1	1	1	1	1	1	1	0	1	1	1	0	1	0	1	0	1	1	
66	0	1	0	0	0	3	0	0	1	1	0	0	0	0	0	0	0	0	0	
67	0	0	0	1	0	0	0	1	0	0	1	0	0	0	0	0	0	0	0	
68	1	1	0	0	0	0	0	1	0	1	0	0	1	1	0	1	2	2	0	
69	1	0	0	0	0	0	1	0	0	0	0	2	0	0	0	1	1	0	1	
70 & upwards.	3	2	2	5	2	7	7	4	10	8	7	5	4	9	3	5	8	4	13	1
No. of Deaths, Ages specified,	86	103	139	169	222	253	271	235	310	266	260	286	260	226	227	159	203	183	212	2
Ditto, ditto not specified,	39	41	58	41	43	21	11	12	14	4	12	8	9	9	6	1	5	3	5	
Total number of Deaths,	125	144	197	210	265	274	282	247	324	270	272	294	269	235	233	160	208	186	217	
Seamen included in the above,	0	4	5	4	32	13	26	18	16	13	12	19	15	27	19	6	16	8	6	

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RESULTS OF AN ENQUIRY RESPECTING THE

TAB. VII.—FIFTH LAUDABLE SOCIETY—1822-27

	Lapsed within, from Insurance,										*Total Lapses.*	*Total number of Lives Insured.*	*Rate per Cent. of Lapses.*
	1 Year.	*2 Years.*	*3 Years.*	*4 Years.*	*5 Years.*	*6 Years.*	*7 Years.*	*8 Years.*	*9 Years.*	*10 Years.*			
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	23	0
.....	22	25	4	5	7	9	7	10	5	7	101	748	13.500
.....	12	7	13	8	5	2	3	2	3	4	59	496	11.895
.....	1	8	2	3	3	0	2	1	4	3	27	123	21.960
	35	40	19	16	15	11	12	13	12	14	187	1390	13.453

				Shares.
Age 20 *a* 35 — No. of Lives lapsed	101	on which	206 Shares were held,	average 2.04 each Lapse.
„ 35 *a* 50 „ „ „ „	59	„ „	261 „ „ „ „	4.42 ditto.
„ 50 & upwards „ „ „ „	27	„ „	147 „ „ „ „	5.44 ditto.
Total, ...	187	lapsed Lives.	614 Shares.	Average 3.28

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TAB. VIII.—SIXTH LAUDABLE SOCIETY.

MENT shewing the number of Shares which were transferred from the 5th to the 6th Laudable
1st January 1827—also the number of Lives on which those Shares were held, and the Lapses
ken up to 31st December 1831.

r of Shares transferred from 5th to 6th Laudable Society, ... 2741
r of Lives on which the above Shares were held, ... 996
r of Lives Lapsed up to 31st December 1831, out of the above, ... 180
r of Shares held on the above Lapsed Lives, ... 520

e 520 Shares being held on 180 Lives lapsed out of 996 Lives and 2741 Shares, gives an average of 2⅞ Shares
Life, and a ratio of Lapses of 18 per Cent. in 5 years."

18 per Cent. in 5 years gives 3.6 per Cent. per Annum.

UMBER of Lives Insured at the ORIENTAL LIFE INSURANCE COMPANY, with the Lapses from ditto, from 1822 to 1833, or a term of 12 years.

	Under 25 years of Age.	*From 25 to 30 years of Age.*	30 *to* 35	35 *to* 40	40 *to* 45	45 *to* 50	50 *to* 55	55 & upwards.	TOTAL.
.....	449	384	337	300	164	83	46	18	1781
.....	36	67	60	66	71	39	21	15	373
.....	8.018	17.44	17.80	22.00	43.29	46.99	45.65	72.22	20.95

SECOND PART

OF THE

TWENTIETH VOLUME

OF

ASIATIC RESEARCHES;

OR,

TRANSACTIONS OF THE SOCIETY

INSTITUTED IN BENGAL,

FOR INQUIRING INTO

THE HISTORY, THE ANTIQUITIES, THE ARTS AND SCIENCES, AND LITERATURE

OF

A S I A.

CALCUTTA:

Bishop's College Press.

1839.

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ERRATA

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PART I.

Page	Line	for	Read
42	18	*Buddha-vata-sanga*	*Buddha-vatān-sanga*
43	3	*Ch'hos-non-pa*	*Ch'hos-mnon-pa*
—	4	*Non-pa-dsot*	Mnon-pa-mdsod
—	5	ཡུམ	ཕུམ
44	17	La'hula	Ra'hula
54	14	*Sudhodána*	*Suddhodána*
60	1	they may not save &c.	according to this prohibition they will not save, &c.
69	18	Gyhon—&c.	Gzhon—&c.
—	28	འཛེ	འཛེད
75	3	from bottom Ga'ya	Gaya'
78	18	Vidyakara & Dharmakara &c.	Vidya'kara, &c. Dharma'kara, &c.
285	4	from bottom བཤད	བཤིད
286	13	*Tushita*	*Tushitá* (every-where)
—	16	Kashyapa, &c.	Ka'shyapa, &c. (every-where.)
287	10	Family	Families,
—	17	Shudhodana &c.	Shuddhoda'na &c. (every-where.)
288	1	Ma'ya	Ma'ya'
289	7	*Traya-strimsha*	*Trayastrinsha*
290	5	from bottom Ri-lags	Ri-dags
293	11	Yang-po	*Bzang-po*
—	2	from bottom Ajnya'-na Kondinya &c.	Ajna'na kondinya
294	1	*Byang-po*	*Bzang-po*
—	10	*Gyugs*, &c.	*Gzugs*, &c.
—	12	part	pair
295	15	*Panchola*	*Panchála*
—	19	sends	cedes or yields
296	11	casual	causal
—	6	from bottom *Vré*	*Bré*
297		At the bottom, after the note, add: See ཉུངལ བ, ད, *leaf* 651.	
—	13	*Lung-rop*	*Gsung-rab*
298	4	*Káshyapriyáh*	*Káshyapiyáh*
—	13	*Vatsiputriyáh*	*Vástiputriyáh*
—	14	Maha Sanghikah	Mahá Sanghikáh
—	15	*rivahi*	*rivohi*
—	17	*Lokottola Vádináh*	*Lokottara-Vádináh*
—	20	*Maha vihara vapina*	*Mahá Vihára Vásináh*
—	21	Kátyá-bu	Kátyáhi-bu

PART I.

Page	Line	for	Read
			ས...ཐུབ
			: These Notes and references,
		PART I	ers had been written (or were
298	at the bottom	1	ueries of Mr. H. H. Wilson. ....Jnáti.
		Add at the bott	... *Vidéha* or *Bidéha*
		in form of an	...ཁེད
		written) to th	...Lus-nan, Da'va', &c.
299	4	Jnyatsi	...
—	16	2. *Vidiha* or *Bi*	e dpan-*kun-gyi* bshes-
300	10	གནད	*gnyen*
—	11	Lusnam, Dava	.བཞིན ཞིང
—	18	བཤིས v. *ches* *pan kunche* *nyen*	.on a seat .Note 16. Hymns or &c. .1. The gods of &c.
—	18	བཤེས ཞིང	.*A'bháswara*
302	22	or a seat	.art
303	7	Hymns or &c.	.art
—	10	The gods of &c.	.*Chang-chub*
304	1	*Abhiswara*	.ditto
—	8	are	སྐབས
—	12	are	རིགས་པོ་བཞི
305	3	*Chang-chab*	*ead* Vol. D. p. 635
—	7	ditto	
—	8	from bottom ལྷད	སྐྱེས *Sahalokésha*
307	8	ཤ་པོ་བཤེ	
309	2	*for* p. 77	&c.
—	13	མ་སྐྱེས	otton
310	2	fr. bott. *S. Sahalakeesha*	*ru*
—	2	fr. bott. མེ་མཉན	
311	5	རྒྱ་ &c.	HONG
312	6	fr. bott. and cotton	*vakás*
314	3	*Akarn*	*dang*
—	11	tower	*dang*
—	17	Ge'lhong	
315	1	*Shravakas*	
316	14	*Brivo tang*	
—	1. at bottom	*Brivo tang*	

PART II.

Page	Line	for	Read
399	at the bottom	54 རྒྱ་བཅ	...བརྒྱ dered in Roman
404	7	*Bzang*	*Byan* m according to
	at the bottom	བཤད	rinting, as the
418	6	*Matkura*	*Mathu*

NOTE.—The Sanscrit words in the titles of the treatises, mentioned in this volume, have been re character according as they were expressed in the Tibetan (letters), without endeavouring to correct the rules of *Sandhi* of Indian and European grammarians. Also in the list of Errata, such mistakes in intelligent reader himself may easily correct, have not been included.

VII.

ON THE

GOVERNMENT OF SIAM.

By Captain JAMES LOW,

M. A. S. C.

Note.—The orthography of such words as are of Páli origin has been subjoined in foot notes with the assistance of Mr. R. Paula, a Páli Scholar. Sec.

The Government of Siam is monarchical and perfectly despotic in practice, but in principle it affects to be regulated by strict impartiality and by justice.

At the head of the nation is the King, whose national designations are ***Phrăyă Thai,*** **'Lord of the Thai race,' or *Kho-ung Lo-ang*, (the supreme ruler.) He is also both the protector of the *Phra Satsana*** (1) **or Buddhist faith, and the chief judge in the Empire, to whom ultimate appeals are made from inferior judicial departments. He is not however the head of the Church, the Hierarchy being under a *Phră Phoolthă-ŏng*** (2) **or high priest, who merely regulates ecclesiastical discipline, without interfering in matters of state.**

The King ought to be guided in his public conduct by his ***Phra Maha Rachakhroo*** (3) or spiritual guide and his chief ministers; and it is to

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(1) Pali, *Pra sásana.* (2) P. *Pra Buddha angga.* (3) P. *Pra mahá rája guru.*

be suspected from the nature of past events, that when deficient in talent and energy he becomes a mere puppet in the hands of a yet more despotic (if such be possible) aristocracy.

From whatever source the legislative power proceeds, it appears to be enforced with less regard to public opinion than was generally exhibited by the ancient Dynasties and Princes of Hindoostan, even while in the plenitude of sovereign authority; because *they* felt that their subjects if they did not actually rebel against oppression, could, upon a fitting occasion, easily transfer their allegiance to a domestic rival or to a foreign invader.

The succession in Siam is hereditary in the male line. Women are not admissible to the throne, which is one political feature distinguishing the Siamese from the natives of Hindoostan. The eldest son succeeds, although it has not apparently always been thus,* next to him other sons, then the brothers of the King. But any one of these may be set aside from incapacity. It does not unfrequently happen that the King previous to his death nominates a successor, hoping thereby to prevent a civil war. The motives, however, which urge him to such a measure being generally unjust, partial or fanciful, and to the exclusion and prejudice of the *Somdet P,hra Chăāu lok t,hoo*—or heir apparent, they consequently defeat the object.

It rarely happens that a new reign is not begun in disorder and blood. But the evils which here follow a disputed succession are little felt beyond the precincts of the palace, and the spheres of the respective contending parties. These last seldom embrace, or come in contact with, the mass of the people, which finds its best safety to consist in neutrality. It is this culpable apathy which rivets the chains of the subject, and is the surest bulwark of the oppressor's throne; for the new King rises triumphant over the ashes of his slaughtered brethren, and finds equally in this case, as he should have experienced in a quiet succession, that the machinery of

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* Kemfer, vol. 1, p. 23

Government has not been disturbed, and that it is yet as rigid, formal and energetic as before.

It must be confessed that their system of government is in many respects well adapted to the genius and locality of the people; that it is minutely, as well as extensively efficient, cannot be denied. It is to these causes, and to the constant tension preserved throughout the various sinews of the State, that Siam is entitled to rank amongst the kingdoms of the East; for neither her population, since that is but limited, nor her territories, large though ill-peopled as they actually are, would confer a right to such an honor.

The Government penetrates by its spies into the domestic circle, and even punishes those, who having the opportunity do not become informers; never trusts an individual, however low in office or high in favor and dignity, with any degree of solitary and unchecked power; suspects every subject to be a disguised enemy; and exacts from the bulk of the male population their personal service, and from the higher ranks the homage of slavery and fear; monopolizes wealth; cripples and confines trade both domestic and foreign by senseless, unprofitable and perverse restrictions, and mean, narrow minded regulations, and is frequently for a time indulgent to delinquency, that in the end it may satiate its cupidity and shew itself unsparing, as it always is, in retribution.

There is a strong affinity betwixt the Siamese and Burman plans of government. But in their details it would seem that a firmer chain of responsibility has been wrought throughout the body politic in Siam than in that of Ava.

Were the *T'hai* nation as bold and militant as they are crafty, plausible and ambitious, they might well from their unanimity be deemed dangerous neighbours, even to European settlements. For what else than their unity of purpose could have enabled them, until checked partly by European influence with inferior numbers, to overawe the Malayan States of Keddah, Perah, Patani, Salangore and others. They are perfectly aware

of the ground on which they stand; for while collectively affecting to despise the Malayan character in every respect, they yet as *individuals* behold them with a dread which is quite ludicrous. This feeling may have arisen from their experience of the determination generally evinced by seafaring and piratical Malays, for the agricultural Malays are generally a quiet set of people. If *combination*, destitute of patriotism, or true military spirit, can give to Siam the power to controul those possessing perhaps more personal courage though less organized means of defence, to what a distance may we suppose they would be cast behind European troops, should they ever be so unfortunate as to lead themselves into a war where these may be encountered.

It were vain to indulge in the belief that the Malays will ever firmly join to repel their invaders. They have never been united and have never constituted a nation since they sent off colonies from the original body, whatever transitory power insulated States may have at different periods of history possessed.

Were Siam to relax her system of rule, and to admit of her outer provinces being governed by irresponsible chiefs, instead of controlling each by a council of two officers specially nominated at court; and were she to permit foreigners freely to resort to all her ports, we should soon witness the result of such policy in the dismemberment of her Empire. We must believe that those chiefs would speedily imbibe from their European visitors, new ideas on every subject, and principally on commerce, and that having once leaped the barrier to improvement they would hasten to join with those, or to employ the knowledge they had gained, in asserting independence. Such considerations however do not perhaps weigh so much at the court, as the dread of *losing revenue* by fairly opening the trade of inferior ports.

Unless Siam unalterably adheres to her present scheme of policy, extension must weaken her, for she is not in the condition of a State borne down by a superabundant population to which emigration is a relief; a fact

sufficiently apparent from the care with which she prevents the migration of her subjects and especially of women—although I am free to confess that the same reason will not account for a similar prohibition in China. Her main territory is so thinly peopled in comparison with its extent of surface, that instead of being able to support and spare a drain from its numbers, she is forced to check emigration by sumptuary laws. A man may indeed obtain permission to leave the country, or may quit it without leave having been granted, but in neither case (unless he happens to live on the boundary) will he find it possible to take his family with him.

If the restriction was to be removed the greatest part of Lower Siam would soon be abandoned by its inhabitants.

When the King of Siam is spoken of by a subject his real name is never mentioned. The usual designation on such occasions is *Phră ong*.

His titles however are very numerous, and in the following which have been extracted from authoritative law digests, and authentic letters, the Sanscrit scholar will probably find allusions to more western regal titles.

In one work he is entitled ***Phră Karunna prabaat Somdetcha éka t,hots-ărŏt Eesō-ăn bāromma bāp,heettră Phra Phootthee Chăāu yo hoa-khroo ong somdetcha Phra Narai song meekk,ha Racha tham an maha prasœt.***(1)

" The pre-eminently merciful and munificent, the soles of whose feet " resemble those of *Boodd,ha*—the exalted, *the one;* he who claims descent " from the mighty father of *Rama* [*Thotsarot*]; and who may be compared " with *Iswara*, who is supremely blessed in the possession of all that mortal " can desire, and who like *Boodd,ha* the Lord, is head over all. He is " like *Phra Narai* (a title of *Rama*), and his piety and virtue transcend in " brightness the magnificence and lustre of his imperial state."

It must not be supposed that the Siamese are such idiots as to believe that these outrageous titles are with justice applied. They candidly allow

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(1) P. *Pra karuná pra páda èkachhatta oras isvara parama .... pra Buddha .... pra náráyana .... rája dhamma .... mahá prasèttha.*

them to be the phrases of adulation. Again we have in another place the following addition to the quotation just made :—

Somdetcha P,hra Eka t,hats-ong Eeso-an barommanarot P,hra Chaau na-yoohoa,(1) which means " he who is in possession of all that mankind covet and desire, and who is famed for virtue and dignity."

And *P,hra maha Krasaat Chaãu faa, Chaau p,hén deen Chaau p,heep,hop Chaau Cheeweet*.(2)

" The greatest of princes; firmly established in justice and virtue; lord of earth and sky, of life and death, whose sway is unbounded."

" And *Chakkrap,hat somdet P,hra Chaau Kroongsee Ayoott,haiya theppa* " *maha nak,hon song p,hranam P,hra T,heenang*.(3) The wielder of the " mighty discus of the Gods, the great Lord and King of *Kroong see Ayoot-* " *thaiya*(4) (the old capital—the name being officially applied to the new one,) " which in brilliancy and splendor vies with the bright abodes of the " Gods. He who is privileged to sit on the exalted *P,hra T,heenang* " (throne.)"

P,hra P,hoott,hee Chau yohoa settanakaan næa Racha Aat P,hra Cheen At,heet,(5) *P,hra t,heenang sooveeraam reenthan, P,hra K,hoon lo-ang* (or *Khong* or *K,hoang Lo-ang*.)

" He who like *Boodd,ha* is exalted above the heads of mortals; who " reclines on the regal chair, fixed in the *west*. He is the mighty ruler of " nations and resembles *Ráma* !"

He is also termed—

Chaau kroong P,hra nak,hoon.

Kroong Krasattra. Lord of *the* country.

P,hra Maha Krasat. The mighty and the just.

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(1) P. *Pra eka chhatta anga Issara parama narotama pra....*

(2) P. *Pra mahá khattiya .... vibhava jivita.*

(3) P. *Chakkavatti .... Pra ....Sri Ayudhya deva mahá nagar .... pranáma....*

(4) *Ayodiya, or Oudh.*

(5) P. *Pra chanda ádichcha*; Sansc. *Chandraáditya*.

Baromma Krasat

Chaau k,hau deng. The Lord of the red rice.(1)

This title is bestowed on the King, because he distributes, or ought to distribute dressed rice to all ranks during the three days on which is held the great festival called *Wan troot lé wan Songkhraan*,(2) It happens about the middle of the fourth month. Much state is displayed on the coronation of a king.

The account which is now to be given of the ceremonies which took place on one occasion when a Siamese king voluntarily resigned the sceptre to his legal successor, has been principally extracted from a MS. in the *Thai* language.

" The illustrious sovereign of earth and sky having publicly announc-
" ed his intention to pass the remainder of his life in the service of religion,
" and to resign the crown into the hands of the *Chaau lok thoo yai*, or heir
" apparent, named *Chau faa da dooa*, the astrologers were therefore required
" to fix a day for the august ceremony of installation.

" All the officers of state in the capital, and all the governors of pro-
" vinces and their subordinates, who could be spared from their important
" functions, were summoned to the presence, that they might behold, and
" swear allegiance to, their new king, and be gratified by laying their
" heads beneath the sublime feet. They were also directed to bring their
" wives to court in case of their services being desired as attendants on the
" queen.

" As the fortunate day approached the populace were entertained with
" feasting and every kind of revel, and the priests were sumptuously fed
" and clothed.

" The prince went frequently in procession round the city [or that
" part of it which is fortified.]

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(1) Perhaps rather *Chau khau din*, lord of cultivable land.

(2) *Sankranti*, the entrance of the Sun into the zodiacal sign aries.

"On the morning of the auspicious day he went abroad in "dazzling state; and on his return bathed in consecrated water "[*nam mon.*] This water was mixed with lime juice and exquisitely "scented. Having bathed, he perfumed himself with the *peng hom.*" [this paste is composed of rice flour, sandal and lignum aloes.] Atten- "dants now presented the regal robes and dress, consisting of a gold- "en vest with tight sleeves [*Salong Phra-ong*]; and an embroidered "under garment, below which depending from the girdle and reaching "down the thighs hung deep and richly embroidered and ornamented "slashes of cloth" [or *Chai Kreng.*] These resemble in some degree the ornamental dresses worn by Chinese actors when representing on the stage Tartar heroes of old, and in the same respects may remind us of the Spanish costume.] "He put on likewise the *Cherbat* and *Khem Khat* "or broad waist belt and plate, and the golden configurated apron (called "*P,ha hoe naa)*, and the mantle (or *P,ha t,heep)*, and he threw gold chains "around his neck. From his shoulders depended the *Eenthanoo* [or jewel "flowered shoulder ornament],* and a splendid *Thapsowang* [or gorget of "gold set with jewels] adorned his breast. Richly embroidered belts [*Sai*] "crossed his body diagonally from the shoulder to the side [to the ends of "these are attached golden ornaments called *Eeng: Sa-eeng* is the name of "whole]; his arms were encircled with massive and costly bracelets "[*Krong khen* and *rat kheng*], and his fingers shone with diamond rings. "On his feet were the *Salang prabaat* or royal slippers.

"Thus gorgeously apparelled the sublime prince passed into the hall "and placed himself in the midst of a ring of prostrate dignitaries and "officers. The astrologers now came forward and raised the *wén kéo teen* "*t,hiyan* [or mystic tablet], on the edge of which lighted tapers had been "fixed, and invoked the supernal powers to vouchsafe their protection to

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* It will be found in that drawing of the *Prabaat* in the account published in the Transactions of the Royal Asiatic Society.

" the prince, and to bless the kingdom which he was about to rule. The " tablet being then laid down, the astrologer took a leaf of the betel vine, " and held it over the flame of one of the tapers, which he also extinguished " with it.

" With this blackened leaf he made nine mystic marks* on the forehead " of the prince. And now appeared the *Phra maha mongkoot* or *tiara*, " which was brought forth supported on a golden staff!"

Of this *tiara* a drawing is exhibited in the drawing of the divine foot already before the Royal Asiatic Society. Its pyramidal shape is in allusion to the *Oonnaheet Sancha* of the *Bali*, the *tiara* of *Boodd,ha*, and may probably be typical of the solar ray; for it has been stated by MAURICE that the same shape was retained in the Persian diadem, and in the Phrygian bonnet, which adorned the statues of *Mithra*, and that the Druids (who were followers of the elder *Boodd,ha*) wore a similarly formed cap.

His Siamese majesty wears his crown only on occasions of very particular ceremony.

" The chief astrologer, (he is frequently a *Brahman*) next approached " the crown and made to it three several obeisances."

These are thus performed. The person rests on his knees, joins his open hands, and raises them until the tips of his fingers are on a level with his forehead, and then, without removing them from that position, bows his head to within about two inches of the ground.

" When the prince had been crowned by the astrologer, he took the " *son phrakhan* or bow and sword of state in his right hand, and seating " himself in his palankeen (*bootsabok*) was conveyed amidst the astounding " chorus of all manner of musical instruments to the hall where the throne " rested, shaded by the *sekkachat* or seven-tiered umbrella. The *Bali* " *formulæ* ordained to be read on such solemn occasions were duly " attended to."

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* Typical of the nine evacuatory organs of *Loodd,ha*.

Royal Appurtenances.

There are five things especially appertaining to royalty. The *Setta chatra* (1) or seven-tiered umbrella; the *P,hatchanee* (2) or fan; the *P,hra k,han* (3) or sword, the diadem, and slippers. But it is also essential to regal dignity that it should be attended by the *Amancha*, (4) which comprehends a (5) *Montree* or prime minister, a *Parohita* (6) or astrologer, an *Ak,khalt,hatso* or person through whom the King is addressed [etiquette not permitting that he should be personally spoken to in public]—a land surveyor, a *Chattok,haho* (7) or umbrella bearer, a *K,hatta k,haho* (8) or armour bearer, *Chattant,ha* (9) an elephant, *Atsawa* (10) a horse, *Phra t,hammarong noppharat* (11) a ring, set with nine kinds of precious stones; bearing perhaps allusion to the churning of the ocean by the Gods, or to the nine gems of *Vicramáditya's* Court; and lastly and ungallantly an *Ak,khamahesee* (12) or queen, herself of royal blood. Should a lady of equal rank not be obtainable, the King may marry one of inferior or plebeian rank; but she is not then entitled to the above appellation. She can only claim the title of *Phra Sanom*. It is owing to this punctilio that Siamese kings, rather than disgrace and confound their line by an unequal alliance, prefer marrying distant scions of their own family; and, when such cannot be obtained, their own sisters, like the Egyptian princes of old.

It would be only repeating what has been narrated by those who have at various periods, some of them recent, visited Siam, were a description to be here given of the state maintained at Court on common occasions of ceremony. The historical account of the country by M. D. L. Loubere in the 16th century; Mr. Craufurd's mission; and the late Dr. Finlayson's account in 1821-22 may be consulted with advantage.

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(1) P. *Satta chhatta.* (2) P. *Vijaní.* (3) P. *Khagga.* (4) P. *Amachcha.* (5) P. *Mantíní* (6) P. *Parohita.* (7) P. *Chhattagáho.* (8) P. *Khaggagáho.* (9) P. *Chhaddanta.* (10) P. *Assa.* (11) P. *Navaratana.* (12) P. *Aggamahèsí.*

These are sufficiently decisive of the fact, that the Court is equally devoid of real splendor, as its inmates are of taste, feeling and honor; and that a paltry affectation of rating their knowledge, institutions, and strength as a nation, at a level beyond that to which other people of other regions have attained, and a morbid, fantastical and delusive imagination, have insensibly nursed and matured in them the belief, that their country and all that appertains to it, are collectively or individually superlative, or as they would express it—*ek* "*the one*," than which nothing is greater.

To pull them down from this high vantage ground to which a sickly fancy has raised them would be no easy task. The events of the Burmese war has no doubt shaken the basis of their pampered vanity. Yet nothing has transpired in the measures and *ostensible policy* of their Court to shew that it has wrought a very salutary change: and if such a palpable, and it might be thought fearful, example has proved no *obvious* stumbling block to them, but has only contributed to render them greater bigots to former systems, there is no likelihood of their soon emerging from demi-barbarism, or of a field being opened on which either enlightened philanthropy can labor with any prospect of success—or policy calculate for the issue of the future.

Still the existing defects which we cannot but deplore, belong more to the Government than to the people; who are naturally cheerful, imaginative and charitable. Their poetry, romances and dramatic works have all a powerful tendency to soothe the mind, and even to take from the bitterness of the thraldom they endure. Living in the utopian land of fancy, and viewing every thing as if it were actually what it ought to be, and not what it really is, *truth*, and particularly that sort which is apt to destroy the illusive mirage which surrounds them, becomes to them an unwelcome guest, divested in their sight of every attraction which endears her to civilized man.

It will be well for Siam if schemes of conquest do not lead to her ruin. She was not long since in the high way to military supremacy over the whole Malayan Peninsula, although conscious that she must in her course

have trod on the delicate political relations of the power which but lately humbled her most ancient and potent adversary; and to conclude;—is it certain that the nation does not now think in its blind pride that it was formerly deceived in its high estimate of the strength and courage of that adversary? and are we sure that the contempt which such an erroneous conception must always create, does not fortify it in a belief that the British are less powerful than had been represented?

The rules by which Siamese kings affect to regulate their public and private conduct have been chiefly derived from the Bali religious moral and civil codes. Access has been obtained to several of these, and from them have been extracted the rules for kingly governance which occur in these pages.

The people look up to the king as to one by whose conduct they are to regulate their own, and it is to be regretted that so long as his behaviour does not manifestly and direfully affect their own happiness, they are about equally disposed to follow a bad as a good example. But this last is a moral truism in every half civilised country. The king *ought* to practise patience (*Khanthee* [1]) when occupied in state affairs, rigidly observe the rules of justice and truth (*Sachha* [2]) and be possessed of a discriminating judgment (*Dheetee* [3]) regarding mankind. He ought to be punctual, decided and unremitting in business, and be ever alive to the interests of his subjects; refraining from extorting or exacting from them with rigor what he may even rightfully claim as his due. He must faithfully observe the *Seelang* ([4]) or eight moral obligations, and prove his worth by generosity, disinterestedness (*Panee Chakang* [5]) and attention to the reciprocal duties betwixt man and man, (*Aweekang*. [6]) He should beware of repaying hastily injuries by revengeful actions, and rather increase his fame by the display of calmness and forbearance (*Moothoowang*. [7]) Harsh and petulant expressions must

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([1]) P. *Khantí.* ([2]) P. *Sachcha.* ([3]) P. *Thití* ([4]) P. *Silan.* ([5]) P. *Panítakan.* ([6]) P. *Avégan.* ([7]) P. *Muduvan.*

be avoided by him, nor ought he to visit slight offences with severity of punishment. Every animated thing will claim his tender solicitude and compassion, and his enmity ought to be as open as his friendship.

The *Parohita d,hamma* (8) are instructions which were given to MALINTHA, a renowned king of old.

Soott,ha b,ha-chané weesoo t,haiya.
Soodt,ha b,hachané ma-Keeleeng.
K,hatang j,hapetee-D,hammany.
Anoosa sattee-Satsamed,hany.
Pareesame d,hang-Summa pasang. (9)

Under these heads it is enjoined that a king must strenuously persevere in the duties imposed upon him by his exalted station—and in those enjoined by the precepts of *Boodd,ha*. He ought to strive to subdue his passions—seeing that temperance and impartiality are required from a prince.

He must constantly study the religious and moral codes, and the law code of the Empire, and regulate his mind and his behaviour by what these contain. If he desires knowledge let him gain a thorough acquaintance with the *P,hra D,hamma* or *Bali* (*Dharma*, moral code.)

A sovereign ought to be indulgent to the husbandman, and lend him money, or make advances to him of grain, receiving in return *one-tenth* part of the produce of the harvest. He should regularly issue pay to the officers and servants of the State, with every class of dependents, yearly by two equal instalments. [Siamese officers it is notorious do not receive regular pay—hence oppressions.]

It is incumbent on a king to visit the sacred pagodas and the *Wat* or temples. His Siamese Majesty goes once a year in *t,hatkatheen* or holy procession to the chief of these. On entering one he takes off his shoes.

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(8) P. *Paróhita dhamma.* (9) P. *Suddha bhójane wesodhiya suddha bhájane makilan khāldan jahápeti dhamman anúsā sati sassa medhan Purí samedhan sammāpāsan.*

The candles and incense tapers having been lighted, and the crystal vases full of flowers being arranged, the king approaches the shrine of *Boodd,ha*. Then having taken tapers and flowers in both hands he falls on his knees and, having raised his hands with what they hold above his head, repeats some particular prayers.* These finished, he spreads part of his robe on the floor before him, and placing on it his opened hands with the palms downward, he makes three several profound obeisances, at each of which his head touches the backs of his hands. He concludes by performing three similar obeisances to the *superior*, and making such gifts as are customary. The superior, and the rest of the priests sit unmoved during the ceremony, assuming the attitude said to have been the favorite one of *Boodd,ha* when he instructed his eighty-four thousand followers.

The king is cautious of exhibiting such humility oftener than custom prescribes—and waves it when he can.

When he goes abroad he uses the precaution of sending heralds in advance to warn all priests to keep out of his sight; since were he to meet one the customary homage must be paid, which it is believed would tend to diminish the respect which the multitude pay to *his* person.

The Siamese do not supplicate *Boodd,ha*, and rarely any other divinity, for riches or any other good in this life—at least they suppose that entreaties for such would not be attended to.

They deprecate evil rather than implore good—and their exorcisers of possessing spirits, and expounders of the *Nangsæ tamradoo* or *horoscopes*, candidly allow that unless the faith of the applicant be lively their arts are of no avail. There is no doubt that in hypochondriacism such a belief might be of assistance in effecting the cure of a patient.

In their plurality of Dewattas or inferior divinities, a Siamese sometimes

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* Generally as follows: akk,hee t,hawayang p,haho boop,hang chéné t,hattawa. Seetee kappako teeyo ap,heeropo t,harento wee takkatayang paromang sook,hang.

selects one whom fancy makes him think will be propitious, and who bears the brunt of his intercessions. He does not however when unsuccessful treat the god with such abuse as an ignorant catholic vents towards his unkind saint.

Intercessions for benefits to be derived in a future state of existence are supposed to be most successful, especially if charity be superadded to them. The forms most in use belong to the Hindoo ritual of ancient times; and in the Bali, range under the following heads. (1) *P,hra P,hoott,ha boocha (priya) maha dechawunto—P,hra d,hamma boocha pranyo—and P,hra sangk,ha boocha maha P,hakk,hawaho*—being respectively to *Boodd,ha* for power, riches, knowledge, and superhuman qualities, in subsequent states of the metemsychosis. To *Phra dhammæ* [which is *Dhurma*, and in the *Bali* of Siam seems to comprehend the word or holy writ personified] for wisdom, knowledge and scientific acquirements, and expertness in the arts conducive to comfort; and lastly to the priesthood [whether any member of it be present or not] for a superfluity, in the next state of migration, of all that mortal can desire.

To return to the subject—when the king has concluded his obeisances and devotions as described, the superior priest blesses him; and we may give him credit for pronouncing it heartily, since it becomes manifestly his interest to encourage the return of so substantial a votary. The terms in which the priest repays the king for his pious visit are these—as taken from the *Bali*.

(2) "*Yat,hawaree waha poora paree pooreento teesa k,harang ewamé waeeto, "theenang petanang ooppa kappatee eecheetang pat,heetang tooweehang-*

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(1) P. *Pra Buddha, pūjā mahatejavanto—Pra, dhamma pūjā pangyo .... Pra sangha púja maha Bhogavanto.*

(2) P. *Yathāwāriwahāpurā, paripūrentusāgaran ēwamewaitodinnan, pētā nanupakappatī, Ichchhītan pachchhitan tuyihan, khippa mewasamijjhatū, sabbepūrentuchittasankappā, chandopannarasī yathā, Sabbhī tiyowiwajjhantū, sabbarogowinassatū, mātebhawat wantarāyo, sukhīdīghāyukobhawa, Abhiwādanasīlissa, nicchan waddhāpachāyino chattāro dhammāwaddhanti, āyuwannosukhanbalan, Bhawatusabbamangalan, rakkhantusabbadēwatā, sabbabuddhānu bhāwena, &c. Sabbadhammānubhāwena, &c. Sabbasanghānubhāwena, &c. Sadāsotthibhawantute.*

" *keeppamewa sameento sangkapa chanto pannaraso yathasapp,hee teeyowee*
" *meewatchanto sapp,haroko weenatsantoo mahate bhawa* [this sentence or
" from *sapp,hee* to *bhawa* is thrice repeated] *ab,hewa tanaseeleet saneetchang*
" ***P,hootd,ha. Patcha eeno d,hamma wathantee ayoowanno sookk,hang p,ha-***
" *long b,hawattoo sapp,hamong k,halang rak,hantoo sapphat,he wáta sapp,ha*
" ***P,hootd,ha noopphawena sat,ha sotee bhawantoote sapp,ha d,hamma noopp-***
" *hawena, &c. sappha sangk,ha noopp,hawena, &c.*"

The king concludes the ceremony by pouring out a libation of pure water on the ground repeating the while the following *Bali* invocation of the powers of heaven, earth and hell, the names of his ancestors included—to witness the virtuous resolves which fill his mind.

([1]) " ***Eemeena boonya-kamé mata peeta p,hawantooté k,hroo ooppacha-acha-***
" *riyé-nà metta peecha Eentra, Yommaracha Nak,ha—K,hroott,ha Chak-*
" *keennaree—chakkeennara—P,hra T,horanee K,hongka—Sapp,he T,he-*
" *wa—Manootsa—maha sattha—Teemeeya—sett,hee—Chamaha racha anooma*
" *t,hantoo.*"

A sovereign of Siam is rarely seen abroad, and to guard against treachery he is difficult of access. He must however be almost daily visible to his ministers—and attend to public affairs in open hall.

The Government affects publicity on all occasions; and matters of state policy are often openly discussed. If the wisdom in the councils of a nation might be measured by the length of deliberations, those of Siam might claim a high station. But the tediousness of the deliberative proceedings at its Court is the effect of pride, rather than of any anxiety to bring talent and collective wisdom to bear on every part of a subject under discussion. It is the finesse of a petty spirit, which sooner than forego the silly formalities which incumber its motions—and the paltry advantages which it

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([1]) P. *Imināpunyakammena, mātāpitā bhawantute, guruupajjhāchariyā mettāpicha, indrayamarājā, nāga, garudhācha, kinnarīcha kinnarā, pra dharanī, gangā, sabbedewā, manussā, mahásattha setthī cha, mahārājā anumōdantū.*

hopes delay will give it over those with whom it has to negociate—will consent to delay or even forfeit present valuable and pressing interests.

When the king goes abroad he is preceded by the *Tamraat* or bamboo bearers, in files of two each. They proclaim, by the *Bali* word *sadet* the approach of majesty, and they clear the way by a hearty application of their bamboos to the backs of the throng. It is consequently the interest of every one, *not in office*, to keep at home when the king takes an airing. No acclamations rend the air on his advance. The old adage "that a cat may look at a king," would scarcely apply here. The people must squat in the mud or dust, and remain with prostrate body head averted and downcast eyes until the cavalcade has passed. A band of music also precedes the king. He is generally in a sort of palankeen, carried by eight bearers, and close to him are the *Chaan seng dap* or state sword bearers; the *tamroat hak* or spearsmen, and other officers. Behind him follow the *Mahat lek* or honorary attendants. They have been called Pages by some writers,* and they are so in several respects. They here carry such articles as the king may want for immediate use, such as his betel box, his smoking apparatus, clothes and arms.

The rest of the cavalcade consists of guards and inferior attendants, while here and there are persons with pellet bows to shoot earthen balls at those who do not get quickly out of the way, or are wanting in respect.

The King of Siam keeps numbers of elephants, although he rarely rides on one. The white elephants have been described by many travellers. Their color is by no means pure white, but has a slight admixture of grey or brown in it, and may perhaps be best compared with that of the Malacca peninsular white buffalo. The former however owes its color to some organic defect, as that of albinos in the human species does, while the latter is of a distinct species.

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* M. D. L. Loubere.

It is well known that the Siamese believe that the royal elephants are receptacles for migratory souls of kings. For this reason they may not be rode on. The white elephant is in Bali MSS. described as lineally descended from the famous *Chatt,hanto* (1) or preternaturally gifted elephant of Himala, which of old bore on its back the renowned Raja, or *P,hraya, Bārommă chakkra*, he who could throw the mighty *Chakkra*, the fiery discus of the gods. Ibn Battuta informs us that when he visited Ceylon white elephants were venerated there—next to the white elephant, in estimation, are white monkeys and horses. We may by the way remark that the Siamese have not yet thought fit to be so consistent as to include the *white race* of men amongst their predilections. But they go by cold scholastic rule, and not by reason or feeling, and will waste more mistaken humanity upon a tiger or muskito than they are always willing to shew towards one of their own species.

From all that can be gathered there is no great degree of state kept up in the interior of the palace. The king (if he does his duty) rises at day break. Having dressed, he prays and bestows food on the priests; and then drinks some rice gruel. Proceeding next to the hall of state he transacts the business of the morning. Breakfast succeeds, the assembly dispersing to their houses for the purpose. The king's cooks, and his immediate private attendants are women. If his queen is an (2) *Akk,hamaheesee* or of royal descent, she may eat with him, and if not, then only by special request and permission.

The trays on which his food is served up have wooden covers; over these cloths of silk are put in shape of a purse, the cords of which having been drawn, the chief cook affixes his seal. The king breaks the seals himself, when the dinner is placed before him—such a custom evinces at a glance, the instability of the throne. The dishes usually consist of butcher's

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(1) *Chhaddanta.* (2) *Aggamahēsī.*

meat, chiefly venison, fish and other food—these are boiled, broiled, roasted, stewed and chopped:—perhaps thirty dishes (China cups gilded) are served up regularly. Tea is a beverage which amongst the higher ranks is always on table, but it does not form as in Europe an essentially component part of a breakfast. Having breakfasted the king takes the betel and the pipe, and towards the afternoon he proceeds to the great hall where he hears the reports of his officers regarding the internal administration, the resort of shipping to his ports, and the condition of surrounding states. He dines at 8 or 9 and retires to rest.

There is a *Rong So-at mon* or *Ha So-at mon*—a sort of chapel in the palace where the queen and her attendants go to pray. The king's is separate.

Every written mandate emanating from the king must bear an impression of the royal seal, without which it would be invalid. The impression is either that of the (1) *K,hotchasee* or fabulous tusked lion—or it is of the (2) *Rachasee*, another fanciful species. Every public officer has his seal of office. That of the *P,hra K,hlang*, the minister for foreign affairs, has a lotus engraved on it, and the same kind is employed by the *P,hriya* or governor of Ligor.

It is affirmed by intelligent natives that the temper in which the Court may be for the time, is evinced by the nature of the seal affixed to a document or letter. The king's seals are preserved with great care, nor are they entrusted beyond his presence. A seal bearing the impression of a yak or *Rakhsha** is indicative of a hostile feeling. The yak is the *Rakhsha* of India—a sort of Pan at times—but with few exceptions a malicious monster.

The Hierarchy.

The Church holds actually the second civil rank in the state and is under the governance of the *P,hra Phoott,ha ony* or high priest. But no priest can hold a lay appointment.

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(1) *Gajasiha* (or *Sinha*) (2) *Rājaha.*

* A sort of sylvan deity—half human, gigantic, and of mixed moral qualities.

The titles and designations of public officers are capriciously bestowed —Loubere not unaptly calls them *eulogiums*—but his description of them is unmethodised. The great stumbling block to those who travelled in his day was the necessity they fancied themselves to labor under of appreciating the nature and merits of Asiatic institutions by the standard of those appertaining to European countries.

The influence of the (1) *P,heekhoo* or priesthood, opposed, it might be thought in some measure to the power of the king, is entirely dependent on public opinion. This expression may perhaps sound strange after the arbitrary nature of the government has been so frequently insisted on—but it may be observed in explanation that here, where the pivot is religion, popular feeling may prove destructive as in several other despotisms of the individual ruler, without materially deranging the coercive system by which he governs or the condition of the governed.

The king, whether he be a hypocrite or a conscientious supporter of the hierarchy must, to save appearances, bow to it. Were it not that we must be aware how large a share ambition had when creating such distinctions, we might be startled to find virtue, or at least its undetected semblance, taking amidst a half polished people its proud stand above earthly dignities. The *P,heek,hoo* claim superiority over the rest of mankind because they are the vicegerents of *Boodd,ha*, and observe (if we are to believe them) two hundred and twenty-seven moral precepts (or (2) *Seenla*.) The king's inferiority consists in his only observing five on ordinary, and eight on extraordinary occasions. These last are facts, whether voluntary, or enjoined by the calendar. The body of the laity are nearly on a level with the king in these respects.

Third Class.

The third class in the state comprehends the civil and military officers. Immediately below them is the body of the people; there being no distinct

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(1) *Bhikkhu*. (2) *Sila*.

middle class. The consequence is that there is often but one step betwixt abject penury and the acme of exaltation ; and the grovelling slave of to-day spurns to-morrow the man who was but yesterday his equal.

Offices are hereditary—but not absolutely so. The holders receive small salaries—inadequate for their support, which are paid once in a year, although two periods of payment are enjoined in *Bali* writ. The king bestows on them slaves, goods, and land, and they make up for limited incomes by rapacity and venality, which it can hardly be doubted are connived at in the main, although an occasional example ostensibly on public grounds, but really to gratify private pique and the avarice of the court, may be made.

The king addresses an officer by his title and not by his name; and to *an untitled subject he calls out hæ ai nan—"ho you there," or he uses the* second personal pronoun, *meong*, thou!

The following scale of ranks in Siam has been framed from their codes of civil and criminal law; and from various MSS. in the *Thai* language, received from natives of the capital. It is probably still imperfect—and I pretend not to determine how far its operation may be really modified in practice.

Next in personal and civil rank to the king is the *Akk,hamahesee,* (1) or queen and the princes of the blood.

These last are, the *Kho-ang lo-ang wang na*, or lords of the interior division of the palace—amongst whom ought to be the *Somdet P,hra Caaulok thoo*, or heir apparent. The last heir apparent was termed *Chaau Khrommachet*.

The *K,ho-ang wang k,hlang*, or lord of the centre division—and *Kho-ang wang lang*, Lord of the rear division. The term *Chăău* includes all other scions of the royal stock. It must be discriminated from the word *Chău*—which is less dignified—and often means plain Sir. *Nang* is

(1) P. *Aggamahesi.*

equivalent to Madam. *Chăău T'hai*, the Siamese people; and *Chaau P'hama*, the Burmese, are familiar terms—*Chaau Krommasac* is a title sometimes given to a general.

P'ho raksa moo-ung is a viceroy. When the Siamese conquer a country a dignitary of this class is appointed, either until the former prince is restored, or a new one installed.

Next are officers of the state who rank according to a scale of *Năă* or fields. The real possession of landed property is not essential. They are a nominal aristocracy. The *naa* is *sapda* (1) or mere formality.

Rank. 1st. The highest rank—or of 10,000 *Năă* fields. Of this there are many officers—their titles differing greatly. The following are all *Somdet Chau P'hraya*, viz.

S. C. *P'hraya Ap'hai t'han.* (2)

S. C. *P'hraya Wongsa sooree sak.* (3) The "*Peja Surusak*" (4) (of Kempfer) had direction of criminal courts and confiscations." vol. 1, p. 26.

S. C. P. *Sooreewong Montree.* (5) The minister for shipping and superintendent of foreigners.

C. P. *P'honlathep.* (6) Collector general of the land tax and other assessment on fixed property.

C. P. *Chetchamnong p'hakdee.* (7)

2d. *Chau P'hraya*, 10,000 *Năă*

The *Yommaraat* (8) or chief criminal judge is a *Chau P'hraya*. But in one of their law digests he is placed 3rd on a bench of judges which were assembled on a particular occasion.

The president of another bench which was assembled in the 1146th year of the *Choonla Sakkarraat*, (9) or *Thai Esa*, was *Chau P'hraya, Phet P'hee Chai.* (10)

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(1) P. *Saddhā.* (2) P. *Abhayadāna.* (3) P. *Wangsasūrisakka.* (4) P. *Wejjasurasahka.* (5) P. *Suriyawansamantinī.* (6) P. *Baladēva?* (7) P. *Chitchamanavatti.* (8) P. *Yamarāja.* (9) P. *Chulla suka rāja.* (10) P. *Wejja wijaya.*

The governors of *Mooung Ek*, or provinces of the first rank, are termed *Chau P,hraya*—of these there are at least eleven, exclusive of that in which the capital is included, and as follow :

1st.—*Mooung P,hra samoott,ha P,hra Kaan*, (1) which embraces districts in the vicinity of the embouchure of the *Ménam*.

2d.—*Mooung P,hitchaboorce*. (2)

3d.— ——— *Ratphree*.

4th.— ——— *Chant,haboon*, (3) a flourishing province on the east coast of the Gulf of Siam, abounding in pepper.

5th.—*Mooung Lo-ang Prabang*—ranging along the northern frontier.

6th.— ——— *Nopp,habooree* (4)—(the nine gems.)

7th.— ——— *P,hee cheet*. (5)

8th.— ——— *Sokkat,hai*, (6) which once formed the capital as it is said.

9th.— ——— *K,horaat*, or *K,horaatchasema* (7)—literally "the bearer the lion's skin comes," a fanciful appellation alluding to the imagined good fortune to be derived from the possession of a *Ratchasee's* skin.

10th.—*Ditto Camp,héng P,het*.

11th.—*Ditto Nakhān, See T,hammasookkaraat* (8) or Ligor.

The proximity of this last province to Prince of Wales Island, has brought its Governor or *Chau P,hraya* sufficiently into notice. *Nakhān* is the proper name of Ligor, and *See* (or *Sri*) *T,hammasookharaat* is a title he derives from the independent prince who governed the country at a remote date, and who was subdued by *T,haá Oothong*, a King of Siam. In a letter to the Envoy* from the Penang Government in 1824, he styles himself *P,hrá náhoá Chau t,han Chau P,hraya See T,hammasookkaratcha—chatdee chooa Dechochai má nai sooreeya t,heet—bādee p,haiya p,heeree bara kromma p,haho Chau Phraya Nakhan see Thammarat án maha-*

(1) P. *Samuddapākāra*. (2) P. *Wajjrapurī*. (3) P. *Chandapunnā*. (4) P. *Navapurī*. (5) P. *Wijita*. (6) P. *Sōkaudaya*. (7) P. *Gōrājasēmā*. (8) P. *Nagara siridhammāsokarājja*

* The Writer of this Memoir.

prasoot. (1) The ***P,hra*** who is exalted above "the heads of others—the "***Chau P,hraya*** illustrious in rank, like the ***P,hraya***, who founded the "princedom of old, ***T,hammasookha Raja*** (of ***Awadeeraat***)—the descendant "of supernaturally endowed ancestors, mighty as the sun—casting its rays "beneath it—whose subjects at the sound of the great drum become walls "of defence against enemies; the ruler, viz. the most illustrious ***Chau "Phraya See Thammarat.***"

The ***P,hraya*** has two councillors who are appointed by the Court of Bankok—and there can be little doubt that it looked formerly and may now look upon his province and the conquered Malayan states as the key to territorial aggrandizement in a southern direction—and that he has every disposition to second its views.

The ***Phrayas*** of these ***Moung P. K.*** have the privilege, not granted to inferior governors, of using the ***K,hlōng prakom***, or great drum of ceremony, the noubut and nagari of Hindoostan. It is kept generally in the *t,heem prakom yam*, or apartment where the water horologe is regulated—and it is struck eight times in twenty-four hours—being the periods for the reliefs of watches.

The ***Chau Phraya*** of Ligor was once a ***mahat lek***, or attendant, whose province it was to light the king's pipe. His father was ***Tak***, the famous Chinese usurper of the throne of Siam, and his mother was a Siamese. The latter after ***P,hraya Tak*** was killed, was given in marriage by the new king to the then governor of Ligor, who married her. The present ***P,hraya*** was born soon after.

Other officers of this rank are variously employed, and are in high offices—

Chau Phraya, Monthiyan ban.

C. P. ***Ra Montree.*** (2)

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(1) **P.** ***Pra .... siri dhammāsoha rajajātī .... Tejōjaya .... suriyadesawāsī .... wīraparākkramabāhu .... nagara siri dhammarāja .... máhăprasettha.*** (2) **P.** ***Rajamantinī.***

C. P. Ra-rong moung, often bestowed on an officer of the criminal bench.

C. P. Phayat,han, generally a treasurer.

C. P. Kalahoum, a chief officer of the war department.

C. P. Sri Krailat, (1) a police superintendant.

C. P. Wongsa sooreesak. (2)

C. P. Sooreewong, (3) premier.

C. P. Rat P,hakdee, a financial officer, and head collector of revenues, assisted by a *P,hra Chai' yot*. (4)

C. P. Kosa, seems to be in the foreign office.

C. P. Kamp,heng, superintendant of elephants, assisted by a *P,hraya See Sarap,hap*.

C. P. Sawat, attends the hing pursuivant.

C. P. Amat, (5) who seems to be of equal rank with the *Seena* and *Montree*.

C. P. Cheetcham nong p,hakdee āk-k,ha maha Seena chang wang mahat lek, (6) controller of the pages.

C. P. Song praseet, captain of the king's barges or *rooa*.

C. P. T,hai nam, waits behind the king.

C. P.' Fangam deen.

C. P. P,hra K,hlang, chief minister for trade and foreign affairs. He was lately a Portuguese or Native Portuguese, and styled himself in his correspondence—" *Chau P,hraya P,hra K,hlang*, primeiro ministro da " cidade *T,hep,ha maha nak,hon Sejuthiya*." (7)

In the law digest termed *Kot p,hra-ayakăăn*, he is only designated the *P,hraya P,hrak,lang*—and is rated as 10th in the list of grandees who are therein stated to be directly or incidentally connected with the practical

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(1) P. *Srikelāsa*. (2) P. *Wangsasūrasakka*. (3) P. *Suriyawangsa*. (4) P. *Pra jaya yasa*. (5) P. *Amachcha*. (6) P. *Chittachamana watī aggamahāsenā*. (7) P. *Dibbamahā nagara sriāyōddhiyā*.

administration of justice. These last are *P,hraya maha Oopparaat chattee sooreewong p,hongsa p,hakdee bādeen thān.* (1)

Chau P,hraya Seenyatee Rachak,hroo, (2) or spiritual guides.
C. P. Parohita, or astrologers.
C. P. Soopp,hawadee, (3) connected with the revenue department.
C. P. See Barommahong. (4)
C. P. Wongsa.
C. P. Booreelok,ha oodom. (5)
C. P. P,hrammana the Brahminical tribe.
C. P. P,hrookt,ha chan K,hlang connected with the ecclesiastical department.
C. P. P,hraya P,hra K,hlang.
C. P. Sree T,hammaraat. (6)
C. P. Decho, (7) War department.
C. P. Chattee Amat.
C. P. Tayamoocheet.
C. P. T,heep,heet ratana.
C. P. Rochá Kosa.
C. P. T,hecbādee.
C. P. P,hraya App,hay p,heeree. (8)
C. P. P,hrakrom p,haho.

To conclude, there are the—

Phau P,hraya. Seena.
C. P. Făngăm deen.
C. P. Khem kap, superintends foreigners if natives of India.
C. P. Rárăng san.
C. P. Sooreen.
C. P. Rayo.

Officers to whom it were difficult to assign distinct places.

All the *Chau P,hrayas* at Court take precedence of those who are governors, or occupy other stations at a distance.

The highest ministers of the state are generally chosen from amongst the officers of these two classes. Four of the first class or *Chau Phrayas* would seem to be deemed enough to compose a privy council.

3*dly*. *Phrayas* of 5000 fields.

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(1) P. ..... *mahāuparājajātisuriyawangsawatī* (2) P. *Rājagurū.* (3) P. *Subhāwatī.* (4) P. *Siri paramahansa.* (5) P. *Purīlōkuttarama.* (6) P. *Siri dhamma raja.* (7) P. *Tējō.* (8) P. *Abhayabhērī.*

This title is somewhat indefinite, since it applies to individuals of widely different ranks.

The king is simply *P,hraya T,hai,* the lord of the *Thai* race.

P,hraya Ra-rong mooung, is one of the inferior judges.

P,hraya Maha Rachak,hroo (1) is recorded in digests to have presided over courts of justice, and his place there would seem to rank him as a holder of 10,000 fields. His proper sphere would appear to be that of chief spiritual guide to the king and privy councillor.

P,hraya P,heechai no-reet (2) is an officer of the army, and *P,hra Decho* is the title of a general.

P,hraya Thai nam is a war minister, and if the king goes to battle he accompanies him.

P. Cheetnai rong,
P. Rasong k,hraam, (3) } war department.
P. Ram kam hing

P. Sooreewong montree, (4) the prime minister's coadjutor.

P. Prasæt. (5)

P. See P,hee,phat, (6)
P. Ratyai kosa, } attached to the *P,hraklang.*

P. Maha Oopparaat chattee Sooreewong p,hongsa p,hakdee bādeenthān. (7) He is viceroy during the king's absence from his capital.

It would seem that Siamese kings have rarely moved of late years far from the city, being afraid of commotions.

P,hraya Kalahon, a war minister.

P. See, Sarap,ha. (8)

P. Tamangong. [The Malayan *Tummungong* is a police officer generally.]

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(1) P. *Mahārājaguru.* (2) P. *Wijayanaresa.* (3) P. *Rājasanggāma.* (4) P. *Suriya wangsamantinī.* (5) P. *Pra settha.* (6) P. *Siriwipassa.* (7) P. *Mahāuparājajātisuriyawangsawangsawatī.* (8) P. *Sirisabba.*

P. ***Ra p,hakdee,*** (1) in the revenue department.

P. ***Chakkrără.*** (2)

P. ***Pam roop,hak,*** attached to the frontier duty posts.

P. ***P,hra Raam.*** [*Sri Rama.*]

We have also the ***P,hraya Rachasee,*** the spotted lion, (apparently intended for the royal tiger.)

P,hraya Hong, (3) the goose, the ensign of Ava, *hunza.*

P,hraya is a title bestowed on governors of the ***Moo-ung T,hō,*** or secondary class of provinces, such as ***Moo-ung choomp,hōn,*** and ***Chaiya*** on the west coast of the gulf of Siam. ***Moo-ung mé K,hlang,*** or the river of that name—***Moo-ung P,heechai*** (4) ***Moo-ung Kanbooree,*** (5) north west of Bankok —***Moo-ung Sop,han,*** (6) northward of it, and ***Raheng,*** ***P,heetseektok,*** and ***P,hetchabooree*** (7) — ***Daloong*** on the peninsula—***T,hoong yai***—and perhaps now, ***Keddah;*** although the son of the raja of Ligor, its chief, entitles himself ***P,hra P,hak deebāreerak.***

The raja of Ligor, in an official letter addressed me while agent of the Prince of Wales Island Government, at the breaking out of the Burman war, excuses certain palpable inconsistencies or duplicities in his conduct by avowing that he was fettered—for his phrase directly implies it—by certain officers—who had been appointed by the king of Siam to relieve him from some of his toils of state. These were ***Phraya Soorcesena,*** ***P,hraya P,hee chaiya song k,hraam K,hoomang*** (8) and others, amounting in all to forty-two persons.

The ***Phraya Racha,thōt*** (9) is the title of the officer who is sent on embassies to *first rate courts.*

The ***Phraya Ooppat,hot*** (10) is next in rank to him, and is also employed on such services.

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(1) ***P.*** *Rājabhatti.* (2) **P.** *Chakka.* (3) **P.** *Hangsa.* (4) **P.** *Wijaya.* (5) **P.** *Kannapurī.* (6) **P.** *Suwanna.* (7) **P.** *Wejjapurī.* (8) **P.** *Sūrasēnā, wijaya-sanggāma.* (9) **P.** *Rājadōsa.* (10) **P.** *Upadōsa.*

P,hra **or officers of 3000** ***Nǎǎ.***

The word ***P,hra*** **is capable of very extensive application. In the first instance it was probably exclusively used when alluding to** ***Booddha*****—as it seems to be now in Burma: priests next assumed the title, and kings soon claimed equal right to it. Standing alone it means divine, or great, or dignified. A few examples will best shew its meaning when conjoined to other words.**

P,hra Chaau **is** ***Boodha*****—and** ***P,hra Prabaat,*** **his foot—*P,hra d,hamma,* the sacred text of the Bali—*P,hra Sangha,* priests—*P,hra Ayakan anyákára,* a code of laws—*P,hrasat,* the royal quarter, including palace and houses attached—*P,hra* (1) *Racharot*, his carriage. The name of every member of the king's person must have *P,hra* prefixed, as *Shooee,* golden, is applied in Ava on like occasions.**

P,hra Chauthan, (2) **the king's elephants. They are magnificently housed and ceremoniously attended by officers appointed for the purpose ; being fastened with gold or silver chains, and eating out of receptacles composed of precious metals. *P,hra t,heenang*, chair of state, splendidly gilded and painted.**

The *P,hra khroo pheeraam* (3) **is an officer who occasionally presides over a tribunal of justice—but when the *P,hraya maha Rachak,hroo*** (4) **presides, he takes a station below him.**

P,hra see Mohosot (5) **is a title appertaining either to the president or a member of a tribunal, according to its importance and dignity. In one assembled in 1788 he is ranked as fourth member.**

P,hra krom p,hako **is a sort of secretary of state.**

P,hra Satsadee (6) **is the title given to two law advisers—and to the keeper of the census of population.**

P,hra Yok,kabat **is a kind of attorney general and acts as a spy on a governor or other dignitary.**

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(1) P. *Rājaratha.* (2) P. *Para chhaddanta.* (3) P. *Para guru wirāma.*
(4) P. *Mahārāja gurū.* (5) P. *Para siri mahosadha.* (6) P. *Para sāsatī.*

P,hră Rachaneekoon, (1) descendants of the former princes of Siam.

P,hra P,hoott,haŏng (2) supreme judge in the ecclesiastical court. The supreme criminal court however take cognizance of crimes of *magnitude* committed by priests. This high priest delivers the offender to the ***P,hraya Sadet,*** who punishes him according to law.

P,hra Sadet-prasong, a judge whose province it is to settle all matters relating to the priesthood, and to adjust differences amongst the members of that body.

P,hra P,he chai (3) ***Racha*** assists him.

P,hra chaiyet, (4) an assistant revenue collector.

P,hra chai dook (5) is an officer under the ***P,hra K,hlang.***

P,hra laksa mon,theun. (6) His name appears second in a list of members composing a civil court.

P,hra K,hro weechet. (7) (consulter of the planetary aspects?)

P,hra see wee rot. (8) He is superintendent of the gaming farms.

P,hra Aphai waree, (9) superintends the fisheries, which bring about 50,000 rupees to the treasury annually, if accounts of the natives may be credited.

P,hra p,hee lee-ung, maids of the nursery. ***P,hra palat. Prat p,hakdee.***

P,hra P,hoot is ***Booddha.***

P,hra Satsana, (10) the religion of ***Booddha.***

P,hra Sangk,ha, (11) the priesthood.

P,hra Swa, the mighty tiger.

P,hra Een makan, custom-house officers.

P,hra Alak, librarian to the king.

P,hra see sombat (12) is an officer of the granaries. The Siamese, like the Burmans, keep depôts of grain in various parts of the country to supply

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(1) P. *Para rājanikara.* (2) P. *Buddhaaangga.* (3) P. *Para wijaya.* (4) P. *Para jayesa.* (5) P. *Prajayadukkha.* (6) P. *Pralakkha mantiya.* (7) P. *Pra gaha wijēta.* (8) P. *Parasiriwirōcha.* (9) P. *Abhayawarī.* (10) P. *Prasāsanā.* (11) P. *Prasanggha.* (12) P. *Parasirīsampatti.*

extraordinary demands in war or famine. Hollow perforated bamboos are placed at intervals in a vertical position throughout the granaries to prevent the grain from heating. It is sold when about three years old, and its place supplied with fresh grain.

P,hra Raho, (1) the great dragon. *P,hra Chettee,* (2) a pagoda.

Lo-angs or Lo-ungs of 2000 Fields.

Officers of this rank are very numerous—and to state them all would be tiresome, even if it were possible, with our present information.

The following have at different periods sat on the bench* of judges. ***Lo-ung yama p,hakkaat***(3)—***Lg. T,hep,ha Rachada***(4)—***Lg. T,hammasat***(5)—***Lg. Racha th,ada***(6)—***Lg. Att,haya***(7)—***Lg. Ya prakaat***(8)—***Lg. K,hoon raat phaňeet chai***(9)—***Lg. Maha T,hepsai*** (10) and ***Lg. Maha Montree*** (11) are ministers respectively of the left and right hand. The Siamese, always, in conversation and in writing, place the least important object or subject first, and they are extremely fond of recapitulations. But they do not seem to cavil as the natives of Hindostan do about the rights supposed to belong to either. ***Lo-ung Wang*** is a kind of governor of the palace.

Lg. P,heng—Is a registrar and clerk to a court. He reads the sentence of a judge.

The following ***Lo-angs*** are under the ***P,hreea Kamp,heng*** or governor of the Fort, ***Lo-ung-narereet.*** (12)

Lg. naree det. (13)	***Lg. naree seet.*** (14)
Lg. naree sak. (15)	***Lg. song bat.*** (16)

The ***Lg. sawat*** (17) and ***Lg. T,hangso*** are under the master attendant.

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* ***Kot phra Ayakann*** Digest.

(1) P. ***Para rāhu.*** (2) P. ***Para chēti.*** (3) P. ***Yamapakása.*** (4) P. ***Devarajata.*** (5) P. ***Dhamma Sachcha.*** (6) P. ***Rājadātā.*** (7) P. ***Adayā.*** (8) P. ***pakāsa*** (9) P. ***Gunaratana wāńijjaya.*** (10) P. ***Mahádibbāsaya.*** (11) P. ***Mahāmantinī.*** (12) P. ***Nareriddhi.*** (13) P. ***Nareteja.*** (14) P. ***Naresettha*** (15) P. ***Naresakha.*** (16) P. ***Sampatti.*** (17) P. ***Suvatthi.***

Lg. chamroon sombat, (1) and *Lg. soom chān p,hee-mon* (2) are assistants to the superintendent of gaming farms. The *Lg. seena p,haneet* (3) and *Lg. chaminang p,hakdee* (4) are under the *P,hra Ap,hai narie* (5) or fisheries' superintendent. The fisheries of the sea shores and rivers throughout the country, except near the city, are farmed out.

Junkceylon, when I was deputed on a mission and was there in 1824, was under a *Lo-ung Bamrong.*

Lo-ung Krai. Lg. Thep. (6)

Lo-ung ma-ung, are officers, the exact duty of which have not been learned.

The following are generally in the military department.

Lo-ung P,hee chai sena. (7) *Raam awoot,* (8) *Sattra roungdet,* (9) *Weeset krasattra,* (10) *Song reetcha,* (11) *Kla p,honlarop, P,hee renna thep,* (12) armour bearers.

The next five may have offices; but their nature has not been discovered. *Lo-ung Rachreen,* (13) *Lg. det,* (14) *Lg. P,hra rom bāreerăk,* (15) *Lg. Seenee,* (16) *Lg. P,hee Chai.* (17)

The *Lo-ung maha noopp,ha,* (18) are assistants to the elephant superintendents.

Lo-ung k,hlang, is the king's warehouse-keeper. It ought to be a responsible situation, and is no doubt one admitting of considerable peculation.

The *Lg. T',hepparaksa* (19) is keeper of the palace storehouses.

Lo-ung Seeya p,hakdee (20) is a spear bearer of his majesty, who has nine *Mŏŏns* under him. *Lg. Thangsoo,* is in the Custom House office. *Lg. Sawat* attends the collection of shipping duties.

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(1) P. *Sampatti.* (2) P. *Samachandawimala.* (3) P. *Senāpanīta.* (4) P. *Chamanavatī.* (5) P. *Paraabhayanārāyana.* (6) P. *Dewa.* (7) P. *Wijayasenā.* (8) P. *Rāmāvudha.* (9) P. *Sattharavateja.* (10) P. *Wisēsalhattīya.* (11) P. *Rajja.* (12) P. *Wīrenadeva.* (13) P. *Rājacharana.* (14) P. *Teja.* (15) P. *Praromawārirarakkha.* (16) P. *Senī.* (17) *Wijaya.* (18) P. *Mahānubhāva.* (19) P. *Dibbarakkhā.* (20) P. *Seyyat watti.*

Lo-ung Ramdecha (1) was one of three commissioners deputed by the ***P,hraya*** of ***Ligor*** to confer with the envoy from Penang, when he was sent into that country.*

Lo-ung mé chaau, is the chief housekeeper in the Palace. She is aided by ***Lg. Aya***, ***Lg. Plat***, and ***Lg. Rong***. She likewise controls the ***P,hra P,hee Lee-ung*** or female attendants, and the *Me nom* or nurses.

Siamese ladies of rank are very scrupulous in doing aught which may tend to diminish their charms, and to attain this end sacrifice the earliest maternal affections and cares, children are often suckled for two and three years by nurses, and amongst the lower classes by mothers—and this last fact may account perhaps in some degree for the stationary nature of the population.

The following ***Lo-ungs*** may be put down although their duties are not clearly defined. ***P,hetchaloosen***, (2) ***Lg. Sak***, (3) ***Lg. Seet***, (4) ***Lg. Seethee P,hrom***, (5) ***Lg. Praseet***, (6) ***Lg. Eent,hanat***, (7) ***Lg. P,hon***, ***Lg. K,hrang***, ***Lg. Det***, ***Lg. Reett,han***, ***Lg. Chai seena***. (8)

Awk,kya or *ākya* is an honorary title which may be given to governors of provinces and some courtiers. It seems to have fallen much into disuse. It is prefixed occasionally to the titles ***P,hra Palat***, ***P,hra Yokkabat*** or great law officer, ***P,hra Satsadee*** or the keeper of the rolls, ***P,hra Maha T,hai Loang Rabang***.

KHOON.

Respectively of 1600—1400—*or* 1200 *fields*.

The word ***Khoon*** means beneficent, humane, charitable, and is used in common speech by those who wish to be particularly respectful to a superior, or to endear themselves to an individual. Thus ***Chauk,hoon***, " your excellency," ***Phǎk,hoon*** " my worthy father," &c.

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(1) P. *Ramateja*.

* (In 1824.)

(2) P. *Wejjalūsena*. (3) P. *Sakka*. (4) P. *Settha*. (5) P. *Siddhi Brahma*. (6) P. *Pasettha*. (7) P. *Indha madda*. (8) P. *Jayasena*.

In the law digests, officers holding the rank of *K,hoon* are noticed as having on many occasions sat on benches in the lowest ranks of judges. On one occasion where a court was composed of nine judges, and which assembled in the *Saan Lo-ung* (the supreme court house) there were five *K,hoon* in this number. They ranked as under—

1st. *K,hoon Rat P,haneet Chai.* (1)
2d. *K. Ayachak.* (2)
3d. *K. Lo-ang P,hra Kraisee.* (3)
4th. *K. Racha Reet t,hanon.* (4)
5th. *K. T',heppa Aya.* (5)

And in an inferior bench of four judges (the *Koon* or reporter not being reckoned) two were *K,hoon*, viz. *P,hetchana t,hep* and *see Sangkōn.* (6)

The third and last member of another court was *K,hoon see Rachabat.* (7) It would appear from the digests that officers below this rank are not entitled to sit as judges.

K,hoon Aksān (8) is an officer attached to the Raja of *Ligor* as a sort of secretary. He was well known in Penang, as he was long the confidential political agent in commission with *Naee nee-um*, of the *Ligor* Governor or *P,hraya*, in his communications with the British Government.

K,hoon p,heep,hat ph,ok,ha (9) is an officer connected with the gaming farm.

Khoon nong is a general title equivalent to dignity.

The governors of provinces give titles to their officers affecting the style of the court, but they are looked down upon by those appointed by the king.

THE MOON.

Of the rank of 1000 *fields and down to* 600 *fields.*

A *Mŏŏn* if in the army commands a body of men. Officers from the rank of 200 fields upwards of 1000 are the champions of the country—they

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(1) P. *Ratana panīta.* (2) P. *Annyā chakka.* (3) P. *Pratisinhæ.* (4) P. *Rājaridhinūna.* (5) P. *Dibbaanyā.* (6) P. *Guna, wījānadeva, sirisankara.* (7) P. *Gunasirirājabhata.* (8) P. *Guna akkhara.* (9) P. *Guna, wibhāgabhōya.*

are the *mŏŏn p,hlaan p,honla men.* Wherever any great enterprize is to be undertaken the *mŏŏn* must be engaged.

They are tamers of elephants in times of peace, and are special boxers, fencers, and swordsmen. When boxing they wrap cotton tape around their knuckles to preserve them—and not out of regard to the adversary, for the tape or string is soft inside and hard outside. All sorts of advantages are taken, as it is allowable to use the knees and feet. Three rounds only are permitted. The victor receives a gift from the entertainer.

They fence with sword and shield, but the former is for the prevention of wounds, generally a wooden one. A band plays sprightly airs during the exhibition. Single stick is also a favorite game.

They fence occasionally with a sword in each hand, that one in the left hand serving chiefly for defence.

The sword is nearly off the same construction as the Burman one. The handle is without a guard, and so long that it serves to fend off a blow.

The *Cha-mŏŏn wai warranat,* has charge of the guards or pages—and under him are the *C. Mn. Sau rak, C. Mn. See sarap,het,* and *C. Mn. Samŏŏ chai.*

The following bear spears when the king goes abroad in state, and are of higher rank than the *Mŏŏn.*

C. M. Theepp,ha raksa. (1)
C. M. Chau t,han.
C. M. Chau p,hosa.
C. M. Racha mat. (2)
C. M. Racha han. (3)
C. M. Sa t,han montree. (4)
C. M. T,heepp,hasena. (5)
C. M. Samoo p,heeman. (6)

Men of these ranks are sent as special messengers and agents to distant provinces on affairs of consequence.

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(1) P. *Dibbarakkhā.* (2) P. *Rājamacheha.* (3) P. *Rājahansa.* (4) P. *Chhaddantamantiul.* (5) P. *Dibbasena.* (6) P. *Samowimala.*

P,HAN.

500 *fields, and downwards to* 200 *fields.* ***P,han T,hanai,*** inferior officers.

The ***P,han*** in the army command 1000 men—they are addressed by their own names.

THE NAEE.

Nai signifies "officers," and is joined to other names and titles, therefore it is difficult to assign to them here their proper place. *Naee seep* is a commander of 10, *Nāee rāee* of 100, *Nāee p,han of* 1000. *Mŏŏn*, commander of 10,000.

The following seem to be of a rank varying from that of 200 fields to 10.

Naee chang wang, a court officer, attends in the palace. He commands the *Naee wen* and *P,alat wen.* } Their rank is superior to the *Naee* although classed with them.

Naee ying.
Naee yo-at.
Naee ko-at.
Naee knan. } Petty officers of the palace.

The *Chang wang* has charge of the king's boats. The forecastle is commanded by a ***P,han hoa,*** the stem by a ***P,han Thaai.*** The rowers or ***Seep,hai,*** are seated on benches, their feet reaching the hold or lower deck. They sing the *He roo-ă*, or boat song, keeping time with their oars.

Naee Samoo banchi, head clerk of the palace.

Naee sarat,hee, master of the equipages.

Naee Saneet—Naee Sane—Naee Yam, keepers of the horologe and head watchmen. They also command the ***Mahat lek*** or pages. These last are sons of men in office, and are eligible like the pages of the Sultan of the Sublime Porte, when grown up, to high situations, as has been before observed in noticing the *P,hraya*, or Governor of *Ligor*, who was one. There are four *Naee Yams.*

The word *Chau* is a term also of very general application. It may be rendered by Sir, Mr. The word *Nang* is used when the person spoken to,

or of, is a female. It may be thus exemplified in conjunction. It will hence appear that the Siamese language does not contain any exclusively and distinctly *feminine* appellatives. They must place *nang*—lady—woman—before to distinguish the gender of a name.

Chau or *nang*—	*Boon see.*		*Chau* or *nang*	*Thōng.*
Ditto	Ditto	*Boon maak.*	Ditto	Ditto	*Ngoon.*
Ditto	Ditto	*Boon k,hon.*	Ditto	Ditto	*Naak.*
Ditto	Ditto	*Noo.*	Ditto	Ditto	*Keō.*
Ditto	Ditto	*Chan.*	Ditto	Ditto	*Do-ung.*

are all and each names of men and women in Siam.

Chau Krom, an officer of rank next to the ***Palat Krom.***

Chau Mao-ung—a governor, ruler—but not in his own right.

Chau Khă, your slave!

Chau K,hoon, my lord! your excellency.

Chau nooee, "the young gentleman," is the title given to the son of the ***P,hraya of Ligor,*** who visited me when envoy as before noticed from Penang.

P,horang, retired governors.

T',haaro yots-amon,thi yeen, lady governess of the Palace.

T',hăă̆u̇doots-ă̆dă p,heerom, (1) may be interpreted chief duenna; eunuchs are not here in fashion.

The duennas are very severely punished if they betray the trust reposed in them.

T,hăă̆u Warachan wacha; (2) and ***T,haau T,heppak,dee wacha,*** (3) are ladies of the queen's bedchamber. Under them are the ***Chaa*** and ***K,hon,*** the upper and under waiting women. The ***Nangsaau Chai*** are maid servants.

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(1) **P.** ***Thāvara, dosādivirama.*** (2) **P.** ***Thāvara, warachanda wācha.*** (3) **P.** ***Thāvara, devapakatiwācha.***

There are no men servants in the interior of the palace.

The lady of the king's wardrobe is *T,haau P,hoosa mata.* (1)

Male children are admitted to the palace.

OATHS.

The oath of fidelity which is administered to Siamese officers, whether civil or military, does not differ materially from that administered to a witness in a court of law. Both are little better than imprecations for evil of every description to happen to the perjured and the unfaithful public servant.

The mode and terms in which evidence are sworn will be described under the head of oaths in my "account of Straits cultivation and accompanying notices." It will only therefore be requisite to shew what additions are made in tendering the civil and military oath.

Previous to its being administered, a large jar *(k,han)* full of holy water *(nam p,hee p,hat saehha* (2) or *nam Ongk,haan)* is placed before the party, waxen candles and incense tapers duly lighted and placed in order, flowers of the lotus, and of other plants, are also produced.

The adjurer *(Satthak,hon)* (3) comes forward accompanied by four *P,hraam* (4) or persons if possible of the brahminical tribe—certain warlike weapons are then dipped in the holy water,* and the person repeats the oath. It begins as before with I, his majesty's devoted slave, &c.

"I ——, slave of *P,hra P,hoot t,hee Chaau (Boodd,ha* properly, but here "meaning his majesty) *cha rap p,hra Racha p,hra than,* (5) having accepted

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(1) P. *Thāuara, Bhūsamālā.* (2) P. *Wibhāgasachcha.* (3) P. *Saddhāguna.*

(4) P. *Brāhmana.* (5) P. *Sārawīrājapathāna.*

* This form is practised by several Malayan tribes in the *Malacca Peninsula.* It was observed at Perak by the writer while on a mission there—and has been described in the publication above alluded to.

" the king's gift do solicit that I may be permitted to take the binding oath
" of allegiance to his sacred majesty in presence of this holy water, and of
" the panoply of war, and further being conscious that I am acting in pre-
" sence of *P,hra P,hoott,hee Chau* or *Boodd,ha*, &c. &c. the words " prove
" faithful to his majesty" stand in lieu of " will speak the truth" as in the
" other oath.

" If I betray *Barommachak** (1) may his majesty's weapons of war be
" directed against my bosom—and may the lash of the sky† cut me in two,
" &c. &c.

" If I shall become a traitor to his majesty *Chau k,hau deng, Lord of the*
" *red rice*, or if I shall addict myself to peculation—or if when sent to a
" distant province I shall be guilty of oppressing his majesty's subjects
" —or of levying unauthorized taxes for my own emolument—or if
" I shall accept of a bribe to deliver my opinion upon any matter at
" legal issue—or if I shall give a false report of the state of the depart-
" ment committed to my charge—whether civil or military as the case
" may be—then may the spirits and Devottas of the country, &c. &c.
" and destroy me, &c. &c.

" If his sacred majesty should take the field then if I shall prove
" a coward or a traitor to him, may the weapons of the enemy reach
" my heart, &c.

" Should I act with pride and presumption—and ingratitude—and
" prove grinding towards the poor; or if I should lend my ear to or sanction
" any cabals by which the safety of his majesty and his government can be
" in the least degree affected and injured—or if I should treacherously coun-
" tenance the king's enemies, then let me suffer death accompanied by the
" severest tortures, &c. &c."

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* The Possessor of the *Chakra*. (1) P. *Paramachakka*. † Lightening.

It is only the officers of the state who are obliged to take this oath. All below the rank of the lowest *officer* are exempted from it—on the supposition perhaps that it would prove a weak barrier to the impulses of fear. They apply to the lower classes the argumentum ad hominem in a manner quite intelligible to them, and quite preservative of their fidelity. The inferior Siamese officers are undoubtedly good servants in so far as zeal to carry their master's orders into effect can make them be so considered. But fear forms undoubtedly a large component part of this zeal—and as their families are generally in the power of government they are thereby restrained from negligence or treason.

Province Wellesley; revised
1*st January*, 1836.

VIII.

NOTICES

ON THE

LIFE OF SHAKYA,

EXTRACTED FROM THE

TIBETAN AUTHORITIES.

By M. ALEXANDER CSOMA KÖRÖSI.

SICULO-HUNGARIAN OF TRANSYLVANIA.

The two principal works treating of the life of Shákya, are the "*r,gya-ch'hér-rol-pa*" (རྒྱ་ཆེར་རོལ་པ) Sanscrit: *Lalitavistára;* and the M*non-par*-H*byung-va*:" མངོན་པར་འབྱུང་བ. The first is contained in the ཀ or 2nd, and the latter in the ཁ or 26th volume of the M,*do* class in the B,*kah* h*gyur*.

Many of the facts or anecdotes of the life of Shákya, that occur in **these two works**, have been also introduced in the *Dulva* class, especially in the third and fourth volumes. Passages from the same works are likewise to be found in several *Shástras* relating to the life of Shákya.

According to the authority above cited, the principal acts in the life of Shákya are the following twelve; designated in Tibetan by the term མཛད་པ་བཅུ་གཉིས: M*dsad-pa*-B*chu-gnyis*, or "the twelve acts (of Shákya.")

I.—He descended from among the gods.

II.—He entered into the womb.

III.—He was born.

IV.—He displayed all sorts of arts.

V.—He was married, or enjoyed the pleasures of the conjugal state.

VI.—He left his house and took the religious character.

VII.—He performed penances.

VIII.—He overcame the devil, or god of pleasures, (*Kâma Déva.*)

IX.—He arrived at supreme perfection, or became *Buddha*.

X.—He turned the wheel of the law or published his doctrine.

XI.—He was delivered from pain, or died.

XII.—His relics were deposited.

The notices will be made according to these twelve heads, thus:

I.—*He descended from among the gods.*

Before his last incarnation, SHÁKYA resided for a long time in *Galdan* (S. *Tushita*, one of the heavens of the gods) whither he had ascended through his former moral merits, especially through his having been accomplished in the six transcendental virtues; viz. charity, morality, patience, &c., when KASHYAPA, his predecessor, was about to leave *Galdan*, and to descend to be incarnated for the purpose of becoming a *Buddha*, SHÁKYA was at that time a *Bodhisatwa* of the tenth degree of perfection. He was chosen by KASHYAPA for his Vicegerent in *Tushita*, to be the instructor of the gods, and was also inaugurated by him with his own diadem. As a *Bodhisatwa* under the name of "*Dam-pa-tog*-d*kar*" (དམ་པ་རྟོག་དཀར) he remained afterwards in *Tushita* for a long period, or till the time, when men lived only one hundred years. At a certain occasion, when the gods in *Tushita* were exhibiting all sorts of musical entertainments, out of respect for him, he was exhorted by the *Buddhas* of all the corners of the world, to descend from *Tushita*, and to endeavour to become a *Buddha*.

He acquainted the gods with his intention respecting his descent into *Jambu dwipa*. They, knowing that there were at that time many atheistical teachers,* endeavoured to divert him from his purpose: but in

* See No. 1, of the Extracts in the Appendix, *Dulva* 3rd Vol. leaf 419—478; and 4th Vol. leaf 1—106.

vain. He assured them that he should overcome them all, that his doctrine would be established and flourish in *Jambu dwipa*. And he recommended to the gods, that whoever among them might wish to taste of the food of immortality, he should be incarnated among men, in the same division of the earth.

The gods in *Tushita*, after having agreed on *Bodhisatwa's* descent, consulted about where he should be incarnated, in what country, nation and family. They all agreed that it should be in central or Gangetic India. But with respect to the tribe and family they differed among themselves. Some proposing one, some another from the ruling tribes or family in central India; but some objection was started to each of them. The ruling tribes or families enumerated by them, were residing, at that time, in *Ujjayani*, *Hastinápura* (the *Pándava* race,) *Mathurá*, *Vaishali or Prayága (the Lichabyis,*)* in *Kaushambhi*, *Rájagriha*; *Shravasti*, in *Kosala*; and the *Badsa Raja*.† Not being able to agree among themselves, they ask *Bodhisatwa* himself (SHÁKYA) where he would be incarnated. He tells them in the house of SHUDHODANA (Tib. *Zas-gtsang*) a king of the Shákya race, residing at *Capilavastu*; on account of the purity and celebrity of his family, he being a descendant of the ancient universal monarchs.

Before leaving *Tushita*, he appoints MAITREYA (Tib. ཇམ་པ vulg. *Cham-ba*) to be his Vicegerent (*sku-tshab*, སྐུ་ཚབ) in the same manner as he himself had been appointed by KASHYAPA. MAITREYA is still residing there, and he is the saint who first will become a *Buddha* hereafter.

II.—*He entered into the womb, or was incarnated.*

There was a consultation again among the gods in what form *Bodhisatwa* should enter into the womb or body of the woman whom he had chosen to become his mother. A young elephant with six adorned trunks, such as has been judged proper in brahmanical works, was preferred. He therefore, leaving *Tushita*, descends, and, in the form of an elephant,

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* See No. 2. † See No. 3.

enters by the right side, into the womb or cavity of the body of MÁYA DEVI* (*Tib.* Lhámo-sgyu-phrul-má) the wife of SHUDHODAÑA. She never felt such a pleasure as at that moment. Next morning she tells the king the dream she had respecting that elephant. The Brahmans and the interpreters of dreams being called by the king, they propound that the queen shall be delivered of a son, who will become either an universal monarch or a *Buddha*. The king greatly rejoicing upon hearing these predictions, orders alms to be distributed, and offerings or sacrifices to be made to the gods for the safety and happy delivery of MÁYA DEVÍ, and for the prosperity of the child that was to be born: and he himself is very solicitous to do every thing according to her pleasure. The gods render her every service, and all nature is favourably disposed on account of *Bodhisatwa*, or the incarnated saint.

III.—*He was born.*

MÁYA DEVI† was delivered of *Bodhisatwa* or the child, on the fifteenth day of the 4th moon of the Wood-Rat year; when she was in the garden or grove *Lumbini* whither she had gone with great procession for her recreation. The child (SHÁKYA) came out by her right side, she being in a standing posture, and holding fast the branch of a tree, INDRA, and other gods, assisted her. Soon after his birth, SHÁKYA walked seven paces towards each of the four cardinal points, and uttered the name of each of them, telling what he was about to do with respect to them. Several miracles happened at his birth: for instance the whole world was illuminated with great light or brightness; the earth quaked, or trembled several times; the blind saw, &c. &c.

There were born at the same time with SHÁKYA,‡ the sons of four kings in central or Gangetic India. At *Rájagriha* in *Magadha*; at *Shravasti* in *Kosala*; at *Kaushambhi*, and at *Ujjayaní* (as VIMBASARA or SHRENIKA, PRASENAJIT, &c. &c.)

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* See No. 4. † See No. 5. ‡ See No. 6.

Likewise, at *Capilavastu*, there were born of the *Kshetriya* tribe 500 male and 500 female children; 500 male and 500 female servants; 500 young elephants, 500 young horses or colts, 500 treasures also opened; all the wishes of SHUDHODANA being thus fulfilled, he gave to his son the name of *Siddhártha* or "*Sarva Siddhártha*" (Tib. *Don-grub or Don-thams-chad-grub'pa.*)

Seven days after the birth of SHÁKYA, his mother dies, and is born again among the gods, in the *Traya-strimsha* (33) heaven.

From *Lumbini* SHÁKYA is carried with great solemnity to *Capilavastu*, is taken to the temple of a particular god of the Shakyas* to salute him; but it is the god himself who shows reverence to him. Hence, one of the many names of SHAKYA, is *Dévata Déva*, Tib. *Lhahi Lha:* god of gods. He is entrusted to GAUTAMÍ† (his aunt), who, together with 32 nurses, takes care of him. On a certain occasion it was found that the strength of SHÁKYA, (when yet a child) equalled that of a thousand elephants.

The Brahmans and other diviners observing the characteristic signs on the body of SHÁKYA, foretell that he shall become an universal monarch, if he remains at home; or a *Buddha*, if he leaves his house and assumes the religious character.

An Hermit or Sage, called NAG-PO (or according to others *Nyon-mongs-med)* admonished by the great illumination of the world, together with his nephew MIS-BYIN *(S. Narada)* goes to *Capilavastu*, to salute the new born child. He has a long conversation with SHUDHODANA, and foretells to him that his son shall not become an universal monarch *(Chakravarti)* as some have foretold of him, but a *Buddha*. He laments that being too old, he cannot reach the time, in which he shall teach his doctrine. He recommends to NARADA to become his disciple.

IV.—*He displayed all sorts of arts.*

On a lucky or auspicious day, (according to the observations of the Astrologers) SHUDHODANA intending to send his son (SHAKYA)‡ unto a

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* See No. 7. † See No. 8. ‡ See No. 9.

school to learn his letters, ordered the city to be cleansed and decorated; offerings or sacrifices to be made to the gods, and alms to be distributed. But, when brought to the school-master, he shews that, without being instructed, he knows every kind of letter shown by the school-master. And he himself enumerates 64 different alphabets (among which are mentioned those of *Yavana* and *Huna* also; but they are mostly fanciful names) and shews their figures. The Master is astonished at his wisdom, and utters several *slokas* expressive of his praise. Likewise, in Arithmetic and Astronomy, he is more expert than all others. He is acquainted with the art of subduing, or breaking in, an elephant, and with all the 64 mechanical arts, with military weapons and machines. He excels all other young SHAKYAS in the gymnastic exercises; as, in wrestling, leaping, swimming, archery, throwing the discus, &c. He clears the roads from an immense tree that had fallen down.

V.—*He was married or enjoyed the pleasures of the conjugal state.*

Afterwards, when grown up, SHAKYA, being desired by his father to marry, expresses in writing the requisite qualities of a woman, whom he would be willing to take for his wife, if there be found any such. The King orders his Ministers to seek for such a damsel. They find one (S. GOPÁ; Tib. *Sa-htsho-ma)* the daughter of SHAKYA PE-CHON-CHAN, but he declines to give his daughter except the young Prince be acquainted with the practice of every mechanical art. SHAKYA* therefore exhibits his skill in all sorts of mechanical arts, and by this means he obtains GOPÁ, who is described as the model of prudent and virtuous women. He marries afterwards YASHODHARÁ (Tib. GRAGS-*H*DSIN-MA) and another of the name of RI-LAGS-*S*KYES (Deer-born.) The two first are much celebrated. But it seems that frequently both the names are attributed to the same person. By YASHODHARÁ, SHÁKYA had one son named RAHULA (Tib. *S*GRA-*G*CHAN-*H*DSIN.)

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* See No. 10.

VI.—*He left his house and took the religious character.*

SHÁKYA is stated to have passed 29 years in the court of SHUDHODANA his father, enjoying during that time all worldly pleasures. Afterwards the following circumstances determine him to take the religious character.

Riding in a carriage to the grove for his recreation, he observes at different occasions—an old-man ;—a sick person ;—a corpse, and lastly a man in a religious garb. He talks with his groom about those persons, and turns back at each occasion, and gives himself to meditation, on old age, sickness, death, and on the religious state. He visits a village of the agriculturists, observes their wretched condition, meditates in the shade of a *Jambu* tree. That shade out of respect for him, ceases to change with the progress of the sun. On his way home, many hoarded treasures open and offers themselves to him. He rejects them.

Notwithstanding all the vigilance of his father and of his relations to prevent him from leaving the court, (since according to the predictions regarding him they hope, that he shall become an universal monarch) he finds means for leaving the royal residence. At midnight mounting his horse called the "Praiseworthy" (Tib. B*snags*-l*dan)* he rides for six miles; then, dismounting, he sends back, by the servant, the horse and all the ornaments he had : and directs him to tell his father and his relations not to be grieved on his departure; for when he shall have found the supreme wisdom he will return and console them. Upon the servant's return there was great lamentation in the court of SHUDHODANA.

With his own sword SHÁKYA cuts off the hair of his head; he then changes his fine linen clothes for a common garment of a dark-red colour, presented by INDRA in disguise of a hunter. He commences his peregrination, and successively goes to *Rájagriha* in *Magadha*. The King VIMBASÁRA or SHRENIKA (in Tib. *Gzugs-chan*-s*nying-po)* having seen him from his palace is much pleased with his manners. Afterwards being informed of him by his domestics, visits him ; has a long conversation with him, and offers him means for living according to his pleasure. He will not

accept of any thing. On the request of the King, he relates that he is of the *Shakya* race that inhabit *Capilavastu* in *Kosala*, on the bank of the *Bhagirathi* river, in the vicinity of the Himalaya. He is of the royal family, the son of SHUDHODANA (Tib. *Zas Gtsang)* and that he has renounced the world, and now seeks only to find the supreme wisdom.

VII.—*He performed his penances, mortifying his body or living a rigorous ascetic life.*

Leaving *Rájagriha* he visits afterwards several of the hermits living in the hills. In a short time he becomes acquainted with all their practices and principles. He is not satisfied with them. He tells them that they are mistaken in supposing such practices to be the means of emancipation. Afterwards, he goes to the bank of the *Nairanjana river*,* and during the course of six years performs his penances, subjecting himself to great austerities and privation of food, and giving himself to continual meditation. Three characteristic signs formerly unknown, now appear on his body. Perceiving afterwards privation of food† to be dangerous to his mental faculties, he is resolved to make use of necessary food for his sustenance. He bathes or washes himself in the *Nairanjana* river. On the bank a branch of the *Arjuna* tree, bows down to help him out of the river. He refreshes himself with a refined milk-soup presented to him by two maids.‡ His five attendants desert him now,§ saying among themselves— "such a glutton and such a loose man as *Gautama* is now, never can arrive "at the supreme wisdom" (or never can become a *Buddha.)* They go to *Váranasi*, and in a grove near that city, continue to live an ascetic life.

VIII.—*He overcame the devil or the god of pleasures (Káma Deva.)*

After having bathed in the *Nairanjana* river, and refreshed himself with food, SHÁKYA recovers his strength, and purposes to visit the holy spot (called in Sanscrit *Bodhimanda;* Tib. *Chang-chub snying-po*, or Sans. *Vajrásana* Tib. *Dorjedán)* the place where now *Gaya* is. He therefore

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* See No. 11. † See No. 13. ‡ See No. 12. § See No. 14.

proceeds to that place, sits upon a couch of grass, gives himself to earnest meditation, overcomes all the hosts of the devil, or triumphs over all the temptations of *Kâma Deva*.*

IX.—*He arrived at the supreme perfection or became Buddha.*

Remaining fixed in his meditation at last he arrives at the supreme wisdom, or he becomes *Buddha*. After having arrived at the supreme perfection, the gods from the several heavens† successively present him their offerings, adore him, and in appropriate verses sing praises to him, concerning his excellent qualities, and his great acts in overcoming the devil. For seven weeks he remains at *Gaya*, and perfected is for his great purpose.

GAGON and YANG-PO, two merchants, entertain him with a dinner, and hear his instruction. They are so firm in their faith that they are said by SHAKYA to become *Bodhisatwas*. The four great kings of the (fabulous) *Rirab* (S. *Meru*) offer him each a begging plate. He, being somewhat ill-disposed, the devil advises him to die; but, being presented by INDRA with a fruit of the *Jambu* tree, he recovers. He is defended by the *Nágas* against the injuries of bad weather with their expanded or hooded necks.

X.—*He turned the wheel of the law, or published his doctrine.*

After having found the supreme wisdom, SHÁKYA, thinking that men cannot understand his profound doctrine, refuses to instruct them except he be solicited by BRAHMA, and other gods to do so. They appear; and on their request he commences to teach his doctrine.‡ He reflects to whom he should first communicate his principles. Several of them whom he judged fit to understand him, are dead. He proceeds to *Varánasi*§—five persons, formerly his attendants, being now convinced of his having found the supreme wisdom, pay homage to him and become his disciples. Their names, Sanscrit and Tibetan, are as follows:—

1.—AJNYÁNA KONDINYA: *Kun-shes-kondinya*. 2.—ASVAJIT: r*Ta-thul*. 3.—PÁSHWA: r*Langs-pa*. 4.—MAHÁ NÁMA: *Ming-ch'hen*. 5.—BHADRIKA:

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* See No. 15. † See No. 16. ‡ See No. 17. § See No. 18.

Byang-po. SHAKYA instructs them in his doctrine:* explains the four excellent truths, as they are styled (Tib. H*phags-pahi*-B*den-pa*-B*zhi.)*

1.—There is sorrow or misery in life.

2.—It will be so with every birth.

3.—But it may be stopped.

4.—The way or mode of making an end to all miseries.

Five other persons likewise become his disciples: as also many others follow him. On his way to *Râjagriha,* at once 60 persons take the religious character, and follow him. The King of *Magadha,* VIMBASÁRA (Tib. *Gyugs-chan-snying-po)* invites him to *Rájagriha,*† and offers him a *Vihara* (Tib. *Gtsug lag-k'hang)* called after the name of a bird, *Kalantaka.* SHARIPUTRA and MONGALYANA, (afterwards styled a part of his principal disciples enter into his religious order. KÁTYÁYANA becomes his disciple, and is sent afterwards by SHÁKYA to *Ujjayana* to convert the king and his people. He there meets with great success.

A rich householder (Tib. *K'hyim Bdag)* at *Shravasti* in *Kosala;* having adopted Buddhism, makes a religious establishment with several large buildings, in a grove called the Prince's grove (S. *Jetavanam;* Tib. *rgyal-bu-rgyal-byed-kyi-ts'hal)* He invites thither SHÁKYA, and offers him and his disciples the buildings for their residence. SHÁKYA passes 23 years; there and the greatest part of the *Sutras* was delivered or propounded by him at this place, or as generally is stated, at *Shravasti* (Tib. M*nyen yod.)*

PRASENAJIT (Tib. G*sal-rgyal*) the King of *Kosala,* residing at *Shravasti,* adopts Buddhism. There are several stories of him, both in the *Dulva* and the *Do* class.

SHUDHODANA, the father of SHÁKYA, successively sends eight messengers to invite him to *Capilavastu.* They all remain with SHAKYA and take the religious character. At last he sends CHARKA, one of his Ministers. He also takes the religious character, but he returns and brings intelligence to

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* See No. 19. † See No. 20.

the King respecting SHÁKYA's intention to visit him. He orders therefore the *Nyagrodha* convent (S. *Vihara:* Tib. *Gtsug-lag-khang*) to be built, near *Capilavastu*.

After an absence of 12 years SHAKYA visits his father. Several miracles are displayed on the occasion of the meeting of the father and of the son. There are told several stories of how the Shakyas adopted the *Bauddha* faith,* and how they, mostly, took the religious character.

Both in the *Dulva* and in the *Do* class, there are many stories concerning SHÁKYA's peregrination; and how several individuals either singly or in company turn *Buddhists*: but, it seems, many of the stories are fanciful. The scene of the principal transactions in the life of SHAKYA, is generally, in Central or Gangetic India, or the countries from *Mathura*, *Ujjayana*, *Vaishali* or *Prayága (Allahabad)* down to *Káma Rupa*, in Assam; and from the *Vindhya* mountains to *Capilavastu* in *Rohilkhand*.

The two Kings of *Panchola*, on the Northern and Southern side of the Ganges, are reconciled by SHÁKYA, and are stated to have adopted *Buddhism*. The King of the Northern *Panchola* becomes an Arhan, and that of Southern *Panchola* is foretold by SHÁKYA to become a *Bodhisatwa* of the first rank.

On a certain occasion SHÁKYA sends the half of his sitting couch or pillow to *Hod-srung-ch'hen-po* (S. MAHAKASHYAPA) one of his principal disciples, to sit on with him, by which act he tacitly appoints him his successor, as an Hierarch after his death.

XI.—*He was delivered from pain or he died.*

The death of SHÁKYA, as generally stated in the Tibetan books, happened in Assam, near the City of *Kusha* (Tib. *Sa-chan* or *Sachok*) or *Cáma Rupa*, under a pair of Sál trees.

This event is told at large in the 8th (or *Nya)* volume of the *Do* class in the *Kahgyur*. As also, in two other volumes following the

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* See No. 21.

Do class, titled *Mahâparinirvanam* (Tib. *Yong s-su—Mnya-nan-las-Hdas-pa-ch'hen-po)* the " great final deliverance from pain."

All animal beings, admonished by a mighty voice of the approaching death of SHÂKYA, haste to present him their last offerings, to ask him about the doubts they had on some articles of his doctrine, and to hear his instructions thereupon. The substance of his doctrine is repeated in these volumes, with respect to some metaphysical subtleties. There are many discussions on the nature or essence and the qualities of *Tathagata* or *Buddha* (God), as also on that of the human soul. On the state of being under bondage and liberated. On the means of obtaining final emancipation. On the six transcendental virtues, especially on charity. On casual concatenation, and on several other articles.

Previous to his death, SHÂKYA tells how anciently the universal monarchs were used to be burnt, and orders his disciples to do the same with his body. Accordingly, after having washed the corpse several times with all sorts of scented or perfumed water, they put it into an iron chest, fill it with sweet scented seed-oil, and keep it so for seven days, then taking out the body, they envelope it first with soft cotton, and wrap it up afterwards in several (five hundred) whole pieces of cotton cloth; then they replace the body again in the chest, fill it with sweet scented seed-oil, and after having kept so for seven days, they burn it with sandal and other precious sweet-scented woods.

XII.—*His relics were deposited.*

The corpse being burnt in the above manner, they gather together the ashes. There are found 8 measures (of *Vré* or Sans. *Drona)* of them. They are put in 8 urns. These 8 precious vessels being placed upon 8 richly adorned stately seats or thrones, sacrifices and adorations are offered up to them during several days, after which they are deposited in a magnif cent pyramidical building (S. *Chaitya;* Tib. *Mch'hod-rten;* vulg. *Chorten)* in the City of *Kusha* or *Kâma Rupa.*

The princes in central India, among whom SHÁKYA had lived, hearing of his death, and being desirous of obtaining his holy relics, some of them go themselves, others send their men to take a portion of them. The people of *Kusha* permit them to visit the Chaitya, and to pay their respects to the holy relics, but they refuse to give them any share of those remains.*

After the death of SHÁKYA his doctrine was first compiled by his principal disciples: KÁSHYAPA (Tib. *Hod-srung)* who succeeded him in the Hierarchy, compiled the *Prajnyápáramitá* class (Tib. *Sher-chin)* or the metaphysical works, bee ANANDA (Tib. *Kun-gávo)* the *Sutras,* or the *Do* class. And UPÁLI, (Tib. *Nye-var-khor)* the *Vinaya* or *Dulva.* These compilations were called *Tripitakáh* (Tib. *Sde-nod-sum;* the three vessels or repositories.) And also *Prabachana* (Tib. *Lung-rap)* chief precept. All these works are now too voluminous. The extent and contents of them show evidently that they are the works of several successive ages although they are referred all to SHÁKYA. One hundred and ten years after the first compilation, there was made a second in the time of ASOKA, a celebrated King, who resided at *Pataliputra.* A third compilation was made again in the time of KANISHKA, a celebrated King in the North of India, after there had been elapsed more than four hundred years from the death of SHÁKYA. The *Buddhists* were divided about that time into 18 sects, under four principal divisions, as followers of SHÁKYA's 4 disciples, viz. RAHULA, UPALI, KÁSHYAPA, and KÁTYÁYANA.

The Sanscrit and Tibetan Names of the Masters, Divisions, and Sub-divisions extracted from the Vocabulary, in the *Stan-gyur,* are as follows, Vid. བསྟན་འགྱུར, མདོ, ཚོ།

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* It is somewhere stated in the Tib. books that these relics were divided and deposited at eight different places, but I cannot cite the vol. in which it is stated. See note on the Death of SHÁKYA.

MASTERS.	DIVISIONS.	SUB-DIVISIONS.	
Ráhula, or Tib. *Sgra-Gchan-Hdsin.*	1. *Árya Sarvástivádáh.* Tib. *Hphags-pa-thams-chad-yod-par-smra-va.*	a. *Múlasarvástivádáh.*	Tib. *Gzhi thams-chad-yod-par-smra-vahi-sdé.*
		b. *Káshyapriyáh.*	*Hod-srungs-pahi-sdé.*
		c. *Mahisásakáh.*	*Sa-ston-sdé.*
		d. *Dherma gupláh.*	*Ch'hos-srung-sdé.*
		e. *Bahushrutiyáh.*	*Mang-du-thos-pahi-sdé.*
		f. *Tamrashátiyah.*	*Gos-dmar-sdé.*
		g. *Vibhájya Vádináh.*	*Rnam-par-phye-ste-smra-vahi-sdé.*
Upáli, or Tib. *Nyè-var-Hkhor.*	2. *Árya Sammatiyáh.* *Hphags-pa-kun-gyis-Bkur-va.*	a. *Kaurnkullakáh.*	*Sar-Hgrogs-kyi-sdé.*
		b. *Avantakáh.*	*Srung-va-pahi-sdé.*
		c. *Vatsiputriyáh.*	*Gnas-ma-buhi-sdé.*
Káshyapa, or Tib. *Hod-srung.*	3. *Maha Sanghikah.* *Dge-Hdun-phal-ch,hen-pa.*	a. *Purva Sailáh.*	*Shár-gyi-ri-vahi-sdé.*
		b. *Avara Sailáh.*	*Nub-kyi-ri-vahi-sdé.*
		c. *Hémavatáh.*	*Gangs-ri-pahi-sdé.*
		d. *Lokottala Vádináh.*	*Hjig-rten-Hdas-smrahi-sdé.*
		e. *Prajnyápti Vádináh.*	*Btags-par-smra-vahi-sdé*
Kátyáyana, or Tib. *Kátyáh-bu.*	4. *Arya Sthávirah.* *Hphags-pa-Gnas Brtan-pa.*	a. *Maha Vihara Vapinah.*	*Gtsug-lag-khang.ch'hen Gnas-sdé.*
		b. *Jéta Vaniyáh.*	*Rgyal-byed-ts'hal Gnas-pahi-sdé.*
		c. *Abhaya giri vásináh.*	*Hjigs-med-ri-Gnas-sdé.*

NOTES AND REFERENCES.

Note 1.—*Atheistical teachers.*—This name མུ་སྟེགས་ཅན or མུ་སྟེགས་པ in Sanscrit *Tirthika*, by the Tibetians, is applied to the Hindus in general. At the first beginning of *Buddhism* in Central India, it was applied to those Sophistical teachers that opposed *Buddhism*. There are mentioned six principal teachers of them, in the Sanscrit and Tibetan Vocabulary; viz.

1.—*Purna Káshyapa.* ཧོད་ སྲུང་ རྟོགས་ ཟེར

2.—*Maskari Goshâliputra.* གཤག་ཆ་རྒྱུ་མཐུག་ལྡན་ཡུལ་ཀྱི་བུ

3.—*Sanjayi Vairahiputra.* སཉྫ་ཡི་བྱི་ར་ཧ་པུ་ཏྲ་ཝ་ཏཾ

4.—*Ajita Kêshakambalah.* མི་ཐམ་སྒྲི་ལ་ཝ་ཏཾ

5.—*Akuda Katyayana.* ཀ་ཀུ་དྷ་ཀཱ་ཏྱ་ཏཾ

6.—*Nirgrantha Jnyátsi.* ནིར་གྲ་ནྠ་ཇྙཱ་ཏི་པུ་ཏྲ

Their gross atheistical principles or tenets (according to the representations of the *Buddhists*) may be seen in the first volume of the *Dulva* class of the *Kah-gyur*, from leaf 33-40, told by themselves, on the request of SHÁRIPUTRA and MONGOLYANA (afterwards SHÁKYA'S two principal disciples.)

In general, according to the *Kah-gyur* and *Stan-gyur* and all Tibetan authorities, among the several Hindu systems the *Tirthikas* are those that are most extravagant in their tenets and practices, and that have been always the greatest antagonists of the *Buddhists*.

The above mentioned six teachers resided mostly at *Rájagriha* and *Shrávasti*. They had frequent contests with the disciples of GAUTAMA, by whom, at last, they were entirely defeated at *Shrávasti*, and afterwards they dispersed in the Mountains near the Himálaya.

They were surpassed by GAUTAMA, especially in the performance of miracles.

2. *Vidíha* or *Bidíha*, ཕུན་འཐབས་ tall body, or one with a tall body, is a family name; as also, it is the name of the fabulous great continent to the East from the *Ririp* or *Meru*. *Lus p'hags-rigs*, signifies one of the *Videha* tribe or family.

Note 2.—The name of *Litsabyi* ལིཙྪ་བྱི་ or *Lichavyi*, is applied to a race or tribe of men, whose principal city is stated to have been at *Vaisháli* ཡངས་པ་ཅན་ *Prayága*, or the modern Allahabad. They are frequently mentioned in the *Ka-gyur* and *Stan-gyur*, and are described as rich and very splendid in their equipage and furniture.

Tibetan writers derive their first king གཉའ་ཁྲི་བཙན་པོ་ NYÁ-KHRI-TSÁN-PO, (about 250 years before Jesus Christ) from the *Litsabyis*; stating that there have been three kinds or tribes of the *Sháhya*; as 1. *Shákya Chhen-po*, 2. *Shákya Litsabyi*, and 3. *Shákya Rikhrot-pa* (living in the mountains); and that *Nyakhri-tsanpo* was of the *Shákya Litsabyi* tribe, who, being expelled took refuge in Tibet.

Note 3.—The name and residence of this prince are thus expressed. UDAYANA VADSA *rája*, the son of SHATANIKA at *Kaushambi*.

Note 4.—I do not find any mention in the Tibetan books made of *Máya Dèvi's* virginity, upon which the Mongol accounts lay so much stress.

Note 5.—SHÁKYA's birth day is differently stated in different authors. The birth day of the *Shing-byi* or *Wood-rat* year, is the 58th year of the Cycle of sixty years. The *Mouton terrestre*, or *Sa-lug*, is the 53d of ditto. The *Dragon de feu*, or *Mé-bruk*, is the 50th of ditto.

This last is sometimes followed in Tibet. I have not met with the two others. But I think authors may be found to whom they may be referred.

Note 6.—The names of the four princes, &c. are:

1. VIMBASÁRA or SHRENIKA, the son of MAHÁ PADMA ཕྲག་མེད་པོ་ King of *Magadha*, at *Rajagriha*.

2. PRASENAJIT, the son of ARANEMI, King of *Kosala*, at *Shravasti*.

3. UDAYANA VADSA RÁJA, the son of SHATANIKA, at *Kaushambi*.

4. PRATYOTA, the son of ANANTANEMI, King of *Ujayin*.*

Note 7.—The divinity LHA of the Shakyas. It was an idol representing a divinity of the *Yaksha* kind, གནོད་སྦྱིན་ and was kept in a Temple. The m *do*, kh, leaf 94, states that the inanimate images of several gods, as of GULANG, SKEMCHET, LUSNAM, DÁVÁ NYIMÁ, *R*,NAM-THOS-BU, INDRA, BRAHMA, JIGTEN SKYONG, as soon as *Bodhisatwa* (SHAKYA) put the sole of his right foot into the Temple, stood up and prostrated themselves at his feet.

Note 8.—GAUTAMI was of the Gautama tribe—an aunt, སྤྱི་མ་ of SHAKYA.

Note 9.—His precise age is not stated; it is said only, that when he grew up he was sent into the school to learn his letters. And that there was celebrated a great festival on that day, the whole city being cleansed and decorated, &c. The teacher's name is thus expressed: ཇེས་པའི་སློབ་དཔོན་རྣམ་ཤེས་ཉིའི་བཤེས་གཉེན་, v. *ches pí lopan kunche she-nyen*, teacher of children, friend of all.

The superior education of a courtezan in India, as in Greece, is marked by her being versed in the Shastras.† མདོ་ leaf 107 the text is thus:

མདོ་འཆོད་པའི་རྒྱ་གཞུང་བཅོས་ཚ་བ་འཆལ་ཤིང་མཆལ་ "Who, like a harlot, is wise in understanding the rites of the Scriptures."

Note 10.—It is stated in general terms that SHÁKYA excelled all others in the letters and mechanical arts. He had shown his skill in arithmetic, and his knowledge of several kinds of letters. But it was especially in the athletic exercises that he surpassed all other young men of the Shakya race, at *Capila*—especially in archery, and in throwing the discus. It is frequently mentioned, that, in all these exhibitions DEVADATTA was one of SHÁKYA's rivals, and that he looked on him with great indignation and hatred, on account of his superior talents. But there is no mention made of any rivalship with respect to the damsels whom SHÁKYA had married.

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* The gods in *Tushita*, when seeking for a pure tribe for the birth-place of SHAKYA, and finding fault with each enumerated tribe or family, objected against the Pandava race that they have brought great confusion into their family descent, by calling YUDHISTHIRA, Dhermaputra; BHIMA, Vayaputra; ARJUNA, Indraputra; and NAKULA and SAHADEVA, the Aswinis.

† See the paper on the requisite [illegible]lities of the woman whom SHAKYA was willing to marry—printed in the Journ. As. Soc. Vol. III. page 57.

Note 11.—The *Nairanjana* river must have been not far from *Gaya*, since it is stated that *Bodhisatwa* (SHÁKYA) went on foot to that river, and being much pleased with the situation of an inhabited place or village, called ཆུ་རྒྱས , (abounding in tanks or ponds) having a turfy or grassy ground, and many shady or bushy trees, he remained there for six years, devoted entirely to meditation, and using very little food.

Note 12.—Some Tibetan writers say that his five first disciples were sent to SHÁKYA from *Capila*, by his father and grandfather (on the mother's side) to attend on him. But in the *kha* vol. of the *Do* class of the *Ka-gyur*, leaf 180, it is stated that he had found them at *Rájagriha*, as the disciples of a certain teacher (གྲུ་རྩེ་ *v. lak-shot*) whom he had visited, to learn his metaphysical theory. SHÁKYA having perceived in a short time his whole system, these five persons, admiring his great talents, and supposing that he would soon arrive at the supreme perfection, and that they would have then an opportunity to be instructed by him, when he left *Râjagriha* to live an ascetic life, accompanied him, and remained afterwards with him, until he gave up his abstinence from food.

Note 13.—SHÁKYA's mortifications differed from those of other penitents, in as much as others mortified only their bodies, by subjecting themselves to several sorts of rigid practices, without exercising their understanding. SHÁKYA abstained from food, and exposed himself to the vicissitudes of weather in order that he might keep in subjection his body during the exercise of his mental faculties in his meditations. (མདོ་ leaf 194.) SHAKYA declares to the *Gelongs*, out of his own experience, that [illegible] f one's body, as some ascetics do, is not the right way to o[illegible]he refuge, the shelter of all mo[illegible]ncipation. But that it is only by the right application of one's [illegible]ame those of *Rappri*[illegible]a and reflection, that one may be freed from the sorrows of birth, sickness, [illegible] of spots or[illegible]n a future life.

Note 14.—These maidens are differen[illegible]ken of in different places. In one place it is said that they were the daughters of a headman of the village in the vicinity of which SHÁKYA lived. In another place it is said that he was presented with a refined and honeyed milk soup by a maiden of that village, and that her name was ཞེན་སྐྱེས "Well-born." There are mentioned ten other maidens of the neighbourhood, who visited frequently SHÁKYA, and prepared his victuals after he has commenced to take food regularly.

Note 15.—With respect to SHÁKYA's temptations by the Devil: མདོ་ leaf 192-194: SHÁKYA tells to his *Gelongs* that, during the six years of his ascetic life, he was continually followed by the Devil or Satan (S. *Mára*, Tib. བཏང་ *Dutt*, or *K[illegible]ma*, the god of pleasures. He is called also འཆི་བདག the lord of death; and his host འཆི་བདག་སྡེ the troops of the lord of death) who sought every opportunity of seducing him, but that he never could succeed;

although he used a very sweet language, and employed every means to persuade him to enjoy worldly pleasures, and to renounce his abstinence, since it is difficult to subdue entirely one's mind or passions. Satan thus said to him: "give alms, offer sacrifices of burnt offerings; by these means you shall acquire great moral merits. But to what purpose is abstinence?"

Bodhisatwa (SHÁKYA) said to him: "I must soon triumph over thee Satan: thy first troop is wish or desire;—the second is displeasure;—the third is formed of hunger and thirst;—in the fourth stand passions or lust;—in the fifth dulness and sleep;—in the sixth fear or dread;—the seventh is thy scruple or doubt;—the eighth are anger and hypocrisy. Those that seek only for profit or gain, for praise (bestowed in verse), honour, (ill got) renown; men praising themselves, blaming others. These are the troops that belong to the army of the black Devil."

He said farther to the Devil: "To such Priests and Brahmans, who have subdued their passions, who possess self-presence, who apply well their understanding, and do every thing conscientiously, what canst thou do? Ill-minded!"

After having said thus, the Devil vanished much dejected, on account of his ill success.

But *Bodhisatwa* (SHÁKYA's) final victory over the Devil (or the troops of *Káma Deva*) was under the holy tree (ཇང་ཆུབ་ཤིང་ *Changchubshing; ficus Indica*) sitting on the spot of the essence of holy wisdom (ཇང་ཆུབ་སྙིང་པོ *Changchub snyingpo*, called also *Torjedan* རྡོ་རྗེ་གདན Sans. *Vajrásana*, the diamond seat,) at or in the neighbourhood of the modern *Gaya*, in south Behar.

SHÁKYA after having recovered his strengt' ' aving the *Nairanjana* river, visited that spot with the intention to become *Buddha*, as l 'e sat down there under the holy tree, or a seat of grass, with th se from that seat, till he had found the supreme wisdom. The should he become *Buddha*, all animal beings instructed by him, will grow s and wise, and then they will not obey his commands or orders, endeavours by all means to thwart his object. But all his efforts are in vain. *Bodhisatwa* cannot be overpowered—SHÁKYA, after being victorious over all the assaults of the Devil, passes through several degrees of deep meditation and ecstasies, and at last, about day break, arrives at the supreme wisdom (in the 36th year of his age.)

In the 21st chapter of the "*Gyá-cher-rolpa*," Sans. "*Lalita Vistara*," there is a long description, both in prose and verse, how the Devil (S. *Mára*, *Tib.* བདུད *dut*, or the *Ishwara* of the *Cámadhatu*) was informed of *Bodhisatwa's* approaching exaltation. Of his (the Devil's) thirty-two inauspicious dreams—of his hosts—of the monstrous and horrible forms of the fighting angels—of the several kinds of their weapons—of the manner of their fighting—of the desertion of KÁMA by several gods—of the dissensions of his sons—of the two parties: the white and the black, standing on the right and left sides of KÁMA. Those of the first party under

KÁRTIKEYA, their leader, stand for *Bodhisatwa*, and endeavour to dissuade their father(or *Káma*) from attacking that saint, since he cannot be overpowered. These on the left side remain with KÁMA, and exhort him to fight, since it is impossible not to conquer with such troops. On both sides, there are uttered, alternately, by different individuals, many ingenious verses:—KÁMA being defeated with all his troops, sends his daughters to endeavour, by their charms and female craft, to seduce *Bodhisatwa*. But all is vain.

Hymns or Praises of *Tathágata* (SHAKYA) are uttered by the gods of several heavens successively, commencing with the gods of the highest heaven, down to the gods that dwell on the surface of the earth.

ནདཀ leaf 259. The gods of གཙང་གནས་ (the pure or holy mansion) after having circumambulated *Tathágata*, sitting at *Bodhimánda*, (the holy essence) and having caused a shower of divine sandal powder, thus praised him, in verse.

"There has arisen the Illuminator of the World—The World's Protector—the Maker of light, who gives eyes to the world that has grown blind, to cast away the burdens of sin. Thou hast been victorious in the battle. Thy intention is accomplished by thy moral excellence. All thy virtues are perfect. Thou shalt now satisfy men with good things.

"*Gautama* is without sin. He is out of the mire. He stands on dry ground. He will save other animal beings also that are carried off by the mighty stream.

"Great Genius! thou art eminent; in all the three worlds there is none like thee. To this world sleeping for a long time, immersed in thick darkness, cause thou the light of understanding to arise.

"The livir of corruption. The prince of phy-
sicians is come to cur tor of the world! By thy appearance,
all the mansions of distress shall be ceforth, both gods and men shall enjoy
happiness. None of those who came to see chief and the best of men, shall for a
thousand ages (*Kalpas*) go to hell (or see the p... of damnation.) They who, hearing thy instruction grow wise and sound, shall not be afraid at the destruction of the body. They having cut off the bonds of distress, and being entirely freed from all further incumbrance, shall find the fruit of the greatest virtue (or enjoy the greatest happiness.) These are the persons on whom alms may be bestowed, and that may receive them. Great shall be the reward of such alms—they shall contribute to their (the offerers) final deliverance from pain."

Leaf 260. SHAKYA addressing the priests, says: *Gelongs!*

The gods from the གཙང་གནས་ *Ne,tsang* heaven, after having thus praised *Tathágata*, saluted him, by putting their hands together, and then sat aside.

2. Then came the gods from the ཨོ་ཧྲསལ *Hotsal* (S. *Abhíswara,)* Heaven, and after having presented their several offerings, and having their circumambulated *Tathágata*, thus praised him.

" Reverence be to thee, Oh Muni! whose mind is profound, whose instruction is very pleasing. Thou art the prince of Munis. Thy instruction is sweet (or pleasing) like the melody of the daughter of BRAHMA. Thou hast found the highest degree of perfection. Thou art the most Holy. Thou art our shelter, our refuge and our aid. Thou, with a loving kindness, are the Protector of the world. Thou art the best physician that takest away every pain and curest all diseases. Thou art the maker of light. Lord! do thou assuage the afflictions of both gods and men, by pouring on them a shower of the food of immortality. Thou art immovable, firm, fixed like *Rirap, (Meru,* or *Olympus)* or the sceptre in the hand of INDRA. Thou art constant in thy vow or resolution. Thou, possessing all good qualities are like the Moon, &c. &c.

3. Leaf 260. Then came the gods from ཚངས་པའི་རྒྱལ་ཁམས the Heaven of BRAHMA, and said—

" To thee, whose virtue is immaculate, whose understanding is clear and brilliant, who hast all the 32 sacred characteristic signs; who possessest a good memory, discerning understanding, and foreknowledge, and who art indefatigable; reverence be to thee, we adore thee falling down with our heads at thy feet.

" To thee who art clean or pure from the taints of sin, who art immaculate, spotless; who art celebrated in all the thr ·lds; who hast found the three kinds of science, who givest an eye to know the three degr .ee.

" To thee, who with a tranquil n .. times, who instructest with a loving kindness all moving bein ..d, reverence be to thee.

" Muni! whose heart is at rest, wh .est much in explaining every doubt; who hast undergone rigorous suffering on accoun .. moving beings, thy intention is pure, thy practices are perfect. Teacher of the four Truths! Rejoicer in emancipation! who, being liberated, desirest to set free others also; reverence be to thee.

" The powerful and industrious *Káma* (བཟླ S. *Mára*) coming to thee, when thou overcomest him by thy understanding, diligence, and mildness, thou hast found at that time the supreme standard of immortality. Reverence be to thee who hast overcome the host of deceit.',

4. Leaf 261. དཀར་ལྷོགས་ཀྱི་བཟླ་ཡི་བུ་རྣམས Then came the white party from among the sons of *Káma*, or the good angels that favoured *Bodhisatwa* (SHÁKYA) and said—

" O Mighty one! who by thy great power, without moving thyself or standing up, and without even uttering a single word, hast defeated in a moment our strong, fierce and dreadful

host, O most perfect Muni! to whom all the three worlds pay homage with sacrifices; reverence be to thee.

"The innumerable troops of *Káma*, that surrounded the *Chang-chab shing (ficus Indica)* the prince of all trees, were unable to disturb thee—(or not could remove thee.)

"Now, sitting under this tree, after having suffered innumerable hardships thou appearest this-day most beautiful.

"Since during the course of thy *Cháng-chab* life (holy life) thou hast parted from thy dearest wife, child, servants; as also thy gardens, towns, countries, kingdoms, thy head, eyes, tongue, feet, &c. to-day thou appearest most beautiful.

"Thou hast now obtained thy wish, as thou hast desired to become a *Buddha*, that thou mightest save, in a vessel of true religion (or faith) those that have been carried off into the ocean of distress. Thy wish is fulfilled. Now they will be saved by thee.

"Chief of men! Giver of eyes to the world! We all rejoice in thy moral merits and final happiness, and pray that we ourselves, after being accomplished in perfection, such as all the *Buddhas* have praised, and having triumphed over the hosts of desire, may arrive at omniscience and final beatitude.

5. Leaf 262. Then came the gods of འཕྲུལ་དགའ་ལྡན་གྱི་ལྷའི་བུ.རྣམས and said:

"Thy instruction is without fault. It is exempt from all confusion. It is free from the principles of darkness and contains the precepts of immortality. It is worthy to be reverenced both in heaven and on earth. Reverence be to thee possessed of such a brilliant discriminating understanding. Do thou make glad both gods and men by thy delightful instruction. Thou art the patron, the refuge, the shelter of all moving beings, &c. &c."

6. Leaf 263, Then came those of *Rapprul* རབ་འཕྲུལ and said:

"Having put off the three kinds of spots or impurities, thou becamest an excellent light of religion. Those that delighted to walk in a wrong way, thou madest enter into the true path of immortality. Sacrificial offerings are made to thee both by gods and men. Thou art a wise curer of diseases. Thou art the giver of immortal happiness. Thy wisdom is wonderful. We, bowing down with our heads, do adore thee."

7. Leaf 263. Then came the gods of དགའ་ལྡན (S. *Tushitá,*) and said:

"When thou wast in *Tushitá (Gáldán)* thou hadst then fully instructed the gods in many moral virtues. All thy precepts are there still in continual use. We cannot be satisfied with looking on thee, not with harkening to thy instruction. Ocean of good qualities! Light of the world! We bow down with our heads and hearts before thee. At thy descent from *Gáldán*, all the disagreeable places of future birth were cleared up by thee. At the time when thou comedst to sit under this holy tree *(ficus Indica)* the afflictions of all moving beings were assuaged. Since thy wishes have been fulfilled, having found the supreme

perfection (as thou soughtest for) and having defeated *Káma* also, run now thy religious course, turn the wheel of the Law. There are many who wish to hear thy moral instruction. Many thousands of animal beings are waiting here. We beg, therefore, that thou wilt be pleased to run thy religious race, and to instruct them at large, and to deliver them out of the orb of transmigrations, &c. &c.

8. "Leaf 264. Then came the gods of ཏཔ་སྤྲལ, *Tap-pral*, and said:

"There is none like thee, in morality, meditation, and wisdom; where is then thy superior? To thee, O *Tathágata!* who art wise in the means of piety and emancipation, be reverence. We bow down with our heads at thy feet.

"We have seen the great preparations made by the god of the holy tree—such sacrificial offerings, made by the gods and men, belong only to thee (there is none other worthy of them.) Thou art not disappointed in having taken the religious character, and in having lived a rigid life; since, having overcome the deceitful troops (of *Káma*) thou hast found the supreme perfection. Thou hast shed light on the ten corners of the world. Thou hast enlightened, with the lamp of understanding, all the three worlds. Thou art become a dispeller of darkness. To thee, who givest to man an eye like that of the supreme intelligence, no praise can be sufficiently said, even through the course of a whole *Kalpa*. Ocean of perfections! *Tathágata!* the most celebrated in the world! We prostrate ourselves with our heads at thy feet; we adore thee."

9. Then came INDRA with the other gods of the *Trayastrinsha* heaven, and said:

"*Muni!* who art undisturbed, spotless, who remainest always in a graceful sitting posture like the mountain *Rirap* (S. *Meru*,—or *Olympus*.) Who art renowned in the ten corners of the world, on account of thy shining wisdom and brilliant moral merits; reverence be to thee.

"*Muni!* thou hadst offered in old times, pure sacrifices to many hundred *Buddhas;* by the merits of those offerings thou becamedst victorious over the hosts of *Káma*, at the foot of the Holy Tree. Thou art the source of morality, of law, of meditation, of ingenuity, and the standard of wisdom. Thou art the overcomer of old age and of death. Thou art the true physician, the giver of eyes to the world. *Muni!* thou hast put away the three blemishes or spots. Thy senses are quiet, thy mind is at rest.

"SHÁKYA! the chief of men! the spiritual king of all walking beings (men)! We repair to thee for protection (or we take refuge with thee.) By thy diligent application thou hast acquired the infinite good practices of the eminent saints *(Bodhisatwas)* thou hadst the powers of wisdom, method, affection, and prosperity, at thy first becoming a *Bodhisatwa;* now sitting at *Bodhimánda* (Holy essence, or the essence of wisdom) thy ten powers are complete.

"The gods were in much fear and anxiety, seeing the infinite hosts that were surrounding thee, saying among themselves: will not that prince of the priests, who is sitting at *Bodhimánda* (ཐྲོན་ཆུབ་སྙིང་པོ་) be overpowered?

"Thou hast not been afraid of those evil spirits—thou wast not even moved. By knocking with thy hand upon a heavy load, they were all afraid, and thou becamest victorious over all the hosts of *Káma*. As the former *Budhas* had found the supreme perfection (on this holy spot) by sitting on their thrones (lion-chair) thou having followed their examples, hast equalled them both in mind and spirit, thou hast acquired omniscience by thyself. Therefore, thou art the holy, the self-produced of the world, the ground on which all moving beings may rest their prosperity (or moral merits,) &c. &c.

10. Leaf 265. Then came the four great kings ཇོལ་པོ་ཆ་པོ་གཉི (gods residing on the four sides of the *Sumeru* or *Rirap)* and said:

"Thy instruction is agreeable; thy voice is pleasing—thy mind being very placid, is clear like the moon. Thou hast a cheerful countenance. Prince of Munis! that makest us glad; we adore thee.

"When thou dost speak, the melody of thy voice surpasses all those of both gods and men. All the distresses, caused by lust, passion, and ignorance, are assuaged by thy words. They produce in all animal beings the purest joy. All they, that hearken to thy instruction, will be liberated. Thou dost not disdain the ignorant. Thou never wast proud with the superiority of thy wisdom. Neither art thou puffed up (in prosperity) nor dejected (in adversity.) As the *Rirap* arose from among the waters, so thou art eminent from among men."

11. Leaf 266. Then came the gods of the enlightened void space above, or atmosphere, མཁའ་མྱང་གི་ལྷ་རྣམས, and said:

"We come to see thee, *O Wise Muni!* after having observed carefully the practices of moving beings. Pure animal being! when we look on thy behaviour, it is only thou (from among all) whom we find with an undisturbed mind, &c. &c."

12. Leaf 267. Then came the gods residing on the surface of the earth, ས་སྡེའི་ལྷ་རྣམས, and said:

"Thou having enlightened every atom in the universe, all the three thousand worlds became a temple of sacrifice for thee, how much more so thine own person!"

"We take up the whole body of water below, all moving beings on the surface of the earth, all earths in the three thousand worlds, we offer them all to thee, and beg thee to use them according to thy pleasure: and we wish that at every place where thou sittest, walkest, or liest, or the spiritual sons of *Gautama*, the *Sugata* (thy spiritual sons) shall preach the Law, all the hearers and believers of the word, on account of our moral merits, may find the supreme perfection or beatitude."

(Note; of some of the hymns or praises under the above 12 heads, a part only has been translated; and the specification of the several offerings presented to *Tathágata* by each class of gods at their arrival, has been left out.)

Note 17.—The substance of BRAHMÁ's address is: [A Leaf 284. "It is unbecoming to him (SHÁKYA) to remain so indifferent after having acquired such great perfection and wisdom. There are many in the world who both desire to learn and can understand his doctrine. BRAHMÁ, therefore, with INDRA and several other gods, beg him that he will please to teach his doctrine (or that he will beat the drum, blow the shell or trumpet, and kindle or light the lamp of religion, and cause to fall a shower of religious instruction.) And that he will please to save or deliver men out of the ocean of transmigration, to cure their moral diseases, to assuage their afflictions, to bring into the right way those that are gone astray, and to open the door of emancipation (or final liberation from bodily existence.)

Note 18.—The Mongols say he ascended a throne at *Varánasi*. There are at *Varánasi* (according to the dreams of the *Buddhists*) one thousand (spiritual) thrones *(Sengchi-khri, lion-chair)* for the 1,000 *Buddhas* of this happy age (*S. Bhadra Calpa*) four of whom have appeared, and the rest are to come hereafter. SHÁKYA after becoming *Buddha*, when first visited *Varánasi*, paid respect to the thrones of his three predecessors by circumambulating each of them, and then he sat down on the fourth throne.

These 1,000 *Buddhas* are described in the first volume of the *Do* class of the *Kagyur*, to which beg to refer. Some wealthy Tibetians delight to keep the images of these 1,000 *Buddhas*, made of silver or other metal, and to pay respect to them.

Note 19.—With respect to the four truths little further explanation is afforded.—Ignorance is the source of almost every real or fancied misery; and right knowledge of the nature of things, is the true way to emancipation; therefore, they, who desire to be freed from the miseries of future transmigrations, must acquire true knowledge of the nature of divine and human things.

Note 20.—SHÁKYA had accepted the *Vihar* (in the *Kalantaka* grove, near *Rájagriha*) offered him by VIMBASÁRA; where he passed afterwards several years, and many of his lectures were delivered in that *Vihar* (or Behar.) There was, likewise, another place near *Rájagriha*, called in Sanscrit the *Griddhrakuta parvata*, where he gave several lectures, especially on the *Prájnaparámita*.

Note 21.—The principal female persons of the religious order established by SHÁKYA, were: *Gautamí* (his aunt) *Yashodhará*, *Gopá*, and *Utpalavarnná* (his wives.)

LECHIN ལྷས་བྱིན (*Lhas-byin;* Sans. *Devadatta*) and SHÁKYA (or *Siddhártha*) were the sons of two brothers. This of the eldest, that of the youngest. Each had one brother. LECHIN had A'NANDA (in Tib. *Kungávo*) SHÁKYA had NANDA (Tib. *Gávo*).

In the *Dulva*, and in several *Sutras*, DEVADATTA is represented always as inimical to SHÁKYA. He slew with his fist an elephant sent by the *Lichavyies* of *Vaishali* as a present to SHÁKYA, when he was yet at *Capila*. He hired some persons to destroy SHÁKYA by hurling on him a large stone. He caused many times dissensions among his disciples.

ACCOUNT OF THE DEATH OF SHÁKYA.

Translated from the Dulva, p. 77.—འཕགས་པ་རྒྱལ་པོ་ལྷས་མཛད་པ།.

As soon as SÁNGS-GYÁS CHOMDÁNDÁS (སངས་རྒྱས་བཅོམ་ལྡན་འདས་ *Sangs-r,gyas Bchom-dan-hdas.* S. *Buddha Bhagaván*) was delivered from pain (was dead) this great earth shook, ignis fatuus also fell, the corners of the world also were burning (with meteors), and from the enlightened void space above (from the air or heaven) there was also heard a sound of drums made by the gods.

At that time the life possessing HOT-SRUNG CH'HEN-PO (ཚེ་དང་ལྡན་པ་ཧོད་སྲུང་ཆེན་པོ་ *ts'he'-dang-ldan-pa-hod-srung-ch'hen-po,* S. *A'yusmán Mahá Káshyapa*) being at *Rájagriha,* in a residence in the grove called after the *Kalantaka* bird, was awakened by that earthquake, and reflecting on what it would signify, he perceived that CHOMDÁNDÁS had been entirely delivered from pain. And knowing the nature of things, he said : "This is the case with every compound thing."

He, reflecting within himself, that the king of *Magadha* (མ་སྐྱེས་དགྲ MASKYE'S-*D*,GRA; S. *Ajáta shatru ;* the son of ལུས་འཕགས་མ, LUS-*h*,P'HAGS-MA, his mother) not being yet well grounded in his faith, (having a faith without roots) should he hear of the death of CHOMDÁNDÁS, he would certainly die in vomiting out warm blood ; therefore he thought of means to prevent it.

He said thus to YARCHET (དབྱར་བྱེད : *D*VYAR-BYED, a Brahman, the chief officer of *Magadha :* སྔགས་ཆེན་པོ་ཡ་མཚན་པ, S. *Mahá Mántra) :* YÁRCHET ! may it be known to you, that CHOMDÁNDÁS being delivered from pain, if the son of LUS-P'HÁGS-MÁ, the king AJÁTA SHATRU, whose faith has not yet taken root, should he hear that CHOMDÁNDÁS is delivered from pain, he may die by vomiting warm blood ; therefore be you instructed in the means of preventing it.

He (YARCHET) said : Venerable Sir, please to command or tell the means one after another. He said : YARCHET, come, go speedily into the king's garden or grove, and make to be represented in painting, how CHOMDÁNDÁS was in *Gáldán* (S. *Tushitá ;*) how he, in the shape of an elephant descended into the womb of his mother. How he, at the foot of the *Changchubshing* (ficus Indica) has found the supreme perfection, or become *Buddha.* How he, at *Váranási,* at three different times, turned the wheel of the law of twelve kinds (has taught his doctrine). How he, at *Shravasti,* displayed great miracles. How he, at the city of S,*gra-chen,* descended from the *Trayastrinsha* (33) heaven of the gods, whither he had gone to instruct his mother ; and lastly, how he, after having accomplished his acts in taming and instructing men, in his doctrine, at several places, went to his last sleeping bed, in the city of *Sá-chen* (སྲ་རྫས : of *Kusha.* S. *Cámarupa,* in Assam.)

Take you seven long basins or troughs filled with fresh butter and one filled with *Tsandan góshirs'ha* (a kind of sandal wood or resin) and place them in that part of the garden. When the king shall come out to the door then beg him that he may be pleased to go and see the garden. If he take notice of the picture and ask of you: what is this? then tell him, at large, thus: Sire! *(Lhá)* This place is *Capilavastu;* in this corner here has been born CHOMDÁNDÁS. This, here, is the bank of the *Naranjana* river. This, here, is the spot where CHOMDÁNDÁS, sitting on a diamond-seat (S. *Vajrásana*, Tib. རྡོ་རྗེ་གདན, *Dorjé-dan*) arrived at the supreme perfection, or became *Buddha.* This, again is the city of *Váranási:* CHOMDÁNDÁS three times passed over to this spot, and turned the wheel of the law of twelve kinds. Here is the city of *Shravasti*, where CHOMDÁNDÁS displayed his great miracles. This, again, is the city of *Sgrá-chen.* It is here that CHOMDÁNDÁS alighted, when he came down from among the gods in the *Trayastrinsha* heaven. This, again, is the city of *Kusha* where CHOMDÁNDÁS, after having accomplished his acts in disciplining men, at such and such places, went to his last sleeping bed! Tell him so, and when, upon hearing these, he shall faint, then plunge him into the long basin filled with fresh butter, and when the butter shall be melted, then lay him in the second basin, and so on, till the 7th basin, then take out and lay him into that filled with *Tsandan-goshirs'ha*, and so he will recover. After having said this, the A'YUSMÁN MAHÁ KÁSHYAPA departed for the city of *Kusha.*

YÁRCHET having soon got the pictures ready, when the king appeared abroad, begged him that he would please to go and see the garden. The king entering into the garden, and seeing the pictures, asked of YÁRCHET, what is this? He answered, and told him at large, (as above has been described) till: 'this is the city of *Kusha (Tsa-chen* city, so called from the *Kusha* grass) where CHOMDÁNDÁS went to his last sleeping bed.' He said: 'What say you! YÁRCHET; what! CHOMDÁNDÁS has been delivered from pain?' said he: but YÁRCHET remained silent. Then the king (AJÁTASHATRU) having fainted fell motionless to the ground. YÁRCHET laying him successively in the long basins or troughs filled with fresh butter, and afterwards taking out and laying him again in a long basin filled with *Tsandan goshirs'ha*, he then recovered.

As soon as CHOMDÁNDÁS was dead, at the foot of the pair of *Sál*-trees, which scattered over him their flowers, and he was sleeping like a lion, a GELONG thus said, in verse:

"A pair of beautiful *Sal*-trees, in this grove of excellent green trees, are scattering flowers upon the Teacher delivered from pain."

As soon as CHOMDÁNDÁS was dead, INDRA (བརྒྱ་བྱིན. Br,*gya-byin*) said, in verse:

"Alas! the compound thing is not lasting; from its being produced it is of a perishable nature. Since it is produced, it perishes. It is a happiness for such to be at rest (to be assuaged.)"

As soon as *Sángs-gyás* CHOMDÁNDÁS was delivered from pain, BRAHMÁ (*Ts'hángs-pá*) the Lord of the Universe (S. *Sahalo-seésha*, Tib. MI-JED-KYI DÁKPO མི་མཇེད་ཀྱི་བདག་པོ་) thus said, in verse:

" All things gathered together in this world by all creatures, must be relinquished. The man, who had no equal in the world, TATHÁGATA, who has found great powers and clear eyes, such a Teacher also, at last, has died."

As soon as *Sángs-gyás* CHOMDÁNDÁS was delivered from pain, the life possessing MÁGÁGS-PA (རྟོག་ལྡན་པ་མ་འགགས་པ : (S. *A'yusmán Aniruddha*) said in verse :

" He who with a firm mind was a protector, he that had found steadiness and tranquillity, the letting out and taking in of breath (respiration) being stopped, the clear eyed, at last, is dead. When the Teacher, who was excellent in every kind, was delivered from pain, I was very much troubled ; my hair stood on end. He was without fear ; he was above the senses (or the objects of sense) his mind was evolved. Such a light is now extinguished."

As soon as *Sángs-gyás* CHOMDÁNDÁS was delivered from pain, some GE'LONGS rolled on the ground ; some clasping their arms, uttered great ejaculations ; some being depressed by sorrow, sat still ; some depending on religion, said : CHOMDÁNDÁS, who instructed us in many things, that were pleasing, agreeable, and delightful to the hearts of all, is now separated, annihilated, destroyed, and divided from us.

Then the life possessing MÁGÁGS-PA said to the life possessing KUN-GÁVO. " KUN-GÁVO (S. *A'nanda*) if by degrees and by soft means you will not appease the *Gélongs*, the gods that live for many hundred *kalpas*, will reproach, revile, and say contemptuously : there are many priests (*Gélongs*) that took the religious character according to the excellent precepts of the *Dulva*, but that are without judgment and reflection."

KUN-GÁVO asked of MÁGÁGS-PA : 'Do you know how many gods there are present ?' 'KUN-GÁVO, in all the space that is from the city of *Kusha* to the river *Yig-dán*, (ཡིག་ལྡན) from the grove of the pair of *Sál*-trees to the *Chaitya* (མཆོད་རྟེན *Mchhod-rten*, adorned with a head ornament by the Champions) 12 miles, (each of 4,000 fathoms) in circumference, there is not a single spot left which is not occupied and filled by wise gods of great power ; there is not left so much place by the inferior gods where you could fix a staff. Some of these gods roll on the ground ; some grasping their arms utter ejaculations ; some, being oppressed by great sorrow, sit still ; some depending on religion (or on the nature of things) thus say : CHOMDÁNDÁS, who instructed us in many things, which were pleasing, agreeable, and delightful to the hearts of all, is now separated, annihilated, destroyed, and divided from us.'

In that evening the life possessing MÁGÁGS-PÁ, after having expressed some moral reflections, sat down in the manner of a venerable wise man keeping silence.

Then, the night being over, the life possessing MÁGÁGS-PA thus said to the life possessing KUN-GÁVO :

KUN-GÁVO, go you, and tell thus to the Champions, the inhabitants of *Kusha :* " Inhabitants, (citizens), this evening, at mid-night, the Teacher has been delivered from pain, with respect

to the five aggregates of his body; perform now your duty, and work out your moral merits." And tell them not to take into their minds to say: "Men dwelling in the neighbourhood (environs) of our city (or beloved brethren) our Teacher being dead, henceforth we cannot make him sacrifices (offerings) and do other things that are required." After MÁGÁGS-PA had said this, KUN-GÁVO putting on his religious garb (རྣམ་རྒྱལ *Na'm-jár*) accompanied by other priests or *Ge'longs*, went to that place, where the Senate-house of the Champions, that inhabit *Kusha*, was, and where there were assembled at that time about 500 Champions of the City of *Kusha* to consult about some affairs. Then KUN-GÁVO said to them: 'Intelligent citizens, assembled Champions of *Kusha*, please to hear: At midnight, this evening, the Teacher has been entirely delivered from pain, with respect to the five aggregates of his body. Perform now your duty, and make your moral merits. Do not take into your minds to say: "Men dwelling in the neighbourhood of our city, our Teacher being dead, henceforth we cannot make him sacrifices and perform other rites that are required." After KUN-GÁVO had said thus, some of the Champions that inhabit *Kusha*, roll on the ground; some clasping their hands, utter ejaculations; some being oppressed by sorrow, sit still; some depending on religion say: 'CHOMDÁNDÁS, who taught us so many things, that were pleasing, agreeable and delightful to every man's heart, is now separated, annihilated, destroyed, and withdrawn from us.'

Then the Champions of *Kusha* taking to themselves from the whole City, flowers, garlands incense, sweet scented powders, and musical instruments; together with their children, wives, male and female slaves, labourers, publicans, their friends, relations, magistrates or officers, and their kindred, going out from the City of *Kusha*, and proceeding to the grove of the pair of *Sál*-trees, after having arrived there, show every kind of respect, reverence, honour and worship to CHOMDÁNDÁS (who was sleeping like a lion) by sacrificing to him with myrrh, garlands, incense, sweet scented powders, and with music.

Then the principal men from among the Champions of *Kusha* thus said to the life possessing KUN-GÁVO (S. *A'yusmán A'nanda*) Venerable KUN-GÁVO, (or Reverend Sir).

We are willing to sacrifice to CHOMDÁNDÁS (or show honour to his memory) please to instruct us how we should perform the funeral ceremonies." "Citizens! in like manner with those of an universal Monarch (S. *Chakravartti*) Tib. འཁོར་ལོ་སྒྱུར་བའི་རྒྱལ་པོ *Khor-lo-gyur-vê-gyel-po*). 'Venerable KUN-GÁVO! how they are performed to an universal Monarch?' 'Inhabitants! (citizens) the corpse of an universal Monarch is wrapped first in cotton and cotton-tree (made into flat leaves or blades) and afterwards it is wrapped up in 500 pieces of cotton cloth, then it is placed in an iron coffin filled with seed-oil; and from above it is covered with a double iron covering; then heaping together all sorts of sweet scented woods, it is burnt with them; and the fire is extinguished with milk; then his bones being put into an urn of gold, and building a *Chaitya* for the bones, on such a place where four

roads meet and fixing an umbrella, banners and long narrow hanging pieces of stuff or cloth, they show respect, reverence, honour and worship, with myrrh (or fragrant substances) garlands, incense, sweet scented powders, and musical sounds, and then they celebrate a great festival. Citizens! such things are performed at the funeral of an universal Monarch. For TATHÁ-GATA, the *Arhan*, the most accomplished *Buddha*, you must do yet more.'

'Venerable KUN-GÁVO! we will do accordingly as you have commanded; but as it is not easy to get soon together the things required; in seven days hence, we will make every thing ready, and then we will perform our funeral sacrifices with fragrant substances, garlands, incense, sweet scented powders, and musical sounds, showing respect, reverence, honour and worship to CHOMDÁNDÁS, who sleeps on the lion-throne (or lies on the stately funeral bed).' 'Do you, therefore,' said KUN-GÁVO, 'accordingly.'

Then they went away, and in seven days prepared every thing. And on the seventh day, having prepared also golden biers (or frames, &c.) bringing together all fragrant substances, garlands and all sorts of musical instruments that were found within the space of 12 miles, from *Kusha* to the *Yig-dán* river; from the grove of the pair of *Sál*-trees to the *Chaitya* with a head ornament, (ornamental pinnacle) they came out from the City, and proceeding to the grove of the pair of *Sál*-trees, paid respect, reverence, honour and worship to him, who was sleeping on the lion-throne with all sorts of fragrant substances, garlands, incense, sweet scented powders, and musical sounds.

Then the principal Champions of *Kusha* thus said to the Champions that crowded together from all parts: 'Hear ye, intelligent citizens! the wives and the maids of the Champions, shall make canopies of cloth over the corpse of CHOMDÁNDÁS; the wives and lads of the Champions shall carry the bier of CHOMDÁNDÁS; and we showing respect, reverence, honour, and worship to him, with fragrant substances, garlands, incense, sweet scented powders and music, so we shall enter at the western gate of the City, and after having perambulated the whole space within, we shall go out by the eastern gate of the City; and after having passed over the *Yig-dán* river, we shall stay by the *Chaitya* (called the *Chaitya* that has a head ornament tied on by the Champions) and there we will burn the corpse.'

The Champions answered them, and said: 'we will do accordingly.' The wives and the maids of the Champions formed canopies of cloth for the corpse of CHOMDÁNDÁS; but the wives and lads of the Champions, wishing to lift up the bier of CHOMDÁNDÁS, could not take it up. Then MÁGÁGS-PA said to KUN-GÁVO: 'Life possessing KUN-GÁVO, the wives of the Champions of *Kusha* could not lift up the bier of CHOMDÁNDÁS; and why?' 'Since such is the will of the gods.' 'Life possessing MÁGÁGS-PÁ! and what is the will of the gods?' 'That the bier be carried by the Champions and the young Champions of *Kusha*.' 'Life possessing KUN-GÁVO! it must, therefore, be done accordingly as the gods will have it.'

Then as soon as the bier was lifted up by the Champions and the young Champions, the gods dwelling in the enlightened etherial space above, scattered about divine flowers, such as *Utpala, Pádma, Pádmakarpo, Kumuda,* &c., sweet scented powders of *Akarn, Tamala;* and made divine music, and let down many cloths or garments. Then some of the principal Champions said to the others, 'let us lay aside the music of men, and the other things, and let us perform the funeral ceremonies with divine music, and divine flowers and incense.' Afterwards they performed the funeral ceremonies accordingly (as has been stated above) till they reached the *Chaitya,* where the corpse was burned.

At *Kusha* there fell at that time so much of the divine flower *Mandaraka,* that it reached up to the knees. A man, taking with him a great deal of that divine flower, went to the tower of *Dig-páchen* (སྡིག་པ་ཅན), on some business.

At that time MAHÁ KÁSYAPA (HOT-SRUNG-CH'HEN-PO), together with a train of 500 persons, (or priests) was on his road to *Kusha,* to pay his last respects to the inviolate body of CHOMDÁNDÁS. He, having met that man on the road between *Kusha* and *Dig-pachen,* asked of him, whence he came, and whither he was going. He answered to him: 'Venerable Sir, I come from *Kusha,* and, on some business, I go to *Dig-páchen.*' 'O man! do you know my Teacher?' 'Yes, Venerable Sir, I know him; it is GE'LHONG GAUTAMA (S. SHRAMANAH GAUTAMA). There have been now seven days elapsed, since he is dead. This *Mandaraka* divine flower I have taken from among those flowers with which sacrificial respects were paid to his relics.'

The Champions of *Kusha,* wishing to burn the body of CHOMDÁNDAS, could not kindle the fire. Then MÁGÁGS-PÁ said to KUN-GÁVO! 'KUNGÁVO, the Champions of *Kusha* cannot burn the body of CHOMDÁNDÁS, and why?' 'Because it is the will of the gods. MÁGÁGS-PÁ, according to the will of the gods, HOT-SRUNG-CH'HEN-PO, with 500 other persons, is on his way between *Dig-páchen* and *Kusha,* and wishes to pay his respects to the inviolate body of CHOMDÁNDÁS, before it shall be burned. MÁGÁGS-PA! we must do accordingly as the will of the gods has been.'

Then KUN-GÁVO thus said to the Champions of *Kusha*: 'Hear ye, O assembled multitude of the Champions of the City of *Kusha.* The Corpse of CHOMDÁNDÁS could not be burnt, and what was the reason thereof? because the gods would have it so.' They said: 'we must, therefore, do accordingly as the will of the gods has been.'

Afterwards HOT-SRUNG-CH'HEN-PO arrived at *Kusha:* from a far he was perceived by those of his followers, who went before him with fragrant substances, garlands, incense, sweet scented powders, and all sorts of musical instruments, and after having prostrated themselves at his feet, they followed him. He, accompanied by an immense number of people, went to the place where the Corpse of CHOMDÁNDÁS was. And removing all the sweet scented woods, he opened the iron coffin, took off all the wrappings (consisting of 500 pieces of cotton cloth and of cotton) and then he paid his adoration to the entire or inviolate body of CHOMDÁNDÁS.

There were at that time, on the whole surface of this great earth four great hearers *(Shravakas)* of SHÁKYA: 1, KOHU-DINYA: (S. *Kaun-dinya.*) 2, S,KUL-CHET: (CHUNDA.) 3, STOBS-CHU-HOT-SRUNG: (DASA-BALA KÁSHYAPA.) 4, HOT-SRUNG-CH'HEN-PO: (MAHÁ KÁSHYAPA.)

Among these, HOT-SRUNG having more knowledge and moral merits than the others, had found many garbs, (or clothes) alms, beddings, medicaments, and necessary utensils. He thought thus within himself: I myself will make a sacrificial offering to CHOMDÁNDÁS. Therefore, instead of the former wrappings, &c., he made all new, and then laying the body in the iron coffin, he covered it with a double covering; then heaping together all sorts of sweet scented woods, he went aside, and the wood was kindled by itself.

Then the Champions of *Kusha* extinguished the fire with milk, and the relics were put by them into an urn of gold, placed on a golden bier or frame, and after having paid to it all sorts of respect (as has been described above) they carried it into the City, and deposited it in the middle of the City of *Kusha.*

The Champions inhabiting the country or town of *Dig-páchen,* being informed that there have elapsed seven days, since CHOMDÁNDÁS has been delivered from pain, and that the inhabitants of *Kusha* have built a *Chaitya* for his relics; therefore putting on their armour, with four kinds of troops (elephants, horse, chariots, and infantry) they go to *Kusha,* and thus say to the Champions of that City: 'Hear ye! O assembled multitude of the Champions of *Kusha,* CHOMDÁNDÁS being from a long time dear unto us, and now being delivered from pain while he was tarrying in the neighbourhood of your City, we desire and request of you that you will give us a share of his bodily relics, that we may take them to *Dig-páchen,* and build a *Chaitya* there; then we shall pay all sorts of respects and worship to them, and will establish a great festival to the memory of CHOMDÁNDÁS.' The Champions of *Kusha* answered them! 'CHOMDÁNDÁS has been dear also unto us; he died in the environs of our City, we will give to you no share of his relics.' They said: 'If you will give, well, if not, we will take by force, with our troops.' Then the Champions of *Kusha* said: 'we will do accordingly.'

There were, besides those of *Dig-páchen,* six other pretenders to share in the relics of CHOMDÁNDÁS; their names are:

1. The *Buluka* royal (or *kshetriya*) tribe, residing in r*Togs-pá-g,yová* (of wavering judgment).
2. The *Krod'tya* royal race, in the City of *Ssgra-Sgrogs.*
3. A Brahman residing in *Khyáb-h,jug-g,Ling* (VISHNU's region.)
4. The *Shákya* royal (*kshetriya*) tribe, at *Sers,kye,* or *Capila.*
5. The royal (*kshetriya*) tribe, *Litsabyi,* residing at *Yangs-páchen* (S. *Veshali or Prayaga.*)
6. The King of *Magadha,* MA-*s*,KYE'S-,*d*GRA (S. *Ajáta Shatru*).

The King of *Magadha,* AJÁTA SHATRU, wished to go himself and conduct his troops; but remembering CHOMDÁNDÁS, (SHÁKYA) he fell down motionless from his elephant. Then he was

put on horseback, but he again fell down. Then he entrusted his troops to YARCHET, a Brahman and chief officer, and directed him to give his salutation to the Champions of *Kusha*, and to ask of them a share of the relics of CHOMDÁNDÁS ; since he had been dear to him : and he would build at *Rájagriha* a *Chaitya* for those relics and pay every kind of respect and worship to them, and would establish a great festival for them. YÁRCHET did accordingly as he had been directed, by the King : but the Champions of *Kusha* will give no share to him. They say : 'YARCHET ! CHOMDÁNDÁS has been dear to us also from a long time ; he became our *Láma (Guru)* and he died in the vicinity of our City ; we will, therefore, give you no share of his relics.' Then YÁRCHET said to them : 'If you will give, well ; if not, we will take by force, by our troops.' They said : 'we will do accordingly.'

When the Champions of *Kusha* saw the great multitude of troops that came to take away, by force, the relics of CHOMDÁNDÁS, they exercised their wives and children in shooting arrows. And when their City was besieged by those seven different troops, they came out to fight with them. But a Brahman, called *Brívo-t'ang* M*nyám-pa*, (or the Brahman with a *drona* in his hand ;—a measure, the 20th part of a bushel) seeing the bad consequences of coming to blows, endeavoured to persuade the Champions of *Kusha* to share with them the relics of CHOMDÁNDÁS' body ; since CHOMDÁNDÁS GAUTAMA had been from a long time very patient, and had many times praised the virtue of patience. And he told them that it was unbecoming that they should kill or destroy each other's lives, on account of the relics of CHOMDÁNDÁS. He reconciled afterwards both parties, and made them agree that the relics of CHOMDÁNDÁS should be divided into eight parts.

Leaf 651. He therefore divided them thus :

1. One part to the Champions of *Kusha*.
2. The 2d part to the Champions of *Dig-páchen*.
3. The 3d part to BULUKA of the royal or *kshetriya* tribe, residing in r*Togs-pá-gyová*.
4. The 4th part to KROD'TYA of the *kshetriya* tribe, residing in the City of S*gra-sgrogs*.
5. The 5th part to the Brahman residing in *Khyáb* h*jug-g*L*ing*.
6. The 6th part to the SHÁKYA royal tribe, in *Capila*.
7. The 7th to the LITSABYI royal tribe, in *Yang-pá-chen* (S. *Vaishali* or *Prayága*.)
8. The 8th part to YARCHET, a Brahman of *Magadha*, the King's Envoy of that Country.

And they all built *Chaityas* in their respective countries, and shewed all kinds of respect, reverence, honour and worship to them ; and established each of them a great festival in honour of those relics.

The urn or vessel, in which the relics were first deposited in the *Chaitya*, was given afterwards to that Brahman, who acted as Mediator between the different parties. He took with him the vessel, and in his own City, called the City of *Brívotáng Nyámpá*, built a *Chaitya*, and

paid all sorts of respects to the relics of CHOMDÁNDÁS, and in honour of them established a great festival.

Afterwards a young Brahman called NYAGRODHA, requested the Champions of *Kusha* that they would cede him the ashes or coals of the fire in which the dead body of CHOMDÁNDÁS was burned. Having obtained his request, he built in the village of *Nya-grodha*-trees a *Chaitya* called that of the Coals; and paying all sorts of reverence and worship to them, he established a great festival in honour of them.

Leaf 652. There were now in *Jambu-dwipa* ten *Chaityas* of the relics of CHOMDÁNDÁS eight were styled those of the remains of his body; one that of the Urn or Vessel, and one that of the Coals.

The four eye teeth of CHOMDÁNDÁS were thus divided: One was taken up into the *Traya-strinsha* heaven of the gods. The 2d was deposited in "*Yid-du-hong-vá*" (the delightful town.) The 3d is in the Country of the King of *Kalingha*. The fourth is worshipped by a NÁGARÁJA in the City of *Sgra-sgrogs*.

The King "MYÁ-NÁN-MET," (S. ASHOKA), residing at *Pataliputra*, has much increased the number of *Chaityas* of the seven kinds.

Leaf 652. CHOMDÁNDÁS (SHÁKYA) was born at *Kapila*. In *Magadha* he arrived at the supreme perfection (or became *Buddha*). At *Káshi* he turned the wheel of the Law (or promulgated his doctrine). At *Kusha* he was delivered from pain.

Leaf 653. In this is related how, after the death of SHÁKYA, HOT-SRUNG-CHAEN-PO (S. MAHA KÁSHYAPA) made arrangement for the compilation of the doctrines of SHÁKYA, contained in the *Dulva*, *Do*, and *Mámo* (or *Chhos-Mnón-pa*, or *Sher-chhin*) (S. *Vinaya*, *Sútra* and *Mátri Abhidherma*, *Prajnyà páramitá*.)

IX.

REVIEW

OF

THE NAISHADHA CHARITA,

OR

ADVENTURES OF NALA RÁJÁ OF NISHADHA;

A SANSCRIT POEM,

BY SHRÍ HARSHA OF CASHMIR, WITH A COMMENTARY
BY PREMA CHANDRA,

Published by the Asiatic Society, 1836.

By the Rev. WILLIAM YATES.

The *subject* of this poem has been one of the peculiar interest to Indian poets. The celebrated Vyása deva has dressed it in language elegant and simple ; the paragon of all the Eastern poets, Kálídása, has ornamented it with pearls drawn from the very deepest recesses of the sea of oriental learning ; while Shrí Harsha, the author of the present work, has adorned it with a variety of metres, in a very flowing style.

A concise account of the principal incidents which have rendered this story so interesting, may be agreeable to individuals who have not leisure to read it in the language of the original, which is both diffuse and difficult. The story in epitome is this. Nala, king of *Nishadha*, and Damayantí or Bhaimi, daughter of Bhíma king of *Vidarbhá*, are represented as being in love before they had seen each other. It is not uncommon in Eastern Romance for youthful minds to be fascinated with the image of the person which their own imaginations have formed. The Poets have described

these feelings as being excited and increased by the intervention of birds, who going from place to place, describe to each the qualities of the other lover. To some this mode of representation may appear ridiculous; it is, however, the best method that could be adopted to describe that sympathy of feeling which often exists between persons at a distance, and which appears unaccountable, except under the idea that some bird or secondary agent has been employed in making communications from the one to the other: and it has the sanction of antiquity and of the wisest man that ever lived; for SOLOMON has said: "A bird of the air may carry the voice; and that which hath wings may tell the matter."

The King's daughter pining for the imaginary being on whom she had fixed her heart, excites the pity of her father, who immediately makes a proclamation to the neighbouring princes, inviting them to a feast, and informing them of his intention to give his daughter in marriage to the suitor whom she may choose. In India daughters are commonly disposed of by their parents when children; but in a few instances princesses have been permitted to grow up and choose for themselves, at an assembly convened for that purpose. On such occasions a bard or encomiast proceeds round the assembly and announces the name and qualities of each princely suitor, and of whomsoever the princess makes choice, to him a garland is presented.

The king having convoked the princes, the gods are represented as assuming the shape of men and presenting themselves at the feast. This is an artful device of the poet, to set his hero in the fairest point of light, as excelling not only human but divine competitors. Before the meeting, one of these divinities employs NALA to declare his passion, and furnishes him with the means and directions necessary for the accomplishment of the object. Upon seeing him, however, and hearing the tale of love which he related on behalf of another, the king's daughter fell in love with him, as the very substance of that ideal form upon which she had long doted. He was next acknowledged in the public assembly; and after being married, returned in triumph to his own capital and reigned in great splendour.

At this point SHRÍ HARSHA, the writer of the *Naishadha*, stops ; while VYÁSA DEVA and KÁLÍDÁSA, though they have written much less, have carried the story to a greater length, and have supplied a greater variety of incidents. They have stated that after reigning for some years in the greatest happiness, king NALA became devoted to gaming. The origin of this passion is ascribed to demoniacal influence. KÁLI, the personification of the iron age or of vice, is described as infatuating the mind of the monarch to such a degree that nothing could divert him from his destructive course. In him are exhibited the reckless effects of gaming. His kingdom was lost, his wife and children abandoned, and himself an exile subjected to incredible privations and sufferings. After he had been taught by the most painful experience the folly of his conduct, he is represented as being restored to his kingdom ; like NEBUCHADNEZZAR, after he had been driven from men to reside with the beasts of the field, till he had learned that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. On his restoration to his empire, he is described as being happy and as reigning prosperously to a good old age.

The *Naishadha* is divided into two parts called the पूर्ब्बनैषध and the उत्तरनैषध. This division is, however, entirely artificial ; there being nothing in the nature of the topics discussed that requires such a distinction. The whole work consists of twenty-two books, and the whole subject is the marriage of NALA. Great credit must be given to SHRÍ HARSHA for the ingenuity displayed in lengthening out his story by minute delineations. We should have concluded it impossible for the poet to write nearly three thousand lengthy stanzas that would be generally interesting to the reader, on the courtship and marriage of a King, unless he had furnished us with ocular demonstration. The word *Adventures* in the English title of this work, would lead the reader to anticipate other events than those of a happy courtship and marriage ; and on this account, it is not fitly applied in the present instance. In the seventeenth book we have an account of the gods returning and KÁLI coming to try NALA. In the twenty-first book we have an account of the king's procession to

the temple, his hours for bathing, worship, repasts, and amusements. In the twenty-second an account is given of his evening devotions, together with a description of the beauties of a summer's eve, of the moon and starry heavens ; but with these exceptions, all the books are amatorial, or such as are connected with the marriage of the king.

In order to form a correct estimate of the nature and value of this poem, it is necessary that the reader should have a correct knowledge, not only of the subject discussed, but of the different *metres* employed by the poet. The metres used in the *Naishadha* are numerous; each book commences in general with a metre differing from the one immediately preceding it ; besides being diversified by the introduction of other metres at the close. These, it is true, are of the first class, and, with one exception, of the first order, while the genera and species employed are common and not difficult to be ascertained ; but though they present little or no perplexity to the reader, it must be allowed that they display the powers of the writer. A few specimens of what may be denominated the generic metres used in this work, without descending to specific ones, will be sufficient to shew that Shrí Harsha was capable, if he chose, of writing in metre of any description. In addition to the *Anushtubh*,* or common heroic measure used in Sanscrit poetry, consisting of 8 syllables to the *páda* or 32 to the stanza, the following generic metres are commonly employed in the *Naishadha*.

(1st) Class वृत्त Order सम Genus जगती Species वंशस्थविल as

⏑–⏑ | – – ⏑ | ⏑ – ⏑ | – ⏑ – | ⏑ – ⏑ | – – ⏑ | ⏑ – ⏑ | – ⏑ –

पवित्रमत्रातनुते जगद्युगे श्रुतारसच्छालनयेव यत्कथा।
कथं न सा मद्दिरमाविजामपि स्वसेविगीमेव पवित्रयिष्यति॥

The flowing stream of history like his,
Removes the guilty stains of this dark age,
And how much more the poor composer's faults.

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* For examples of this see the seventeenth and twentieth books.

The first, ninth, twelfth and fifteenth books are written in this metre. The fourth book is written in another species of the same class, order and genus called द्रुतविलम्बित.

(2d) Class वृत्त Order अर्द्धसम Genus सुन्दरी Species सुन्दरी as

ᴗ ᴗ - | ᴗ ᴗ - | ᴗ - ᴗ | - | ᴗ ᴗ - | - ᴗ ᴗ | - ᴗ - | ᴗ —

क्षिति गर्भधराम्बरालयैस्तलमध्योपरिपूरिणां पृथक्।

जगतां खलु याखिलाद्भुताजनि सारैर्निजचिह्नधारिभिः॥

The city was the wonder of the age,

Adorned with domes of varied size and form;

And in its middle, low, and upper rooms,

Was like the middle, low, and upper worlds.

(3d) Class वृत्त Order सम Genus त्रिष्टुभ् Species इन्द्रवज्रा and उपेन्द्रवज्रा as

ᴗ - ᴗ | - - ᴗ | ᴗ - ᴗ | - - | ᴗ - ᴗ | - - ᴗ | ᴗ - ᴗ | - -

निशीयते ह्रीविधुरः खजैत्रं श्रुत्वा विधुस्तस्य मुखं मुखान्नः।

- - ᴗ | - - ᴗ | ᴗ - ᴗ | - - | - - ᴗ | - - ᴗ | ᴗ - ᴗ | - -

क्वचिद्रे समुद्रस्य कदापि पूरे कदाचिदभ्रभ्रमदभ्रगर्भे॥

From the report of his more beauteous form,

The moon,* oppressed with shame, now hides his head,

Amidst the sun or sea or wandering clouds.

The third, sixth, seventh, eighth, tenth, fourteenth, sixteenth, eighteenth and twenty-second books are written in these metres. The fifth and twenty-first books in another species of the same genus called स्वागता.

(4th) Class वृत्त Order सम Genus शर्करी Species वसन्ततिलक as

- - ᴗ | - ᴗ ᴗ | ᴗ - ᴗ | ᴗ - ᴗ | - - | - - ᴗ | - ᴗ ᴗ | ᴗ - ᴗ | ᴗ - ᴗ | - -

तां देवतामिव मुखेन्दुवसत्प्रसादामक्ष्णा रसादनिमिषेण निभालयन्तीं।

लाभाय चेतसि धृतस्य वरस्य भीमभूमीभृजा तदनु राजसभां बभाज॥

The charming BHAIMI to obtain her wish,

Entered the court divine when full of Kings:

And there attracted by her lovely form

The looks and smiles of all within the place.

The eleventh and thirteenth books are written in this metre.

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* The moon with Sanscrit writers is always masculine.

(5th) Class वृत्त Order सम Genus अत्यष्टी Species हरिणी

ऽ ऽ ऽ | ऽ ऽ - | - - - | - ऽ - | ऽ ऽ - | ऽ - | ऽ ऽ ऽ | ऽ ऽ - | - - - | - ऽ - | ऽ ऽ - | ऽ -

जयजय महाराज प्राभातिकीं सुखमामिमां सफलयत मां दानादस्योर्दराजसपक्ष्मणोः ।

प्रथमशकुनं श्रुत्वोत्थायं तवास्तु विदर्भजा प्रियजन मुखाम्भोजान्तुङ्ग यदङ्ग न मङ्गलं ॥

O King victorious! now awake from sleep,
And let the lovely BHAIMI feast thine eyes ;
For in this world, no greater bliss is known,
Than waking to behold one's dearest friend.

The nineteenth book is written in this metre.

Besides the above which sometimes vary in their species, several other longer metres are used at the end of different books, as First Class and Order,—Genus अतिधृति Species शार्दूलविक्रीडित* ; and Genus प्रकृति Species खग्धरा &c. ; but these are used to the extent of only a few stanzas.

There are several characteristics in the *style* of this poem worthy of observation. It is diffuse, descriptive, figurative, often playful, and occasionally interspersed with excellent remarks and moral reflections.

It would be superfluous to adduce examples to prove that the style of the *Naishadha* is *diffuse:* it is sufficiently proved by the fact that what is comprehended by KÁLÍDÁSA in two books, is here extended to two and twenty. It is to be remarked, however, that each poet aimed at an opposite extreme; the former labouring to reduce his narrative into as small a compass as possible; and the latter to expand and adorn it with a great variety of poetic composition.—There are advantages to be derived from the perusal of works which treat of the same subject in a different style, the one amplifying and the other condensing it to the greatest extent: yet we are of opinion, that he is most to be commended for correctness of style, and most likely to amuse and instruct his readers, who avoiding these extremes, steers a middle course. It is in the description of female beauty and charms that SHRÍ HARSHA is prolix. When he enters the haram, &c. he lingers, expatiates, and revels, till intoxicated

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* For a specimen of this see the last Stanza quoted in this piece.

with delight, he scarcely knows how to find his way out. Hence the remark made by Mr. COLEBROOKE, is very correct, when he says—"This poet, with a degree of licentiousness, which is but too well accommodated to the taste of his countrymen, indulges in glowing descriptions of sensual love." This renders many parts of the poem disgusting to persons of refined taste, or religious sentiments.

Though barren of important incidents the poem is not deficient in *descriptions*. When a prominent subject is introduced, the poet proceeds immediately to descant upon it, and does not leave it till he has exhausted the resources of nature, and the powers of invention. Thus when the beauty of BHAIMI's person, the excellency of NALA's character, and the grandeur of BHÍMA's city, palace, grove, &c. come under his consideration, he ransacks the universe to adorn his favorite.—Even on minor themes there are not wanting some fine descriptive pieces; such for instance as the account of NALA's steed or *Bucephalus*, and the lament of the bird which he caught, as related at the close of the first book: we select the latter as a specimen.

नजातरूपच्छदजातरूपता खगस्य दृष्टेयमिति स्तुवन् मुहुः।
अवादि तेनाथ समानसौकसा जनाधिनाथः करपङ्करस्पृशा॥
धिगस्तु तृष्णातरलं भवन्मनः समीक्ष्य पक्षान्मम हेमजन्मनः।
तवार्णव क्षेव तुषारशीकरैर्भवेदमीभिः कमलोदयः कियान्॥
न केवलं प्राणिवधो वधो मम त्वदीक्षणाद्धि श्वसितान्तरात्मनः।
विगर्हितं धर्म्मधनैर्निवर्हणं विशिष्य विश्वासजुषां द्विषामपि॥
पदे पदे सन्ति भटा रणोद्भटा न तेषु हिंसारस एव पूर्य्यते।
धिगीदृशं ते नृपते कुविक्रमं कृपाश्रये यः कृपणः पतत्रिणि॥
फलेन मूलेन च वारिभूरुहां मुनेरिवेत्थं मम यस्य वृत्तयः।
त्वयाद्य तस्मिन्नपि दण्डधारिणां कथं न पत्या धरणी क्षिणीयते॥
इतीदृशैस्तं विरचय्य वाङ्मयैः सचित्रवैलक्ष्य कृपं नृपं खगः।
दयासमुद्रे स तदाश्रयेतिधीचकार कारुण्यरसापगा गिरः॥
मदेकपुत्रा जननी जरातुरा नवप्रसूतिर्वरटा तपस्विनी।
गतिस्तयोरेष जनस्तमर्दयन्नहो विधे त्वां करुणां रुणद्धि न॥

मुहूर्त्तमात्रं भवनिन्दया दयासखाः सखायः अवदश्रवो मम ।
निवृत्तिमेष्यन्ति परं दुरुत्तर त्वयैव मातः सुतशोकसागरः ॥
मदर्थसन्देशमृणालमन्थरः प्रियः कियद्दूर इति त्वयोदिते ।
विशोकयन्त्या रुदतोथ पक्षिणः प्रिये स कीटक भविता तव क्षणः ॥
कथं विधातर्म्मयि पाणिपङ्कजात्तव प्रियाप्रैत्यमदुत्वमिच्छिनः ।
वियोक्ष्यसे वल्लभयेति निर्गता लिपिर्ललाटन्तपनिष्ठुराक्षरा ॥
अयिखयूथैरनिच्छतोपमं ममाद्यवृत्तान्तमिमं वतोदिता ।
मुखानि लोलाक्षि दिशामसंशयं दशापि शून्यानि विलोकयिष्यसि ॥
ममैव शोकेन विदीर्णवक्षसा त्वयापि चित्राङ्गि विपद्यते यदि ।
तदस्मि दैवेन हतोपि वञ्चितः स्फुटं यतस्ते शिशवः परासवः ॥
तवापि वाचा विरहात् क्षुधाकुलाः कुलाय कूलेषु विसृष्य तेषु ते ।
चिरेण लब्धा वहुभिर्मनोरथैर्गतास्त्रयोनाम्फुटितेक्षणा मम ॥
सुताः कमाङ्कस्थ चिराय चूतृतै र्विधाय कस्माणि मुखानि कस्मति ।
कथासु शिष्यध्वमिति प्रमील्य स स्रुतस्य सेकाद्वुधे न्टपाश्रुणः ॥
इत्थममुं विलपन्तममुञ्चद्दीनदयालुतयावनिपालः ।
रूपमदर्शि धृतासि यदर्थं गच्छ यथेच्छमथेत्यभिधाय ॥
आनन्दजाश्रुभिरनुस्रियमानमार्गान् प्राक्शोकनिर्गलितनेत्रपयःप्रवाहान् ।
चक्रे स चक्रनिभचंक्रमणच्छलेन नीराजनां जनयतां निजबान्धवानां ॥

As he admired and praised its golden wings,
The bird imprisoned in his hand replied,
Fie on the King allured by golden wings,
To covet me. Say, art not thou thyself
A sea of wealth ? and by a drop like me
What increase to the ocean will be made ?
My death will more than simple murder be,
A lasting stain upon thy memory.
For on thine honour I reliance placed:
And sages say, it is a barbarous deed;
To kill a *foe* who trusts to thee for life!
In every place thine armies are immense,
And is thy soul so bent on cruelty,
That all their slaughters cannot thee suffice ?

O let the valour be accursed, that spends
Its force on a defenceless wretched bird.
Will not the world cry shame upon the man,
That kills an innocent like me who live
As sages, on the produce of the earth?
He then addressed the King in plaintive notes,
And poured into his heart, the sea of love,
A flowing stream of pitiful distress.
I am my mother's only darling son,
My wife has lately borne a son to me,
And wilt thou not in pity spare me now?
My friends, indeed, will mourn my fate awhile,
And loud lament the vanity of life;
Yet after that will soon repress their tears;
But, O my mother dear! thy poignant grief
Will be a sea, that never can be crossed.
O my beloved wife! what wilt thou feel,
When asking those thou meetest on the road,
If they have seen thy husband hastening home,
With large provisions stored, and travelling slow,
Thou seet them burst into a flood of tears,
Before they tell the dismal tale of woe?
O gracious God, how could thy beauteous hand,
That formed her plastic, kind and tender heart
Write such hard things within the book of fate?
O my dear wife! what feelings will be thine,
When like a thunder bolt this fatal blow
Shall strike thy heart, thy brightest prospects blast,
And turn the world into a wilderness!
Thou lovely fair! if grief for me should break
Thine heart, then I shall feel a second death;
For from that time my family will die.
When thou art gone who will take care of them?
The children then of many prayers, distressed,
And rolling in their nest, and crying out
For food, with sunken eyes will soon expire.

O offspring dear! to whom will you extend
Your gaping bills, when parents are no more?
Alas! alas! your fate will soon be sealed,
On saying this the bird had swooned away.
Had not the flowing tears from NALA's eyes,
Recovered him to sense and life again.
The King, with pity touched, the bird dismissed,
And said, since I have seen thy handsome form,
And on thy bright and varied plumage gazed,
No more complain to me, but go in peace.
When liberated from the monarch's hand,
His friends around him flocked, and they
Who mourned before with burning tears of grief,
Now followed him with melting tears of joy.

Most of the descriptions in the *Naishadha* relate to works of nature and art, or to the passions of the mind, particularly of love. The sun, moon, stars and night; groves, trees, rivers and ponds; cities, palaces, houses and shops, together with the varied emotions of the soul are depicted in lively colours. There are many passages in the seventeenth book in which the bad passions are personified with considerable effect. When KALI is met by the gods, he is represented as attended by lust, anger, avarice and folly, his leaders or generals, together with a large army of other passions. The leaders are described, and in perusing the account, the classical reader is strongly reminded of the picture of Envy drawn by the hand of OVID in the second book of his Metamorphosis.* The following is the representation given of folly:—

पथ्यां तथामग्रहन्तमन्धं वन्धुप्रवोधनां।
शून्यमाश्लिष्य नोष्मन्तं मोहमैच्छन्त तत्र ते॥

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* To save the trouble of reference and enable the reader to compare for himself we quote these striking lines.

——————————— Videt intus edentem
Viperias carnes, vitiorum alimenta suorum

स्वः स्वप्राणप्रयाणेऽपि न स्मरन्ति स्मरद्विषं।
मम्राः कुटुम्बजम्बाले वालिप्ता यदुपासिमः ॥
यंसामलब्धनिर्व्वाणज्ञानदीपमयात्मनां।
अन्तर्ज्वालयति व्यक्तं यः कज्जलवदुज्ज्वलं ॥
जाग्रतामपि निद्रा यः पश्यतामपि योन्धता।
श्रुते सत्यपि जाड्यं यः प्रकाशेऽपि च यत्तमः ॥

They saw the horrid monster *Folly* there,
Bereft of sight, refusing kind advice,
Embracing vanity; determined too
That nothing shall the union dissolve.
His Votaries know, to-morrow they must die,
And yet forgetful of themselves and God,
They run to all excess in rioting,
And sink into the mire of sensuality.
Thus he contaminates his active train,
And putting out the lamp of knowledge bright,
Makes all their foolish minds as dark and black,
As tho' with lamp-black they were foully smeared.
He so infatuates their stupid souls,
That tho' awake they sleep; and tho' they see,

Invidiam: visaque oculos avertit. At illa
Surgit humo pigra: semisarumque relinquit
Corpora serpentum: passuque incedit inerti.
Utque Deam vidit formaque armisque decoram,
Ingemuit: vultumque ima ad suspiria duxit.
Pallor in ore sedet: macies in corpori toto:
Nusquam recta acies: livent rubigine dentes:
Pectora felle virent: lingua est suffusa veneno:
Risus abest, nisi quem visi movere dolores.
Nec fruitur somno, vigilaribus excita curis;
Sed vidit ingratos, intabescitque videndo
Successus hominum; carpitque et carpitur unà
Supplicium que suum est.

Yet they are blind; and tho' they plainly hear,
Yet are they deaf; and tho' the vivid light
Around them shines, they grope as in the dark.

In these descriptive pieces compound words are necessarily used, and it is not uncommon in the *Naishadha* for one of these to make a whole line or half a stanza. The first page of the work furnishes an example,

सुवर्णदण्डैकसितातपत्रितज्वलत्प्रतापावलिकीर्त्तिमण्डलः ॥

The halo of the fame of his glory bright as the white canopy of the *Chhatra* of state supported by a golden rod.

The use of *figures* and images is another striking characteristic of the *Naishadha*. It is impossible to open the book in any part without seeing figures of varied form and size—SHRI HARSHA does not commence in a style which he is unable to continue, and the following is the first stanza of his work which may therefore be regarded as a pattern of the whole.

निपीय यस्य क्षितिरक्षिणः कथां तथाद्रियन्ते न बुधाः सुधामपि ।
नलः सितच्छत्रितकीर्त्तिमण्डलः स राज्ञिरासीन्महसां महोज्वलः ॥

The history of this King the wise esteem,
And drink with greater zest than nectar sweet.
The white and royal chhatra's canopy,
But feebly shews the halo of his fame:
In him a thousand glories are combined.

His figures are so numerous that they pervade every subject he touches, and even simple incidents and common topics are adorned with these ornaments of speech. One instance will be sufficient to illustrate this remark. The following passage occurs in the 16th book.

निजादनुव्रज्य समग्रलाविधेर्मलं निवृत्तौ चटुलापसाकृतः ।
सडागवक्षोज इवागिरं सटाद्भृता नसिर्थावववृतेरिवादरात् ॥
पितात्मनः पुण्यमनापदः क्षमाधनं मनस्तुष्टिरधाखिलं नलः ।
इतः परं पुनि न कोपितेहमित्युदश्रुरेव व्यसृजन्निजौरसीं ॥

The King conducted NALA and his wife
Unto the borders of his wide domain;
And then with mind distressed and speech confused;

Bade them adieu, and to his court returned:
Just as a wave by a strong wind impelled
Rolls from the bank into the pond again.
His parting words were these; "My daughter fair,
The tie that binds us, must be now dissolved;
Henceforth may virtue be your parent kind;
Forbearance your preserver from distress;
True peace of mind your undecaying wealth;
And NALA all beside that you may need."

Many of the figures and comparisons used are very catachrestical, and many of the ideas singular and extravagant. In showing what an ornament BHAIMI was to her partner, the poet in the verse following the one above quoted, says—

असौ मद्दीभृदूधातुमण्डितस्तया निजोपत्यकयेव कामपि।
भुवा कुरङ्गेभवदन्तिचारुयोर्बभार शोभां शुतपादसेवया॥

Her eyes were like the deer's; her stately pace
Was like the elephant's; and so the King,
Adorned with gold, seemed like a mountain huge,
Near which the elephant and deer repose.

In speaking of the rising sun he remarks:

नभसि मरुतां ध्वान्तध्वाङ्क्षप्रमापणपक्षिणामिह विहरणैः श्येनम्लातां रवेरवधारयन्।
अग्रविशसनत्रासादाशामयाच्चरमां अथी तदधिगमनात्तारापारावतैरुदडीयत॥

The moon beheld the hawk of day fly up,
And with his bright and heavenly rays give chase,
Unto the raven night; alarmed with fear
For the dear hare* reelining on his breast,
He fled precipitate: and all the stars,
Like doves afraid, betook themselves to flight.

The *play upon words* is another characteristic which we have mentioned as belonging to the *Naishadha*. This is regarded by Eastern Writers as an important article in ornamental compositions: It was not therefore

* Orientals speak of the hare in the Moon as occidentals do of the man in the Moon.

to be expected that in a work like this, it would be neglected. The taste of Europeans would have been more gratified had it been less employed, but in proportion to their gratification would have been the disappointment of Asiatics. When I find a number of instances of this play upon words in our own Scriptures and that too on solemn occasions,* I am the less disposed to censure it by wholesale in other writings; tho' it is certainly to be regretted that it should have been carried to such excess in some splendid oriental productions. Most of these puns upon words in the *Naishadha* apply to nouns and adjectives: the noun being used in a double sense, and the adjective being equally applicable to each of two nouns very different in their nature. A few examples will be sufficient to explain this.

इतोपि किं वीरयसे न कुर्व्वतो नृपान् धनुर्व्वाणगुणैर्वशम्वदान्।
गुणेन शुद्धेन विधाय निर्भरं त्वमेनमूर्व्वीवलयोर्व्वशीवशं॥

Wilt not thou who art the nymph of this world act the heroine over these Kings who conquer by arrows, bows, and bowstrings (गुण,) and conquer this one by excellence alone (गुण.)

एकैवतारा मुनिलोचनस्य जाता क्षितेतज्जनकस्य तस्य।
ततोधिका सम्यदभेदयन्तु सप्ताधिका विंशतिरस्य यत्ताः॥

The Moon's father had but one pupil of the eye (तारा) but he is much richer and has twenty-seven constellations (तारा.)

दिनावसाने तरणेरकस्मान्निमज्जनादिस्वविलोचनानि।
अन्यप्रसादादुडुपस्य नक्तं तमोमयद्वीपवतीं तरन्ति॥

In the evening, from the sinking of the (तरणि) sun or boat, the eyes of all pass (तमोमयद्वीपवतीं) the river of darkness or the dark river, by means of (उडुप) the stars or a raft.

Examples of the double application of the adjective occur in the following lines.

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* See the 49th Chapter of Genesis in the original Hebrew, for the play upon the words is lost in the translation.

अबोधि तज्जागरदुःखसाक्षिणी निशा च शय्या च शशाङ्ककोमला ॥

The night and his bed were witnesses of his wakeful distress. साक्षिणी witness and शशाङ्ककोमला soft as a hare's breast, or beautiful by what has a hare in its bosom, apply to both निशा and शय्या

विवेश गत्वा स विलासकाननं ततः क्षणात् क्षौणिपतिर्धृतीच्छया।
प्रवालरागच्छुरितं सुषुप्सया हरिर्घनच्छायमिवाम्भसांनिधिं ॥

Then the King entered the pleasure ground with a desire to compose himself as HARI entered the overshaded deep. Here the adjective प्रवालरागच्छुरितं applies to काननं the wood and अम्भसांनिधिं the deep: signifying for the first, variegated with new leaves, and for the second, variegated with coral.

दैवेन तेनैव च काश्यपिच्च साम्यं समीक्ष्योभयपक्षभाजौ।
द्विजाधिनाथौ हरिणाश्रितौ च युक्तं नियुक्तौ नयनक्रियायां ॥

The similarity between the Moon and *Garuda* being seen by VISHNU, they were both properly engaged in his service. पक्षभाज applying to the former signifies having phases; to the latter having wings. So द्विजाधिनाथ applying to the former means Lord of the *Kshatriyas;* to the latter Lord of birds. So हरिणाश्रित having on it a deer, or having on it VISHNU. And so नियुक्तौ नयनक्रियायां appointed for an eye* or for carrying.

To such an extent is this play upon words sometimes carried that in the Thirteenth Book, where SARASWATI, the goddess of speech, is describing the character of individuals of very opposite qualities, one being human and the other divine, she is exhibited as possessing such power over language as to make each verse tell alike upon the character of one and all, and hence though several are spoken of, each one supposes himself the person intended. This of course could be effected only by a choice of such nouns and adjectives as have several different meanings, and such it is by no means difficult either to find, or manufacture in Sanscrit.

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* The Moon is regarded as one of VISHNU's eyes.

The last peculiarity of style in the *Naishadha* which we shall consider is the occasional insertion of appropriate *reflections* and *moral maxims*. It is very agreeable in a work of this nature every now and then to be interrupted with beautiful and appropriate remarks, or with moral sentiments which seem naturally to arise out of the subject under consideration. Sometimes these reflexions are made in a single stanza, or in a part of one, while the poet continues to pursue his main object; but at others, he pauses and carries them on through a number of couplets—as

श्रुयते हि फलेन साधवो नतु कण्ठेन निजोपयोगिता।
By deeds and not by words the virtuous shine.

धनिनामितरः सतां पुनर्मुखवत्सन्निधिरेव सन्निधिः॥
Above all wealth is friendship with the good.

ह्रदे गभीरे हृदि चाप्यगाढे मज्जन्ति कार्य्यावतरं हि सन्तः॥
In deepest lakes and hearts the most profound,
The wise in crossing shew their greatest skill.

यत्रान्धकारः किल चेतसोपि जिह्मेतरैर्ब्रह्मतदप्यवाप्यं॥
Tho' ignorant the mind, yet if sincere,
It may acceptance find with the Supreme.

Damayanti thus mingles reflexions and observations with her orders to her little messenger.

अयंविलम्ब्य त्वरितं हि वेद्या कार्य्ये किल स्थैर्य्यसह विचारः
मुक्त्पदेशं प्रतिभेव तीक्ष्णा प्रतीक्ष्यते जातु न कालमर्त्तिः॥
मुद्रान्तसम्भोगनिताम्ततुष्टे न नैषधे कार्य्यमिदं निगाद्यं।
अपां हि ह्लादाय न वारिधारा स्वादुः सुगन्धिः खदते तुषारा॥
त्वया विधेया न गिरोमदर्थाः क्रुधा कदुक्षे ह्रदि नैषधस्य।
पित्ते न कूजे रसने सितापि तिक्तायते हंसकुलावतंस॥
धरातुरासाद्य मदर्थ याञ्चाकार्य्या न कार्य्यान्तरचुम्बिचित्ते।
तदार्थितस्वागवबोध निद्रा विभर्त्तवक्षाचरणस्य मुद्रां॥

All dangerous is delay: for time is swift:
And long deliberation is reserved
For grave affairs. The sharpest intellect
May wait advice; but pain can never wait.

Then go, but tell him not of this affair
When he has freely drunk of pleasure's cup:
For to the man whose thirst is quench'd, the cool
And sweet refreshing draught no zest affords.
And do not speak to him of this affair
When rage inflames his mind; for to a man
With gall upon his tongue, nothing is sweet;
But even sugar bitter to the taste.
And do not treat with him on this affair
When deep immersed in other weighty cares;
For then attention sleeps, and by her nod
A flat denial gives to what is sought.

The following are said to be the reflexions of NALA within himself when solicited by the gods to confer a favour.

दुर्लभंदिगधिपैः किममीभिरुक्तादृग्रं कथमदो मदधीनं।
ईदृग्रं मनसि कृत्य विरोधं नैषधेन समगायि चिराय॥
जीवनावधि वनीयकमार्यैर्याच्यमानमखिलं सुलभं यत्।
अर्थिने परिवृढाय सुराणां किं वितीर्य्य ममतुष्यतु चेतः॥
भीमजा च हृदि मे परमास्ते जीवनादपि धनादपि गुर्व्वी।
न स्वमेव मम सार्हति यस्याः घोड़शीमपिकलां किल नोर्व्वी॥
मीयतां कथमभीप्सितमेषां दीयतां द्रुतमयाचितमेव।
तं धिगस्तु कलयन्नपि वाञ्छामर्थिवागवसरं सहसे यः॥
प्रापितेन चटुकाकुविलम्बं लम्भितेन बहुयाचनलज्जां।
अर्थिना यदघमर्ज्जति दानात्तन्न लुम्पति विलम्ब्य ददानः॥
यत् प्रदेयमुपनीय वदान्यैर्दीयते सलिलमर्थिजनाय।
सार्थनोक्तिविफलत्वविषण्णाच्चासमूर्च्छदपमृत्युचिकित्सा॥
अर्थिने न तृणवद्धनमात्रं किन्तु जीवनमपि प्रतिपाद्यं।
एवमाह कुशवज्जलदायी द्रव्यदानविधिरक्लिविदग्धः॥
पङ्कशङ्करविगर्हितमर्हं न श्रियः कमलमाश्रयणाय।
अर्थिपार्थिवकमलं विमलं तदासवेश्म विदधीत सुधीस्तत्॥
याचमानजनमानसवृत्तेः पूरणाय वत जन्म न यस्य।
तेन भूमिरतिभारवतीयं न द्रुमैर्नमिरिभिर्न समुद्रैः॥

मा धनानि क्षपयन्तः खलु जीवन्नटब्धमार्पयतु जातु परस्य ।
यत्र चैव कुरुते मम चित्तं यत्तु मार्गयति तानि मृतोपि ॥
माममीभिरिह याचितवद्भिर्दीनजातमवमत्य जगत्यां ।
यद्यशो मयि निवेशितमेतन्निष्क्रयोस्तु कतमस्तु सदीयः ॥
लोकएष परलोकमुपेता हा विहाय निधने धनमेकः ।
इत्यमुंखलुतदस्य निनीषत्यर्थिबन्धुरुदयद्दयचित्तः ॥
दानपात्रमधमर्णमिहैकग्राहि कोटिगुणितं दिवि दायि ।
साधुरेति सुकृतैर्यदि कर्तुं पारलौकिककुधीदमसीदत् ॥

Then NALA long within his mind revolved,
What can I have, which these do not possess?
All that I have, I willingly will yield
To such petitioners; nor will I spare
My life, if that will satisfaction give.
But far more dear to me than life or wealth
Is BHAIMI whom they seek: the world with her
Is not to be compared; if her they ask
I then must say—"She is not mine to give;"
O that I knew their wish, that I might give
Without their asking me; for woe to him
That long postpones to answer fair requests.
If thro' delay the suppliant is ashamed,
Then all that he can give, will not wipe off
The stain indelible of such a crime.
A gift conferred in time, like water cool,
Revives the hearts of those about to faint
From apprehension of a sad repulse.
The gen'rous man will give his gold like straws,
Nor spare his life, if that should be required:
So say the Shastras for his use designed.
The wise regard the hand of him in need,
As far more fit for fortune's resting place,
Than that expanded lotus in the pond,
Where she is said her residence to fix.
By him who never knew the happiness

Of satisfying needy craving souls,
The earth is made to groan ; and not by weight
Of mountains high, and spreading trees and seas.
That misers should, while life remains, hold fast
Their precious wealth, is nothing wonderful ;
But that in death, they should refuse to give,
Is what may justly fill us with surprise.
I am most highly honoured by the gods,
In being asked before all other men
A favour to confer. The fruit is great,
Which I by liberality may gain.
The man who on the poor his wealth bestows,
Tho' doomed to pass the lonely road of death,
In heaven shall find a happy safe abode ;
And there the gifts upon the needy poured
Shall be repaid more than a million fold.
Hence all the wise should so their riches use,
As to secure this future recompence.

We conclude our quotations from the *Naishadha*, with those stanzas with which the author has concluded his performance, and in which he has ventured to express his opinion of its merits. Though not so arrogant as Ovid when he said—

Jamque opus exegi ; quod nec Jovis ira, nec ignes,
Nec poterit ferrum, nec edax abolere vetustas ;

yet it is evident he contemplated his work with great self complacency.

मदुक्तिश्चेदन्तर्मदयति सुधीभूय सुधियः किमस्यागामस्यादरसपुरुषानादरभरैः ॥
यथा यूनस्तद्वत् परमरमणीयापि रमणी कुमाराणामन्तःकरणहरणं कैव कुरुते।
दिशि दिशि गिरिग्रावाणस्तां वमन्तु सरस्वतीं तुलयति मिथो यामापातस्फुरद्धनिडम्बरं।
सपरमपरः क्षीरोदन्वान् यदीयमुदीर्य्यते मथितुरमृतं खेदच्छेदि प्रमोदनमोदनं ॥
यत्र्यत्रिरिह क्वचित् क्वचिदपि न्यासि प्रयत्नान्मया प्राज्ञंमन्यमना हठेन पठतीमास्मिन् खलः खेलतु।
अद्धाराद्धगुरुश्रधीकृतदृढग्रन्थिः समासादयत्वेतत् काव्यरसोर्म्मिमज्जनसुखेष्वामज्जनं सज्जनः ॥

If this my work should please the wise in heart,
The scorn of fools will nought with me avail ;
The charms of beauty are concealed from boys ;
But seen and felt by men of age mature.

Altho' my language sounds sonorously,
'Tis not the empty sound of falling rocks.
Its meaning will be found a sea of milk,
Which to the churner, will abundance yield
Of nectar most delicious to the taste.
It is confessed that knotty points exist,
And such it was my object to present.
Let not the reader in conceit despise,
What all at once, he cannot comprehend;
But rather let him seek a skilful man,
Who can explain what seems to be obscure,
And bathe himself in the poetic stream.

It would be easy to institute a lengthened inquiry into the merits of SHRI HARSHA in comparison with some of the Latin Poets; we shall satisfy ourselves with a single remark. In glowing descriptions of the passions and particularly the passion of love, he resembles OVID; in the easy flow of his language he is VIRGIL's equal or perhaps superior; in the variety of his metres and moral reflexions, he competes with HORACE: while in pomp of expression, diversity of imagery, and minuteness of delineation he far exceeds them all.

X.

ON

SIAMESE LITERATURE.

BY CAPTAIN JAMES LOW,

M. A. S. C.

[*Letters used in this Paper—in expressing Siamese sounds:*

ā—broad *a*.
ă—short *a*.
ăă—*ă* short prolonged.
ăă—ditto, answering to a long vowel.
ü—the French *ú* which may be used for it.
í and i—as in *police, it*, long or short.
ai—as *y* in *my*.
ei—as *i* in *pine*.]

THIS Paper cannot be better begun than by quoting a passage from "*Leyden's remarks on the languages and literature of the Indo Chinese nations.*" (a) "The Siamese or Thai language contains a great variety of "compositions of every species. Their poems and songs are very numerous, "as are their *Cheritras* or historical and mythological fables. Their "books of medicine are reckoned of considerable antiquity. Both in "science and poetry, those who affect learning and elegance of composi-"tion sprinkle their style copiously with *Bali*. Their *Cheritras* or roman-"tic fictions are very numerous, and the persons introduced, with the "exception of RA'MA, have *seldom* much similarity to those of the Brah-"mans;" and he justly observes that several out of a list of forty-one enumerated by him, "contain the same stories and incidents which are current among the *Rat,chéng*, *Barma* and *Malayu* nations."

This latter circumstance naturally follows from the fact that most of the stories alluded to are founded on events or legends derived from Western India.

The generality of these compositions are spun out to an intolerable length to an European taste—and in those of a dramatic nature the characters introduced often make a whimsical display of their own feelings and opinions, which bear no reference to the main action or its accessaries—a fault from which our own drama has not long been free.

1. The *Ráma-ke-un* is a poetical version of the famous *Rámáyana* of the Hindoos—and relates of course the adventures of RÁM or PHRA RÁM and his brother 'PHRA LAK [LAKSAMANA of the Malays] or the General—and their wars with SOTSAKAN or DUSHAKANTHA [one of the names of Rávana] Tyrant of Ceylon, who carried off NANG SEDA [or SITA], wife of RÁMA.

The version adheres pretty closely to the original text in so far as incident is concerned. It is composed in the style termed *Rūng lé Phăk* —and when dramatised, takes up about ten days for the representation.

2. *Radin.*—Leyden's remark is correct, that this book is a translation from a Javanese story.

It is the history of RADEN MONTRÍ (MANTRI) or Eenau, then son of THAUKHÚ-REPAN, of KÚSEPAN, who having lost his wife in a whirlwind, disguises himself and proceeds in quest of her. She however is also in disguise; many adventures befal him in the country of *Daha*, the King of which has a lovely daughter named BÚTSABA, and also in *Gagalang*, and *Sínyasari.* This work consists of *seventy* volumes, or rather chapters.

3. *Somanakhodom* is a history of BUDDHA in mortal shape. It is also termed *Wetsandān*—in *Baili*, *Wesantara.* It consists of thirteen volumes, each of which relates events which have happened to that deified personage during just so many separate states of existence, agreeably to the metemsychosis—These are—

1 *Shotsaphan*, ... 19 stanzas of 8 lines each.
2 *Heemmaphăăn*, ... 134 stanzas.

3	*Shammakan*, ...	209 stanzas.
4	*Wannapawek*, ...	57 ditto.
5	*Chú Chok*, ...	79 ditto.
6	*Chu Laphom*, ...	35 ditto.
7	*Mahá Phon*, ...	80 ditto.
8	*Thúman*, ...	101 lines.
9	*Matsi*, ...	90 ditto.
10	*Săkkrábăp*, ...	43 ditto.
11	*Mahá Ratchăbab*, ...	69 ditto.
12	*Chăkrăsat*, ...	36 ditto.
13	*Nakhan Kăn*, ...	48 ditto.

4. *Rü-ung Phriă* or *Wetyasundān* is the history of a Prince of this name, who, struck with a fit of devotion, turns ascetic, and performs many notable deeds of charity. It is written in the style termed *Nangsùthet*.

5. *Wărăwong* is a history in verse of a person of that name, and of a Princess NANG KHARAWF. His elder brother was CHETTHA SINGHANA RACHASF.

This person possessed an enchanted diamond, which was stolen from him one day as he lay asleep in the forest by a *Rüsí* [*Rishi*]. The *Rüsí* in escaping through the air with his prize soars rather too high, for he enters the region of the fierce wind *Lomkrŏt*, which blows off his head. The diamond falls to the ground, is afterwards picked up by the Commander of a Chinese Junk, and at length reaches *Wărăwong*.

6. MOHOSOT, in Bali *Maha Satta*, contains, under the former title, as LEYDEN described, the wars of MAHA SOT and CHORNI, and is the same as the Burman *Mahá Sutha*.

The following appears on a cursory examination of the book to be the outline of the story.

MOHOSOT is prime minister to Raja THAWÍTHE, who is opposed to Raja THAU CHOULANI and his Minister TAKÍWAT. The whole of the

incidents relate to military strategy, and a trial of skill in sapping and mining betwixt the parties.

Mohosot after a long series of mining and countermining operations contrives to seize Choulanf, and to carry off his daughter for his master Thawfthe. The latter however restores to the vanquished king the government of his country.

This *Chęritra* is strongly indicative of the peculiar mode of warfare practised by the Indo-Chinese nations, where self-defence, and a studious endeavour to shun all open dangęr, are primary circumstances.

7. *U'nnarút* is a Dramatic Opera, or musical dramatic work, in ten volumes. Oounarút, according to Leyden, was the Grandson of Crishna or the Hindoo Anirudha.

It has been composed from a history with a similar title, and it is perhaps one of the most finished ęf Siamese compositions, whether considered with reference to the language or sentiment, both of which are as refined as the present state of literature and of society in Siam can be supposed to admit of. It is not exempt however from that blemish which unfortunately pervades the Dramas of more civilized people,—indecent, and too frequently gross, allusions. The summary of the story is as follows:

Phra-fn or Indra descending from the sky in form of a deer, allures the Raja Oounarút from his palace, who pursues the supposed game to the precincts of the palace of Thau Krúng Phaan, a Yak or Ratchsha: next follow the loves of the Raja and the adopted daughter of the Yak, and the recital of their cruel separation after a very short acquaintance. The lady is inconsolable, but as he is determined to find out who her lover is, a thing she had neglected to enquire of himself, she asks the advice of an attendant; this female draws a likeness of him from memory, and gives it to her. A faithful attendant is then directed to search both earth and air for the Raja, and that the latter may credit what is to be communicated to him, she also carries a box of the perfume used by his mistress. The Raja is after some time found and eagerly follows the attendant back to the Yak's palace, where having gained access to the

apartment of the lady he is in act of vowing, as lovers are wont to vow, when the YAK's son unluckily enters and seizing him, binds him with a coil of snakes, and then with one end of this he suspends him from the ceiling. OOUNARÚT's Uncle BEROMMA CHAKKRI learning the deplorable fate of his Nephew mounts on the back of *Khrút* (the Hindoo eagle *Garuda)* and speedily arrives on his flying charger at the YAK's palace. Bursting into the apartment the snakes are alarmed at sight of their inveterate foe *Khrút*, and quit OOUNARÚT, who seizing a spear engages the YAK in single combat. He afterwards carries off the lady to his own country.

8. *Malay* is a book quoted by Dr. LEYDEN and relates, he observes, to the benefits of MALAY, the being whose office it is to allay the torments of *Naraka* or hell. I have not perused it.

9. *Marée.*—An account of a daughter of a RATCHSHA.

10. *Chattrí.*—A Drama in the *rāng Lakhan* or Ligonean strain.

11. *Chălăwăn*—Is a History of CHALAWAN, prince of alligators, who under illusive forms allured to the banks of the river the two daughters of a Siamese, and then conveyed them unhurt to the deep. These were NANG TAP,HAU KUA, "the princess of the diamond ship," and NANG TAP,HAU THANG "the princess of the golden ship." King CHAU KHRAI THANG fascinated the alligator, which coming on shore was slain by him after two fierce engagements.

12. *Phom Hāām.*—The story of "PHOM-HÁÁM," or "*she with the fragrant locks*," the daughter of an elephant. She cuts off one of her ringlets and gives it to the winds. It is wafted across the ocean to the country of a certain king who finds it while bathing—being directed to where it lay by the perfume it spreads around. He consults soothsayers regarding the original wearer of this precious ringlet, and is directed by them to the residence of PHOM-HÁÁM. With her he elopes, followed by the elephant,* which subsequently dies of grief, bequeathing his tusks to PHOM-HÁÁM.

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* Some mortal in a stage of the Metempsychosis.

Pră-thŏm.—This has been stated generally by Dr. LEYDEN to be 'a 'mythological account of the origin of the universe, according to the 'principles of the Buddhist Sect.'

I find on examination that it is nearly a transcript of a *Bali* work. The contents may be briefly described.

The world is consumed by the presence or contact of seven suns.

INDRA, (God of the firmament) with many inferior deities, are also consumed along with their mansions. When one sun had gained the ascendant a great deluge fell from Heaven. This deluge was tossed and conglomerated by the force of mighty and conflicting winds—after which this earth emerged from the chaos—diffusing the most exquisite odours. These were wafted from the Virgin Sphere to the heavenly regions, and allured the Gods to descend to observe whence they proceeded. They tasted the perfume-exhaling soil, and prepared to re-visit their exalted abodes.

Many of the female deities however had become pregnant from the effects of what they had eaten, and being then too heavy to wing their flight back were compelled to remain on earth. Here they gave birth to beings who subsequently spread the race over the habitable globe.

In the latter part of this narration we have an allegorical allusion to the evils which follow too eager a pursuit of sensual gratification—and there is something in it which agrees with the scriptural accounts of the flood and with the Hindu description of the fall of the once angel-like, or devata-like, progenitors of the human race. In another chapter it has been shewn that the Siamese are acquainted with THAN MANOO, the Hindoo MENU or NOAH.

Năng Prathom.—Is a story of a wonderful lotus—which a *Reosí* (or *Rishi*) saw in a tank—and which after some time increased to such a size that he was induced to open it. To his great surprise he found a female child in the cup which he accordingly brought up.

The curiosity incident to the sex prompted her when grown to woman's estate to court society. She wrote on a slip of paper an account of her solitary mode of life with the hermit, and tying it to a nosegay cast it to the winds.

Raja Phra Sowat of the country *Ulum pancha*, has a dream in which he is directed to go in quest of a certain bouquet of flowers. He awakes and mounting a pegasus flies towards the east. Passing over the *Rishi's* house he is attracted by plaintive and exquisite vocal music. Pegasus instinctively descends to the earth.

The Raja inquires at the lotus born damsel if she knows to whom the nosegay belonged. She abashed at the strange sight of a youthful person of the other sex rushes into the house and shuts the gate. The Raja pretends to be faint from fatigue, and at his humble intercession is admitted to the house,—where he so gains on the affections of the fair that she consents to become his wife. The *Rishi* returning from the forest unites them in marriage.

Nang Sothān.—The history of a queen who was wife to a Yak prince. This latter carried off the wife of a neighbouring prince, whose residence was in the hollow of a tree. This lady who was called Nang Theppha-linla, was fiercely assailed, as might have been expected, by Nang Sothán—who was obliged however to return to her parents. The Yak is afterwards slain by the injured husband.

Nok Khúm—Is described by Leyden as a mythological account of the celebrated Hamsa.

Nok Khúm however means the quail—*Hong* or *Phria Hong* being the Hamsa.

This story I have not examined.

Pokkhăwădi—Seems from the above authority to be a history of the Hindu Bhagavati.

Theppha lin thāng is the history of a prince of this name, who to escape the fury of a *Ratchsha*, turned himself into a golden fish. It is in 4 vols. containing 80 pages each.

Phă-nān sān nāng, or *Phali sān nāng*, contains the instructions of the Ape General so called to his brother Sook Krip. They were in the service of Ráma in his attack on *Lanca* or Ceylon. These brothers quarrel and fight, when Sri Ráma ends the combat by killing the latter with an arrow.

Makkali phon is stated by LEYDEN to contain the adventures of the son of a chief, who possessed a wonderful cow resembling the Hindu KÁMADUHA.

Supha-sit, by the above authority, is a book of moral instructions. It may more properly be designated a compendium of maxims and instructions for conduct in every situation of life, addressed to all ranks.

Phrà Suwanna hong—Relates to a prince of this name, who dreams of a garland of flowers which entwines round his wrist—out of which crawls a snake. The snake bites him and he dies. On awaking he tells his dream to a soothsayer who gives the following interpretation of it. That the prince would marry a beautiful Princess—be afterwards slain and then re-animated. The prince falls in love with the daughter of a YAK—who suspecting an intrigue lays a spring spear in his path—by which he is mortally wounded, and just reaches home to expire. The funeral procession is ready to move off, when the princess arrives with a phial of elixir of life which INDRA had sent down to her. With a few drops of this liquid her lover is restored to life and her.

Prang thāng, according to LEYDEN, relates to the adventures of the persons who went to the land of the YAKS or RAKSHAS in search of the fruit called *Prăng thāng* (the *buah sittr* of the Malays) for which a certain princess being pregnant had a longing. The Hesperian boon was granted by the YAKS on condition that they should have the child when born. They receive the child—but it is subsequently restored to its parents.

Năng sip sāng.—The twelve Princesses. It is related in this book that twelve children were exposed and left in the forest to perish by their parents who were pressed by famine.

A YAK finds them and educates them (for there are good YAKS, although the term implies generally a creature partly human, partly bestial, a satyr, or a wood demon or giant.) When grown up there these his protegés elope, and being pursued by him they enter the skin of a huge buffalo and lie concealed—next in that of an elephant—and after various adven-

tures reach the kingdom of PHRA ROTTHASEN—who takes the liberty of making all of them his wives. It so happens that a female YAK who has assumed the form of a lovely woman, arrives in His Majesty's dominions. The king is captivated as may be supposed.

She becomes the favorite in the palace—and being determined to get rid of all her rivals works by a stratagem the ruin of the king's twelve wives. Feigning a dangerous illness she persuades the infatuated Monarch to order the eyes of his other wives to be torn out on the plea that she cannot recover unless the eyes of twelve persons by one mother are applied to her body. The Princesses are cast into prison after their sight is destroyed—and this barbarity is noticed in the story to be a just punishment—because they had been accustomed to string the fish —caught in angling—through their eyes!* The youngest Princess it seems spiked only one eye of the fish she caught—and it was owing to this circumstance that the executioners accidentally left one of her's uninjured. These Princesses bear children in prison much about the same time—and all but the youngest devour their offspring through excess of hunger—PHRA-ROT, the son of this younger Princess, grows up to manhood, but the cruel Queen hearing of his adventurous disposition lays a snare to get rid of him.

She feigns a second illness and alleges that she cannot recover unless the enchanted oranges and mangoes which a distant region produces are plucked and brought to her.

The King orders the great gong to be sounded, and a reward is proclaimed for whoever will undertake the perilous journey. PHRA-ROT at once, as the Queen foresaw, offers to go—and then she pretending great anxiety for his safety, gives him a letter to her daughter MARI, a *Yak*—in which the latter is directed to slay and devour the bearer. PHRA-ROT sets out, and in passing through a forest encounters a *Roosee* (or *Rishi*).

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* It were well if the Siamese or even other more enlightened nations would put the humane sentiment herein implied into practice.

The holy man invites him into his cell—and upon enquiring whether the youth is bound, is shewn the letter to MARF. He suspects some deception, and therefore opens and reads the letter, for which he substitutes another, directing therein the *Yak* to shew every degree of kindness and attention to the stranger bearing it, and to consider him as precious as a diamond. ROT reaches in due time the Palace of the *Yak*, who treats him with consideration and eventually falls in love with, and marries him contrary to the advice of her soothsayers. PHRA-ROT happens to be walking one day in the garden reflecting on what he ought to do, when melodious strains of music strike his ear—and on arriving at the spot whence these proceed, he finds a tree loaded with the fruit which he had come in quest of. He now returns to the palace and plies MARF with wine in which a soporific drug has been steeped—and during its operation he steals a sufficient quantity of the fruit, and conveys it off, together with the *eyes* of the twelve Princesses which he found suspended on a bough—also an enchanted rod—a bow with unerring arrows, a drug which could restore lost vision, and others which could produce fire, water, and various requisites at the will of the possessor.

MARF awaking from her sleep, pursues the fugitive, again contrary to her soothsayers' advice. Already she seems to have him within her grasp, when a portion of one of the drugs being cast on the ground by ROT, innumerable sharp stakes start up and oppose her progress for a while. She gets the better of these by counter spells, and again approaches ROT who by assistance of another drug hurls an uptorn mountain at her. This also is removed by a counter drug. ROT now interposes a sea betwixt him and his pursuer, who not being provided with more counter spells is consequently foiled.

ROT arrives at his father's palace and presents to him the Hesperian fruit. It is carried to the Queen—who immediately feels that the spell which gave her the assumed shape in which she had ensnared the Monarch in the meshes of love was now dissolved. Instantly her features enlarge —huge tusks project from her mouth and she stands confessed before the King in all her natural deformity.

The King aghast at the sight calls on PHRA-ROT for assistance, who touches the *Yak* with one end of the enchanted rod—and by thus killing her enables the twelve Princesses to regain their places in the palace, together with *their eyes* which PHRA-ROT replaces in the sockets and heals up with one of the drugs brought with him.

However extravagant or puerile this story is, it still affords traces of the prevalent ideas of the people amongst whom it originated—and it has seemingly been derived from Indian legends.

Nang Champa-thang, or the Princess of the golden champa flower. This Princess finds an alligator's egg which she keeps until it is hatched. The alligator grows large, and then escapes to the river, and afterwards distresses the peasants, killing and devouring numbers. The people inform the King of the country that the animal will not leave the river unless he sacrifices his daughter to appease it. To save his people the King orders the Princess to descend to the bank of the river. She takes with her a favorite cat *Nang-wìla*, and entices the animal on shore, which follows her beyond her father's territory. Here she plunges into a lake and is received into the cup of a lotus. The alligator pursuing falls on the spikes of the huge flower and is killed. The cat dissuades the Princess from returning home after the cruelty shewn towards her. She is caught by CHANG THAU SINGHON YAKSA, a *Raksha*, who adopts her as his daughter. PHRA CHAIYA CHET, King of a neighbouring territory, having gone upon a hunting expedition gives chace to a golden deer which crosses his path. This deer is INDRA in disguise, who leads the King to the *Yaks* palace where he disappears, and as usual, a love scene ensues, which ends in the Princess returning with the King to his city. The Queen of the latter becomes jealous and falsely accuses her rival of having been brought to bed of a log of wood:—matters are however amicably adjusted.

Lok sŭă kho—The young tiger and bull. LEYDEN notices this as an account of the friendship which existed betwixt a tiger and bull, and of

Phra phim Sawan—History of a King of this name and his Queen NANG SANG SURIYA.

Phria Phali, and *Sukkrip*, or the adventures of BALI and SUGRIVA.

Thau kroong Son—History of a *Raksha* who stole a Princess.

Khun phen relates the adventures of the famous Siamese general of that name. His wars with *Laos* and other states. He leads into captivity NANG SA-E FAA "the princess of the jewel necklace," daughter of the King of *Laos*—who is given in marriage to the general's son. He also surprises the prince of *Sokkothai* (the latter now an integral province of Siam) and carries off his daughter NANG KAO KFRÍYA—lit. princess of the inestimable diamond of *Prangi*.

Trei Wong—History of a prince who caught a white elephant.

Chein-narāt.

Phră-Photisat—History of one of the incarnations of *Buddha*.

So-thín.

Hāe-sang—LEYDEN observes that this book relates the adventures of the Prince, "who was born in a shank or shell and remained in it until maturity." The Prince however came into the world, only *along with* a shank shell. He is exposed in the forest, is miraculously preserved, is adopted by a chief of the *Nágas*, or snakes. The THEWALDAS or DEWAS send him afterwards in a gold ship into the regions of the *Rakshas*, a seven days passage beneath a mountain. He returns and goes through many adventures.

Sang sín Chai, or history of a prince who came into the world along with a shank shell and a bow and arrow. He travels into the country of the *Rakshas* in search of his aunt KE SAN SAMUNTA, who had been carried away by evil genii. His battles with them are related, the death of the *Yaks*—and his visiting the Prince of the *Nágas* in his palace beneath the waters. Here he plays a game of *chess* with the prince; the stakes are the shank with the bow and arrows on the one hand, and the country of the *Nágas* on the other. The prince loses. SANG SÍN CHAI

wishes him to give his wife in lieu of his kingdom. This he refuses. The former draws the bow and sends an arrow forth which instantly assumes the form of *Garuda* or *Khrut*, the terror of the snake tribe. The bird tries to pounce on the prince, who however makes his escape. SANG SFN CHAI then carries off NANG SUPHAN, the Snake Queen.

Waranut and *Wāranet*—The history of two twin brothers.

Nang Oothai—History of a princess of the *Nágas*.

Maha Chinok is derived from the Bali history of a prince, one of the Avatárs of *Buddha*

Mlithang—History of a *Yak* princess.

Nang on.

Wārăche-iin.

PROSE.

Prose is amongst the Siamese confined almost entirely to treatises on Law and Physic, and to writings connected with the common details of business.

They are exceedingly methodical and tedious in their epistolary style. And when the correspondence is of a political nature, each successive letter minutely records the substance of all the preceding ones and of such conferences as may have taken place.

They have a few fables in prose.

NANG CHAMPA-THANG, or the Princess of the golden *champa* flower.

POETRY AND MUSIC.

It would be foreign to the present purpose were any attempt here made to compare Indo-Chinese poetry with that of the more western world. It will be sufficient to exhibit such extracts from the most approved Siamese poetical works as may allow the reader an opportunity of drawing his own inferences respecting the real rank which they are entitled to hold. The late Dr. FINLAYSON who accompanied Mr. CRAWFURD's mission to Siam very correctly observes that the vocal music of the Siamese is plaintive and the instrumental lively, playful, soft and sweet. The few

Siamese airs which accompany this paper were after a great deal of trouble written out for me by a well known Malayan proficient of Penang named PRIMUS (since dead), assisted by Siamese musicians. Mr. CRAWFURD I believe has observed that Siamese music is pitched on a key unknown to barbarous nations.

The groundwork of the *Thai* prosodial system seems to me to be that of the Sanscrit, although it has been modified in some measure by the peculiar structure of the new medium to which it has been adapted. Such a system could not fail to undergo a change when forced from the service of an attenuated syllabic into that of a monosyllabic language. M. De L. LOUBERE in his historical relation of Siam considered that if the poetry of a language (*) consisting of monosyllables, and full of accented vowels and compound dipthongs, consisted not in rhyme, he could not comprehend how it could consist in quantity as did the Greek and Latin poems.

The *Thai* language is not exactly in this predicament, for it contains an inexhaustible source from which dissyllables and compound words may be drawn, namely, the *Bali*; but, granting that such an advantage did not exist, the Siamese language is competent to yield poetry without rhyme, and that by an artifice combining the quantity employed by the Greek and Latin poets (who pronounced their words either in a high, low or middle tone, or in tones intermediate to these by an union of the high and low) with the accentual system of the English. For as the *Thai* language is pronounced according to a nearly invariable scheme of long and short vowels, and is assisted by a powerful body of tones and accents, it is clear that it must be free from any uncommon restraint of the nature alluded to.

If again verse consists 'chiefly in the arrangement of the syllables 'into feet, and the proper and harmonious distribution of the pauses by 'means of which the recurrence or rather identity in respect of certain 'qualities of the lines or stanzas, of which the poem is composed,

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* He here treats of Siamese language.

'enables the ear to distinguish the close of each series of feet, and to 'anticipate that close at stated intervals,' then is the *Thai* language perfectly capable of such a combination. The *Thai* poetry is so supplied with rhythm that it might and frequently does exist without rhyme.

There are two prominent styles in the poetic works of this language—the epic* and the dramatic.

The greatest proportion of the *Nangsu So-wt*, or heroic poems, resemble the *Cheritras* of India. They are not confined to one species of measure, as shall be shewn.

The unities are not often much attended to—and the generally diffuse style of their works is unfavorable to the action.

As most of the different sorts of metre used in their poetical works consist of a great many feet, there is an opportunity afforded of correcting the consequent heaviness, by a proper distribution of the pauses, or the *Yút hai chai* as they are termed. These most commonly divide the lines into two equal parts, excepting when they approach to the hexameter, when two or more pauses in a line are required for the melody. A word is very rarely divided by a pause—an advantage, if not a beauty, peculiar to the monosyllabic system. The sense too is seldom disjoined to assist in the movement of the feet.

There appears to be no cæsural pause where the preceding syllable is long. The last word of a verse, or of a stanza is usually pronounced in a lengthened tone—and there is no arbitrary cadence† observed. This prolongation of the tone in some instances appears to supply the want of a long syllable, although it certainly is attended with the disadvantage of increasing the chime. The capital accent is in most cases laid upon the word immediately preceding the cæsure. Some strongly accented or intonated syllables are short by rule—thus *Phră*. It requires a strict attention to the verse to distinguish in many cases the vowels u, ă, e, ai.

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* Called *Nithan*—or *Niyai* and *rú-ang ráu*.

The prevailing tone in which the Heroic or Epic poems are recited and read is high ; but there is too much chiming in the whole to please an European ear.

Although the accent may fall on a consonant, the word in which it occurs is short under any circumstance, if its chief vowel be short.

THE BOT-RANG OR DRAMA.

The Siamese have attained to a considerable degree of perfection in dramatic exhibitions—and are in this respect envied by their neighbours the *Barmans*, *Laos* and *Cambojans*, who all employ Siamese actors when they can be got.

The *Bot-rāng* may be translated a melo-dramatic opera. The subjects are taken from their romantic histories. They are acted on many occasions of ceremony and at the great festivals—and the performance of one piece will sometimes last for ten days. Princes have a hall appropriated for such public exhibitions—but temporary sheds are most commonly erected with stages inside for the actors, when the populace are to be gratified. The *Lok lo* or actors are not always speakers ; for it sometimes happens that they have only to adapt their gesticulations to what is spoken by the prompters, and so well is this conducted that the deception is not easily discovered at the distance where the spectators stand : nor was I aware of it until an attendant pointed it out to me.

A chorus of twelve or more persons, and aided by a full band of music attends. The female characters are generally represented by boys in women's attire. The dresses are rich and becoming, and the dances graceful and easy, surpassing in every respect the shuffling of the feet, and frequently distortion of the body exhibited in the Indian nâtch—and which is only supportable when it shews off to every advantage the fine shapes and handsome features of the Hindu female votaries of *Kámdeo*.

The music would be very pleasing were one or two of the wind instruments laid aside, especially the *Pí chanai*, a harsh sort of hautboy.

The *Sticcado*, composed of a number of metallic bowls disposed on a circular frame of bamboo which are beaten by a muffled stick, is an instrument of considerable compass.

The *Bot-rāng* employs every variety of Siamese measure—and the greatest attention has been paid to suit the language to the actions, feelings or subjects displayed. To each style also distinct and apposite musical airs are appropriated. These airs are not all of Siamese origin :—thus there is the *Laŭ* or *Laos* air, the *Lakhān* or *Ligor*, and the *Mon* or *Pegu-an* airs. The music, vocal and instrumental, of the Siamese is more pleasing, because more natural than that of the Chinese. A Chinese when singing strains his voice, pitching it at so high a key at the outset, that forced and unnatural tones must be afterwards resorted to ; and as if aware of its effects, he immediately rings a brazen peal from deafening instruments, which at once and without further comment convinces a foreigner that he is as far behind many Asiatic nations in harmonic feeling, polish and taste, as he is superior to most of these in many of the acts most conducive to public prosperity and to private convenience and luxury. The Siamese seem to have no idea of written music : so that in reading one of their operas or dramas much of the effect which a knowledge and use of them would produce is lost on a stranger. Above each particular stanza or chapter the name of the air to be used is noted.

Amongst the other kinds of *Thai* composition are the *Má phátkan* —a sort of heroic verse depending more on the order of the syllables (called *Kham-tí tāng*,) than on rhyme or *Klān*. This kind is generally used in sacred works. They have likewise *Phlèng* or lyric verses or songs, *Plengna* pastorals, *Plengo* or elegiac verses—and *Plengot* or *lamentations*. The note below* will shew that the *Thai* are a people who delight in poetry

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* *Nangsu so-ăt*, ... Romance—history.
Bōt rāng, ... Dramatic opera.
Ni than, ... } Epic or heroic composition.
Ni yai, ... }
Ru-ang rau, ... }
Phōt thām toa,... } Tropes—figures.
—— *o-at toa*, ... } Allegory-fables.
—— *yok toa*, ... }
—— *chom*, ... Metaphor—similitude.
Khā núng, ... } Division of a subject.
Kăăn núng, ... } Unities.

—the birthright of all rude people, and the elegant refiner of the mind in polished life—and that they have improved what nature has bestowed by confining it within established rules.

Their musical instruments are well enough adapted to their style of composition. A list of them will be found at the end of this paper.

History of Narinthom Phomi and his queen Kappha.

Bot-Nangsu So-at or *Yani.*

In this we find verses of four lines each, the latter having alternately five and six words or syllables. Metre is not essential to this species of verse at the close of each line, but the last word in the first line rhymes with that which immediately precedes the cæsure in the second—while the last words of the second and third line rhyme together. It may appear affectation to make use in a disquisition on the poetry of a rude nation, of the prosodial terms applied to Greek and Latin poetry, but without their adoption it would be impossible to afford the means of comparing the Siamese system of prosody with that of other Asiatic nations.

The order of the feet in the four first lines is thus—

1st line, Trocheus—Amphimacer. ⏑ – ‖ – ⏑ –
2d ditto, Bacchius—Dactyl. ⏑ ⏑ – ‖ – ⏑ ⏑
3d ditto, Spondee—Amphibrach. – – ‖ ⏑ – ⏑
4th ditto, Amphimacer—Dactyl. – ⏑ – ‖ – ⏑ ⏑

Bōt, ... A chapter—a stanza—also poetry—story.

Kham, ... Word—sentence.

Wak, ... Line—or member of a sentence.

Khān, ... Rhyme.

Klān mai phat kan, ... Verse—depending on quantity.

Kham khlong, ... An acrostic.

Sopha, ... Measured composition used for religious books.

Khún bot, ... March of the feet of a line.

Long bot, ... Close of a verse.

Plai wak, ... Last word of a line.

Khrúng bot, ... Hemistic.

Sāng wak, ... Distich.

Kham yaū, ... Length of syllables.

—— *Sān,* ..... Quantity.

Mūtū, ... Power of vowel sounds.

Tihai nak, ... Tones—in the key.

Hai bau, ... Tone and cadence.

The following is a quotation from the above book.—The air is *Yani.*

VERSE 1ST.

Mūa năn || nāāng khăp phāā
făng Rāā-chāā || krāāp lŏng phlăn
Phāān klāu || chău chām thăn
mīă răk nī ||tāām pră ŏng.

VERSE 2D.

Mèn Phră ău || Sīng dai
chăi mīa săi|| thī pră-sŏng
Mai khăt-să-thă || chai plong
tang trong || tā Răchă

'The Princess KHAPPHAA respectfully addressed his majesty in these words. Your highness is of a liberal and munificent disposition, to which your devoted wife is ever ready to pay homage —and she is watchful to regulate her whole conduct so as to render it agreeable to you. Should your generous mind be deprived of the means of performing liberal actions, it shall be my study to be instrumental in devising others. Can you doubt that she who would sell herself into slavery to assist you, were your highness in distress, does not sympathize in all that happens to you ; through this life and in all future states of existence my services and duties will be paid to you alone.'

The following quotation from the same work is in another measure to the *Surang khanang* air, and in which spondees predominate. It is an irregular one.

1.

Mūa năn || Eēnthă phrāām
khrăn daī || făng khwāām
thāe khăm || phrä yāā
*phrāām thāu || khāu pāi**
khaīthên || rŏt [chă] nāā
sŏm dĕt || chă Raā-chāā
chún chŏm || yin dī

2.

Thaāo năp || ău thāng
phăn núng † || dōe pāng
thūn nú-a || kē sī
āk māā || yún hăī
thāān thāi || yīn dī
leō thāāo || hŏ sī
răp phlăn || thăn chāi

[INDRA, having taken the form of a Brahman, approaches the King and asks for 1000 pieces of money.]

1.—" When the disguised INDRA heard the kind words addressed to him by His Majesty, he approached the throne. The monarch rejoiced at the occasion afforded of bestowing charity on so holy a person.

2.—" He immediately counted out 1000 pieces of gold, and after having placed them on the crown of his head, he delivered them into the hands of the Brahman."

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* *ai* is a short vowel compound, which is here long by position.

† In the original the accent is laid on the consonant, making the vowel short, but the time is equal to a long syllable.

Chăbăng.—[16 *Syllables*].

1 Tro: Pyr: Spond: ..... *mūa năn* || *sŏm-dĕt* [*cha*] *chām* ăan

2 Pyr: Iamb; .. .. *pen thūk* || [*kha*] *răm khăam*

3 Pyr: Pyr: Anapæs: ... *chăk khrŏni* || *jăng thăn* | *thet să nā*

2

1 Pyr: Iamb: Anap: ..... *dĕchă* || *phŏra băă* | *ra nĕet tăă*

2 Tro: Iamb; ..... *rān păi* || *nĕe chăă*

3 Iamb: Tribrach: ..... *thŏng ăat* || *ăammărĭn* | *kō sī*

3

Pyr: Tribr: Iam :..... *thŏk chăn* || *ăammărin* | *ŭn mū*

Spon: Spon: ..... *ăāt thau* || *kō sī*

Spon: Spon: ..... *rān khrū* || *sīn lăă*

4

Tro: Pyr; Iamb. ..... *mūă năn* || *sŏng thăn* | *phăn tăă*

Spond: Iamb..... *sāng tăă* || *thĭp măă*

Iamb: Spond; Iamb. ... *hĕn thau* || *phō săang* | *sŏm phăăn*

"When His Majesty rapturously listened to religious recitations, his soul was purified, and INDRA became instantly apprised of it by the increase of the heat in his mansion.

"All his resplendent abodes glared with unwonted fire. The God with the thousand eyes looked down to the earth, and rejoiced to observe the King gradually approaching, by the efficacy of austerities and charitable deeds, the enviable condition of a Buddha."

The next verses from the same are also in the *Chabang* of 16 words to a verse.

1.

mū-ă năn || *Sŏm-dĕt* | [*cha**] *phōmī*

kŭp nāng || *thē wī*

khău păi || *năi mōo-ŭng—măhă Phrăăm*

2.

Phŏra chāu || *thăău chŭng rāng thăăm*

wă thăăn || *măhăă Phrăăm*

Thăi k,hăă || *wăi chăi—rū năă*

* *Cha* is hardly pronounced in the recitation.

3.

mīu Phrāām || rāng thāām—āk māā
wāā thāān || chăk pĕn | khăs
khāā thāān māāk nōe thăn dăi

[King NARÍNTHOM impelled by strong devotion resigns the government of his country to INDRA disguised.

He then wanders with his Queen into the forests—and here it is that INDRA having appeared again in likeness of the Brahman desires to return the gold, which gave his Queen an opportunity as appears in a previous quotation, of displaying her devotion to her Lord.]

"The King having reached the dominions of the *Maha Brahma* exclaimed, on seeing two of its inhabitants—O Hindu. If you wish to purchase slaves take us. The wife of the Hindu enquired what price they set upon their persons."

The following is a specimen of a measure generally found in poetry, consisting of twenty-eight stanzas or verses of seven lines each—(marked 28 syllables.)

1.

Múa nan || phô bāān
făng khrúk || thā chāān
krīu kŏrt || săkrō thāā
thāāo chúng || wāā lău
phŏ thău || phrúk thāā
thāān ĕn-||-dū khāā
yāādāi || foon fai

2.

thăn khāng || ā chāān
khāā lúm || khāng thāān
phrā nāān || lûa chai
bat nī || phrúk thāā
phă aŭ || khāā păi
chăi pĕn || khă thăi
khāā thāng || thāān nāā

'The King mildly replied to the harsh expressions of the enraged devotee—O Sir, I beseech you to be calm. It is so long since you left the place, that the circumstance escaped my memory. But now you may have my services in lieu of the debt which I owe to you.'

In this species, the first and the second lines rhyme together—the word preceding the pause in the third generally agrees in metre with the last word of the second line—the third and fifth and sixth rhyme together —as do the fourth and sixth. The verses consist of four words each, and here we have the dissyllable *endu* divided by the cesure.

Phlăp—Elegiac—Plaintive of 28 *Syllables.*

Long syllables prevail in this style. The 1st and 2d lines chime—as do the 3d and 6th. The last word of the 4th chimes with the 2d of the 5th.

In the last stanza an attempt is made to assimilate the sound to the sense, thus *rin rin*—the dropping of tears—and *klìng klu-ăk su-ak dĭn*—writhing and rolling on the ground.

	1.	2.
Tro: Imab, ...	*mūa năn ‖ thĕ wī*	*yŏk kān ‖ ūm thān*
⏑ ⏑ ⏑: Amph:	*năng mŭăng ‖ rú-ăng sī*	*snŏg sāăn ‖ kē nāng*
Dact: Bacc: ...	*thō-ăn thŏt ‖ să māăt trāă*	*năm tāă ‖ rĭn rĭn*
Troch: Iamb:...	*Năng chĕp ‖ ŏothān*	*năng chĕp ‖ ŭ thān*
Pyr:	*rāăn rāăn ‖ khăn māă*	*lŏm nān ‖ klăng thăng*
	hĕn nāă ‖ -ănĭt chāă	*klĭng klú-ăk ‖ sú-ăk din*
	nān k,hrăng ‖ khăng dĭn	*kĭn te ‖ năm tāă.*

‘ As the beautiful Princess lay pierced with anguish on the edge of the road, the hearts of the spectators were rent by compassion. Now she endeavoured to support her tender frame with her hands, while tears, as if apparently to quench the thirst produced by pain, dropped fresh from her eyes, and now writhing and rolling on the ground, she excited the deepest sympathy of beholders.

The above is an accouchement, rather a curious subject for poetry, but the Siamese have no idea of any description of this nature being indelicate.

Răăp.

Is a softly flowing strain—adapted to the following measure in the *Narinthom*—[28 syllables.]

In the following quotation it may be well observed, how the prolongation of a short vowel at the end of a line supplies the place of a long one.

ORDER	1.	2.
Dact; Spond. ...	*mŭă năn* ‖ Răchāă*	Iamb. Anapæs: ... *Sŏ-ŭn nāng ‖ măhĕsī*
Dact: Iamb. ...	*chēng năi ‖ pănyāă*	Diamb: ... ... *khăp pha ‖ thĕ-wī*
Spond: Iamb. ...	*rō t,hē ‖ nē chăi*	Spond. Spond. ... *mī sī ‖ sŏ-phā*
Spond: Pyr. ...	*tēng leō ‖ sĕt săp*	*&c. &c.*
Pyr: Amphibr: ...	*ră dăp ‖ dò-ēi wăi*	

* In this and several other instances the Siamese overlook the final letter. This ought else to have been a Dactyl—and in such words as ro-ung-moo-ung, the short vowel is passed rapidly over and the stress either on the diphthong or final consonant.

Dact: Spond. ... *khāau chăk || klăăk,hlāi*

Iamb: Spond. ... *năi chāu || wē-lăā*

"Bent on devoting his life to religious duties, His Majesty prepared to abdicate his throne. Having accomplished this design, he ascended the diamond chariot, graced by the presence of the accomplished Queen, resplendent with jewels—and proceeded to the place where the ceremony was to take effect."

The following is a specimen too of the *Ya-ni* air, and is extracted from the dramatic poem of *Waranút* and *Waranet*:

1.

Thāu mí || băn chā trăt
tăm rŭt || săng lē-ŏ | thău năn
Sădět (cha) || chăăk kū-ĕ | săwăn
păi yăng || rōng kē-ŏ | ăachăă

2.

măă thān || hĕn sāng chāu
kā chūn chŏm || thī rŏm yăă
dō-ĕi chă păi || yăng mu-ŭng făă
mingmăă chăă || săm rŭan chăi

3.

faî wăă măă || ming kēŏ
hĕn Wāranēt || phō sŏng chăi
săng năng || chom prŭ phrăi
săm răăn chăi || phī rŏm yăă

"*Waranet* is desirous of making a trip to *Tawatingsa*, (*trayatrimsa*) the heaven in which his father who is a *Thewa*, or happy spirit, dwells.

His Majesty descending from his brilliant Palace, went to the place where the golden Pegasus stood, prepared for his flight to the celestial regions. The glorious horse of the sky, betrayed extravagant marks of joy on perceiving the princely burden he was to bear—and his breast dilated with pride and satisfaction, when his Majesty and his beauteous Queen approached."

Nangkri an air, [28 syllables to a verse.]

The example which follows has been extracted from the Romance called *Narinthom*—and is nearly the same measure as several preceding ones:

sān răt || (cha) leĕn lăă
chăăk chŏn || (la) thă răă

tāām mā- ‖ *rā khāā lai*
hen ton ‖ *Phutsāā*
nāā chom ‖ *phī rom pai*
lok dok ‖ *tok nai*
klāa khlāat ‖ *dāat sadāā*

"NARINTHOM and his Queen found during their journey an inviting *Phutsää* tree, (ficus Indicus or rather pipul,) which had shed heaps of its purple fruit on the ground. The King expressed, to his amiable consort, his pleasure at the sight—observing also that he would climb the tree and pluck some of the ripest for his beloved."

A measure of seven lines to the *Yesunta* air.

Of this measure an example may be taken from the Historical Romance called ***Wārache-ün.***

1.

bāt năn ‖ *wā-rā-chēe-ŭn.*
āāt rai ‖ *phăn rā wān chĕet chŏot chăn*
hēa thāu ‖ *thē wăn trai troŏn sāā*

2.

rān rēng ‖ *khēng kă dang pĕn nŭk nāā*
rān chĭt dōeĭ dēchāā
hēng chaiyāā ‖ *chaŭ núk thúng*

3.

chúng Inthă ‖ *chau thāu răm-phúng*
mănŏot phō dai khrai núk thúg
āat tă māā chúng kūt atsă-chan

"WARACHE-UN tired of a long residence in one of the heavenly mansions, was anxious to visit the earth. His couch became hot, hard and comfortless—and his heart burned within him, when he brought to recollection his family, which wandered about on the earth."

Sephă.

In the *Rú-ang* or *Cheritra* called *Khún Chaang and Khún Phên*, or a history of these two persons, who were courtiers to PHRÁPHAN WÁSÁ, a King of Siam, about 400 years ago, is described a contest betwixt the two former, who should have *Nan Wan thāng*, a celebrated beauty, to wife. After a series of stratagems neither obtained her—as the King foreseeing that the ruin of his country would be the consequence of these civil broils, directed

the object of their quarrel to be put to death. The father of the unfortunate girl eventually procures a pardon for her, but arriving too late at the place of execution, an opportunity is afforded for the author to expatiate on the melancholy result. In one of the first stanzas we find *Khra thí năn.*

Iamp. Anapœst.	1 *Khŭn Phēn ‖ sēn să thāān*
Troch : Dactyl.	2 *dāi fŭng ‖ kā nă rŭk*
Amphim : Troch : Troch :... ...	3 *nā chă khrāi ‖ chōp phŭk ‖ tūm khwăn*
Tro : Tro : Tro : Tro : Tribrach,	4 *sō să-ngī-ŭm ‖ chē-ŭm tōă ‖ chău thuk ăn*
Tro : Pyr : Spond. Anap.	5 *chaū răm ‖ phărănāā māā ‖ nă ĕndū*
	6 *sŏm pĕn ‖ lōk thāām ‖ Sōkkăthăi*
	7 *nāā sŏng sāān chăi ‖ dōĕi răikhō*
	8 *chāi dāi ‖ dāi ‖ rō-ŭm răk rō-ŭm rō*

" The illustrious KHÚN PHEN was overcome with love on hearing these words from the mouth of that beauteous one, and delicately encircling her neck with his arm and expressing his desire to imprint a kiss on her lips, praised her for her prudence, humility and dignified conduct, proofs of her being a daughter of SOKKATHAI, adding that his affections were stronger since her's were not yet engaged to another.

The Lady is visited by KHÚN PHEN, repulses a little unbecoming ardor on his part, and by appropriate expostulation.

Meantime the princess was alarmed by KHÚN PHEN attempting to clasp her to his breast. " Refrain my Lord, she said, and do not give me room to believe that your generous offer of ransom has only been a snare laid for my ruin. Having rescued me from danger, and bound me to you in gratitude, would you tarnish your fame by improper conduct. Do you suppose that I can suffer an insult, or that I can admit of your addresses without the knowledge of my father, who impressed on my mind the right line of behaviour towards your sex, and strictly prohibited me from following my own inclinations. Can a blessing accompany my union with you, unless it shall be with the consent of my parents. They have promised to approve of my choice. Be prudent therefore I beseech you."

Khamphak.

The following passage to which this air is adopted, has been extracted from the ***Ramakeyum*** or ***Ramáyana*** which contains great variety of metre.

1 *Phră sĕt chă phū ăng ‖ krū-ăng pradăp sŏng pră thăp ‖ dōei phŏn lă phāā năn*

2 *plē phră phăk ‖ phră phō thān*

3 *chăm lū-ăng kā lū-ŭp ‖ năi yănĕt phlăn*

2.

1 *chŭng lē* ‖ *hěn nō-ăn lă hŏng* ‖ *ăn sŏng ŏng-khā wilăa wăn*

2 *phră phăk chāu phē-ăng chăn*

3 *chēm chēng* ‖ *chăm răt khăi*

3.

1 *mū-an nŭng* ‖ *sī dāā chau ūĕ phū yăchăi*

2 *mā kū-ĕ kūāt* ‖ *ă-nāāt năi*

3 *thi rīm thāā* ‖ *thāu thū lŏng sŏng*

PHRÁ RAM or RAMA, is the hero in this piece, as he is in the original Hindu romance *Thots-akan* or *Rávana*, tyrant of Ceylon, and a *Yak* or *rakhsha* carries RAM's wife off. One day the king who is inconsolable at her loss, descends to the bank of the river to bathe.

"When the king had reached the brink of the stream, and had delivered his upper garments and ornaments into the hands of his attendants he was about to plunge into the water, when he observed a corpse floating down, the shape and features of which exactly resembled those of his queen. Lovely were her features even in death, resplendent as the moon when she casts her radiance from a full orb.

Distracted at the sight, the King exclaimed, O form of my long cherished, now lost SITADEVI, what evil destiny has thrown thy remains on the white sand in presence of thy former lord.

Thus did BENG YAKAI by spells deceive the king by assuming the likeness of his queen, and check for a time the ardor with which he sought to rescue her from the *Yak*."

HONLAMAN or HANUMÁN endeavours to undeceive the king, sagaciously observing, that there must be something unnatural in the circumstance, because the tide was then flowing and the body came down against the flood. He therefore advises His Majesty to burn the body. The experiment is tried, when the *Yak* or *rakhsha* who had assumed the likeness of SITADEVI instantly resumed her own form and vanished.

On another occasion the King having returned from a battle which he had been obliged to fight with his father-in-law THÁU KROONG PHÁÁN, is met by a band of the maids of honor or attendants upon his Queen, who chant the following strain while preceding him to his palace.

Rāngot—Air.

Principal, ... *Ō! wā phră yāt* ‖ *yău wă rāāt*

Chorus, ... *mē chām wŭ-ră-năt* ‖ *sănĕhāā*

Principal, ... *yū lăng khăătăng* ‖ *tē-sō-kăă*

Chorus,..... *thŭng bū-ăng băă thăă* ‖ *nī phŏn năk*

Principal, ... *Khrō-ăn khrăm phrăm kĭn* ‖ *tē chŏn lă nĕt*

Chorus,..... *Sēn thŭk khă sēn thă wēt* ‖ *phī-ăng ok hŭk*

Principal, ... *khĭt wă sāng phră-ŏng* ‖ *(khă) sŏnglăk*

Chorus,..... *yō năi mū yăk* ‖ *săăt să thān*

"Welcome back O mighty king with victory crowned, unceasingly with us, your devoted slaves, has your anxious Queen lamented your absence.

Tears quenched the thirst which a thousand apprehensions for your safety excited in our agitated frames, while dread that you might have fallen into the snares of the YAK, chased away repose, and rent our bosoms."

Plāp.

This is an air appropriated to much the same sort of metre as the preceding quotation, the couplets are sung twice.

Chăă.

Under this title are stanzas of various length and measure.

In *U'nnarút* are comprised in this style stanzas containing from two to eighteen verses. The verses are generally distiches, and lines run alternately nearly thus 7+9 or 8, 7+7, 6+7, 11+7, or 8+7.

Ex:.. 1 *ēn ŏng khă lŏng nū-ă* ‖ *pătchă thān ăn khă chān dō-ĕi klĭn* ‖ *bŭphăă*

2 *rūn rau sāu wă rŏt* ‖ *sŭkhŏn thăă măă lăi ō lăă* ‖ *phră kă kăăn*

3 *kēo khŭ lăăp chăm păă* ‖ *săraphĭn chă rŭng dŏ-ĕi chŏĕi klĭn* ‖ *hāmwăăn*

The King having retired to the Queen's apartment.

"Their Majesties reclined their heads on pillows, while the delicious perfume of roses, and of every variety of exquisitely scented flowers refreshed the senses.

The fragrant nosegays peeping out from amidst the decorations displayed the *Kēo* (chaleas paniculata) and *Khulaap* the *Champăă* (michelia champaca) and the *Seraphin* (a yellowish flower produced on a tree.)

The king desiring repose, the succeeding couplets are sung to the air called *Phră thāng.*

"The soft voices of the band were in unison with the melody of the music—and it seemed as "if heavenly harmony was produced by mortals.

"Sweet was the melody—soft and just the measure—and tremulously responsive were the "voices to the music's notes."

Phat Chăă.

***Laudatory.*—The singers proceed :**

Like diadems of inestimable value—are your noble persons. The pinnacles of the State—the rulers of men, props of the Empire—and the massive towering pillars amongst Princes.

Long Song.

"Descending to the Bath."

The Stanza from which we are now to quote consists of 16 verses in couplets, in all 118 syllables. The order of the last is varied, being alternately 9+7 or 9+8, or 8+6, or 7+7, 7+8, 9+7, 7+9, 8+8, 8+9.

Prăă thŭm thāng || prōi lă-āng || wāā rī rĭn
Lōp lāi mŏn thĭn || khăt sī
mŭă māng phāng sĭn || thăngĭn sī
sū khŏn thāān māālī || trăă lōpong (khăă)

"The pure water fell in gentle showers from the golden lotus bath—respecting his majesty—rich perfumes were then sprinkled over him—and he came forth beaming like the sun."

Sala būrong.

This air is coupled with the following verse descriptive of the ceremony of consulting a soothsayer previous to THOTSAMOK receiving the crown which his father wore.

[dāi ŭ-e] dāi rūk kōnthaū hăi būk || băi sĭ khwăn
Părōhittă kā chut thī-ăn || sŏ-wăn (na)
tĕet wēn kō || ăn-ō-lāā
yŏk khūn khăm rŏp || chŏp sī-ăn
sŏng wē-ăn tē sāĭ paî khwāā

"The *Parohita* soon appears; and now, he exclaims, is the time propitious—haste to bring forth the offerings,* and let us light the oblationary candles and diamond tapers.† These were speedily brought and carried in procession around the King."

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* Fruits and other eatables.

† These tapers are stuck around the edge of a large glass or gold plate.

Răi—Tanau.

"The *Tennasserim* Air"—adapted to verses thus reckoned 8+8 syllables 7+8, 8+9, 7+10, 8+9, 8+9.

Scanned—1 Iam—Anapæst—Anapæst.

2 Spond—Anap—Tribrach.

3 Iamb—Iamb—Dactyl.

4 Iamb—Amphibr.—Bacchic.

In the same opera UNNARŬT, the king, thus addresses his consort—

To you I have ever been, and shewn myself to be, ardently attached. Did I not for your sake leave my family and country behind? Time has glided delightfully and unperceived away in your society, while an anxious and aged parent has been long lamenting in vain the absence of her son; even now she is overwhelmed with a thousand cruel doubts and apprehensions on my account; in the excess of her grief she beats her breast and, if not speedily relieved by my presence, will die of despair and leave me to fruitless remorse.

The queen makes a dutiful reply to this speech when again—

The divine and majestic UNNARŬT, ravished with the delicate and affectionate sentiments expressed by the Queen, embraced her and said—"You are the jewel on which my affections rest, "the sanctuary of my love, the diamond pupil of my eye. Heaven is witness to the truth of what "I have declared."

The Queen's heart felt at this speech, as if it had been plunged into the water of life; a delicious coolness succeeded—accompanied by a multitude of blissful thoughts. With uplifted hands she besought his Majesty to allow her in the meantime to return to her mother's house.

O! răi.

nō-ăn nāang ŭsāā || māā răsĭ

hĕnŏng som-det (cha) || phra chon (hă) nī

sōkī khrō-ăn khrăn || răm phăn

hăi sŏng sāān sălŏt || răt (thot) chit (tră)

khit yāām mi yōk || lĕŏ sōk săn

When the graceful USA beheld her mother (by adoption,) she gave a loose to her ardent affection in words accompanied by tears—lamenting in terms of bitter grief the approaching separation.

O! Laú—Laos Air.

chōm nāng wăi-yŭ-kā mărăĭ

făng rŏt phătchă nāt phră Bútrī

thēwĭ khāĕ khlāi sōhă̄

chŭng mī wă̄ chă̄ ŭn sun thān

dō-ăng săman mē yāt săněhāū

loă chău chă chāk măndă̄

pai pên bārĭ-chă̄ Phrasŏng rit-(tha)

WAIYAKA felt somewhat consoled by the affectionate expressions of her (adopted) daughter—and in return gave her some good advice for her future conduct in the married state. She then deplored the unavoidable separation she must sustain from her beloved child—who was going to become the wife of PHRA UNARÚT, (PHRA SONGRIT.)

Yani manora

is a different strain from the *yani nangsú so-at* before noticed. It occurs in UNNARÚT,—

kēn phŏn chăturŏng || khă ŏng āāt

pen kāng phăyŭ-kă bāāt || (tha) kră bō-an yai, &c. &c.

The General issued instructions for the organising and assembling of the Army, its materiel and followers—also the elephants—with gold embroidered housings, and the horse under their respective commanders, bold and swift as lions.

O ! pi.

This air is played on a sort of clarionet—and is adapted to a stanza in which the Princess USA is seated on a *diamond* throne, beside her lord and king—she addresses him in poetry, praising him, and expressing her readiness to accompany him to the diamond country of *Longka* (Lanca or Ceylon)—*pai sathăăn krung kéo nă Longka.*

Mōn Plén—The Peguan Air.—*Long song*—The Bathing.

occurs in the same Drama adapted to a *walk* or stanza of eleven couplets, descriptive of their Majesties' enjoyment of the cold bath.

Rāng thon

is another applied to a stanza of twelve couplets describing the royal carriage with its curving poles (inwards and high above the heads of the horses) surmounted with flags.*

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* A Translation has been given in my Siamese Grammar.

Lō Phamă.—The Burman Air.

dūn thăn păi wāng sī khă rēt
khăm khet hōei thāan lă hāan phāa
săm rāan rūn chún chōm phĭrŏm yāa
māa bŏn rŏt thāa thāng sāngong (khă)

They were carried along the narrow pass—and over the various impediments. The august pair were delighted with their excursion in the chariot.

Chom Dong.

I select the following passage adapted to this air, because it shews that the Siamese have some feeling of what constitutes beauty in landscape.

khăn khāu lăm nāau || phănă wēt
thāt phră nēt çhŏm chăn || sĭng khān
lāai 'yāt sūng yī-ŭm || ām phān
mī chă ngān ngū-ŭm çhāa || sī lă lāi
băng pĕn hōĕi hē-ŏ || plē-ō plān
chūng chāng lŏt lăn || chăn chăi
&c. &c.

"UNNARÓT pursued his journey though valleys and magnificent forests, and over hills. At every stage of his progress natural beauties rivetted his attention and were sources of delight Here mighty peaks towering to the sky seemed as if just about to crush by their fall the kingly cavalcade. There precipices disclosed their naked sides variegated by beautiful *strata*. Here a horrid chasm yawned—there a narrow dell invited to repose—and now the ranges of mountains receding behind each other displayed a fascinating diversity of light and shade."

The following verse is accompanied by the air termed

Chîn kep dóh mai—"The Chinese pulling a flower."

năng ūsă yăwă yāt || sŏng sāan
dăi fŭng mă thŭ rŏt || phŏt chămāan
nŏng khrāan thāt || thătsă nāă pai
hen tŏn ni khrōt || săi thāng
chan chāng mon thoŭ || kwăng yāi

Usa heard the tender speech of her Lord—fraught with love—and sensibility—she turned her head, and he held the golden krot tree,* with its numerous detached stems, and wide spreading branches.

O ! phā—" The passionate Air."

kap mía sía klai
chow úē rong hai rao
pen tham chow léo kéo mea ăă
that chúe ai malúe kūi kūi
tāe treng na ha nōt nōt

The King drove out his chief wife from his kingdom;
His other wives asked the cause of his grief,
And why he regretted losing one who had offended,
Asking if hē was not ashamed to regret of what he had done.
They then danced before him and used mocking gestures.

Rong malim.

From the Sawannahong.

chom parafong plaa nai wari
nī mŭ kho khe-ung thī nam lai
kra he thang lāng lī-au thī-un kĭn klai
kraho yai plă naakhon

The sportive fishes in the limpid stream glided in pairs near the banks, while shoals of fry sought food in the shallows. The huge *kraho* pursued the *man-featured fish.*

From the Romance of Sawannahong or THE GOLDEN GOOSE.

Air *Chûi chai.*

Chao chui chai sauntered towards a Monastery—while his hands moved about as if he were dancing, his garments hung negligently on his body, trailing on the ground. He then entered the monastery, he had stolen a precious stone. He asked permission to eat along with the Priests. The *Lo-ang* or Priests were then at dinner—and, being so unreasonably intruded on, beat off the affected youth with their fans.

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* Banian.

Air *Takle lakhăng*.—"The Alligator drags his tail." used in *Rāng lakhân*. It is a favorite nursery air in the palace.

năn pai thút me chă klong

năn la mom me cha hwai, &c.

Sleep softly my child—in your pendent cradle. Do not cry, my Prince, you will be placed at your mother's breast soon—you have both endured much in leaving your country.—(From NARINTHOM.)

Chút ching.

From the Sawannahong.

khraan maa thúng theo neo wari

phra phomi prí prem pen nuk năă

plú-ung krú-ung samrap kra sattra

long song khongkha than dai

His Majesty was overcome with joy when he reached the bank of the Ganges—and quickly disencumbering himself of his regalia he bathed in its stream.

Peasants Song.—Air *Lomphat chăi khăú*.

dún phă dún-chau nok khan hún

dún pai khang nai úe

Q. O Father, [ironically] why walk at such a rate with your head erect like a speckled dove —where are you going.

A. Whose voice is that I hear, like that of my *beloved wife*.

Phlen—Propkai. Lyrical.

Indo-Chinese poets, like those to be found in most partially civilized countries, are fond of extempore contests in verse. The Siamese poetic champions do not wholly rely on their own powers, but invoke, after the manner of both ancient and modern western poets, some guardian deity or muse to inspire them with heavenly fire. These champions are attended by a chorus, consisting of persons of both sexes.

The following is one of the invocations:

Bright deities! glorious spirits! Here I invoke your aid with hands uplifted to my head.—Exalted beings!—more durable than the lofty mountain, the axis of the world—high throned in the sky, you behold with contempt all that is in the world or around it—and thou, O! PHRÁ SONG (a Holy Priest of old,) surpassing mortals in energy and knowledge, come all and inspire our feeble minds with poetic vigor.

Phleng—The Herdsman's Song.—Air *Phat khwai.*

kep dōk maroe dōk úe
ma rōe te dōk phat pheo
rāe leo ma hōe wai dáng wat
nom chau ngān saurún núng klón dat

She gathers flowers for a garland,
She strings red and white,
Then hangs them up behind the monastery,
Her breasts have not the roundness of youth—
She is the companion of my wife.

The Courtier's Song.—Air *Sakkrawăă.**

* * * * *

Love Song.—Air *Dāk Sāi.*

dāk sāĭ chau ú-e *būn phī na-e lēŏ*
mĭ dai rō-ŭm rīyang kēŏ *chau săău so*
dāk ú-e—dāk răk!! *bún phīna-e lēŏ*
chau mai thak lēŏ *kā lĕo păi*

O fragment flower of my heart's delight.
Unfortunate that I am—deprived of thy presence—
Severed from the jewel—the lovely virgin—
Lovely flower!—beautiful laurel—
My evil destiny prevents my approaching you.
Alas! will you not summon me to your presence—how desperate is my case.

Boat Song.—Air *Phleng rúă.*

rāĭ ūe! rāi chang
chă rŏp hŭn tāi sīă lēŏ doei rāĭ rúă úe, &c. &c.
yo tha phī-doei yo tha pī-doei

O beloved! a hundred catties of gold would not weigh against you. I use all my efforts and beat my boatmen to reach you—but still you fly my presence.

The King's Bargemen's Song.—Air *Hè rú-ă.*

hĕm ū-ĕ kang kān ūm hēo kă kēe
Sū yang chīm pha lī phī-rom som Samān

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* The specimen of this song is wanting in the manuscript. Sec.

The mighty bird *Garudá*—fled to *Limphalee*—with the Princess KAKI, supporting her all unwilling close to his heart, under his umbrageous wings.

Phleng chacha hong.—A song or lyrical piece in the form of question and reply.

ară chăă hŏng ū-e *sō thān rān lŏng ūē*
khàu dŏng lăm lūt *so thān rān lŏng ŭ-ĕ*
khau dŏng lăm lŭt *chău phăt phēng tēng ŏng ū-ē*
khau năi dŏng fēk *chau nō-ŭn lă ăng thăng ŏng ū-ĕ*
khau nai dŏng fek *mnă chau daī phoă khēk*
sēe măplēk || ghō-ă Thāi ū-ĕ ! hū-ĕ ! măă nāng ū-ĕ

The heavenly bird descended in the forest (of *Himála*) and wandered about.

The Princess was dressed out in elegant attire and painted with the fragrant paste. She went out into the wood—graceful in figure and action.

O my beloved, when you met with the Malay you quickly forgot that I existed.

Harvest Song, sung whilst reaping the rice.—Air, *Phlen kí-au hau.*

wan nī rau wă cha len
rau cho-ŭn kun khamen siwa cha len phleng ú-e
cha au kha-not nai ma
cha au khau na nai lau
cha wang kam khau khāng chauna ú-e
nai nai khau ka ma lén moĭ
yang te chau dāk pră chŭ

To-day let us be merry and rejoice like happy reapers. Let us bind the sheaves—and place them on the banks, on the ridges leading through the corn and inclosing the fields—that we may deposit the corn in the granary of the master. Where are the happy reapers, and she who is the fragrant PHRA CHÓ flower of my soul, where is she ! And PÓCHÓ SRAI (another woman's name,) come along quickly—are you here ? how is it you answer not.

Thă yāe.—An air in *Mahori*—in the Manora Entertainment.

Peasant's Song.—*Thep pha thāng.*

wăn ū-ĕ wăn nī pĕn wăn *nŭng sāan hŏm sī*
nāă băt sī chai ū-e *nŭng sāam mī sī*
thē phă thāng nāng dī *rá pĕn chă nāi ú-ĕ*
thēppha thāng khāng nāng nī māi sŏdī *chăp hōă long thă lai khī*

hai ăp-prī chai ū-ĕ *nāng chă chap-au ḥoa phī*

chău chăp haĭ dī *hăă măi chă khă hĭ tăi ū-ĕ*

THE MAN.—This is the day—the very day—on which fine woollens ought to be worn—I am abashed and ashamed in your presence at being ill-dressed in coloured clothes.

THE WOMAN.—My Brother? You are kind—are you delighted with your woollen clothes? I do not think they become you—let me make use of your head as a mop to sweep away the fowls' dung—that you may never exult again but fall into evil.

THE MAN.—My beloved, your threats if put in practice may produce mischief to your virgin state—(There is a double entendre here not to be explained in this place.)

chaang sĭ tĭn yang ro phlăăt

nuk prăăt yang ro phlăng

If the mighty Elephant King of four-footed animals is liable to stumble and fall, in like manner the wisest man is apt to slide into error.

List of the *Piphat Khongwang*

or

MUSICAL INSTRUMENTS.

A full Band consists of

1. *Pee*—Clarionet.
2. *Khlāng toa pho toa mea*—Small and large Drums.
3. *Taphon*—Kettle Drums.
4. *Pnúg mang*—Small ditto.
5. *Ranăăt*—Sticcado.
6. *Khōngwang*—Musical metal Bowls.
   Cheeng—Metal Cymbals.
   Chang—Large ditto.
   Gong or *Khōng*—Gong.
   Krăp—30 pairs of bamboo Castanets 1½ foot long.

Mahori.

1. *Sā*—Violincello.
2. *Kachappi*—Harp.
3. *Aramana*—Flat Drum or Tamborine.
4. *Thap Thap*—Drums.
5. *Ching.*
6. *Khlovee*—Flutes.
7. *Krap Phŏŭng*—Short Castanets.

1. *Tré*—Trumpet.
2. *Sang*—Small ditto.
3. *Khlăng Khêk—Tū pho tū mea*—used by the King—Drums, Javanese.
4. *Pee Cháwa*—Sort of Clarionet.
   Khlăng phĕ tai—Funereal Drum.
   Chăng Katé—A small Gong.
   Pee hā.

Penang, 1829.—Revised 1836.

PART SECOND.

Entertainments, Games and Amusements.

There is nothing which at first sight would appear more strongly demonstrative of the intercourse which at remote æras may have existed betwixt the various people of the earth—or of their physical vigor, and mental energies and sentiments, than a description of their national games and amusements. Here the character is boldly drawn forth and stands in view divested of the shackles of time, or the marks of passing fashion and caprice. Mankind, however, being the child of circumstances, and being moulded into many varieties by the moral and physical agencies which surround him, it may thence be inferred that even the games which with slight modifications pervade nations, widely severed from each other, and dissimilar in habits, are in many, perhaps most, cases the result of some impelling principle common to man in every situation.

The Siamese from being of a lively temperament, and of strong but versatile passions, like other semi-barbarous tribes, are much addicted to gaming, and also to many other less pernicious amusements. The Government checks the unbounded licentiousness to which gaming would lead by licensing gaming houses, where only games of chance may be played. At the great festival called *Wantroot* or *Songkhraan, (Sankránti* of Hindoos,) a general licence is sometimes given to the people to gamble free of duty. The women are said to indulge in the pernicious delusion with equal eagerness as the men. The same passion for playing is found amongst the Burmese.

The universality of the game of Chess need not here be insisted on. The Siamese are alike remarkable with other Asiatics for their clear-headedness at this game; and, were all other proofs of their possessing a considerable share of mental perspicacity removed, this one would redeem them from the charge of being deficient in it.

Mak rook or *Chess*—The *Khoon* or king has with the other pieces, (with exception of the pawns,) the same relative positions as in the English

game. He goes one square in any direction, and takes in any direction. He cannot castle. He is check-mated much in the same manner as in the British game, but a stale-mate makes a *drawn* game.

The *Met* or minister [the queen with us] stands on the right hand of the King, can move two squares straight-forward at the outset—but after the first move he can only go one square at a time, and that diagonally either for advance or retreat.

The *Khōn*, " post or supporter," is the bishop. His first move is *either* one square forward or diagonally, but at any period of the game he may take the adversary's piece on the square before him, but not that one which may stand in his rear.

Mǎă or the horse, is the knight and moves in the same way as the English one.

The *Rooa* or ship is the *Castle* and moves in the same way as the latter.

Bea or " cowries" (shells) are the *pawns*. They are ranged on the third square and move one square at a time, and only one at the outset, and take diagonally. When they reach the adversary's line of pawns they become *Met* or *ministers* and move accordingly.

The following game was played in my presence by two Siamese :

1. The white Queen's pawn leads off by moving one square to the front.
2. The black ditto ditto's pawn ditto ditto.
3. Queen to right hand bishop's first square.
4. The adversary does the same.
5. Queen to her second square.
6. Right hand bishop's pawn one square.
7. Ditto ditto knight to queen's first square.
8. The adversary does the same.
9. Right hand knight to right hand bishop's third square.
10. Left hand bishop one square forward.
11. Queen's pawn takes adversary's pawn.
12. King's pawn one square.
13. Right hand knight to his second square.
14. Queen to her second square.
15. Right hand bishop to his first square.
16. Queen to her second square.
17. Right hand knight's pawn one square.
18. Right hand castle to queen's square.
19. Left hand knight to king's second square.
20. Left hand castle one square to front.
21. Ditto ditto Bishop takes adversary's queen's pawn.
22. Left hand castle to queen's second square.
23. Ditto ditto knight retreats to king's second square.
24. Left hand knight to king's first square.

25. Left hand bishop to king's second square.
26. Right ditto ditto pawn to his fourth square.
27. Left ditto knight to right hand bishop's third square.
28. King's pawn one square.
29. Left hand bishop one square.
30. Right ditto ditto pawn takes adversary's pawn.
31. Left hand bishop's pawn takes the adversary's pawn.
32. King's pawn takes it in turn.
33. Queen takes the pawn.
34. Queen to bishop's fourth square.
35. Right hand ditto to queen's second square.
36. Left ditto knight to right hand bishop's third square.
37. Left hand castle moves up close to the King.
38. Right hand knight to right hand castle's fourth square.
39. Left hand knight's pawn one square.
40.
41. Queen takes queen.
42. Bishop takes queen.
43. Right hand knight to adversary's knight's third square.
44. Left hand castle to left hand bishop's fourth square.
45. Right hand knight's pawn one square.
46. Castle retreats one square.
47. Right hand knight takes adversary's bishop.
48. Knight takes knight.
49. Ditto ditto ditto.
50. Ditto ditto ditto.
51. Right hand bishop to queen's third square.
52. White king is checked by right hand castle.
53. King moves to left hand bishop's second square.
54. Left hand knight to left hand bishop's third square.
55. Left hand knight's pawn one square.
56. Pawn takes pawn.
57. Ditto ditto ditto.
58. Castle moves one square to its right.
59. King moves one square to his left.
60. Left hand castle's pawn one square.
61. Right hand bishop to his king's fourth square.
62. King moves to his bishop's second square.
63. Right hand bishop to adversary's bishop's fourth square.
64. Knight retreats to king's second square.
65. Bishop moves to black queen's third square.
66. Knight returns to bishop's third square.
67. King advances one square.
68. Castles pawn takes pawn.
69. Pawn takes pawn.
70. Knight to queen's fifth square, giving check to adversary's king.
71. King retreats to knight's second square.
72. Knight takes castle.
73. Castle takes knight.
74. Bishop to his queen's fourth square.
75. Bishop to his second square, (this was inadvertently done, but the player would not accept of the piece back.)
76. Castle takes bishop.
77. Bishop to king's third square.
78. Left hand castle to right hand bishop's third square.

79. Castle to adversary's king's fourth square.
80. Bishop to his fifth square.
81. Bishop to his queen's fourth square.
82. Ditto to white bishop's third square.
83. King to his left hand knight's third square.
84. Bishop to white king's fourth square.
85. Castle to ditto ditto fifth ditto.
86. Left hand castle to white left hand bishop's third square.
87. King retires one square.
88. Left hand castle (checks king) to his bishop's second square.
89. King retreats to his knight's square.
90. Same castle to white left hand bishop's square.
91. King moves one square forward.
92. Left hand castle to white bishop's second square on left hand and gives check.
93. King advances one square.
94. Bishop closes to white king.
95. White castle takes white left hand knight's pawn.
96. Castle to white knight's square, and checks the king.
97. King to his left bishop's fourth square.
98. Bishop takes white knight's pawn.
99. King to his fifth square.
100. Left hand castle to white king's square.
101. King to his queen's fifth square.
102. Bishop to his fourth square.
103. Castle checks king.
104. King goes to his own square.
105. Bishop to adversary's queen's fourth square.
106. Left hand castle to white queen's second square.
107. Bishop goes behind his king to queen's fourth square.
108. Bishop to black queen's third squareand gives check.
109. King to black bishop's fourth square.
110. Castle to white right hand bishop's square and gives check.
111. King to black king's third square.
112. Castle takes bishop and checks.
113. King takes bishop.
114. Castle from white bishop's square to black left hand bishop's third square and checks.
115. King to black queen's fourth square.
116. Castle retreats to his king's second square.
117. Ditto to white left hand knight's third square.
118. King to his left hand bishop's second square.
119. Right hand castle's pawn one square.
120. Castle from king's second square to queen's second square and checks.
121. King to his queen's fourth square.
122. Castle from left hand black bishop's third square to his fifth square and checks.
123. King advances one square.
124. Castle to king's second square and checks.
125. King moves one square to his left.
126. Pawn takes pawn.
127. Castle to right hand castle's second square.
128. Castle takes pawn.
129. Ditto to right hand bishop's third square and gives check.
130. King to his own square.
131. Castle to black left hand bishop's third square.
132. Ditto to black left ditto knight's fourth square and gives check.
133. King forward one square.
134. Castle to his queen's second square and cheeks.

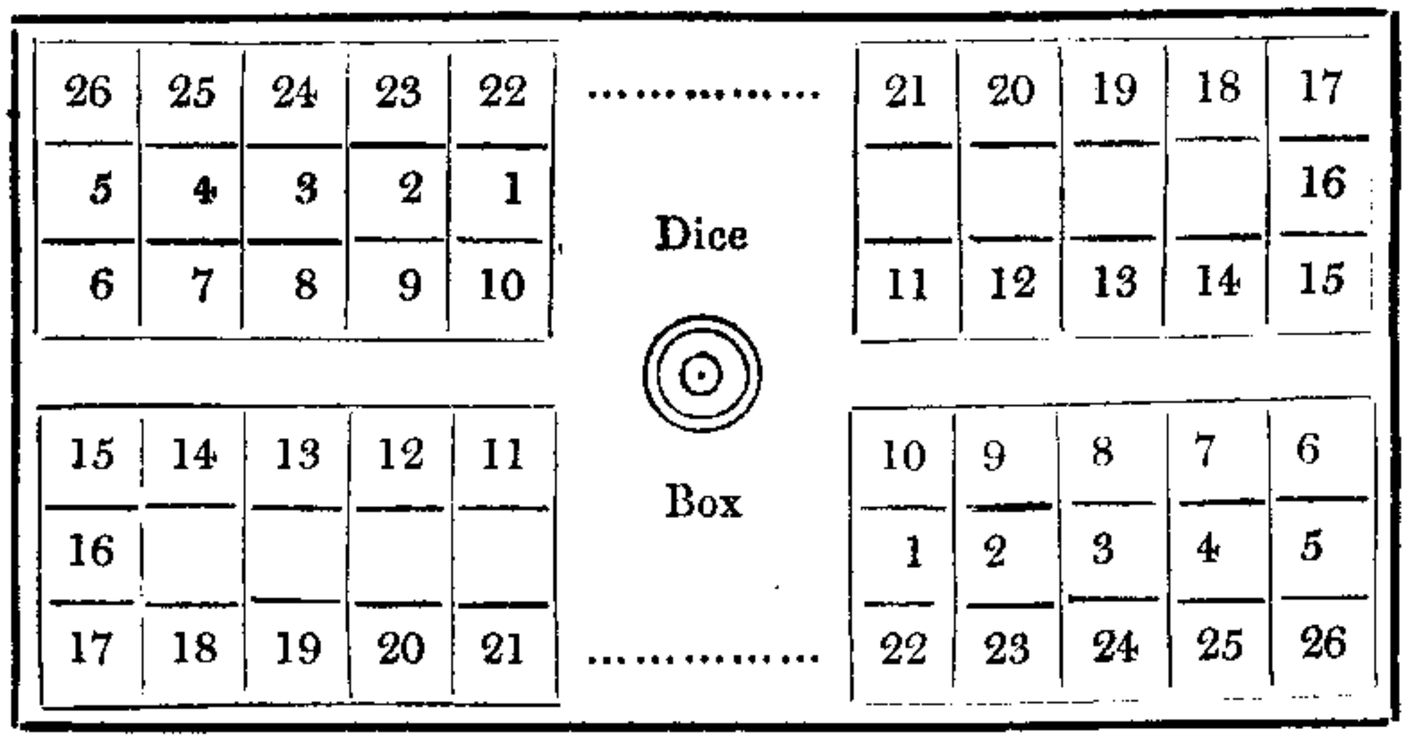
135. King one square to his left.
136. Castle's pawn one square.
137. Ditto to white right hand bishop's fourth square.
138 Ditto to left hand knight's third square and checks.
139. King retreats one square.
140. Left hand knight's pawn one square and becomes a *mét.*
141. Castle to black bishop's fourth square.
142. Pawn one square forward.
143. Castle to black left hand castle's fourth square.
144. Ditto to white knight's fourth square.
145. Ditto takes pawn.
146. Ditto to queen's fourth square.
147. King takes castle.
148. Castle takes castle.
149. King to black queen's fourth square.
150. Ditto to queen's second square.
151. Ditto back to black king's fourth square.
152. Castle to left hand castle's fourth square and checks.
153. King to his own fourth square.
154. Ditto one square forward.
155. Ditto to his queen's third square.
156. Ditto to his ditto fourth ditto.
157. Ditto to his own third ditto.
158. Castle to his knight's fourth square.
159. King to his left bishop's third square.
160. Ditto moves one square to his left.
161. Ditto to his third square.
162. Castle to his king's third square.
163. King to his left bishop's third square.
164. Castle to white queen third square and checks.
165. King to his own second square.
166. Ditto to white king's fourth square.
167. Ditto to his left bishop's second square.
168. Ditto one square to his right.
169. Ditto to his own second square.
170. Castle to white queen's fourth square.

Here the game ends, being a drawn one. The reason is that the king has got back to his *country*, as the Siamese express it, within the permitted number of moves, viz. 16. The new made *mét* or minister is not of a high rank enough to áttack a king. The castle or ship is supposed to contain all the belligerents. Had two castles been opposed to the king he would have been check mated in eight moves.

The following are established rules. If a king is left alone to contend, his aim is to get so placed as to prevent being check mated *within a certain number of moves*. In the first place, however, the number of pieces actually on the board is deducted from the prescribed number of moves in each case. Thus, if the king has opposed to him a king and two castles—the number of pieces on the board four—is deducted from the prescribed number eight. If the adversary has only a castle, the prescribed number is sixteen. If he has two bishops—it is twenty-two. If with one forty-four.

If with three knights thirty-three.* If with one knight sixty-six. If with a *mét*, it is a drawn game. If with a queen or *mét* and two pawns eighty-eight moves; with a queen, bishop, knight and castle, sixteen moves are prescribed.

Lén Đoat resembles the Indian game of puchees. It is played with cowrie shells on a lacquered board thus. Two persons take each a side of the board. There are five cowrie shells for a dice, each of the players has three pieces—each throws in turn, and if No. 1 or No. 5, casts up, the thrower continues to throw and to play until another number turns up. The chief object is to pass through all one's own squares and those of the opposite party without interruption—taking his men if they can be overtaken by throwing up a corresponding number, and leaping over them if the number cast up exceeds. He whose pieces are thus first returned to the place whence they set out, wins the game. Nos. 6, 15, 17 and 26 in each side are castles, and the piece holding one of these cannot be taken. The pieces which have been taken are entered again by casting the dice—No. 1 enters one—No. 5 the whole which are out, but the intermediate numbers do not *enter* any.



The *Len của kín ngoa*.—The game of "the tigers eating cattle." In this game there are four tigers and twelve oxen. The board has sixteen squares.

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* The pawns on reaching an adversary's line become pieces of higher value without reference to the number of these which may have been taken from their side.

The tigers are placed at the four corners—an ox is placed on one square, and the nearest tiger moves first. The tigers take by leaping over the heads of the oxen to the open square behind them and not diagonally.

The tigers are taken and put off the board when hemmed in so that they cannot move, or they are taken *then* by the oxen moving (*only then*) diagonally. If only two tigers are left on the board the oxen are victors. There is another game called the sleeping tigers and ten oxen—played on a fifteen checqued board. The tigers wait until they can take by leaping over the heads of the oxen one at a time to a blank square—or by getting betwixt three or two, which they take.

Len choa is a game played with six counters placed within and on the lines of a triangle, or as may be agreed on the point, consists in hemming in the adversary's pieces so that he cannot move.

Mak yép is a game played with fourteen counters on sixteen squares—one of the players must take off five counters, so that he shall not leave one on the board in a situation to be taken—for if one is so situated that it can go over the head of another to an empty square the first player loses.

Mak khom is a trough with seven cups on each side. The players have each forty-nine counters distributed equally in the cups, i. e. seven each. Each takes out the contents of his first cup, and counts them out to the right hand to the last number,—setting aside the counter which remains. They then begin with the second number, and, when its contents have been told out, they respectively take out of the cups (amongst which the last told out counter falls) *their* contents, and proceed to count as before. They may take the whole of the number in any cup, or only part of it. The parties agree that after a certain number has been won by one of them the game shall cease—as it may be immoderately lengthened out.

Len Saké is played with counters like Backgammon—the moves being regulated by dice. The box has the same number of marks as the European one, and indeed the game bears such a close resemblance to our Backgammon, that it may be perhaps supposed to have been taught to them by European traders.

The men are not placed in the box at the outset, but are kept in a heap in the checquers of the players, which first are to the left hand of each. The pieces are filled into the respective checquers according to the casts of the dice—and they range to the right when the whole numbers have been filled in. After this they may take up any uncovered counter of the adversary which generally terminates the game. The chief aim is to prevent a piece being uncovered.

Len súa kam hoa is a game where a number of people sit on the ground with their legs stretched out—and each having one of his feet placed above the other, the hands being also placed above the feet. The opposite party of players have to pass over the limbs of the sitters without discomposing them.

"*Hide and seek*" is as much a nursery game in Siam as in Europe.

Len Saba is a favorite game—where a piece of wood or ball is impelled to a certain mark by one foot of the player, who must keep on the other or loose the game. It is played six days in the year at the *Wantroot* and *Songkhraan festivals*.

Marbles (or small balls of horn) are played also.

Lén Katrá is the wicker foot ball, which is kept up by a number of persons who stand in a circle. It is a characteristic Chinese and Indo-chinese, and also a Malayan game.

Len húng is thus played :

Two parties are formed.

A stone is set up—near which one of the players of one party is stationed. The other party is in advance at a convenient distance. The person at the stone takes a hard *lime*, and throwing it into the air, strikes it with the palm of his hand in the direction of the opposite party. If none of them catch it one of them must go to the place where it lies, and thence throw it at the stone—if he hits it his party gets in, if not the game goes on as before. If the ball is caught the party in goes out.

Or, instead of the stone a hole is dug—and a bit of wood, a few inches in length, is struck of by a stick after having been cast up in the air. If

any one of the opposite party catches the bit of wood, his party wins, but if not then one of that party casts it towards the pit—the person stationed there endeavours to stop it, or strike it off. If he does not succeed his party goes out. If he stops seven times, or the opposite party is kept out seven rounds, then the person at the hole strikes off the stick again, and if one of the opposite party catches it, he follows up and strikes it again and again until it is caught—the losing party are then forced to run to the hole and are obliged, according to the rules of the game, to make a nasal noise called *hú*, as a signal of their being losers. The approximation of this game to that of cricket may seem curious to the antiquary.

Len thip ching cha is a swing suspended betwixt two trees—and is a common amusement amongst children and even grown up persons.

Women play at several of the games described—particularly at hide and seek—in company with the other sex. The fine still moonlight evenings are preferred for this amusement, which is no doubt productive of matches betwixt the young men and girls.

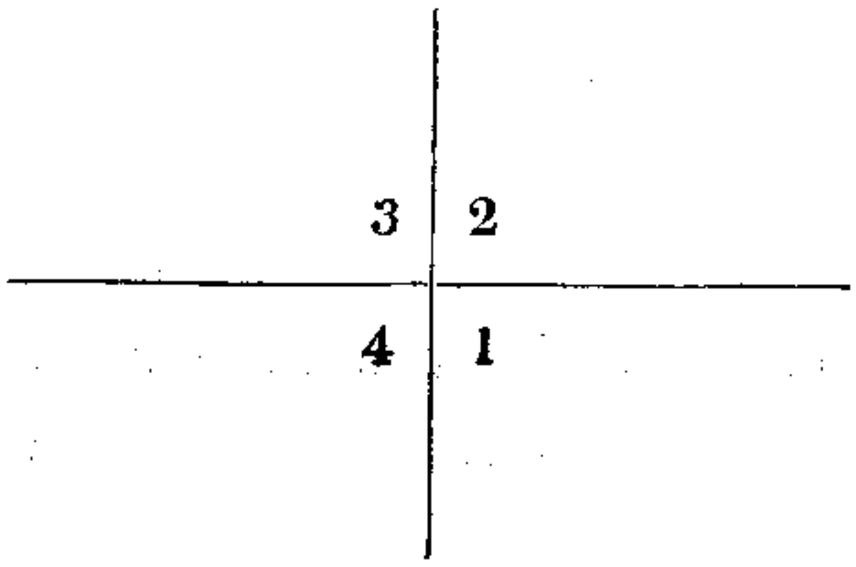
The girls have likewise some simple games of their own—such as throwing up pebbles and catching them before they fall, having first taken up a certain number in the interval—*Eephang longlúm*, where a number of pebbles are thrown by one party to a hole and stopped by the other from going into it. They are afterwards to be separately cast into it by the exertion of one finger—the first party losing those not put in.

Len Rúa mai lé rù dín—are two games played by rolling, in the first instance, balls of clay down an inclined plane, and in the second by letting a bamboo model of a boat slide down it. He whose ball or boat goes furthest of course wins.

Maak yék is a game somewhat resembling drafts. It is played with thirty-two men—sixteen of a side—and arranged respectively on their *first* and *third* lines. The pieces move in *squares* in all directions, the number not being limited. The object is to get one or more of the adversaries' pieces betwixt two of the players' ones, which, if there be no intervals between any of the confined and confining pieces, are taken—or if the draft

piece stands with one of the adversaries' on each side of him, or with these and others in his rear, he takes the whole. Or the game may be varied according to agreement, or *one* piece may oppose sixteen. *It* can be moved in any direction not diagonally, and takes by leaping over one piece at a time if there is a blank square behind.

Len Thoa is a game of chance.



A cross is made with chalk on the floor and numbered at the inner angles 1,2,3,4. There is no restriction to the number of players. The holder of the bank sits opposite No. 4. He has several hundred cowries which represent pieces of money—these he conceals under a cover so that the players may not be able to guess the number.

The latter now stake what sums they please opposite any of the angles—and they may join their chances by depositing one counter each on one of the four lines. The banker being satisfied with the stakes, no more can be deposited. He then counts out by fours the counters in his bank—and whatever odd number remains after this operation indicates the corresponding one in the cross—by which he wins all the stakes deposited in the opposite one. Thus if the odd number, or that which should remain (after telling out) *less than four*, be two, the holder pays all the stakes corresponding with that number, and takes all deposited at No. 4. If the remaning number be three, he pays for its stakes, and wins all in angle No. 1.

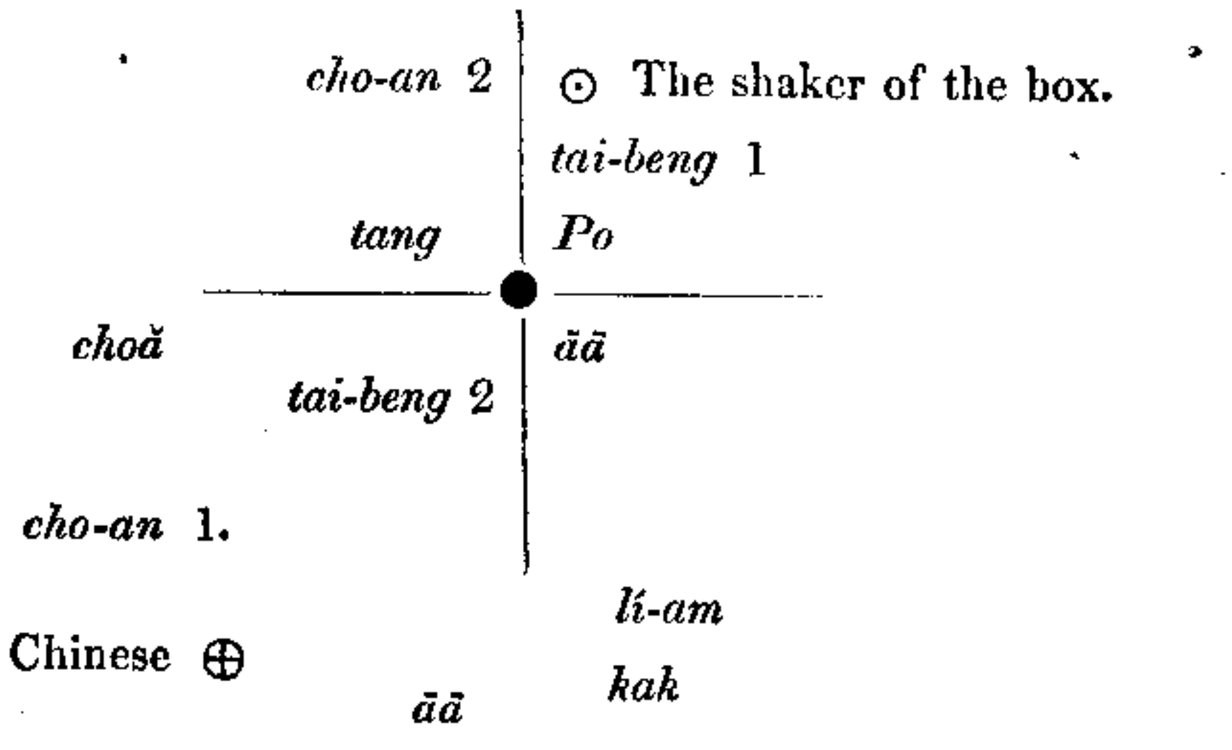
The players sit in a circle at a distance from the places where the stakes are deposited—and they push on their stakes with sticks having hoops at their ends—to prevent unfair play.

The gaming farm renter, *Nai Bawn Hoa bea*, and his head people, distribute the winnings to the parties to prevent fraud.

Thamtat is a game played by any number of persons—but seldom exceeding ten. There is always a holder of the box or a banker. The other players are numbered from one upwards.

They deposit what stakes they please and the banker chuses to admit. He then takes out an indefinite quantity of cowrie shells, and counts them out by the number corresponding to that of the players (with exception of himself). When they have been told out, so that either *that* number only, or an *odd* number remains, he loses or wins according to the following rules: The holder of the bank, if his remaining number corresponds to that which marks his own position, wins all the other stakes. But he pays, should the number be that of any one of the other players. The winner gives the box.

Len po is the *Chinese* game of dice, which has been naturalized in Siam. The dice are generally one or two cubes—and each face is divided into two compartments, the one black or red, the other white. They are of ivory. They rest in a chamber in a brass box and another is fitted so as to slide down over it.



The box having been placed in the centre of the cross and all the stakes deposited—the cover is taken off. If the red half of the uppermost face of the dice points to *tai beng* first, the banker pays that stake—and wins *āā* and *kăk* and *lí-am* and *cho-ăn* and *tang*, *cho-an* second and *tai beng* second. If opposite to *āā* he takes all the stakes but *tang*. If

opposite *tai beng* second and *cho-an* he pays for them and gets all the rest—and so on.

Eepé, is a game played nearly in the same manner as *Thoa.*

Eepong, is a game played with a six sided teetotum—marked 1, 2, 3, 4, 5, 6.

The stakes are deposited in the allotted compartments.

If the number turned up be 1, the player pays thrice the number of the stakes deposited there, and takes all the rest. If 2, he pays thrice the stakes there and takes all the rest—and so on.

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Len phai Kadaat are Chinese cards on which Chinese characters are printed.

Len pet kaau.—European cards.

Len thāt lok bāāt, is a game played with three dice—marked from 1 to 6. It seems also to be a Chinese game. If three turn up alike they are neither in favor or otherwise, but lose the box. The throw 1-2-1 wins—2-2-1 loses—1-2-3 loses the box; the other number of the series wins, 2-2-3, as does any other sequence—or any unequal dice.

2-2-3 wins, as does the rest of the series.

3-4-4 loses, as do the other two of the series.

4-4-5 and 4-4-6 win—4-6-6 loses—4-5-5 and 4-4-3 lose : 4-5-3 neuter —4-3-2 ditto—4-2-1 ditto.

With two dice—aces lose, doublets lose ;—3-3 wins,—4-4 loses,—5-5 wins,—6-6 wins. 1-2, the No. 1 wins—1-3,1-4,1-5,1-6—all neuter, as are other unequal numbers—6-5 win 6-5, and 6 wins.

Len Eethop, or pitch and toss, is played with tin pice, or coins : a hole is made in the ground, the players throw each one pice at first and he who holes the pice has the privilege of throwing the general stakes at once towards the hole and taking as many as go in. If no pice fall into the hole

in the first instance, the person whose pice lie nearest to it has the before-stated privilege.

The *Len rúă* are boat races. The distance to be rowed over is about two miles. It is chiefly the officers of Government, who indulge in this amusement. They use paddles; the rowers sing *he he rúa*, a boat-song.

Len Khwai are buffalo races. The course is about two hundred yards long, and a straight line at each end is a starting post, and in the centre a house where the judges of the race sit; two buffaloes start at a time at the sound of gongs, one from each post, and to the right hand severally. The aim is for either buffalo to overtake the other before he has gone twenty times over the course. Two only start at once.

The course is very broad and is separated in the middle by a row of people. So that it in fact becomes a sort of narrow oblong figure, the compassing of which forms one round.

There are no riders, but each owner seizes the rope which, as usual, is passed through the cartilage of the animal's nose, and goads him on, being relieved at short intervals in this operation by persons stationed betwixt and at the posts. The person whose buffalo overtakes that of the opposite party must seize the rope it is held by, or he does not win.

The Siamese of Bankok have no buffalo fights like those exhibited in the Burman Provinces, in which the owners ride their buffaloes and urge them on, and where lives are occasionally lost. Large bets are made at Siamese races.

Len Weeng ngoa Ke-ún, are carriage races. These carriages or carts are of a very light construction but strong.

Two start together, each being dragged by one, or two oxen. The driver stands in the vehicle, and goads the oxen on by a long stick having a pike at the end.

They run to the extremity of the course, but do not return.

Len Weeng ngou khon.—The men run races on the same course as the buffaloes—going twenty times round if neither has overtaken the other.

They also run straight forward to a goal.

Len Plăă Kăt is a very fanciful kind of amusement—being neither more nor less than a *fish fight*. The *plăă kat* is a fish which grows to two or three inches in length at the utmost. It is found in shallow rivulets and is sought after with great avidity. The males are selected and kept separately in bottles. Bets are laid and two of these bitter enemies are slipped into a large bottle where they generally fight until one is killed or disabled.

This game is discountenanced by the king as contrary to the principles of the Buddhist religion, which enjoins humanity. But the customs of barbarous nations are often at variance with the creed they most vehemently contend for. The Chinese also keep a species of fish called by them *Sampan* or *ko Sampan* for the purpose of fighting them. This fish (the *Ikan puyu* of Malays) is about a span in length and it fights with much vigor and bitterness. The Chinese lay large bets on the issue of a battle of this kind. The *Puyu* seems a diminutive species of *perch*.

Chon nok nok, are fights of various kinds of birds.

Cock-fighting, or *Len chon kai*, is generally prohibited but is nevertheless practised secretly. They do not arm the bird like the Malays.

The Siamese have borrowed many juggling feats from the Hindoos and Chinese, but they have a great aversion to snakes. So much so that at the sight of one some Siamese will appear affected, as if by hysterics, and consequently they do not introduce them into their exhibitions. The Mons or Peguers, teach snakes to move to the sound of a flute in the manner of the tame snakes of Indian jugglers.

Len chok moei, or boxing matches, are common at all great festivals and entertainments. They are often very bloody, and would frequently end in the death of one or both of the parties, did not the king, or other great man present, stop the battle before it becomes dangerous. They arm their hands with hard cord, which is warped round them. The Hindoos use the same, and also arm their fingers and knuckles with horn or silver knobs. They strike straight forward or in any manner most

likely to *tell* according to their unscientific practice. They are allowed to use their knees, feet, and heads in combat.

There are no set number of rounds. The king if present, or if he is not, some one of his courtiers regulates the barbarous sport, and rewards the victors. It is not favorable to the formation of a good opinion of Siamese advancement in civilization, to find at such exhibitions the king, his family and his household of both sexes, with the courtiers, and the populace, women and children including. They excuse the inconsistency of prohibiting fights amongst the brute creation, and exhibiting combats of men, by the remark that the latter have reason to guide their choice of actions. Women have been known on occasions of the kind alluded to, to enter the ring and obtain by a stout battle the applause of the Siamese *fancy*. The spectators follow the example of the king in throwing pieces of money to the successful combatants, i. e. those who have much *punished* their opponents.

Len plam, or wrestling, is much practised both amongst the Siamese and Burmans, and it would be difficult to say which nation is most expert in the exercise.

A pugilist seems to aim chiefly at lifting his adversary and casting him on the ground—which is sometimes effected with such violence as to disable him. From what I have seen, I incline to the opinion that the Burmese are the best wrestlers. They are perhaps on an average more compactly formed than the Siamese.

Len tee lo tee and *tee dang* and *tee kabee*, are different kinds of fencing. For the first a sword and round shield is used by each combatant. In the second each has a stick or pole instead of a sword.

In the *tee kabee* each has a sword without a shield.

Bands of music accompany all Siamese games, except wrestling and boxing.

Len he somphot mú-iing.—The procession in which all the people assemble and pass before the king who looks down from a house—all sorts

of pageants and figures are carried about. Here are exhibited the great mountain *mure*, ships, mock animals of all kinds, &c.

Kite Flying.

Waau are paper kites, ranked as male and female. The Siamese are extremely fond of this amusement. The kite is about five or six feet high, and with the cord may, in some instances, cost seventy dollars.

Dances.

Mon ram.—The Peguer dance. This resembles the Indian dance, but is rather more lively, and, like the dancing girls of India, the Siamese ones sing during the exhibition.

Lakhān is a theatrical entertainment to which allusion has before been made. In it various styles of dancing are displayed, from the solemn movement indicative of dignity or grief, to the quick step corresponding to the sentiments prevalent in the piece.

Len Mongklúm and phleng Sawan.—"*The heavenly concert,*" an imitation of the theatricals of the ***Devattas.***

Khōn.—Dancing on the Stage, differs little from that in the ***Lakhān.***

Fire Works.

Such as pyramids of all sorts, rockets, fire balls, fire fountains, &c. are exhibited at festivals. Siamese pyrotechny has apparently been borrowed from the Chinese.

Hún are dressed puppets of wood, to the movements of which dialogues are appropriated as in our *Punch*, who came no doubt from the east.

Len Nang

Fantoccini, or puppets of leather, which also have dialogues to accompany their movements.

Rúang Ramake-un.

The events of RAMA's life dramatized. It occupies many days in performance. The Malays have the same drama; but they prefer the

Siamese translation and Siamese actors; the Malays of Kedder and Penang are here alluded to.

Smoking.

People of all ranks and ages in Siam smoke tobacco: it is made into segars. Even amongst the great, the Indian hookah has not been yet introduced, although pipes are frequent.

The segar is presented along with the betul mixture to a stranger on his entering a house. Tea accompanies it in some houses; if the visitor has come from a distance he is presented with food immediately, or is invited to stay to dinner.

Medicine.

There are two houses appertaining to the Royal establishment in which medicines are kept. At one of these the poor may be supplied with such as they require.

The King's physician occasionally administers to those who solicit his aid. There are women who possess to be actuated on occasions by a spirit, and who are consulted by those labouring under diseases.

Field Sports.

Siamese Princes do not follow the chase—or shoot animals, because the religion they profess makes such practices sinful. Their subjects however indulge in field sports. They catch elephants and other animals, laying snares, nets and traps for them; they shoot elephants, wild cattle, rhinosceroses, deer, bears and hogs, for their teeth and skins chiefly, but for food also in the cases of the cattle, deer and hog.—They also train dogs to run down deer and to seek tortoises, which last they discover to their masters by barking. They pretend also that their alligator killers will dive under water, get on the back of one and finally kill him or bring him on shore! Several persons, Malays and Siamese, have positively averred to me that they saw a feat of this nature performed! So that the feat in America on a Kayman* must be ranked as second

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* Vide Waterton's Wanderings.

rate *only!* But the Siamese have an advantage which was not enjoyed in the latter instance, the potency of *charms* which ghosts even cannot withstand! Thus does superstition deceive both the senses and the perceptive faculties of the mind.

There are also games called *Ki Lephrop*, where persons display their bravery and agility by entering a circus, where an enraged elephant with its keeper on its back is confined, and by avoiding him after having provoked him. In the middle of the space is a strong bamboo mat stretched out and lying on strong posts connected by cross beams. The mat is about the height of the elephant's forehead, so that when the combatant or rather exhibiter, as he only carries a fan in his hand, has provoked the animal and is pursued, he runs below this canopy while the elephant rushes and strikes his head against the beams—his eyes being above the mat and his tusks below, so that the man escapes. Amongst the amusements of this pleasure-loving people, may those convivial parties be reckoned, made for the express purpose of cementing eternal friendship betwixt those who assemble at them, and where the parties pledge each other in deep draughts of *lau* or arrack, over a drawn weapon inserted in a bowl of that beverage and in which each also inserts a finger. It partakes not of the nature of a secret association, but is a public and noisy assembly. Equals only can well engage in such a party with any hope that the mutual pledge of support will be fulfilled, and even then as it is not until the cup has well circulated that professions of brotherly love and of mutual aid are made; their oaths must be liable to evaporate in the process of sobering.

Literary Amusements.

The Siamese challenge each other to trials of improvisitorial skill—such are questions and replies in verse—and discussions on Bali learning. Some one also of a party repeats the name of an animal, tree, or any substance, and the person who accepts the challenge must give the name of one of the same genus, having a like termination—and the trial is kept up

until one of the competitors fails to produce a name which shall chime with his adversary's.

Riddles are also proposed and a failure to expound them incurs forfeits of a fanciful kind. Both men and women engage in this amusement and the forfeits are adapted to each sex, much in the manner that we find them in the British game of a similar nature.

Penang, 1829.

Revised, January 1836.

XI.

ANALYSIS

OF THE

SHER-CHIN—P'HAL-CH'HEN—DKON-SÉKS—DO-DÉ—NYÁNG-DÁS—AND GYUT;

BEING THE 2nd, 3rd, 4th, 5th, 6th, and 7th DIVISIONS OF THE

TIBETAN WORK, ENTITLED THE KAH-GYUR.

BY MR. ALEXANDER CSOMA KŐRÖSI.

SICULO-HUNGARIAN OF TRANSYLVANIA.

II. (SHER-CHIN.)

ACCORDING to the Index, the second great Division of the B*kah*-h*gyur*, is that of the, [1] "*Shés-rab-kyi-p'ha-rol-tu-p'hyin-pa*," (by contraction, *Shér-p'hyin*, pronounced *Sher-ch'hin*,) Sans. *Prajná páramitá*. Eng. "Transcendental Wisdom." Under this title there are in the B*kah*-h*gyur*, 21 volumes, classed under the following subdivisions or distinctions:

1. [2] *Shés-rab-kyi-p'ha-rol-tu-p'hyin-pa-stong-p'hrag*-b*rgya-pa* (or h*bum*). Sans. *Shata sahasriká prajná páramitá*. Eng. "Transcendental Wisdom, in one hundred thousand slókas." In 12 volumes, in which are counted 75 chapters (*léhu*, in Tib.) 303 artificial divisions (*bam-po*, in Tibetan, each containing 300 slókas in verse, or an equivalent in prose, and occupying in

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1 ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ, or ཤེར་ཕྱིན

2 ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ སྟོང་ཕྲག་བརྒྱ་པ, or འབུམ

general 21 leaves in the *Bkah*-h*gyur*), and one hundred thousand slókas—the whole is in prose. In these 12 volumes the *Prajná páramitá* is treated at large, and the other sub-divisions are only abridgments of these 12 volumes. These were first translated from Sanscrit into Tibetan in the ninth century, by the Indian Pandits, JINA MITRA and SURENDRA BODHI, and the Tibetan Lotsáwa (Sans. *Lochch'hava*,) YE´-SHE´S-SDE´. They were afterwards again review and arranged by others.

2. [3] ***Shés-rab-kyi-p'ha-rol-tu-p'hyin-pa-stong-p'hrag-nyi-shu-lña-pa,*** (or in round numbers, "*Nyi-khri,*" 20,000.) Sans. *Pancha vinshati sahasriká prajná páramitá,* "Transcendental Wisdom, in 25,000 slókas." In three volumes. There are counted 76 chapters, 78 bam-pos, and 25,000 slókas. This is an abridgment of the before-described 12 volumes. No translators are mentioned.

3. [4] ***Shés-rab-kyi-p'ha-rol-tu-p'hyin-pa-k'hri-brgyad-stong-pa.*** Sans. *Ashta dasa sahasriká prajná páramitá.* Eng. "Transcendental Wisdom, in 18,000 slókas." In three volumes, containing 87 chapters (*léhu*), 50 small divisions (*bam-po*), and 18,000 slókas. These three volumes are a more close abridgment of the above specified 12 volumes. No translators are mentioned.

4. [5] ***Shés-rab-kyi-p'ha-rol-tu-p'hyin-pa-k'hri-pa,*** (or by contraction "*Shés-k'hri,*") Sans. ***Dasa sahasriká prajná páramitá.*** One volume of 613 leaves, containing 33 chapters, and 34 bam-pos, or small divisions. This volume is an abridgment of the *Yum*-h*bring*, or of the above specified three volumes of 25,000 slókas, translated by JINA MITRA, PRAJNYA VARMA, and the Tibetan Lotsáwa, BANDE YE-SHES.

5. [6] ***Shés-rab-kyi-p'ha-rol-tu-p'hyin-pa***-brg*yad-stong-pa* (or simply brg*yad-stong-pa*). Sans. ***Ashta sahasriká prajná páramitá.*** One volume of 462

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3 ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ སྟོང་ཕྲག་ ཉི་ཤུ་ལྔ་པ, or ཉི་ཁྲི

4 ཤེས་རབ་ཀྱི་ཕ་རོལ ཏུ་ཕྱིན་པ་ ཁྲི་བརྒྱད་ སྟོང་པ

5 ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ ཁྲི་པ, or ཤེས་ཁྲི

6 ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ བརྒྱད་ སྟོང་པ, or བརྒྱད་སྟོང་པ

leaves, 24 bam-pos, and 32 léhus. This volume likewise contains an abridgment of the several *dharmas* contained in the above enumerated volumes. This was delivered by *B*CHOM-*L*DAN*H*DAS (SHÁKYA) likewise, as the above enumerated divisions, when he was on the mountain, called in Tibetan, the "*Bya-rgod-p'hung-pohi-ri*," [7] in Sans. *Gridhra kut'a parvata*, near *Rájagriha* in *Magadha*. This is a favourite volume of the Tibetans, who shew particular reverence to it; hence both the manuscript and printed examplars of it are in very great number to be found.

6. One volume is entitled, [8] "*Sna-ts'hags*," Miscellaneous (Works) or all sorts of aphorisms of the *Prajná páramitá*. There are in this volume 18 different treatises or aphorisms, of which the titles are as follow:

i. [9] *Rab-rtsal-gyis-rnam-par-gnon-pas-zhus-pa*. Sans. *Suvikránta vikramí pariprichch'ha* (*prajná páramitá*). Instruction in the *Prajná páramitá* (by *B*CHOM-*L*DAN*H*DAS) on the request of SUVIKRÁNTA VIKRAMI' (a *Bodhisatwa*) from leaf 1 to 130. This and the following aphorisms also all belong to the *Prajná páramitá*, and contain either abridged repetitions, explanations of some terms, or recommendations for keeping and reading the *Prajná páramitá*.

ii. [10] B*dun*-brg*ya-pa*. Sans. *Saptashatiká*. The *Prajná páramitá* in 700 slókas (Note, for brevity's sake, *Shés-rab-kyi-p'ha-rol-tu-p'hyin-pa* (or *Sher-p'hyin*) and *Prajná páramitá*, are frequently omitted in the titles.

iii. [11] L*ña*-brg*ya-pa*. Sans. *Panchashatiká*, that of 500 slókas.

iv. [12] *Shér-p'hyin-sdud-pa-ts'higs-su*-b*chad-pa*. Sans. *Prajná páramitá sanchaya gáthá*. Verses collecting the contents of the *Prajná páramitá*.

v. [13] R*do-rjé-gchod-pa*. Sans. *Vajrachch'hédiká*, the diamond cutter (or a *sútra* of wonderful effects). This aphorism is contained in 18 leaves, from leaf 222 to 240. In this, *B*CHOM-*L*DAN*H*DAS-(SHÁKYA) in a colloquial

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7 ཐ་མོད་ཕུང་པོའི་རི

8 ཤ་ཚྭགས

9 རབ་རྩལ་ཕྱིས་རྣམ་པར་གནོན་པས་ཞུས་པ

10 བདུན་བརྒྱ

11 ལྔ་བརྒྱ

12 ཤེར་ཕྱིན་སྡུད་པ

13 རྡོ་རྗེ་གཆོད་པ

manner instructs "RAB-*HBYOR*" (Sans. SUBHÚTI) one of his principal disciples in the true meaning of the *Prajná páramitá.* The Tibetans pay especially great respect to this *sútra,* hence the copies of it are to be found in great abundance.

vi. [14] ***Ts'hul***-brg***ya***-l***na***-b***chu-pa,*** 150 rules or ways.

vii. [15] ***Shés-rab-kyi-p'ha-rol-tu-p'hyin-pahi***-m***tshan***-brg***ya***-r***tsa***-brg***yad-pa.*** Sans. ***Prajná páramitá náma ashtá shataká,*** the 108 names or terms of the ***Prajná páramitá.***

viii. [16] **B*chom*-l*dan***-h***das-ma-thés-rab-kyi-p'ha-rol-tu-p'hyin-pa***-l***ña***-b***chu-pa.*** Sans. ***Bhagavatí prajná páramitá ardha shataká,*** the ***Prajná páramitá*** in 50 slókas.

ix. [17] H***p'hags-ma-shés-rab-kyi-p'ha-rol-tu-p'hyin-pa-dé***-b***zhin***-g***shégs-pa-t'hams-chad-kyi-yum-yigé***-g***chig-ma.*** Sans. ***Bhagavatí prajná páramitá sarva tathágate eka akshará.*** "Transcendental Wisdom, comprehended in the letter A, the mother of all ***Tathágatas*** or ***Buddhas.***" The letter "A" is considered in ***Buddhistic*** works as the mother of all Wisdom; and therefore, all men of genius, all ***Bodhisatwas*** and ***Buddhas,*** are said to have been produced by "A," since this is the first element for forming syllables, words, sentences, and a whole discourse; and the means for acquiring knowledge and wisdom. Here the whole ***Prajná páramitá*** is comprehended in the letter "A." This is the most abridged *sútra* of the Transcendental Wisdom, since this consists only of a single letter. This is to be seen on the 256th leaf of this volume.

x. [18] ***Kohushika.*** Sans. ***Kaushika,*** a name of INDRA. In this *sútra* SHÁKYA instructs him in the ***Prajná páramitá,*** hence the title of this *sútra.*

xi. [19] ***Shér-p'hyin-yigé-nyung-du.*** Sans. ***Alpa akshara,*** the "Transcendental Wisdom, in a few letters."

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14 རྒྱ་བཅུ་པ་བརྒྱ་པ། 15 ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པའི་མཚན་བརྒྱ་རྩ་བརྒྱད་པ།

16 བཅོམ་ལྡན་འདས་མ་ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ཉུང་ངུ་པ།

17 འཕགས་མ་ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་ཡུམ་ཡི་གེ་གཅིག་མ

18 གཞུ་མིག 19 ཡི་གེ་ཕྱིན་ཡི་གེ་ཉུང་ངུ

xii. [20] ***Shér-p'hyin***-sgo-***nyi***-***shu***-***rtsa***-l***ña-pa.*** Sans. ***Pancha-vinshati prajná páramitá muk'ha,*** the 25 doors or beginnings of the "Transcendental Wisdom," (there are so many *vija mantras.*)

xiii. [21] B***chom***-l***dan***-h***das-ma-shér-p'hyin-snying-po.*** Sans. ***Bhagavatí prajná páramitá hridáya,*** the essence of the "Transcendental Wisdom."

xiv. [22] ***Shér-p'hyin-nyi-mahi-snying-po.*** Sans. ***Prajná páramitá surya garbha.***

xv. [23] ***Zla-vahi-snying-po*** (***shér-p'hyin***). Sans. ***Chandra garbha*** (***prajná páramitá.***)

xvi. [24] ***Shér-p'hyin-kun-tu***-b***zang-po.*** Sans. ***Prajná páramitá sámanta bhadra.***

xvii. [25] ***Shér-p'hyin-lag-na***-r***do***-r***jé*** Sans. ***Prajná páramitá vajrápáni.***

xviii. [26] ***Shér-p'hyin***-r***do***-r***je***-r***gyal***-m***t'shan.*** Sans. ***Prajná páramitá vajra kétu.*** These five last aphorisms, or ***sútras,*** are so called from the names of those ***Bodhisatwas*** who are introduced speaking with SHÁKYA on the ***Prajná páramitá.***

CONTENTS OF THE WHOLE ***Prajná parámitá.***

All the 21 volumes of the ***Shér-p'hyin*** treat of speculative or theoretical philosophy, i. e. they contain the psychological, logical, and metaphysical terminology of the ***Buddhists,*** without entering into the discussion of any particular subject. There are counted one hundred and eight such subjects, (*dharmas*) terms, or phrases, with several subdivisions or distinctions; of which, if any predicate be added to them, affirmative or negative judgments may be formed. These terms have mostly been introduced into the Sanscrit and Tibetan Dictionary also, that was prepared by ancient Indian Pandits and Tibetan interpreters, and which may be found in the B***stan***-h***gyur*** (M***do*** class, ***Go*** volume).

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20 ཤེར་ཕྱིན་སྒོ་ཉི་ཤུ་རྩ་ལྔ་པ། 21 བཅོམ་ལྡན་འདས་མ་ཤེར་ཕྱིན་སྙིང་པོ།
22 ཤེར་ཕྱིན་ཉི་མའི་སྙིང་པོ། 23 ཟླ་བའི་སྙིང་པོ། 24 ཤེར་ཕྱིན་ཀུན་ཏུ་བཟང་པོ།
25 ཤེར་ཕྱིན་ལག་ན་རྡོ་རྗེ 26 ཤེར་ཕྱིན་ རྡོ་རྗེ་རྒྱལ་མཚན

Here follow some instances of the terms or subjects of the *Prajná páramitá;* as,

1. [27] ***Phung-po*** (Sans. *Skandha*) an aggregate or body. There are five such aggregates; as those of, 1. body, 2. perception, 3. representation or consciousness, 4. composition or notion, and 5 of cognition. In Tibetan, [28] *gzugs-kyi-p'hung-po*, 2.[29] *ts'hor-vahi*, 3.[30] h*du-shés-kyi*, 4.[31] h*du-byéd-kyi*, and 5.[32] r*nam-par-shés-pahi-p'hung-po*. In Sanscrit, 1. *rúpaskandha*, 2. *védaná*, 3. *san-jná*, 4. *sánskara*, and 5. *vijnánaskandha*.

2. [33] ***Skyé-mch'hed-drug***, the six senses; as, those of sight, hearing, small, taste, touch, and the moral sense.

3. [34] *Skyé-mchhéd-bchu-gnyis*. Counting the six organs and objects of senses.

4. [35] ***K'hams-bcho-brgyad***, the 18 regions or kingdoms of senses, as with respect to the operations of the mind by the six organs directed to the six objects of senses.

5. [36] *K'hams-drug-ni;* the six elements are earth, water, fire, air, ether (or void space), spirit (or intellect). In Tibetan, *sa, ch'hu, mè*, r*lung*, *nam-mk'hah*, r*nam-par-shes-pa*.

6. [37] **R*tèn-hbrèl-bchu-gnyis*.** Dependent connexion, or causal concatenation (of 12 things): 1. ignorance, 2. composition or notion, 3. cognition, 4. name and body, 5. six senses, 6. touch, 7. perception, 8. affection, 9. ablation, 10. existence, 11. birth, 12. old age and death. In Tibetan, 1.[38] *ma-rig-pa*, 2.[39] h*du-byéd*, 3.[40] r*nam-par-shés-pa*, 4[41] *Ming-dang-gzugs*, 5.[42] *skyé-mch'hèd-drug*, 6.[43] *rég-pa*, 7.[44] *ts'hor-va*, 8.[45] *sréd-pa*, 9.[46] *lèn-pa*, 10.[47] *srid-pa*, 11.[48] *skyé-va*, 12.[49] r*ga-shi*. In Sanscrit,

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27 སྐྱེ་པོ་, 28 གཟུགས་ཀྱི་སྐྱེ་པོ་, 29 རྣམ་པའི——— 30 འདུ་ཤེས་ཏྲི—, 31 འདུ་ཞེད་རྟི—, 32 རྣམ་པར་ ཤེས་པའི་སྐྱེ་པོ 33 སྐྱེ་མཆེད་དྲུག 34 སྐྱེ་མཆེད་བཅུ་གཉིས 35 ཁམས་ བཅོ་བརྒྱད 36 ཁམས་ དྲུག་གི 37 རྟེན་འབྲེལ་ བཅུ་གཉིས 38 མ་རིག་པ 39 འདུ་ཞེད 40 རྣམ་པར་ ཤེས་པ 41 མིང་དང་གཟུགས 42 སྐྱེ་མཆེད་དྲུག 43 རེག་པ 44 རྟོ་བ 45 སྲེད་པ 46 ལེན་པ 47 སྲིད་པ 48 སྐྱེ་བ 49 རྒ་ཤི

1. *Avidyá*, 2. *sanskára*, 3. *vijnána*, 4. *námarúpa*, 5. *s'haḍáyatana*, 6. *sparsha*, 7. *védaná*, 8. *ris'hná*, 9. *apádana*, 10. *bhava*, 11. *játi*, 12. *jarámarani*. Every thing, but especially the human soul, depends for its existence on this causal concatenation. There are several commentaries on this subject in the *Bstan-hgyur*.

7. [50] ***P'ha-rol-tu-p'hyin-pa-drug-ni.*** The six Transcendental Things (or cardinal Virtues) are, 1. charity, 2. morality, 3. patience, 4. industry, or earnest application, 5. meditation, 6. ingenuity or wisdom. In Tibetan, 1.[51] ***sbyin-pa***, 2.[52] ***ts'hul-kh'rims***, 3.[53] b*zod-pa*, 4.[54] br*tson*-hg*rus*, 5.[55] bs*am*-g*tan*, 6.[56] ***shés-rab***. In Sanscrit, 1. ***dána***, 2. ***shíla***, 3. ***kshánti***, 4. ***víryya***, 5. ***dhyána***, 6. ***prajná***. To the above enumerated, sometimes four others are added; as, 1. method or manner, 2. wish or prayer, 3. fortitude, and 4. foreknowledge or knowledge. In Tibetan, 1.[57] *t'habs*, 2.[58] *smon-lam*, 3.[59] *stobs*, 4.[60] *yé-shes*. Sanscrit, *upáya*, *pranídhána*, *bala*, and *dhyána*.

8. [61] ***Stong-pa-nyid***. Sans. ***Shúnyatá***. Eng. Voidness, emptiness; an abstract notion. There are 18 distinctions of the ***Shúnyatá***.

Such are the contents of the ***Prajná páramitá***.—There is no historical matter. All is speculation, with a profusion of abstract terms and definitions. The knowledge of these is necessary for the understanding of the ***Buddhistic*** system, especially of the ***Madhyámiká*** philosophy. But I am unable to give here any further outline of the ***Prajná páramitá***, except the enumeration of such abstract terms, as above. As this would be tedious to the reader, and of little interest in the way of information, I beg leave to waive further illustration.

All the doctrine contained in these 21 volumes is attributed to ***B***ÇHOM-*LDAN-HDAS* (SHÁKYA). He delivered his instruction on the ***Prajná páramitá*** (as is stated by Tibetan writers, 16 years after having become ***Buddha***, or in his fifty-first year) when he was on the mountain (near ***Rájagriha***, in ***Magadha***)

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50 ཕ་རོལ་ཏུ་ཕྱིན་པ་དྲུག་ནི 51 སྦྱིན་པ 52 ཚུལ་ཁྲིམས 53 བཟོད་པ 54 རྩོལ་བ་འབྱུང 55 བསམ་གཏན 56 ཤེས་རབ 57 ཐབས 58 སྨོན་ལམ 59 སྟོབས 60 ཡེ་ཤེས 61 སྟོང་པ་ཉིད

called in Tibetan, the "*bya*-rgod-p'*hung*-*pohi*-*ri*" (Sans. *Gridhra kuta parvata* the "hill of a heap of vultures"). His hearers were beside, many *Bodhisatwas* (among whom BYAMS-PA, Sans. MAITREYA) and gods (among whom KAUSHIKA or INDRA) his own disciples about 5,000 priests (among whom the principal were SHARIHI-BU, or SHARADVATIHIBU, RAB-*H*BYOR, HOD-SRUNG, and KUN-*D*GAH-VO). The speaker in general is *B*CHOM-*L*DAN*H*DAS (SHA'KYA) who addresses first SHARADVATIHIBU and afterwards RAB-*H*BYOR, his disciples. They put a question several times to SHA'KYA; he gives them no direct answer, but forms such propositions that they are themselves led to the decision. It is in general, RAB-*H*BYOR (Sans. SUBHUTI) with whom SHA'KYA speaks in all these volumes.

The first compiler of the *Prájná páramitá* was KASHYAPA (Tib. HOD-SRUNG) whom SHA'KYA appointed to succeed him after his demise.

In the B*stan*-h*gyur*, the 16 first volumes of the M*do* class are all commentaries on the *Prajná páramitá*. Afterwards follow several volumes explanatory of the *Madhyámiká* philosophy, which is founded on the *Prajná páramitá*. The *Prajná páramitá* is said to have been taught by SHA'KYA, and the *Madhyámiká* system by NAGARJUNA (*K*LU-SGRUB, in Tib.) who is said to have lived four hundred years after the death of SHA'KYA, who had foretold of him that he would be born after so many years, to explain his higher principles laid down in the *Prajná páramitá*. With NAGARJUNA originated the *Madhyámiká* system in philosophy. The philosophers in India, before his time, were in two extremes; teaching either a perpetual duration, or a total annihilation, with respect to the soul. He chose a middle way, hence the name of this philosophical sect. There are in the B*stan*-h*gyur*, several works of him, as also of his successors, explanatory of the *Madhyámiká* school. Beside other matters of speculation, the following 27 subjects are to be discussed and analyzed in the *Madhyámiká* system: 1. efficient (accessory or secondary) cause, (Tib. r*kyen*), 2. the coming (into the world) and going away (*hong*-*va*-*dang*-h*gro*-*va*), 3. organs (of sense) (d*rang*-*po*), 4. aggregate

or body (*p'hung-po*), 5. province or region (viz. of senses) (*k'hams*), 6. passion and affection (h*dod-ch'hags*), 7. the state of coming forth, duration, and cessation (*skyé-va*, g*nas-pa*, *dang* hg*ag-pa*), 8. the maker or doer, and the work or deed (*byéd-pa-po-dang-las*), 9. former existence (*sña-rol-na*-g*nas-pa*), 10. fire and the burning wood (*mé-dang-bud-shing*), 11. anterior and posterior limits (of worldly existence), Tib. *sñon-dang-p'hyi-mahi-mt'hah*, 12. done by one's self and done by another, (b*dag-gis-byas-pa-dang*-g*zhan-gyis-byas- pa*), 13. composition, or the forming of notions (h*du-byéd*), 14. the act of meeting (h*p'hrad-pa*), 15. self-existence or nature, (*rang*-b*zhin*), 16. tied and liberated (b*chings-pa-dang-t'har-pa*), 17. work and fruit (*las-dang*-h*bras-bu*), 18. I or Ego, (b*dag*), 19. time (*dus*), 20. union, (of cause and efficient causes), Tib. *ts'hogs-pa* (r*gyu-dang*-r*kyén*), 21. origin or beginning, and destruction, (h*byung-va-dang*-h*jig-pa*), 22. *Tathágata* or *Buddha* (*Dé*-b*zhin*-g*shégs-pa*), 23. wrong, error, or falsehood, (*p'hyin-chi-log*), 24. excellent truth (h*p'hags-pahi*-b*dén-pa*), 25. deliverance, or delivered from pain (*myá-ñan-las*-h*das-pa*), 26. dependent connexion, or causal concatenation, (r*tén*-b*brél*), 27. critique of theories (l*ta-va*-br*tag-pa*). These are the principal topics of the *Madhyámiká* philosophy. I have thought proper to enumerate them here, because they are similar to the subjects of the *Prajná páramitá*.

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III. (P'HAL-CH'HEN.)

The third division of the *Káh-gyur* is styled, in Tibetan, [62] "*Sangs-rgyas-p'hal-po-ch'hè*," or by contraction, "*P'hal-ch'hen*." Sanscrit, "*Buddha-vatáñ Sangha*," (or as here is, *Buddha avatáng saka*), association of *Buddhas* (or of those grown wise). This is called a *sútra* of great extent. In Sanscrit, "*Mahávaipulya Sútra:*" in Tibetan, [63] "*Shin-tu*-r*gyas-pa-ch'hen-pohi*-m*do*." This is contained in six volumes, marked with the six first letters of the Tibetan alphabet. The number of the leaves in each is as follows: 1.[64] 384;

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62 སངས་རྒྱས་ཕལ་པོ་ཆེ or ཕལ་ཆེན

63 ཤིན་ཏུ་རྒྱས་པ་ ཆེན་པོའི་མདོ

64 ཀ

2.(65) 385; 3.(66) 391; 4.(67) 375; 5.(68) 397; 6.(69) 340. This *sútra* also is attributed or referred to SHÁKYA, although the speakers generally are some *Bodhisatwas*, or other saints of great perfection.

The subject of the whole is moral doctrine, and metaphysics. There are descriptions of several *Tathágatas* or *Buddhas*, their provinces, their great qualifications, their former performances for promoting the welfare of all animal beings, their praises, and several legends. Enumeration of several *Bodhisatwas;* the several degrees of their perfections; their practices or manners of life; their wishes, prayers, and efforts for making happy all animal beings. SHÁKYA appears, in a miraculous manner, on the top of the "*Ri-rab*," (Sans. *Méru*) the fabulous mountain, as also, at another time, in *Galdan*, (Tib. "D*gah*-l*dan*," the joyful place, or the paradise of the gods. Sanscrit. "*Tus'hitá*." At this last mentioned place assemble likewise several *Bodhisatwas*, coming from different regions of the world, to make their salutation to BCHOM-LDAN-HDAS (SHÁKYA), and in his presence, by his blessing or miraculous influence, each of them successively utters several verses expressive of his opinion with respect to the soul and the Supreme Being. Such is the tenor of the contents of the "*P'hal-ch'hen*," in general. The titles of the chapters have not been expressed in Sanscrit; they are in Tibetan (written in Roman characters, and explained in English) as follow:

1. (70) H*jig*-r*ten-gyi*-d*vang-po-t'hams-chad-kyi*-r*gyan-gyi-ts'hul.* The manner of proceeding of BUDDHA, the ornament of all the rulers of the world.

2. (71) *Dé*-b*zhin*-g*shégs-pa. Tathágata* or *Buddha.*

3. (72) *Kun-tu*-b*zang-pohi-ting-gé*-h*dsin-dang*-r*nam-par*-h*p'hrul-pa.* The deep meditation (or ecstasy) of KUNTU-BZANG-PO (a *Bodhisatwa* and *Buddha*) and his miraculous change or turn.

4. (73) H*jig*-r*ten-gyi-k'hams*-r*gya*-m*ts'ho.* A region of the world called the Ocean.

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65 ཁ 66 ཀ 67 ང 68 ཅ 69 ཆ 70 འཇིག་རྟེན་གྱི་དབང་པོ་ཐམས་ཅད་ཀྱི་རྒྱན་གྱི་ཚུལ། 71 དེ་བཞིན་གཤེགས་པ 72 ཀུན་ཏུ་བཟང་པོའི་ཏིང་ངེ་འཛིན་དང་རྣམ་པར་ཕྲུལ་པ 73 འཇིག་རྟེན་གྱི་ཁམས་རྒྱ་མཚོ་

5. (74) G*zhi-dang-snying-po-mé-tog-gi-*r*gyan-gyis-*br*gyan-pahi-yon-tan.* The qualities of the ground, and essence of that (before mentioned) region.

6. (75) H*jig-rten-gyi-k'hams-*r*gya-*m*ts'hohi-k'hor-yug-gi-*r*gyan-*r*gya-*m*ts'ho-*b*stan-pa.* Description of the Sea, the ornament of the wall of the world's region, called "r*gya-*m*ts'ho*," or ocean.

7. (76) *Sa-*g*zhihi-*r*gyan-*b*stan-pa* (of ditto). Description of the Earth's ornaments (of ditto).

8. (77) G*zhing-gi-*r*gyud-*b*stan-pa.* Description of the origin or nature of that province.

9. (78) H*jig-*r*ten-gyi-*r*gyud-*d*god-pa.* Description of the series of the several regions of the world (as the provinces of several *Buddhas*).

10. (79) R*nam-par-snang-*m*dsad.* VAIROCHANA, a *Buddha.*

11. (80) *Dé-*b*zhin-gshégs-pa-p'hal-po-ch'hé. Tathágata* P'HAL-PO-CH'HÉ, a *Buddha.*

12. (81) *Sangs-*r*gyas-kyi-*m*ts'han-shin-tu-*b*stan-pa.* Enumeration of several attributes (or names) of BUDDHA.

13. (82) H*p'hags-pahi-*b*dén-pa.* The excellent truth.

14. (83) *Dé-*b*zhin-gshégs-pahi-hod-zer-las-*r*nam-par-sangs-*r*gyas-pa.* The state of becoming purified, or a saint, by the beams of light of a *Tathágata.*

15. (84) B*zang-ch'hub-séms-*d*pa-dris-pa-snang-va.* Illustration made on the request of *Bodisatwa.*

16. (85) *Spyod-yul-yongs-su-dag-pa.* The very pure conduct of life, or manner of living.

17. (86) B*zang-pohi-*d*pal.* The prosperity (or glory) of the good.

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74 ཤཱཀྱ་དང་སྙིང་པོ་ མེ་ཏོག་གི་ རྒྱན་གྱིས་ བརྒྱན་པའི་ ཡོན་ཏན 75 འཇིག་ རྟེན་གྱི་ཆམས་ རྩ་མཚོའི་ ཁོར་ཡུག་གི་ རྒྱན་ རྩ་མཚོ་ བསྟན་པ 76 ས་ཤཱཀྱའི་ རྒྱན་ བསྟན་པ 77 ཞིང་གི་རྒྱུད་ བསྟན་པ 78 འཇིག་ རྟེན་གྱི་ རྒྱུད་དགོད་པ 79 རྣམ་པར་སྣང་མཛད 80 དེ་བཞིན་ གཤེགས་པ་ ཐལ་པོ་ཆེ 81 ལངས་ རྒྱས་ཀྱི་མཆོག་ མིན་ཏུ་བསྟན་པ 82 འཕགས་པའི་ བདེན་པ 83 དེ་བཞིན་ གཤེགས་པའི་ ཞོད་ཟེར་ལས་ རྣམ་པར་ལངས་རྒྱས་པ 84 ཐུབ་ཆུབ་སེམས་དཔས་ཟིས་པ་ སྣང་བ 85 སྤྱོད་ཡུལ་ཡོངས་སུ་དག་པ 86 བཟང་པོའི་དཔལ

18. (87) ***Dé***-b***zhin-gshégs-pa-ri-rab-kyi***-r***tsé-mor***-g***shégs-pa.*** The going of ***Tathágata*** (SHÁKYA) to the top of the ***Ri-rab*** (Sans. ***Méru***).

19. (88) ***Ri-rab-kyi-rtsé - mor-dé -*** b***zhin - gshégs-pahi-rnam-par***-h***p'hrul-pa-dang-byang-ch'hub-séms-***d***pahi-ts'hogs-kyi-ts'higs-***b***chad.*** Verses uttered by the assembled ***Bodhisatwas***, and by the illusory person of ***Tathágata*** (SHÁKYA) on the top of the ***Ri-rab.***

20. (89) B***zang-ch'hub-séms-pahi-rnam-par***-d***god-pa-bchu-bstan-pa.*** The exhibition of the ten schemes or contrivances of ***Bodhisatwa.***

21. (90) ***Ts'hangs-par-spyod-pa.*** Purity of life, or good moral conduct.

22. (91) ***Séms-dang-po-bskyéd-pahi-bsod-nams-ston-pa.*** The shewing of the happiness of having formed the mind to live a perfect life.

23. (92) ***Ch'hos-snang-va.*** Religion's (or virtue's) light.

24. (93) M***ts'hé-mahi-gnas.*** ***'Tsé-ma,*** (name of a region or heaven of the gods.

25. (94) ***Dér-bzang-ch'hub-séms-dpas-ts'higs-b'chad-bstan-pa.*** Verses uttered there by ***Bodhisatwa.***

26. (95) B***zang-ch'hub-séms-dpahi-spyod-pa-bstan-pa.*** Description of the conduct of life of a Saint, or ***Bodhisatwa.***

27. (96) G***ter-mi-zad-pa-bchu-bstan-pa.*** Instruction on the ten never deficient (or inexhaustible) treasures (or virtues).

28. (97) ***Dé-bzhin - gshégs-pahi-gshégs-bzhugs-bzhud-gsum - stn-pa.*** The shewing of three things: the coming, remaining, and going away of a ***Tathágata.***

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87 དེ་བཞིན་ གཤེགས་པ་ ཇི་ལྟ་བ་ཀྱི་ རྟེ་མོར་གཤེགས་པ 88 ཇི་ལྟ་བ་ཀྱི་རྟེ་མོར་ དེ་བཞིན་གཤེགས་པའི་ རྣམ་པར་ འཕྲུལ་ པ་དང་བྱང་ཆུབ་སེམས་དཔའི་ རྣོག་ཀྱི་རྣོག་བཅད 89 ཐུབ་ཆུབ་སེམས་དཔའི་ རྣམ་པར་དཔོད་པ་ བརྟུ་ཞུན་པ 90 རྣོངས་པར་སྤྱོད་པ 91 སེམས་དང་པོ་སྐྱེད་པའི བསོད་ནམས་ སྟོན་པ 92 ཆོས་སྣང་བ 93 མཚེ་མའི་གནས 94 དེར་ཐུབ་ཆུབ་ སེམས་དཔས་ རྣོག་བཅད་བཤད་པ 95 ཐུབ་ཆུབ་སེམས་དཔའི་སྤྱོད་པ་བཤད་པ 96 གཏེར་ མི་ཟད་པ་ བརྟན་བཤད་པ 97 དེ་བཞིན་ གཤགས་ 'པའི་ གཤེགས་ བཞུགས་ བཞུད་གསུམ་བཤད་པ

29. (98) D*gah*-l*dan-du-byang-séms*-h*dus-pa.* ***Bodhisatwas*** assembled in *Galdan* (Sans. ***Tus'hitá***).

30. (99) R*do*-r*jé*-r*gyal*-m*ts'han-gyi*-b*sño-va.* The benediction of DORJÉ-GYAL-TSAN, (a ***Bodhisatwa***).

31. (100) ***Sa***-b*chupa.* The ten ***Bhumis*** (provinces or degrees of perfection of the ***Bodhisatwas***).

32. (101) ***Kun-tu***-b*zang-pohi-spyod-pa*-b*stan-pa.* The shewing of the conduct of life of SAMANTA BHADRA (a ***Bodhisatwa*** of the first rank) or the best conduct.

33. (102) ***Ting-gé***-h*dsin*-b*chu.* The deep meditations, (or ecstacies).

34. (103) **M*ñon-shés.*** Special knowledge.

35. (104) **B*zod-pa.*** Patience.

36. (105) ***Grangs-la***-h*jug-pa.* The manner of expressing (great) numbers.

37. (106) ***Ts'hé-ts'had.*** The measure of life.

38. (107) B*yang-séms-kyi*-g*nas.* The abode of a ***Bodhisatwa.***

39. (108) ***Sangs***-r*gyas-kyi-ch'hos*-b*sam-mi-k'hyab-pa*-b*stan-pa.* A shewing that the virtues of BUDDHA are inconceivable by the mind.

40. (109) ***Sangs***-r*gyas-kyi*-m*ts'han*-r*gya*-m*ts'ho*-b*stan-pa.* Explication of the term Ocean, one of the epithets or names of BUDDHA.

41. (110) D*pé-byad-kyi-hod-zér.* The shining beams of the points of beauty (on the body of a BUDDHA).

42. (111) ***Dé***-b*zhin-gshégs-pa-skyé-va-dang*-h*byung-va.* The birth and appearance of a ***Tathágata,*** or ***Buddha.***

43. (112) H*jig*-r*ten-las*-h*das-pa.* His departure from the world (or deliverance from pain, or death.)

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98 དགའ་ལྡན་དུ་ཐྱང་སེམས་ དཔའ་པ 99 རྡོ་རྗེ་རྒྱལ་མཚན་གྱི་ གསྟོང་བ 100 ས་བཅུ་པ 101 གྲུབ་ཆ་ བཤད་པོའི་ སྟོང་པ་གཞན་པ 102 ཏིང་ངེ་འཛིན་བཟང 103 མངོན་ ཤེས 104 བཟོད་པ 105 གྲངས་ལ་ འཇུག་པ 106 ཚེ་ཚད 107 ཐད་ སེམས་ཀྱི་ གནས 108 སངས་ རྒྱས་ཀྱི་ ཆོས་ བསམ་མི་ ཁྱབ་པ་ གཞན་པ 109 སངས་ རྒྱས་ ཀྱི་ མཚན་རྒྱ་མཚོ་གཞན་པ 110 དཔེ་ཐུད་ཀྱི་ འོད་ཟེར 111 དེ་བཞིན་ གཤེགས་པ་ སྐྱེ་བ་དང་ འབྱུང་བ 112 འཇིག་ རྟེན་ལས་ འདས་པ

44. (113) S*dong-pos*-br*gyan-pa*. (The place) adorned with planted trees, (the name of a treatise on moral subjects.)

45. (114) B*zang-po-splyod-pahi-smonlam*. The prayer of the well-doer, or a wish for doing good.

Such are the contents of the six volumes, as specified in these 45 chapters. There is another artificial division of the six volumes into 115 sections (*bam-po*, in Tibetan) but they give no contents. These six volumes were translated, in the 9th century, by the Indian Pandit, SURE´NDRA BODHI, and the Tibetan Lotsawa, BAIROTSANA RAKSHITA.

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IV. KON-TSE´GS.

The fourth great Division of the *Káh-gyur* is called, (115) "D*kon-*m*ch'hog*-br*tségs-pa*," or by contraction, "D*kon*-br*tségs*," (pronounced "*Kon-tségs*"). In Sanscrit, "*Ratna-kuta*," the Jewel-peak, or precious things heaped up (or enumeration of several qualities and perfections of BUDDHA, and his instructions). The subject, as in the former division, still consists of morals and metaphysics, mixed with many legends and collections of the tenets of the *Buddhistic* doctrine. Some treatises are in the form of a dialogue between SHA´KYA and his disciples; but besides SHA´KYA, there are introduced several other speakers. The style, as in the former division also, is prose and verse. There are six volumes of this class, distinguished by the first six letters of the Tibetan Alphabet, which, with the number of the leaves in each of them, may be expressed or stated here, thus,—

1. (116) 448; 2. (117) 402; 3. (118) 477; 4. (119) 478; 5. (120) 473; 6. (121) 489.

There are several separate works, or small treatises, in this collection, which are in general attributed to SHA´KYA; and as is stated in the begin-

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113 རྒྱུད་པོལ་བཙུན་པ 114 བཟང་པོ་ སྤྱོད་པའི་ སྨོན་ལམ 115 དཀོན་ མཆོག་ བརྩེགས་པ or དཀོན་བརྩེགས 116 ཀ 117 ཁ 118 ག 119 ང 120 ཅ 121 ཆ

ning of the first volume of this class, were delivered by him to his hearers on a mountain near *Rájagriha*, in *Magadha*, called in Tib. the "*Bya*-rgod-*p'hung-pohi-ri*;" in Sanscrit, "*Gridhra-kuta-parvata*." They were translated, in the 9th century, by several Indian Pandits and Tibetan interpreters (*Lotsawas*). The Indian Pandits were, JINA MITRA, SURENDRA BODHI, DÁNASHILA, MUNÉ VARMA, SHILENDRA BODHI, PRAJNYÁVARMA, KARMAVARMA, and KAMALA SHILA. The Tibetan Lotsawas were, BAIROTSANA (or as he is called otherwise, YE'SHE'S-*s*DE') and *D*PAL-*BR*TSEGS.

The heads or titles of the several works in these six volumes, in Tibetan and Sanscrit, written in Roman character, are as follow:

KA, OR FIRST VOLUME.

1. (122) Tib. H*p'hags-pa*-" d*kon*-m*ch'hog*-br*tségs-pa*"-*ch'hen-pohi-ch'hos-kyi*-r*nam-grangs-stong-p'hrag*-br*gya-pa-las*-s*dom-pa*-g*sum*-b*stan-pahi-léhu-zhés-bya-va-thég-pa-ch'hen-pohi*-m*do*. Sanscrit. *A'rya mahá ratna kuta dharma paryaya shata sahasrika grant'hé. "Tri sambara" nirdesha parivarta náma mahá yána sútra.* English. Out of the "venerable great heap of jems", or the enumeration of one hundred thousand *dharmas* (or religious instructions), a chapter on the three obligations or duties; namely, a *sútra* on the higher principles (of philosophy).

[NOTE. To make short the titles in the beginning, the words "*A'rya*" and "H*p'hags-pa*," meaning "the venerable," as also, at the end, "*Náma mahá yána sútra*," "*zhés* (or *shés*) *bya-va-t'hég-pach'henpohi*-m*do*," will be omitted, and only that will be mentioned which necessarily belongs to the titles.]

2. (123) Tib. S*go*-m*t'hah-yas-pa*-r*nam-par*-s*byong-va*-b*stan-pa*. Sans. *Ananta muk'ha vinishodhana nirdesha*. Eng. Instruction on making clean infinite entrances (or on good moral practices).

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122 འཕགས་པ་དཀོན་མཆོག་བརྩེགས་པ་ཆེན་པོའི་ཆོས་ཀྱི་རྣམ་གྲངས་སྟོང་ཕྲག་བརྒྱ་པ་ལས་བསྡོམ་པ་གསུམ་བསྟན་པའི་ལེཧུ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ་ 123 སྒོ་མཐའ་ཡས་པ་རྣམ་པར་སྦྱོང་བ་བསྟན་པ

3. (124) Tib. *Dé*-b*zhin-gshégs-pahi*-g*sang-va*-b*sam-gyis-mik'hyab-pa*-b*stan-pa*. Sans. *Tathágatáchintya guhya nirdésha.* Eng. A shewing of the inconceivable secrets of *Tathágata.*

4. (125) Tib. R*mi-lam*-b*stan-pa.* Sans. *Svapana nirdésha.* Eng. Explication, or the telling of dreams.

5. (126) Tib. *Hod*-d*pag-méd-kyi*-b*kod-pa.* Sans. *Amitabhá vyuha.* Eng. The description of the residence (or province) of AMITABHÁ (a *Buddha*).

KHA, OR SECOND VOLUME.

6. (127) Tib. *Dé*-b*zin*-g*shégs-pa-mi*-h*k'hrugs-pahi*-b*kod-pa.* Sans. *Akshobhyasya Tathágatásya vyuha.* Eng. Description of AKSHOBHYA'S residence, or province.

7. (128) Tib. *Ch'hos-kyi*-d*vyings-kyi-rang*-b*zhin*-d*vyér-mèd-par*-b*stan-pa.* Sans. *Dharma dhátu prakriti asambhé nirdésha.* Eng. The shewing of the indivisibility of the root of the first moral Being.

8. (129) Tib. *Ch'hos*-b*chu-pa.* Sans. *Dasha dharmaka.* Eng. That containing instruction on the ten *dharmas*, or virtues.

9. (130) Tib. *Kun-nas*-sgo. Sans. *Samanta muk'ha.* Eng. Door (or entrance) from all sides.

10. (131) Tib. *Hod-zér*-b*sgrub-pa.* Sans. *Prabhá sádhaná.* Eng. The making (or causing) of light.

GA, OR THE THIRD VOLUME.

11. (132) Tib. B*yang-ch'hub-sém*-d*pahi-sdé snod.* Sans. *Bodhisatwa pitaka* Eng. The vessel or repository of a *Bodhisatwa*, (or the practices of the perfect or wise.)

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124 དེ་བཞིན་གཤེགས་པའི་གསང་བ་བསམ་གྱིས་མི་ཁྱབ་པ་བསྟན་པ། 125 རྨི་ལམ་བསྟན་པ། 126 ཚོད་ དཔག་མེད་ཀྱི་ བཀོད་པ། 127 དེ་བཞིན་ གཤེགས་པ་ མི-འཁྲུགས་ པའི་ བཀོད་པ། 128 ཆོས་ཀྱི་ དབྱིངས་ཀྱི་ ངང་བཞིན་དབྱེར་ མེད་པར་ བསྟན་པ། 129 ཆོས་བཅུ་པ། 130 ཀུན་ ནས་སྒོ། 131 ཧོད་.ཟེར་ བསྒྲུབ་པ། 132 བྱང་ཆུབ་སེམས་ དཔའི་ སྡེ་སྣོད།

Nga, OR THE FOURTH VOLUME.

12. (133) Tib. H*jam*-d*pal-gyi-sangs*-r*gyas-kyi-zhing-gi yon-tan*-b*kod-pa*. Sans. ***Manju Shri Buddha kshétra guna vyaha.*** The description of the good qualities of the province of MANJU SRI BUDDHA.

13. (134) Tib. *Yab-dang-sras*-m*jal-va*. Sans. ***Pita putra-samagamanam.*** The meeting of the father and the son, (SHÁKYA and his father SHUDHODANA).

14. (135) Tib. *Gang-pos-zhus-pa*. Sans. ***Púrṇa pariprichch'ha.*** That asked by PÚRṆA, (or a *sútra* delivered by SHÁKYA on the request of PÚRṆA, one of his disciples.)

15. (136) Tib. *Yul*-h*k'hor-skyong-gis-zhus-pa*. Sans. ***Rás'htra páléna pariprichch'ha.*** That asked by, or on the request of RA'SHTRAPA'LA (a demon.)

Cha, OR THE FIFTH VOLUME.

16. (137) Tib. *Drag-shul-chan-gyis-zhus-pa*. Sans. *Ugra pariprichch'ha.* That asked by UGRA.

17. (138) Tib. S*gyu-ma*-m*k'han*-b*zang-po-lung*-b*stan-pa*. Sans. ***Bhadra Máyakára byákaraṇa.*** A prophecy of BHADRA MÁYAKA'RA (a juggler) by SHA'KYA.

18. (139) Tib. *Ch'ho*-h*p'hrul ch'hén-po*-b*stan-pa*. Sans. ***Mahá pratihárya upadésha.*** The exhibition of great miracles and prodigies, (by SHA'KYA.)

19. (140) Tib. ***Byams-pahi-sengéhi*** s***gra-ch'hen-po***. Sans. ***Maitreya mahá sinha nádana.*** The great lion-sound (or voice) of MAITREYA (the saint who is the first that will appear hereafter, and become a ***Buddha***.)

20. (141) Tib. H*dul-va*-r*nam-par*-d*tan-la*-d*vab-pa nyé-var*-h*k'hor-gyis-zhus-pa*. Sans. ***Vinaya vinishchaya Upáli pariprichch'ha.*** The arrangement of

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133 འཕགས་དཔའ་ཞི་ལྷས་གྲུབ་ཀྱི་ཞིང་གི་ཡོན་ཏན་བཀོད་པ། 134 ཡབ་དང་སྲས་མཇལ་བ། 135 གང་པོས་ཞུས་པ། 136 ཡུལ་འཁོར་སྐྱོང་གིས་ཞུས་པ། 137 དྲག་ཤུལ་ཅན་གྱིས་ཞུས་པ། 138 བྱམས་མཁན་བཟང་པོ་ལུང་བསྟན་པ། 139 ཆོ་འཕྲུལ་ཆེན་པོ་བསྟན་པ། 140 ཐམས་པའི་སེང་གེའི་སྒྲ་ཆེན་པོ། 141 འཕགས་པ་རྣམ་པར་དཏན་ལ་དབབ་པ་ཉེ་བར་འཁོར་ཞིས་ཞུས་པ།

the **H*dul-va*** (taught by SHÁKYA) on the request of UPA'LI, (the supposed compiler of the ***Dulva*** class.

21. (142) Tib. ***Lhag-pahi***-b***sam-pa***-b***skul-va***. Sans. ***Adyáshaya sanchoda***. Exhortation to further undertaking.

22. (143) Tib. ***Lag***-b***zang-gis-zhus-pa***. Sans. ***Suváhu pariprichch'ha***. That asked by SUVA'HU.

23. (144) Tib. ***Dés-pas-zhus-pa***. Sans. ***Surata pariprichch'ha***. That asked by (or on the request of) a chief or brave man, or of SURATA.

24. (145) Tib. D***pah-byin-gyis-zhus-pa***. Sans. ***Víradatta pariprichch'ha***. A ***sútra*** delivered on the request of VI'RADATTA.

25. (146) Tib. ***Vadsalahi***-r***gyal-po***-h***ch'har byéd-kyis-zhus-pa***. Sans. ***Udayána vadsa rája pariprichch'ha***. A ***sútra*** at the request of UDAYA'NA VADSA RA'JA.

26. (147) Tib. ***Bu-mo***-b***lo-gros***-b***zang-mos-zhus-pa***. Sans. ***Sumatidárika pariprichch'ha***. A ***sútra*** at the request of SUMATIDA'RIKA', (a girl).

27. (148) Tib. ***Bu-mo-gan-gahi***-m***ch'hog-gis-zhus-pa***. Sans. ***Gangottará pariprichch'ha***. A ***sútra*** at the request of GANGOTTARA' (a girl).

28. (149) Tib. ***Mya-ñan-méd-kyis-byin-pa-lung***-b***stan-pa***. Sans. ***Ashoka-datta byákaraṇa***. The foretelling of ASHOKADATTA (or a prophecy of him.)

29. (150) Tib. ***Dri-ma-med-kyis-byin-pas-zhus-pa***. Sans. ***Vimaladattá pari-prichch'ha***. A ***sútra*** at the request of VIMALADATTA' (a girl).

30. (151) Tib. ***Yon-tan-rin-po-ch'hé-mé-tog-kun-tu***-r***gyas-pas-zhus-pa***. Sans. ***Guna ratna-sanghusumita pariprichch'ha***. Asked by GUNA RATNA, &c.

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142 ཕྱག་པའི་བསམ་པ་བསྡུས་པ 143 ལག་བཟང་གིས་ཞུས་པ 144 དེས་པས་ཞུས་པ 145 དཔའ་བྱིན་གྱིས་ཞུས་པ 146 བདེ་ལས་འཕེ་བྱེ་འཆར་ཕྱེད་ཀྱིས་ཞུས་པ 147 བུ་མོ་ཤེ་ཕེས་བཟང་མོས་ཞུས་པ 148 བུ་མོ་རབ་ཏུའི་མཆོག་གིས་ཞུས་པ 149 མྱ་ངན་མེད་ཀྱིས་བྱིན་པ་ལུང་བསྟན་པ 150 དྲི་མ་མེད་ཀྱིས་བྱིན་པས་ཞུས་པ 151 ཡོན་ཏན་རིན་པོ་ཆེ་མེ་ཏོག་ཀུན་ཏུ་རྒྱས་པས་ཞུས་པ

31. (152) Tib. *Sangs-*r*gyas-kyi-yul-*b*sam-gyis-mi-k'hyab-pa-*b*stan-pa.* Sans. ***Achintya Buddha vishaya nirdésha.*** The shewing of inconceivable provinces of BUDDHA.

CH'HA, OR THE SIXTH VOLUME.

32. (153) Tib. B*lo-gros-rab-gnas-kyis-zhus-pa.* Sans. ***Sust'hita Mati pariprichch'ha.*** Asked by SUST'HITA MATI.

33. (154) Tib. *Seṅgés-zhus-pa.* Sans. *Siṅha pariprichch'ha.* Asked by SINHA.

34. (155) Tib. B*yang-ch'hub-séms-*d*pah-yé-shés-dam-pas-zhus-pa.* Sans. ***Jnánottara bodhisatwa pariprichch'ha.*** Asked by JNA'NOTTARA ***Bodhisatwa.***

35. (156) Tib. ***Ts'hong-***d***pon-***b***zang-skyong-gis-zhus-pa.*** Sans. ***Bhadrapála shrisha pariprichch'ha.*** Asked by this merchant.

36. (157) Tib. B*yams-pas-zhus-pa.* Sans. *Maitreya pariprichch'ha.* Asked by MAITREYA.

37. (158) Tib. B*yams-zhus-ch'hos-*br*gyad.* Sans. ***Maitreya pariprichch'ha dharma as'hta.*** Eight *dharmas* asked by MAITREYA (or taught at his request by SHÁKYA.)

38. (159) Tib. ***Hod-srung-gi-léhu.*** Sans. ***Kásyapa parivarta.*** A chapter, in which SHÁKYA instructs "HOD-SRUNG" (KÁSHYAPA) one of his principal disciples, and his successor as a Hierarch.

39. (160) Tib. ***Rin-po-ch'héhi-p'hung-po.*** Sans. ***Ratna paráshi.*** A heap of precious stones (or moral instructions.)

40. (161) Tib. B*lo-gros-mi-zad-pas-zhus-pa.* Sans. ***Akshayamati pariprichch'ha.*** Asked by AKSHAYAMATI.

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152 དཔལ་ཆེན་གྱི་ཡུལ་བསམ་གྱིས་མི་ཁྱབ་པ་བསྟན་པ 153 ཟློ་གྲོས་རབ་གནས་ཀྱིས་ཞུས་པ 154 སེང་གེས་ཞུས་པ 155 ཟུང་རྒྱལ་སེམས་པ་ཡེ་ཤེས་དམ་པས་ཞུས་པ 156 རྒྱོང་དཔོན་བཟང་སྐྱོང་གིས་ཞུས་པ 157 ཐུམས་པས་ཞུས་པ 158 ཐུམས་ཞུས་ཆོས་བརྒྱད 159 འོད་སྲུངས་ཀྱི་ཐེའུ 160 རིན་པོ་ཆེའི་ཕུང་པོ 161 ཟློ་གྲོས་མི་ཟད་པས་ཞུས་པ

41. (162) Tib. *Shés-rab-kyi-p'ha-rob-tu-p'hyin-pa*-b*dun*-br*gya-pa*. Sans. *Sapta shataká prajná páramitá*. "The *Shér-ch'hin*," in 700 slókas.

42. (163) Tib. *Gtsug-na-rin-po-ch'hés-zhus-pa*. Sans. *Ratna chúḍá pari-prichch'ha*. Asked by RATNA CHUḌA.

43. (164) Tib. *Lha-mo*-d*pal* h*p'hreng-gi-seng-géhi*-s*gra*. Sans. *Srí-málá-dévi siṁhánáda*. The lion-sound of that *Dévi*.

44. (165) Tib. *Drang-srong*-r*gyas-pas-zhus-pa*. Sans. *Vyása pariprich-ch'ha*. Asked by VYÁSA, the *Rishi*. He is instructed here, by *B*CHOM-*L*DAN-*H*DAS, on the nature, and the several kinds, of charity or almsgiving (Sans. *Dána*.)

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V. (*M*DO.)

The fifth great section of the *Káh-gyur* is denominated "M*do-sdé*," (Sans. *Sútráṇṭa*) or simply M*do* (Sans. *Sútra*) signifying a treatise or aphorism on any subject. In a general sense, when the whole *Káh-gyur* is divided into two parts—M*do* and R*gyud*, all the other divisions, except the R*gyud*, are comprehended in the M*do* class. But in a particular sense, there are some treatises which have been arranged or put under this title. They amount to about 270, and are contained in thirty volumes, marked by the 30 letters of the Tibetan Alphabet. The subject of the works contained in these 30 volumes, is various. They are, in general, attributed to SHÁKYA, and were compiled first, immediately after the death of that sage, by A'NANDA (in Tibetan, KUN-*D*GAH-VO) one of his principal disciples, his cousin, and his particular attendant. The greatest part of them consist of the moral and metaphysical doctrine of the *Buddhistic* system; the legendary accounts

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162 ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ བདུན་ བརྒྱ་པ་ 163 གཙུག་ན་ རིན་པོ་ཆེས་ ཞུས་པ་ 164 ལྷ་མོ་དཔལ་ འཕྲེང་གི་ སེང་གེའི་སྒྲ་ 165 རྒྱང་སྐྱེས་རྩལ་པས་ ཞུས་པ་ 1 མདོ་སྡེ་ or མདོ་

of several individuals, with allusions to the sixty or sixty-four arts, to medicine, astronomy, and astrology. There are many stories to exemplify the consequences of actions in former transmigrations; descriptions of orthodox and heterodox theories; moral and civil laws; the six kinds of animal beings; the places of their habitations, and the causes of their being born there; cosmogony and cosmography, according to the *Buddhistic* notions; the provinces of several *Buddhas*; exemplary conduct of life of any *Bodhisatwa* or saint; and, in general, all the 12 kinds of the *Buddhistic* scriptures are to be found here. There are, likewise, many treatises that were delivered on the special request of some real or fictitious individuals. This is the general mode employed for illustrating and confirming any established dogma, customs, or manners, among the *Buddhists*.

The contents, in the order of the 30 volumes, are as follow:—

KA, OR FIRST VOLUME.

This has for its title "B*skal*-bz*ang*," the good or happy age; or, more fully, in Tib. [2] H*p'hags-pa*-b*skal-pa*-b*zang-po-pa-zhés-bya-va-t'hég-pa-ch'hén-pohi*-m*do*." In Sans. "*A'rya bhadra kalpika náma mahá yána sútra*." "The very venerable *sútra*, entitled, 'of the excellent happy age'." There are two images on the first page, representing SHA'KYA and MAITREYA. The salutation is thus—"Reverence to all *Buddhas* and *Bodhisatwas*" (in Tib. *Sangs-rgyas-dang-byang-ch'hub-séms*-d*pah-t'hams-chad-la-p'hyag*-h*ts'hal-lo*.)

This *sútra* was delivered by *B*CHOM-*L*DAN-*H*DAS (SHÁKYA) in a place called in Tibetan, "T*s'hal-ch'hén-po*," "the great grove," on his way from *Shravásti* (M*nyan-yod*, in Tibetan) to *Vaisháli* ("*Yangs-pa-chan*" in Tibetan, or the modern *Allahabad*,) on the request of a *Bodhisatwa* (called in Tibetan, *M*CH'HOG-DU-*D*GAH-VAHI-*R*GYAL-PO). His hearers were immense numbers of religious and secular persons of both sexes, *Bodhisatwas*, and several classes of gods and demons.

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[2] བསྐལ་བཟང or འཕགས་པ་ བསྐལ་པ་ བཟང་པོ་པ ཞེས་བྱ་བ་ ཆེན་པོའི་ མདོ

The subject, after some dogmatical and moral instructions on the perfections and proceedings of BUDDHA or JINA, given by SHA'KYA (from *leaf* 4 to 150) at the request of the above mentioned *Bodhisatwa*, first in prose and afterwards repeated again in verse, is the enumeration of one thousand *Buddhas*:—four of these have appeared hitherto, and the rest are to come hereafter, commencing with MAITREYA. The list of these *Tathágatas* commences with KAKUTSANDA (*H*K'HOR-VA-*H*JIG, in Tibetan) and specifies fifteen articles of each of them in the following manner :—

1. His name, 2. place of his nativity, 3. his tribe or race, 4. the extent or sphere of his shining beams, 5. his father, 6. his mother, 7. his son, 8. his attendant, 9. he that is most sagacious among his disciples, 10. he that is most skilful among his disciples in performing miracles, or displaying prodigies, 11. the number of his once assembled disciples, 12. the measure or extent of life in that age, 13. the duration of his religious institution, 14. his relics, 15. the fane or shrine (Sans. *chaitya*, Tibetan, m*ch'hod*-r*ten*) built for those relics.

As the whole subject is imaginary or fanciful, it is unnecessary to give the whole in translation. It will be sufficient to state the five first names, with their fifteen attributes, or from KAKUTSANDA to MAITREYA. These statements, in Tibetan, are given in the form of answers to the above fifteen articles put interrogatively. They are as follows :—

First, from KAKUTSANDA—1. H*k'hor-va*-h*jig*, 2. r*gyal-pohi-p'ho-brang-grong-k'hyer*-b*zang-po*, 3. *shákya-pa* (of the *Shákya* race), 4. d*pag-ts'had-*g*chig* (4000 fathoms), 5. m*ch'hod-spyin*, 6. *ts'hangs*-r*gyal*, 7. b*la-ma*, 8. b*lo*-r*dsogs*, 9. d*gé*-s*long*-m*k'has-pa*, 10. b*snyén-pa*, 11. 40,000, 12. 40,000 years, 13. 80,000 years, 14. in one globular mass, 15. deposited in one m*ch'hod*-r*ten*, or *chaitya*.

Secondly, of KANAKAMUNI, thus—1. G*sér-t'hub*, 2 *grong-k'hyer*-l*ña-pa*, 3. *bráhman*, 4. d*pag-ts'had-p'hyèd* (2,000 fathoms), 5. *més-byin*, 6. b*la-ma*, 7. r*nam-par*-r*gyal-vahi*-s*dé*, 8. b*kra-shis*-l*dan*, 9. m*ch'hog-ma*, 10. r*gyal*,

11. 70,000, 12. 30,000 years, 13. 1,000 years, 14. in one globular mass, 15. deposited in one *chaitya*.

Thirdly, of KA'SYAPA—1. *Hod-srung*, 2. *ts'hétana*, 3. *bráhman*, 4. 500 fathoms, 5. *ts'hangs-byin* (Sans. *Brahmadatta*), 6. *nor*-b*dag-ma*, 7. *déd*-d*pon*, 8. *kun-gyi*-b*shés*-*gnyèn*, 9. *bharadwaja*, 10. *skar*-r*gyal*, 11. 20,000, 12. 20,000 years, 13. 70,000 years, 14. in one globular mass, 15. in one *chaitya*, or m*ch'hod*-r*ten*.

Fourthly, of SHA'KYA—1. *Shákya-thub-pa*, 2. *ser*-s*kyahi*-*gnas* (Sans. *capila*), 3. r*gyal-rigs*, (*Kshatriya*, a descendant of GOTAMA), 4. one fathom, or two yards, 5. *zas*-g*tsang-ma*, 6. s*gyú-hp'hrul*, 7. s*gra*-g*chan*-h*dsin*, 8. *kun*-d*gah-vo*, 9. *nyé*-r*gyal*, 10. *pang-nas-skyés*, 11. 1,250, 12. 100 years, 13. 500 years, 14. in great abundance, 15. (deposited in several *chaityas*; but this point is not stated in the original.)

Fifthly, of MAITREYA.—1. *Byams-pa (chám-bá)*, 2. r*gyal-pohi-p'ho-brang-grong-k'hyer-tog-gi*-b*lo-gros*, 3. *bráhman*, 4. 4,000 fathoms, 5. *ts'hangs*-b*zang*, 6. *ts'hangs*-b*dag-ma*, 7. b*sod-nams-stobs*, 8. r*gya*-m*ts'ho*, 9. *yé-shés-hod*, 10. br*tson*-h*grus*, 11. 960,000,000, 12. 84,000 years, 13. 80,000 years, 14. in one globular mass, 15. deposited in one *chaitya*.

The enumeration of such fáncied *Tathágatas*, and the specification of the above exhibited attributes, occupy about three hundred leaves in this volume. From *leaf* 150 to 158, only the names of the *Tathágatas* are enumerated, and afterwards, from *leaf* 159 to 459, their names and the other points. Their names are, in general, significant words, and denote some virtue, or good quality, or some beautiful, agreeable, grand, precious, &c. object of nature.

The names of some other *Tathágatas*, after MAITREYA (in Tibetan, with an English explication) are, as follows—6. SENG-GE', the lion, 7. RAB-GSAL, the very clear or pure, 8. T'HUB-PA, the mighty, 9. ME'-TOG. the flower, 10 ME'-TOG-*GNYIS*-PA, flower the second, 11. SPYAN-LE'GS, the beautiful eye, 12 DE'D-*DPON*, chief leader, 13. LAG-CH'HE'N, the great handed, 14 STOBS-CH'HE'N, great strength, 15. *R*GYU-SKAR-*R*GYAL-PO, the prince

of moving stars, 16. *R*TSI-SMAN, medicinal essence, 17. SNYAN-PA-TOG, the chief ornament of celebrity, 18. HOD-CH'HEN-PO, great light, 19. GROL-VAHI-P'HUNG-PO, the untied or liberated body, 20. *R*NAMPAR-*S*NANG-*M*DSAD, the illuminator, 21. NYI-MAHI-SNYING-PO, the essence of the sun, 22. *Z*LA-VA, the moon, 23. HOD-*H*P'HRO light-diffusing, 24. HOD-*B*ZANG, good light, 25. MYA-ÑAN-ME'D, exempt from sorrow, 26. SKAR-*R*GYAL, prince of stars, 27. RAB-*G*SAL, the very clean, 28. P'HRE'NG-T'HOGS, wearing a chaplet, 29. YON-TAN-HOD, light of good qualities, 30. DON-*G*ZIGS, perceiving the meaning, 31. MAR-ME', a lamp, 32. *M*T'HU-*L*DAN, powerful, 33. SMAN-PA, curer of diseases, 34. DE'S-PA, brave, 35. *M*DSOD-SPU, a hair of treasure, 36. *B*RTAN-*L*DAN, permanent, 37. LHAHI-*D*PAL, divine prosperity, 38. *G*DUL-*D*KAH, difficult to be subdued, 39. YON-TAN-*R*GYAL-*M*TS'HAN, a standard of good qualities, 40. *S*GRA-*G*CHAN, name of a planet, (*Ráhu*, in Sanscrit.) And so on.

From *leaf* 459 to the end of the volume, SHA'KYA repeats again, at the request of the above mentioned *Bodhisatwa*, when those *Tathágatas* first formed their minds for arriving at the supreme wisdom, or of becoming *Bodhisatwas*, and what they offered to those *Tathágatas* before whom, at different times, they made their vows, and prayed that they might obtain, in consequence of their moral merits, final emancipation, or arrive at perfection.

This volume contains 547 *leaves*, and 26 *bampos*, or artificial divisions. This *sútra* was translated by the Indian Pandit, VIDYA'KARA SIDDHA, and the Lotsawa, BANDE' *D*PAL-GYI-*D*VYANGS; it was reviewed and arranged afterwards by *D*PAL-*BR*TSE'GS.

K'HA, THE SECOND VOLUME.

There are in this volume four *sútras*, or works, under four distinct titles. The first is of great extent (from *leaf* 1 to 329). It is called in Tibetan, [3] "*Rgya-ch'hér-rol-pa*", in Sanscrit, "*Lalita vistara*," containing accounts of

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[3] རྒྱ་ཆེར་རོལ་པ

the life and doctrine of SHA'KYA, the establisher, or founder, of the *Buddhistic* religion in ancient India. The work is divided into 27 chapters, the contents of which are as follow :—

First Chapter, from *leaf* 1 to 8. "Introduction." This *sútra* was delivered by SHA'KYA (who speaks of himself under the name of *Bodhisatwa*) at the special request of several gods, *Bodhisatwas*, and his principal disciples, when he was in a grove near *Shrávasti*, in *Kosala*. Here are mentioned 34 of his principal disciples, the names of eight *Bodhisatwas*, as also those of several *Buddhas* or *Tathágatas*, who had appeared in former ages and taught their doctrines. SHA'KYA is requested now to give instruction in the same manner as they had done.

Second Chapter, *leaves* 8—14. This chapter has for its title, "Great exhilaration, or rejoicing". Importance of this *sútra*. Several virtues enumerated and commended to be practised. Description of the great festival in the superb palace of the gods, in *Galdan* (in Tib. *Dgah-ldan*; in Sans. *Tus'hitá*). Hortative verses to SHA'KYA to teach his doctrine.

Third Chapter, *leaves* 14—30, entitled, "The purest race or tribe." Insignia of an universal monarch;—his inauguration by those insignia;—his visiting the different kingdoms of his empire;—his injunctions to the chiefs and the subjects to execute justice and to practise the ten cardinal virtues. *Leaf* 21. A *Bodhisatwa*, when about to become a *Buddha*, never takes his incarnation in a barbarous country, but in a civilized one; nor in any low family, but in the house either of a *Brahman* or a *Kshatriya* (the military tribe or royal race)—reasons thereof. SHA'KYA honoured the latter by taking his birth in that tribe. *Leaf* 21—24. Consultation of the gods where *Bodhisatwa* (SHA'KYA) should be incarnated. There are said to have been at that time sixteen principal tribes or ruling families in "*Jambudwipa*" (or in India), several of which are enumerated by some of the gods, with recommendations on their good qualities; and they are of opinion that such and such a family will be proper for *Bodhisatwa* to be incarnated there. But some others find

fault with them, and tell several defects in each of those tribes, or families. The enumerated ruling tribes are—1. the royal family in *Magadha*, (Sanscrit, *Vidékula;* in Tib. *Lus-hp'hags-rigs)*, 2. Ditto in *Kosala*, 3. Ditto in *Vadsa*, 4. the city of *Yangs-pa-chan*, (Sans. *Vaisháli* or *Prayágas-hodie Allahabad*), 5. the family of "RAB-SNANG," in *Hp'hags-rgyal* (Sans. *Ujjayaní*, *Ujen*, in *Málvá*), 6. the city of *B*CHOM-*BR*LAG, (Sans. *Matkura*) 7. the *Skya-bseng-gi-rigs*. (Sans. the *Pándava* race, in *Hastinápura*.) None of them is found proper for the incarnation of *Bodhisatwa*—it is the *Shákya* race that is preferred to all. They ask SHA'KYA himself where a *Bodhisatwa* takes his incarnation at his last birth, and he enumerates to them 64 good qualities required in a race where such a *Bodhisatwa* should be incarnated. *Leaf* 26. The 32 qualities or characteristics of the woman that is fit to be the mother of such a *Bodhisatwa*. *Leaf* 27. "*Z*AS-*G*TSANG-MA'S" (Sans. *Suddhodana*) character and fortune. His wife's (in Tib. *Lhá-mo-sgyu-hp'hrul-ma*, in Sanscrit, *Mayá Dévi*) good qualities. *Leaves* 28, 29. Eulogium (in verse) on the *Shákya* race in general, and particularly on the accomplishments of *L*HA-MO-*S*GYU-*H*P'HRUL-MA.

Fourth Chapter, *leaves* 30—37, entitled, the "Door or beginning of religion's light". *Bodhisatwa's* (SHA'KYA'S) last lecture to the gods and goddesses. Decorations of the great palace in *Galdan*. The 108 articles of the "*Ch'hos-snang-vahi-sgo*" must be taught always to the gods at the change of the life of any principal *Bodhisatwa*, from *Galdan*, (Sans. *Tus'hitá*). (They are the heads of some religious tracts, or certain dogmas and moral maxims.)

Fifth Chapter, *leaves* 37—49. At "his being about to depart from *Galdan*" SHA'KYA appoints for his vicegerent there, *C*HA'M-BA' (written in Tib. *Byams-pa*. Sans. *Maitreya*) and inaugurates him, by putting his own diadem on the head of that *Bodhisatwa*. This is the saint who is to appear hereafter and to become a *Buddha*. Consultation about the form in which SHA'KYA should descend into the womb or body of the woman whom he chooses to

become his mother. A young elephant, such as has been judged proper in Brahmanical works, is preferred. Many ingenious and hortative verses are related for acquiring knowledge and practising virtue. His leaving *Galdan*, or the Paradise of the gods.

Sixth Chapter, *leaves* 49—64. "His incarnation." Taking the form of a young elephant, he enters by the right side, into the womb or cavity of the body of MA'YA' DEVI'. Her dream respecting the elephant that took up his abode in her body. She never felt such a pleasure as at that moment. Next morning she tells her dream to the king. He calls the Bráhmans and the interpreters of dreams:—they say, she will be delivered of a son, who will become either an universal monarch or a *Buddha*. Alms distributed at "*Ser-skya*" (Sans. *Capila*). Offerings made in behalf of *Bodhisatwa*. The services rendered by the gods to *L*HA-MO-*S*GYU-*H*P'HRUL-MA, and the great care the king took for her pleasure and well being. The whole of nature is favourably disposed for the child that was to be born.

Seventh Chapter, *leaves* 64—93. The "birth of SHA'KYA." Description of the great preparations for conveying MA'YA' DEVI' into the grove of *Lumbini*. The circumstances of her being delivered there of the child after ten months' pregnancy. He came out by the right side, without any injury to his mother. Several miracles that happened at his birth, (*leaves* 70, 71.) The whole world was enlightened with great light. The earth trembled or shook several times. The number of men and beasts that were born or produced at *Capilavastu*, at the same time when the birth of SHA'KYA happened. Since the wishes of "ZAS-GTSANG" were in all respects fulfilled, he gave to his son the name of "DON-GRUB," or "DON-T'HAMS-CHAD-GRUB-PA" (Sanscrit, *Siddhártha*, or *Sarva-siddhárt'ha*). He is intrusted to GAUTAMI', (his aunt) who, with 32 nurses, takes care of him.

"*N*AG-PO" (or as elsewhere he is called NYON-MONGS-MED), an hermit or sage, together with his nephew, "MIS-BYIN," (Sans. *Narada*, afterwards called *Kátyáyana*) admonished by the great light or brightness, goes to

Ser-skya to salute the new born child. His conversation with ZAS-GTSANG. He observes the characteristic signs on the body of the child, and foretells that he will become a *Buddha*. He laments that, being too old, he cannot live until (the child) shall attain to the state of a *Buddha*. *Leaf* 87. He recommends to "MIS-BYIN" to become his disciple, when he shall commence to teach his doctrine.

Eighth Chapter, *leaves* 93—95. "His being brought into the temple." Ceremony and the decorations on that occasion. He is lord of lords (in Tib. *Lhahi-lha*). Asking his nurse GAUTAMI' whither they are carrying him, and she says, into the temple; he tells (in verse) how superior he is to all gods—how INDRA, BRAHMA, and other gods and demigods, made their adorations to him at his birth.

Ninth Chapter, *leaves* 95—97. "Ornaments" (for SHA'KYA). Description of all sorts of ornaments that were ordered by the king to be prepared and brought for the young prince (SHA'KYA) on a certain lucky or auspicious day.

Tenth Chapter, *leaves* 97—101. "His having displayed several sorts of letters or characters". When he (SHA'KYA) was desired afterwards to learn the letters from the school-master, he shews that, without being instructed, he knows them all—and he himself enumerates 64 different alphabets (among which are mentioned also those of *Yavana* and *Húna*) and shews their figures. The master is astonished at his wisdom, and utters several slókas expressive of his praise.

Eleventh Chapter, *leaves* 101—105. His visiting a village of the agriculturists. His meditation in the shade or shadow of a tree (called the "*Jambu*" tree). The miracle that happened there with the shadow of that tree.

Twelfth Chapter, *leaves* 105—121. The displaying of several gymnastical exercises and other arts (by SHA'KYA). When at a certain time 500 young men of the *Shákya* race, at "*Sér-skya*," were vying in shewing their skill in the arts and gymnastical exercises, as in letters, arithmetic, swimming, &c. SHA'KYA excelled them all. He obtains by these means "SA'-*H*TS'HO-MA"

the daughter of "LAG-NA-PE'-CHON-CHAN," a mace-bearer. Sans. *Daṇḍ'ika*. The qualities required in a woman, whom SHA'KYA is willing to take for his wife. The several qualifications of SA'-*H*TS'HO-MA (Sans. GOPA'). Her sentiments (expressed in verse) against the concealing the face of woman by a veil.

Thirteenth Chapter, *leaves* 121—141. "His being exhorted" by the gods. Exhortations made to him by several gods to leave the court, and endeavour to become a *Buddha*, as he had aspired for several ages to that dignity, and had acquired numerous qualities with that view.

Fourteenth Chapter, *leaves* 141—148. "Dream". ZAS-*G*TSANG-MA', the father of SHA'KYA, in a dream fancies that his son has left his house and taken the religious character, having put on a garb of dark red colour. He now takes every precaution to prevent him from leaving the court, and orders all sorts of music to be performed for the amusement of his son.

SHA'KYA orders his servant to make ready the carriage for going into the grove for his recreation. On his way thither he observes an old man; asks from the servant what that man is; he tells him, that is a man grown old, and is near to die; he orders the servant to turn the carriage, goes back, and gives himself to meditation on old age.

[NOTE. In all these discourses or conversations of SHA'KYA with his groom, or charioteer, there are several instances of terms employed by inferiors in speaking to their superiors, that are different from those in common use. This is a peculiarity in the language of Tibet].

Afterwards, in the same manner as above, on different occasions he observes a sick man—sees a corpse—and meets a man in a religious garb; and on each occasion he gives himself to meditation on sickness, death, and on the religious state.

These are the circumstances that determine him to take the religious character. ZAS-*G*TSANG to prevent him from leaving the court, orders several walls and ditches to be made, and guards and sentries to be set. Inauspicious dream seen by SA'-*H*TS'HO-MA'. *Leaves* 146-7.

Fifteenth Chapter, *leaves* 148—174. "His exit, or appearance in the world," (in a religious character). Notwithstanding all the vigilance of his father and of his relations, he finds means for leaving the royal residence. At midnight mounting his horse called the "Praise-worthy" (B*sñags-ldan*) he rides for six miles; then dismounting, he sends back, by the servant, the horse and all the ornaments he had; and directs him to tell his parents not to be grieved on his departure; for when he shall have found the supreme wisdom, he will return and console them. Great lamentation in the court of ZAS-GTSANG. With his own sword he cuts off the hair of his head, changes his fine linen clothes for a common one of dark red colour, and commences his perigrination. In the first place he goes to *Rájagriha*, in *Magadha*.

Sixteenth Chapter, *leaves* 174—178. "*G*ZUGS-CHAN-*s*NYING-PO'S visit" (made to SHA'KYA). The king VIMBASÁRA (in Tib. G*zugs-chan-snying-po*) having seen him from his palace, is much pleased with his manners—is informed of him by his domestics; visits him, has a long conversation with him, and offers him means for living according to his pleasure. He will not accept of such things. On the request of the king, he tells who he is—"of the *Shákya* race, that inhabit "*Ser-skya-gzhi*," (Sans. *Capilavastu*) in *Kosala*, in the vicinity of the *Kailásha*, or of the Himálaya in general, (on the bank of the *Bhágírathi* river. He is of the royal family, the son of the king "ZAS-GTSANG," Sans. SHUDDHODANA, *(leaf* 178) and that he has renounced the world, and seeks only to find the supreme wisdom.

Seventeenth Chapter, *leaves* 178—192. "The hardships" or austerities which SHA'KYA underwent during the course of six years. *Leaf* 183-4. All sorts of religionists, of which *Jambudwipa* was full at the time of SHA'KYA, mortify their bodies in different manners. In his opinion all those had a wrong idea of arriving at liberty or emancipation by such practices. *Leaf* 185. He commences his ascetic life. The manner in which he gives himself to meditation, and the several hardships he voluntarily submits himself to during six years.

Eighteenth Chapter, *leaves* 192—200. The "*Nairañjana* river". It was on the banks of this river that SHA´KYA performed his penances, subjecting himself to great austerities. Perceiving afterwards privation to be dangerous to his mental faculties, he makes use of necessary food for his sustenance. He is presented by a chief's two daughters, with a refined milk-soup—he refreshes himself. His five attendants desert him now, saying among themselves, "such a glutton, and such a loose man as GAUTAMA is now, never can arrive at the supreme wisdom," (or never can become a *Buddha*). They go to *Váranási*, and in a grove near that city continue to live an ascetic life.

Nineteenth Chapter, *leaves* 200—214. After having bathed himself in the *Nairañjana* river he recovers his bodily strength, and intends to visit the holy spot. Rejoicing of all sorts of gods and demigods, and the offerings they make to SHÁKYA.

Twentieth Chapter, *leaves* 214—221. He proceeds to the holy spot, called, in Sanscrit, the "*Bodhimaṇ'da*" (the holy pith, energy, or essence, where now *Gayá* is), and gives himself to earnest meditation, that he may find the supreme wisdom.

Twenty-first Chapter, *leaves* 221—248. "He overcomes the devil." Description how he was tempted by the devil (Sans. *Mára* or *Káma Déva*). His victory over the hosts of the lord of Cupidity. The songs of gods on his triumph.

Twenty-second Chapter, *leaves* 248—259. The manner in which he performed his meditations, and at last found the supreme wisdom.

Twenty-third Chapter, *leaves* 259—267. After having found the supreme wisdom, the gods from several heavens successively present him their offerings, and in several verses sing praises to him concerning his excellent qualities, and his great acts in overcoming the devil.

Twenty-fourth Chapter, *leaves* 267—282. Two merchants, GAGON and *B*ZANG-PO, entertain SHA´KYA with a dinner, and hear his instruction in his

doctrine. They are so firm in their faith that SHÁKYA says of them, they shall become ***Bodhisatwas***.

Twenty-fifth Chapter, *leaves* 282—291. After having found the supreme wisdom, SHA'KYA thinking that men cannot understand his profound doctrine, he will therefore not instruct them except he should be solicited by BRAHMA' and other gods to do so. They appear; and on their request he commences to teach his doctrine.

Twenty-sixth Chapter, *leaves* 291—323. The running of his religious course. Recapitulation of his principal acts. The great qualities he had acquired. To whom should he first teach his doctrine? Several of them whom he judged fit to understand him, are dead. He proceeds to *Váranási*. The five persons, formerly his attendants, being now convinced of his having found the supreme wisdom, pay homage or respect to him, and become his disciples. ***Leaves***. **295—312. He instructs them in his doctrine; explains to them the four excellent truths—1. There is sorrow or misery. 2. It will** be so with every birth. 3. But it may be stopped. 4. The way or mode of making an end to all miseries. *Leaf* 307. Whence originated the epithet or name of ***Buddha***, "*Tathágata*" (in Tibetan, *Dé*-b*zhin*-g*shégs*), viz. from having run his religious race in the same manner as his predecessors. There is an enumeration of several epithets or names of each ***Buddha***.*

Twenty-seventh Chapter, *leaves* 323—329. Conclusion. SHA'KYA recommends this *sútra* to his auditors, the gods, to keep it in their remembrance, and to repeat it often. The several benefits and blessings arising from hearing this *sútra*.

This work was translated first, in the 9th century, by the Indian Pandits, JINA-MITRA, DÁNA-SHÍ'LA, and MUNÉ'-VARMA, and the Tibetan Lotsava, or interpreter, BANDÉ' YÉ'-SHÉ'S-*S*DÉ'.

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* It has been thought fit to retain the above epitome of the contents of the *Lalita Vistara* here, but the same has been given in more detail in the notice of *Shákya's* life and death, printed in the present volume. SEC.

The rest of this volume (from *leaves* 329 to 426, or the end) is occupied by treatises of high principles or metaphysical speculations (*mahá yána sútras*). They are likewise attributed to SHA´KYA, and were delivered by him to his hearers (immense numbers of priests, *Bodhisatwas*, gods, and demons) at three different places. The first, on a mountain near *Rájagriha;* the second, in a grove near *Shrávasti;* and the third, on the mountain of "*Gru*-h*dsin*," (in Sanscrit, *Potala*). The general subject is moral, metaphysical, and mystical doctrine. Discussions on the nature of the body and of the soul. There are introduced several of SHÁKYA's disciples in these discussions, but the chief speakers, besides SHÁKYA, are MANJU SRI KUMAR BHU´T, and AVALOKITESWA´RA. The titles of these three treatises are as follow :—

1. In Sanscrit, *A'rya Mañju Sri vikridíta náma mahá yána sútra.* In Tibetan, [4] H*p'hags*-*pa*-h*jam*-d*pal*-r*nam par*-*rol*-*pa*-*zhés*-*bya*-*va*-*t'hég*-*pa*-*ch'hen pohi*-m*do.* Eng. A venerable *sútra* of high principles, on the sports or amusements of MAÑJU SRI.

2. In Sanscrit, *Mañju*-*Sri*-*vikurvána.* In Tibetan, [5] H*jam*-d*pal*-r*nam*-*par*-h*p'hrul*-*va.* Eng. The transformation of MAÑJU SRI.

3. In Sanscrit, *Sarva tathágatádhis'ht'hana satwávalokéna Buddha kshétra nirdéshana vyuha.* In Tibetan, [6] *Dé*-b*yhin*-g*shégs*-*pa*-*t'hams*-*chad*-*kyi*-*byin*-*gyis*-br*labs*-*séms*-*chan*-*la*-g*zigs*-*shing*-*sangs*-r*gyas*-*kyi*-*zhing*-*gi*-b*kod*-*pa*-*kun*-*tu*-*ston*-*pa.* Eng. Description of the province of *Buddha*, on which, for the sake of animal beings, all *Tathágatas* have bestowed their benedictions. There is moral and mystical doctrine in this *su'tra.* There are also several *Dhárañis* in Sanscrit, supposed to be of wonderful efficacy.

These three *sútras* were translated by the Indian Pandits, SU´RENDRA BODHI, SHI´LENDRA BODHI, and JINA-MITRA, and the Tibetan Lotsava, BANDE´ YE´-SHE´S-*s*DE´.

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[4] འཕགས་པ་འཇམ་དཔལ་ཏེ མ་པར་རོལ་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ [5] འཇམ་དཔལ་ཏེ མ་པར་ འཕྲུལ་བ [6] དེ་བཞིན་ གཤེགས་པ་ ཐམས་ཅད་ཀྱི་ཐུགས་རྗེས་ བཟུང་ནས་ སེམས་ཅན་ གཟིགས་ཤིང་ སངས་རྒྱས་ཀྱི་ཞིང་གི་ བཀོད་པ་ ཀུན་ཏུ་སྟོན་པ

Ga, OR THE THIRD VOLUME.

Title in Sanscrit, ***A'ryanis'ht'hatan Bhagaván jnyána vipulana su'tra ratna ananta náma mahá yána sùtra.*** In Tibetan, [7] H*p'hags-pa*-b*chom*-l*dan*-h*das-kyi-yé-shés*-r*gyas-pahi*-m*do*-s*dé-rin-po-ch'hé*-m*t'hah-yas-pa*-m*t'har-p'hyin-pa-zhés-bya-va-t'hég-pa-ch'hén-pohi*-m*do*. Eng. Immense jewels, or a *su'tra* of high principles, on the extensive knowledge or wisdom of the venerable and excellent BUDDHA. The salutation is thus—'Reverence to BUDDHA and to all the ***Bodhisatwas.***' SHA'KYA at *Mnyan-yod*, (Sans. *(Shrávasti)* with 1250 priests. General subject—Instruction on the extensive knowledge or wisdom of BUDDHA.

In a (fancied) city, called "Excellent virtue," (D*gé-vahi-p'ha-rol*-h*gro*) a certain householder, (*k'hyim*-b*dag*) a fortune-teller by profession (*p'hya*-m*k'han*), with an intention of acquiring moral and religious merits for his future happiness, under the superintendence of GANG-PO, one of SHA'KYA'S disciples, builds for BHAGAVA'N a fine house *(k'hang-byang)* with a gallery of tsandan-wood. On that occasion GANG-PO tells him, that by none of all the creatures and gods may such a sacred building be used otherwise than as a place of worship (Tib. M*ch'hod*-r*ten*, Sans. *Chaitya*), since none of the animal beings has the qualities which BHAGAVA'N (Tib. B*chom*-l*dan*-h*das*) possesses. GANG-PO, addressing him several times a householder, (Sans. *Grihapati*) gives him a long and detailed instruction on the extensive knowledge or omniscience of BHAGAVA'N, or *Tathágata*, and his perfections or attributes. He tells him that BHAGAVA'N's knowledge is immense, infinite—he knows every place—past, present, and future times—(there are made here several distinctions of his knowledge and powers)—he knows the thoughts and ways of all animal beings; all their works or actions, good and bad, done (or committed)

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[7] འཕགས་པ་ བཅོམ་ལྡན་ འདས་ཀྱི་ ཡེ་ཤེས་ རྒྱས་པའི་ མདོ་སྡེ་རིན་པོ་ཆེ་ མཐའ་ཡས་པ་ མཐར་ཕྱིན་པ་ ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་ མདོ་

by the body, speech, and the mind together; with the causes and consequences of them. Then come moral tales—detailed specification of the knowledge of *Tathágata* with respect to the provinces of the organs and senses of the body —on psycological and moral subjects—on the four great truths. *Leaf* 128. Several places of regeneration (or new-birth) are enumerated, from the lowest hell to the highest heaven, and that *Tathágata* knows them all.

Leaf 170. SHA'KYA is invited by the before-mentioned householder into his house to an entertainment in that fancied city—he, with some of his disciples, goes there in a miraculous manner (all flying in the air). *Leaf* 174. On the request of ME'S-BYIN, an ascetic, SHA'KYA leaves there the vestige of his foot-sole impressed on a flat stone. Several miraculous visits performed by SHA'KYA, with MAUNGALYANA and others of his disciples, since he left the grove near *Shrávasti*. *Leaf* 175. Miracles that happened with SHA'RIHI-BU and MAUNGALYANA (the same as has been told in the *Dulva*, at their visiting the "*Madros*" lake).

Leaves 175—197. "*M*DSE'S-DGAH" (a *Nága rája* of the sea) and several other *Nága rájas* also, successively make their adoration to *Tathágata*, (SHÁKYA), address him, sing praises (in verse) to him, and beg him to give them religious instruction on several subjects. They admire his perfections and the several acts he has performed—they confess their unhappy state and ignorance, and beg him to instruct them on the means by which they may arrive at happiness and perfection. He answers to each of them. There are many passages expressive of the attributes or perfections of *Tathágatas*; of the thoughts, wishes, and works of men. There are several moral instructions and maxims.

From *leaves* 200 to 416, or the end of this *sútra*, SHA'KYA addressing MAUNGALYANA, (who again asks him several times) tells the stories of several individuals in very remote ages, and applies them all to himself; and says that it was he himself who acted or reasoned thus at that time. Among these stories there occur many praises and hymns addressed to *Tathágatas*—there are

descriptions on the conduct of the wise—on the miseries of life—the desire of happiness—offerings, sacrifices, adoration—that there is no reality in all things. *Leaf* 212. On the state of being bound and being liberated. By this narration he shews that a *Tathágata* is all knowing—he knows the place and origin of every thing, and what will be the consequences of such and such works performed in remote ages and lives. *Leaf* 416. There are several synonymous terms for expressing that a *Tathágata's* wisdom or knowledge is immense. MAUNGALYANA being much pleased with this instruction, approves and praises it.

This *sútra* was translated first by the Indian Pandit, PRAJNA'-VARMA, and the Tibetan Lotsava (interpreter) BANDE'-YE'-SH'ES-*S*NYING-PO. Afterwards corrected and arranged by the Indian Pandits, VISHUDDHA-SIDDHA and SARVAJNA-DE'VA, and the Tibetan Lotsava, *D*PAL-*BR*TSE'GS.

From *leaf* 416 to 466, or the end of this volume, is another *su'tra*, entitled, in Sanscrit, *A'rya sarva Buddha vis'haya avatára jnána a'loka alankara náma mahá yána su'tra.* Tib. [8] H*p'hags-pa-sangs-*r*gyas-t'hams-chad-kyi-yul-la-*h*jug-pahi-yé-shis-snang-vahi-*r*gyan-zhés-bya-va-t'hég-pa-ch'hén-po-hi-*m*do.* An ornament of intellectual light for entering into the province of every *Buddha;* a venerable *su'tra* of high principles (or speculation.) This was delivered by *B*CHOM-*L*DAN-*H*DAS (SHÁKYA) when he was on a mountain near *Rájagriha.* There were assembled 25,000 priests, besides eight of his principal disciples, and many *Bodhisatwas,* among whom *H*JAM-*D*PAL *G*ZHON-NUR-GYUR-PA (Sans. *Mañju Sri Kumar bhu't*) who, according to the wishes of other assembled *Bodhisatwas* that desire to acquire knowledge, begs of SHA'KYA to explain to them the meaning of these terms—[9] "S*kyé-va-ma-*m*ch'his-pa-dang-*h*gag-pa-ma-*m*ch'hés-pa,"—there is no forth-coming and no stopping (or no birth, no death) as with respect to *Tathágatas.* This is the

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[8] འཕགས་པ་ སངས་རྒྱས་ཐམས་ཅད་ཀྱི་ཡུལ་ལ་འཇུག་པའི་ ཡེ་ཤེས་སྣང་ བའི རྒྱན་ཞེས་བྱ་བ་ཐེག་ པ་ཆེན་ པོའི་ མདོ [9] སྐྱེ་བ་མ་མཆིས་པ་དང་ འགག་པ་མ་མཆིས་པ

subject of the treatise. The explanation is given in an argumentative manner, and by mixing metaphysical speculation with moral doctrine. In *Leaf* 416 it is said, that the bodies of the *Tathágatas* are like the extent of heaven.

(*N̄a*) OR THE FOURTH VOLUME.

In this volume, of 444 *leaves*, there are five separate treatises or *sútras*, but they are all of little importance, and none calculated to excite literary curiosity.

The first is entitled, in Sanscrit, *A'rya* "*kushala múla paridhara*" *náma mahá yána sútra*. In Tib. [10] H*p'hags-pa* "d*gé-vahi-rtsa-va-yongs-su*-h*dsin-pa*"-*zhés-bya-va-t'hég-pa-ch'hén-pohi*-m*do*. Comprehension of virtue's roots (or elements) a venerable *sútra* of high principles. This was delivered by *B*CHOM-*L*DAN-*H*DAS (SHA'KYA) in a grove near *Rájagriha* (called in Tibetan, *Hod-mahi-ts'hal*, &c. In Sanscrit, *Vénu vanam*, a grove of bamboos). There is a long enumeration of his disciples arriving from all parts, and of their salutations. The subject is moral and metaphysical doctrine. The whole is very incoherent, abstract, and miscellaneous; therefore nothing can be said with precision. The organs, senses, operations of the mind, and emptiness (or *súnyatá*) are the common topics of this, as also of some of the following *sútras*. SHA'KYA frequently addresses SHA'RADWA'TIHI-BU (one of his principal disciples), who again several times begs him to explain the meaning of such and such a term or phrase. This *sútra* is contained on the leaves from 1 to 346. It is divided into 18 artificial portions (*bam-po*) and 15 chapters. It was translated by the Indian Pandit, PRAJNA'-VARMA, and YE'-SHE'S-*SDE'*—corrected and arranged afterwards by PRAJNA'-VARM'A, JNA'NA-GARBHA, and YE'-SHE'S-*SDE'*.

The second *sútra* in this volume (from *leaf* 346 to 421) is entitled, in Sanscrit, *A'rya saṅgghát sútra dherma paryayá*. In Tibetan, [11] H*p'hags-pa-zung-gi-*

10 འཕགས་པ་དགེ་བའི་རྩ་བ་ཡོངས་སུ་འཛིན་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ

11 འཕགས་པ་ཟུང་གི་མདོའི་ཆོས་ཀྱི་རྣམ་གྲངས

m*dohi-ch'hos-kyi-rnam-grangs*. A collection of the enumeration of several things respecting religion or moral doctrine; delivered by SHA'KYA on the mountain "*Gridhra kúta*," (in Tib. "*Bya-rgod-p'hung-po*) near *Rájagriha*, where were assembled 32,000 priests, among whom were his principal disciples, KUN-SHE'S-KO'N'DINYA, MAUNGALYANA, SHA'RIHI-BU, HOD-SRUNG-CH'HEN-PO, &c. many *Bodhisatwas*, *Dévas*, and *Nágas*, to pay their respects to *B*CHOM-*LDAN-HDAS*. Subject—A *Bodhisatwa* (called in Tib. KUN-TU-*D*PAH-VA) begs of SHA'KYA to instruct them in such a manner that, upon hearing his lesson, those that are old may be purified from the blemishes of their works, and that those that are young may endeavour hereafter to excel in virtue. Accordingly he instructs them in a discursive manner with this and two other *Bodhisatwas*, in prose and verse.

This *sútra* was translated by the Indian Pandits, JINA-MITRA and DA'NA SHI'LA, and the Tibetan Lotsava YE'-SHE'S-*S*DE'.

The third *sútra* (*leaves* 421—438) in this volume, is entitled, in Sanscrit, *A'ryáchintya prabhása nirdésha náma dherma-paryáya*. In Tib. [12] H*p'hags-pa-*(*k'hyéhu*) *snang-va-*b*sám-gyis-mi-k'hyab-pas-*b*stan-pa-zhès-bya-va-ch'hos-kyi-rnam-grangs*. Instruction by the (child). Inconceivable light, i. e. enumeration of several articles belonging to religious instruction.

This was delivered at "M*nyan-yod*" (Sans. *Shrávasti*, in *Kosala*). The speakers are SHÁKYA and a little child, who addresses the former as GAUTAMA. Hearers—1250 *Gélongs*, or priests, and 500 *Bodhisatwas*. Subject—the story of that child: how he was found alone in an empty and solitary house. SHA'KYA's conversation with him, (in verse). Common, moral, and speculative topics. The soul (or the *Ego* and *Meum*). *Súnyatá*, or emptiness, voidness. The ornaments of a *Bodhisatwa* are his good qualities and perfections. Translated by SURE'NDRA BODHI, and YE'-SHE'S-*S*DE'.

The fourth *sútra* in this volume (438—441) has this title in Sanscrit, *A'rya Tathágatá náma Buddha kshétra gúnókta dherma paryáya*. In Tibetan,

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[12] འཕགས་པ་ (ཆེའུ) སྣང་བ་ བསམ་ གྱིས་ མི་ཁྱབ་ པས་བསྟན་པ་ ཞེས་ བྱ་བ་ཆོས་ཀྱི་རྣམ་གྲངས

(13) H*p'hags-pa-dé*-b*zhin-gshégs-pa-rnams-kyi-zhing-gi-yon-tan*-b*ryod-pahi-ch'hos-kyi-rnam-grangs.* Enumeration of things, or religious articles expressive of the qualities or perfections of the *Buddha* province of the venerable *Tathágatas.* Here one of the *Bodhisatwas,* addressing the others in an exclamatory, manner, tells them the names of several *Buddha* provinces, and that successively in each province one day is equal to one *kalpa* of the former province. This is the substance of the whole; and the next work, of four *leaves,* entitled in Tibetan (only) (14) " D*kyil-hk'hor-Brgyad-pa,*" the eight circles (or *Man'dalas*), contains little more than the statement that whoever wishes to come at prosperity, or happiness, should describe these eight circles.

(*Cha*) OR THE FIFTH VOLUME.

There are in this volume three different treatises, under three distinct heads. The first, (from *leaf* 1 to 81) is entitled in Sanscrit, *A'rya sandhi nirmochana náma mahá yána sútra.* In Tibetan, (15) H*p'hags-pa*-d*gonḡs-pa-ñés-par*-hgr*el-va-zhés-bya-va-t'hég-pa-ch'hén-pohi*-m*do.* Explication of one's mind or thought, (or the true resolution of several propositions). SHÁKYA is represented to be in a (fancied) superb immense palace, made of all sorts of precious stones. There are assembled many *Bodhisatwas* of the first rank, and of the greatest accomplishments. The subjects of their discussions are some metaphysical subtilities (*leaf* 4) as—Which is the thing that is inexpressible, indivisible, and simple; and what is a simple, and what a compound thing? Afterwards ten of them, successively, propose some questions to SHA'KYA, and request the explanation of them. There is a distinct chapter for each *Bodhisatwa.* In the ninth chapter, SHA'KYA is requested by AVALOKITESWARA (in Tib. (16) " *Spyan-ras-gzigs-dvang-p'hyug*") for some explanation with respect to the ten *bhúmis* (or degrees of perfections) of *Bodhi-*

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13 འཕགས་པ་ དེ་བཞིན་ གཤེགས་པ་རྣམས་ཀྱི་ ཞིང་གི་ ཡོན་ཏན་ བརྗོད་ པའི་ཚོས་ཀྱི་ རྣམ་གྲངས

14 དཀྱིལ་ འཁོར་ བཞིད་པ 15 འཕགས་པ་ དགོངས་པ་ངེས་པར་འགྲེལ་བ་ཞེས་བྱ་བ་ ཐེག་པ་ཆེན་ པོའི་ མདོ 16 སྤྱན་རས་ གཟིགས་ དབང་ཕྱུག

satwas, as also of that of a *Buddha*; which accordingly is given on some *leaves*. In the tenth chapter, MANJU SRI (in Tibetan, [17] H*jam*-d*pal*) asks him for the explication of this term—"*Ch'hos-kyi-sku*," (Sans. *Dherma káya*, the first moral being) as applied to the *Tathágatas*. There follows again a long discussion on that subject.

The second treatise or *sútra* (from *leaves* 81 to 298) is entitled in Sans. *A'rya Langkávatára mahá yána sútra*. In Tibetan, [18] H*p'hags-pa-Langkár-gshegs-pa-t'hég-pa-ch'hén-pohi*-m*do*. A venerable *sútra* of high principles (or speculation) on the visiting of *Lañka*. This was delivered on the request of the Lord of *Lañka* (called in Tibetan, [19] "G*nod-sbyin*-h*bod*-sg*rogs*") by BCHOM-LDAN-HDAS (SHA'KYA) when he was in the city of *Lañka*, on the top of the *Malaya* mountain, on the sea shore, together with many priests and *Bodhisatwas*. It was in a miraculous manner that SHA'KYA visited *Lañka*. It is evident from the text, that both the visitors and the pretended master of *Lañka* are fancied things; but there is in the *Lañkávatára sútra* a copious account of the theory of the *Buddhistic* metaphysical doctrine, together with that of some heterodox sects, especially of the *Lokáyata* (in Tib. [20] H*jig*-r*ten*-r*gyang* h*phen-pa*. SHA'KYA in a discursive manner with a *Bodhisatwa* (styled in Sanscrit, *Mahá Mati*, in Tib. B*lo-gros-ch'hén-po*) recites the common topics of the *Buddhistic* metaphysical doctrine, with some discussion on each. From *leaves* 298 to 456, there is again an explanation of the *Lañgkávatára sútra*, containing (as it is stated) the essence of the doctrine of all the *Tathágatas*. The *Lañgkávatára sútra* was translated by order of the Tibetan king, DPAL-LHA-BTSAN-PO. (*Khri-dé-srong*-b*tsan*, or *Ral-pa-chan*) in the 9th century. No Indian Pandit is mentioned. It is stated only, that it was translated by Lotsava GE'LONG (H*gos-ch'hos-grub*) who added also the commentary (which must be the last part of the above described *sútra*) of a Chinese professor or teacher, called WE'N-HI.

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17 འཇམ་དཔལ 18 འཕགས་པ་ ཐང་ངེ་ མགེགས་པ་ ཆེག་པ་ཆེན་པོའི- མདོ 19 མགོད་སྦྱིན་འབོད་སྒྲོགས 20 འཇིག་རྟེན་ རྒྱུད་འཕེན་པ

The third treatise (from *leaf* 456 to 468, or the end) is entitled in Sans. *A'rya gayá shris'ha náma mahá yána su'tra.* In Tibetan, [20] H*p'hags-pa-gayá-*m*gohi-ri*, the hill, "*Gayá shris'ha*," or a short treatise of high principles, on the theories and practices of *Bodhisatwas*. SHA'KYA, not long after his having become a *Buddha*, being with a thousand *Gelongs* and many *Bodhisatwas* in the *Chaitya* (Tib. M*ch'hod-*r*ten*) of *Gayá*, a place of worship on the *Gayá* hill, is requested by *H*JAM-DPAL (Sans. *Mañju Sri*) for the explication of the term *Bodhisatwa*, which is given; and this forms the subject of this treatise.

(*CH'HA*) OR THE SIXTH VOLUME.

There are in this volume three treatises. The first (from *leaf* 1 to 76) is entitled in Sans. *A'rya ghana vyuha náma mahá yána sútra.* In Tib. [21] H*p'hags-pa-*r*gyan-stug-po-*b*kod-pa-zhés-bya-va-t'hég-pa-ch'hèn-pohi-*m*do.* Eng. A venerable *sútra* of high principles, called the thick, or dense, ornament or system, structure. Between *B*CHOM-*L*DAN-*H*DAS (SHA'KYA) and several *Bodhisatwas* there are discussions on many metaphysical subjects concerning *Buddha*, his attributes, his mansion, and the soul in general—distinction between the body and the rational soul—what are the means of final emancipation for those that have committed many immoral actions, *leaves* 11—13. Ignorance is the cause of all the bands by which the soul is fettered, *leaf* 37. How to be liberated from those fetters. Right discrimination of things. The whole is mostly in verse, and treats of the soul in general.

The second treatise (from *leaves* 76 to 187) is entitled in Sanscrit, *A'rya máha karuña puñ'daríka náma mahá yána sútra.* In Tibetan, [22] H*p'hags-pa-snying-*r*jé-ch'hén-po-pad-ma-*d*kar-po-zhés-bya-va-t'hég-pa-ch'hèn-pohi-*m*do.*"

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[20] འཕགས་པ་ མ་ཡུ་ མཆོད་རྟེན་

[21] འཕགས་པ་རྒྱན་སྡུག་པོ་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ ཆེན་པོའི་ མདོ

[22] འཕགས་པ་སྙིང་རྗེ་ཆེན་པོ་ པད་མ་དཀར་ པོ་ཞེས་བྱ་བ་ཐེག་པ་ ཆེན་པོའི་ མདོ

Eng. A venerable *sútra* of high principles, called "*Puñ'daríka*, the great merciful one." This was delivered by SHA'KYA in a grove of *Sál* trees near the town *Ku'sha* (*Káma-rúpa*, in Assam) on the evening he was about to die. Addressing KUN-*D*GAH-VO (Sans. *A'nanda*) he orders him to prepare him his dying bed. He tells him his performances, and the substance of his doctrine. His discourse with A'NANDA. The miracles that happened when he lay down (between a pair of *Sál* trees) on his right side, like a lion—all trees, shrubs, and grasses bow themselves towards that side; all rivers or streams stand still; all beasts and birds sit still and move not for food; all lucid or shining bodies are affuscated; all sufferers in hell are assuaged; all those in misery are relieved; all the gods feel some displeasure with their own residence. (23) TS'HA'NGS-PA, (Sans. *Brahmá*,) together with his train, pays his respect to *B*CHOM-*L*DAN-*H*DAS. From *leaves* 80 to 90, there is a description of their conversation on the subject of creation—by whom was the world made. SHA'KYA asks several questions of BRAHMA'—whether was it he who made or produced such and such things, and endowed or blessed them with such and such virtues or properties—whether was it he who caused the several revolutions in the destruction and regeneration of the world. He denies that he had ever done any thing to that effect. At last he himself asks SHA'KYA how the world was made—by whom? Here are attributed all changes in the world to the moral works of the animal beings, and it is stated that in the world all is illusion; there is no reality in the things; all is empty. BRAHMA' being instructed in his doctrine, becomes his follower. SHA'KYA vindicating the universe for himself, commits it to the care of BRAHMA', and directs him what to do for promoting virtue and happiness in the world, *leaf* 90. His (SHA'KYA's) conversation with (24) DED-*D*PON, the son of KA'MA-DE'VA—his instructions to him. His conference with INDRA, (Tib. (25) B*rgya-byin*) and with the four great kings of the giants (Tibetan

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23 ཆོས་པ 24 དེད་དཔོན 25 བརྒྱ་བྱིན

Lhamayin). He gives several lessons to these four kings, and advises them to live contented, and not to make war against INDRA. They promise that they will obey his commands. *Leaf* 100, the lamentation of INDRA on the approaching death of SHÁKYA.

Leaf 109. KUN-*D*GAH-VO is comforted by SHÁKYA, and directed what to do after his death (*leaves* 110—112). HOD-*S*RUNG (Sans. *Káshyapa*) the immediate successor of SHA'KYA. His qualities. SHA'KYA tells to A'NANDA the increase of the believers in his doctrine, and the great veneration that will be shewn to the places of his relics. *Leaf* 124, the great qualifications of KUN-*D*GAH-VO, or A'NANDA. SHA'KYA's instructions to him.

Leaf 181. On the request of KUN-*D*GAH-VO, SHA'KYA directs him what to do with respect to the compilation of his doctrine. Here are enumerated the twelve different kinds of the *Buddhistic* writings. He is directed to answer thus to the priests or *Gelongs*, when they shall ask where it was delivered,—[26] "H*di-skad*-b*dag-gis-t'hos-pa-dus-gchig-na*"—I myself heard this at a certain time, when *B*CHOM-*LDAN*-*HDAS* was at such and such places, and the hearers were these and these; and that when he had finished his lecture, all those that were present rejoiced much, and approved his doctrine.

The principal places were SHA'KYA had delivered the *sútras* of his doctrine, are here enumerated. They are the [27] *Byang-ch'hub-snying-po*, (Sans. *Bodhimañ'da*, or *Gayá* in *Magadha*) under a *Nyagrodha* tree. *Váranási*, in the grove called [28] *Drang-srong lhung-va-ri-dags-kyi-nags*. *Rájagriha*, and near to it the *Bya*-r*god-p'hung-pohi-ri*, and the [29] *Hod-mahi-ts'hal*. [30] M*nyan-yod* (Sans. *Shrávasti*). [31] *Yangs-pa-chen* (Sans. *Vaishali* or *Priyága*, *Allahabad*) *Champa* (on the bank of a tank dug by GARGA). *Kaush-*

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26 འདི་སྐད་བདག་གིས་ཐོས་པ་དུས་གཅིག་ན 27 ཇང་ཆུབ་སྙིང་པོ 28 དང་སྲོང་ལྷུང་བ་རི་དགས་ཀྱི་ནགས 29 ཧོད་མཧི་ཚྷལ 30 མཉན་ཡོད 31 ཡངས་པ་ཅན

ambi, Sakétana, (Tib. [32] **Gnas-bchas,**) ***Pataliputra,*** or ***Patna.*** (Tib. [33] ***Skya-nar-gyi-bu.***) ***Mathura,*** (Tib. [34] **Bchom-rlag,**) ***Kámarupa,*** &c.

He is directed farther to make introduction to them, to explain the subject with an amplification of the causes and effects, in good sense and proper terms or words, and to arrange the whole in such and such a manner.

There are in this *sútra* six *bam-pos* and thirteen chapters. This was translated by the Indian Pandits JINA-MITRA and SURENDRA-BODHI, and the Tibetan Lotsava BANDE' YE'SHE'S-SDE'.

The third treatise (from *leaves* 187 to 443, or the end) is entitled in Sanscrit, ***A'rya karuña puñ'darika náma mahá yána su'tra.*** In Tibetan, [35] "**Hp'hags-pa-snying-rjé-pad-ma-dkar-po-zhés-bya-va-t'hég-pa-ch'hén-pohi-mdo.**" The merciful PUNDARIKA (Sans. *Shákya*) on the "***Bya-rgod-p'hung-pohi-ri,***" before 62,000 priests, &c. &c. The subject is, charity, morality, patience, and other transcendental virtues. Provinces or fields of several ***Tathágatas*** or ***Buddhas***—their perfections. ***Bodhisatwas***—their prayers and wishes for the welfare of all animal beings. The whole is of a miscellaneous nature. There are many salutations and praises to several ***Tathágatas.*** There are also ***Dhárañis*** and ***Mantras.***

Translated by the Indian Pandits JINA-MITRA, SURENDRA-BODHI, and PRAJNA'-VARMA, and the Tibetan Lotsava BANDE' YE'-SHE'S-SDE'.

(*Ja*) OR THE SEVENTH VOLUME.

There are in this volume six separate works or *su'tras*, the titles of which in Sanscrit and Tibetan, are as follow:—

1. Sanscrit, ***Sad-dharma Puñ'darika.*** Tibetan, [36] ***Dam-pahi-ch'hos-padma-dkar-po.*** Eng. A white lotus, or the true religion.

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[32] རྒྱས་པའོ། [33] སྐྱེ་དགུ་ཕྱི་བུ། [34] བཅོམ་ལྡན། [35] འཕགས་པ་སྙིང་རྗེ་པད་མ་དཀར་པོ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་ མདོ། [36] དམ་པའི་ཆོས་ པད་མ་དཀར་པོ

2. Sans. *Sarva-dharma-gu'na-vyuha-rája.* Tib. [37] *Ch'hos-t'hams-chad-kyi-yon-tan*-b*kod-pahi*-r*gyal-po.* Eng. Chief description of the good qualities of all the moral laws.

3. Sans. *Suk'havatí vyuha.* Tib. [38] B*dé-va-chan-gyi*-b*kod-pa.* Eng. Description of the happy mansion (of *Amitábhá.*)

4. Sans. *Karán'da vyuha.* Tib. [39] *Za-ma-tog*-b*kod-pa.* Eng. The prepared vessel.

5. Sans. *Ratna Karañ'da.* Tib. [40] D*kon*-m*ch'hog-za-ma-tog.* Eng. The precious vessel or repository.

6. Sans. *Ratna-kotní.* Tib. [41] *Rin-po-ch'hèhi*-m*thah.* Eng. The precious boundary.

All these *su'tras*, in general, are on moral subjects, and contain several instructions in the *Buddhistic* doctrine.

The first entitled, "*Sad-dharma puñ'darika*," is contained on the *leaves* from 1 to 281. Contents—This *sútra* was delivered by *B*CHOM-*LDAN-HDAS* or BHAGAVÁN (SHA'KYA) when he was on the "*Bya*-r*god*-p*hung-pohi-ri*," (Sans. *Gridhra ku'ta parvata*) near *Rájagriha*, in *Magadha*, before 12,000 priests of great perfections (see *leaf* 2.) Among these his principal disciples are enumerated. Here are mentioned first those five persons who had become first of all the disciples of SHA'KYA, at *Váranási*. Their names, both Sanscrit and Tibetan, are as follow: 1. A'JNA'NA KAUN'DINYA, (Tib. [42] *Kun-shés-Kaun'dinya*), 2. ASHWAJIT (Tib. [43] R*ta-t'hul*), 3. PA'SHWA (Tib. [44] R*langs-pa*), 4. MAHÁ NA'MA (Tib. [45] *Ming-ch'hén*), 5. BHADRIKA, (Tib. [46] B*zang-po.*) Here are mentioned also KA'TGA'YANA, KAPINA, BHARADHWAJA, &c. From *leaves* **2—5** all sorts of hearers are

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37 ཆོས་ཐམས་ཅད་ཀྱི་ ཡོན་ཏན་ བཀོད་པའི་ རྒྱལ་པོ་ 38 བདེ་བ་ཅན་ གྱི་བཀོད་པ 39 ཟ་མ་ཏོག་ བཀོད་པ 40 དཀོན་ མཆོག་ ཟ་མ་ཏོག 41 རིན་པོ་ཆེའི་ མཐའ 42 གྲུབ་མེས་ ཀཱོཎྜིན྄ 43 དཱ་ཧྲྭཱ 44 ཐྲུབས་པ 45 མིང་ཆེ 46 བཟང་པོ

enumerated;—as ***Bodhisatwas***, among whom MANJU SRI, KUMÁRA-BHU'TA (Tib. [47]) AVALOKE'SWARA, (Tib. [48]) and MAITREYA, (Tib. [49])—Gods of different ranks and of several heavens—all sorts of demi-gods and demons—and [50] MA-*SKYE'S-DGRA*, (Sans. *Ajátashatru*) the king of *Magadha*. SHÁKYA'S deep meditation or ecstasy. The wonderful effects of a beam of light issuing from the middle of his forehead. Great astonishment of all the assembled hearers thereupon. MAITREYA (Tib. *Byams-pa*) asks, in verse, MANJU SRI (Tib. *Hjam*-d*pal*) about the meaning and reason of these miracles. Their discourse on the six transcendental virtues; as charity, morality, patience, earnest application, meditation, and ingenuity or wit; and on the manner of the proceedings of several *Tathágatas* in teaching this very *sútra* to all sorts of animal beings. This introductory discourse ([51] *Gleng-gzhi*) ends on the nineteenth *leaf*. Thenceforth SHÁKYA addressing SHÁRIHI-BU, one of his principal disciples, the chief of the ingenious, tells him how difficult it is for them to understand and to judge of the wisdom of ***Buddha***, and of the several qualities or properties of things in general. SHÁRIHI-BU admires much the excellency of his doctrine; in several verses praises him, and begs him that he would farther give instructions to them. Several of his principal disciples are introduced speaking, as HOD-SRUNG, GANG-PO, KATYÁYANA; who, upon hearing of the great perfections and the wise proceedings of the ***Tathágatas*** from SHÁKYA, make long praises upon them in verse. From *leaves* 80—87 SHÁKYA foretells of five of his principal disciples that they shall become chief ***Bodhisatwas***. His own former performances. Several ***Tathágatas*** exhorted by TS'HÁNGS-PA (Sans. ***Brahmá***) and others gods to turn the wheel of the law, or teach their doctrine, and to bring to salvation all animal beings. SHÁKYA foretells of many of his disciples, on their own request, that in future times they shall attain such and such a degree of perfec-

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47 འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པ། 48 སྤྱན་ར་ས་གཟིགས་དབང་ཕྱུག 49 བྱམས་པ།
50 མ་སྐྱེས་དགྲ 51 སྐོང་གཞི

tion and happiness. Moral and religious merits of several individuals in former lives;—perfection and happiness they shall find in future lives. This *su'tra* has been taught by many *Tathágatas* in former times. The importance of this great *su'tra*, "*Spyan-ras-gzigs-dvang-p'hyug*," under several forms. His wonderful aid to those who call on him in their distress. Many stories are told by SHA'KYA to his hearers to instruct them in the manners and practices of the truly wise men. The whole *sútra* is divided into twenty seven chapters. The translators were, the Indian Pandit SU'RENDRA, and the Tibetan Lotsava YE'-SHE'S-*SDE*.

The second *sútra* in this volume, entitled, "*Sarva-dharma-guna-vyu'ha rája*," is contained from *leaves* 281 to 306. On the request of two *Bodhisatwas*, [52] VAJRA PA'NI and AVALOKE'SWARA, SHAK'YA gives them explanations on several subjects. They admire the excellency of his doctrine, and declare it to be worthy of every respect and reverence, and useful to salvation.

The third *su'tra* in this volume, en titled, in Sans. "*Sukhávati vyuha*," Tib. [53] *Bdé-va-chan-gyi-bkod-pa*, is contained on seven *leaves*, from 306 to 313. Contents—SHA'KYA addressing SHARIHI-BU, gives a description of the happy mansion, or of the province of AMITA'BHA', to the west, beyond an infinite number of other regions or provinces. The great happiness there, and mental illumination—no misery, no bad places of transmigration—the great abundance of all sorts of precious things—tanks or reservoirs richly adorned with precious metals or stones—excellent birds.

In the beginning of this *su'tra* there is an enumeration of the hearers of SHA'KYA; among them of his sixteen principal disciples called *Gnas*-br*tan*. They are as follows—1. [54] SHARIHI-BU; 2. [55] MONGAL-GYI-BU; 3. [56] HOD-SRUNGS-CH'HEN-PO; 4. [57] KA'TYA'HI-BU; 5. [58] KAPINA; 6. [59] *G*SUS-PO-

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[52] འཕགས་རྒྱལ་ and སྒྲིག་པས་ དཔའ་སྤྱན [53] བདེ་བ་ཅན་གྱི་ བཀོད་པ [54] ཤཱ་རིའི་བུ [55] མོངལ་གྱི་བུ [56] འོད་སྲུངས་ ཆེན་པོ [57] ཀཱ་ཏྱཱ་ཡི་བུ [58] ཀ་པི་ན [59] གསུས་པོ་ཆེ

CH'HE´; 7. (60) NAM-GRU; 8. (61) LAM-P'HRAN-*B*STAN; 9. (62) *D*GAH-VO; 10. (63) KUN-*D*GAH-VO; 11. (64) SGRA-*G*CHAN-*H*DSIN; 12 (65) BALANG-*B*DAG; 13. (66) BHARADHWAJA; 14. (67) *H*CH'HAR-BYED-NAG-PO; 15. (68) VA-KULA; 16. (69) MA-*H*GAGS-PA. The translators of this and of the preceding *su'tra* were the Indian Pandits PRAJNA´-VARMA and SU´RENDRA, and the Tibetan Lotsava YE-SHE´S-*S*DE.

The fourth *su'tra*, entitled, "*Karañ'da vyuha*," is contained from *leaves* 313 to 391 of this volume. It was delivered by SHA´KYA when he was at M*nyan-yod*, (Sans. *Shrávasti*, in *Kosala*). The hearers, besides 1,250 priests, were an immense number of *Bodhisatwas*, *Devas*, *Nága-rájas*, demons, &c. Contents—there is, first, a description of the several miracles that happened on that occassion in that *Vihára*, caused by a beam of light issued out of hell from AVALOKE´SWARA (Tib. (70)). Afterwards, on the request of a *Bodhisatwa* (71) SHA´KYA tells him the infinite moral merits of that saint, his great exertions in bringing to maturity or perfection those in hell, and those among the *Yidags* (or *Tantaluses*.) In general there is an account of the several good qualities of SPYAN-RAS-*G*ZIGS-*D*VANG-P'YUG, and since he is the patron of the Tibetans, this *su´tra* is held among them in high esteem and reverence. This *su´tra* was translated by SHA´KYA PRABHA and RATNA RAKSHITA.

The fifth *su'tra*, entitled, "*Ratna Karañ'da*" (from *leaves* 391—460 of this volume) was likewise delivered by SHA´KYA, when he was in a grove near *Shra´vasti* in *Kosala*. (Tib. M*nyan-yod*). The subject is moral and metaphysical doctrine. The speaker, in general, is MAÑJU SRI KUMA´R-BHU´T. Between this *Bodhisatwa* and SUBHU´TI, (Tib. (72) *Rab*-h*byor*) a favourite disciple of SHA´KYA, there is in the beginning of this *su'tra* discussion on the

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60 རམ་སྒྲ 61 འཕགས་པའི་ཡུལ 62 དགའ་བོ 63 ཀུན་དགའ་བོ 64 སྒྲ་གཅན་འཛིན

65 བལ་ཐང་ བདག 66 སྐྱ་ཤ་དཀྲིས 67 འཇམ་ ཕྱེད་རམ་པོ 68 བ་གླ་ཐ 69 མ་འགགས་པ

70 སྤྱན་ཤས་གཟིགས་ དབང་ ཕྱུག 71 སྟོབ་པ་ཆེན་པོ་ རམ་པཤ་ ཝེথ་བ 72 ཤབ་འབྱོར

subject—who are the fit vessels for understanding the doctrine of high principles of SHA'KYA? Afterwards SHA'KYA himself, in a discursive manner with SUBHU'TI and MAÑJU SRI, gives several instructions in the moral and metaphysical part of his doctrine. There are likewise several discussions by MANJU SRI and others, on the state of being bound or tied by, and on that of being liberated or emancipated from, the fetters of passions and ignorance. The most certain means of emancipation, or of arriving at perfection, are these two things—earnest application, and purity of life. (Tib. [73] Br*tson*-h*grus-dang-bag-yod-pa.*)

The sixth *su'tra*, entitled "*Ratna Kotñí*," (from *leaf* 460—474) contains a short speculative discourse held by SHA'KYA (on the *Gridhra kuta parvata*, near *Rájagriha*) with MANJU SRI KUMA'RA-BHU'TA, (Tib. [74]) a *Bodhisatwa* of the first rank, and with SHÁRIHI-BU, the most sagacious among his disciples, "on the first root, or primary cause of all things *(Dharma dhátu)*. Translated by PRAJNA-VARMA, Indian Pandit, and BANDE' YE'-SHE'S-*SDE'*, Tibetan interpreter.

(NYA) OR THE EIGHTH VOLUME.

There are in this volume seven separate works, under the following titles in Sanscrit and Tibetan—1. Sanscrit, *Mahá parinirváña.* Tib. [75] *Yongs-su-myá-ñan-las*-h*das-pa-ch'hén-po.* Eng. The entire deliverance from pain—From *leaf* 1—231 of the volume. Contents—SHÁKYA'S death, under a pair of *Sál* trees, near the city *Kusha* (*Káma-rupa* in Assam) on the full moon of the third month, in the spring season. Miracles that happened on that occasion—great lamentation of all creatures on the approaching death of SHA'KYA—they haste all to present him their last offerings, and to hear his last instructions—HOD-*SRUNG* and others ask him about many things. The substance of his

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[73] བསྟོན་འགྲུས་དང་བཟང་ཡོད་པ [74] འཕགས་དཔའ་མཉྫུ་ཤྲཱི་རྒྱལ་བུ་པ [75] ཡོངས་སུ་མྱ་ངན་ལས་འདས་པ་ཆེན་པོ

doctrine is repeated here, especially with respect to the nature and soul of the *Tathágatas*—there coming forth and their going away from the world—and the state of being tied, and that of being liberated or emancipated, with respect to all animal beings. This *sú'tra* was translated by JINA-MITRA, JNÁNA-GARBHA, and DEVA-CHANDRA.

The second *sútra* in this volume (from *leaf* 231—234) has the same title as the first. Contents—SHA'KYA, a little before his death, foretells to KUN-DGAH-VO what will become of his doctrine during the course of eleven centuries. It will increase, and be greatly respected during eight centuries, but afterwards on account of the priests being degenerated and occupied with worldly affairs, it will be neglected.

The third *su'tra* in this volume (*leaves* 234, 235) is entitled in Sans. "*A'ta-jnánam*," Tib. [76] H*dah-k'ha-yé-shés*. Eng. The knowledge of the deceasing, or the declining knowledge. Contents—SHA'KYA being asked by a *Bodhisatwa*, [77] NAM-MKHAHI-SNYING-PO, how the soul of a dying saint is to be considered, gives him an answer thereupon.

The fourth *su'tra* in this volume (from *leaf* 235—333) is entitled in Sans. *Buddha-dharma-kos'hakára*. Tib. [78] *Sangs*-r*gyas-kyi*-m*dsod-kyi-ch'hos-kyi-yi-gé*. Contents—SHA'KYA with SHA'RIHI-BU has a conversation on the nature of things—how they exist; and instructs him both in the speculative and practical parts of his doctrine. This and the preceding *su'tra* were translated from the Chinese. (See the Index.)

The fifth *su'tra* (from *leaf* 333—456) is entitled in Sanscrit, *Ratnákara*. Tib. [79] D*kon*-m*ch'hog*-h*byung*-g*nas*. Eng. A mine of jewels. Contents—This was delivered by SHA'KYA at *Sakétana* or *Ayodhyá*, (Tib. [80] G*nas*-b*chas*) on the request of MANJU SRI KUMARA-BHU'TA. There is an account

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76 འདའ་ཀ་ཡེ་ཤེས 77 ནམ་མཁའ་སྙིང་པོ 78 ལངས་རྒྱས་ཀྱི་མཛོད་ཀྱི་ཆོས་ཀྱི་ཡི་གེ

79 དཀོན་མཆོག་འབྱུང་གནས 80 གནས་བཅས

of the several ***Buddhas*** or ***Tathágatas***, and of ***Buddha*** provinces, and of ***Buddhism***, both in prose and verse. There are several praises also to those ***Tathágatas***.

The sixth ***sútra*** *(leaves* 456, 457) is entitled in Sanscrit, ***Suvarṇa sútra***. Tib. [81] G*ser-gyi*-m*do*. Eng. The golden *su'tra*. Contents—SHA'KYA being asked by KUN-DGAH-VO," how a ***Bodhisatwa's*** soul is to be considered, on a single *leaf* gives him an answer in likening it to pure gold.

The seventh *su'tra* (from *leaf* 457—462) is entitled in Sanscrit, ***Suvarṇa bálukopama***. Tib. [82] G*sér-gyi-byé-ma*-l*ta-bu*. Eng. The gold grain-like *sútra*. Contents—In answer to KUN-DGAH-VO's request or question, SHÁKYA tells him that the ***Buddhas*** are infinite, and their perfections immense.

The above specified three last *su'tras* were translated by JINA-MITRA, SURE'NDRA, PRAJNA'-VARMA, and YE'-SHE'S-SDE'.

(*Ta*) OR THE NINTH VOLUME.

There are in this volume six separate works, the titles of which, in Sanscrit and Tibetan, are as follow:—

1. Sans. ***Sarva-dharma swabháva samatá-vipanchitá*** " ***Samádhi-Rája***". Tib. [83] ***Ch'hos-t'hams-chad-kyi-rang***-b*zhin*-m*nyam-pa-nyid*- r*nam -par* -s*pros-pa*-" *ting-gé*-h*dsin-gyi*-r*gyal-po*." From *leaf* 1—273.

2. Sans. ***Dharmatá swabháva shunyat'-áchala-pratisarv'-áloka su'tra***. Tib. [84] ***Ch'hos-nyid-rang-gi-ño-vo-nyid-las-mi-gyo-var-t'ha-dad-par-t'hams-chad-la-snang-vahi***-m*do*. From *leaf* 273—279.

3. Sans. ***Prashánta vinishcháya pratihárya samádhi***. Tib. [85] ***Rab-tu-***

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[81] བསེར་གྱི་མདོ་ [82] བསེར་ཀྱེ་ཧེ་མ་ལྟ་བུ [83] ཆོས་ཐམས་ཅད་ཀྱི་ རང་བཞིན་ མཉམ་པ་ཉིད་རྣམ་པར་ སྤྲོས་པ་ ཏིང་ངེ་འཛིན་གྱི་ རྒྱལ་པོ་ [84] ཆོས་ཉིད་རང་གི་ངོ་བོ་ཉིད་ལས་མི་གཡོ་བར་ ཏ་དད་ པར་ཐམས་ཅད་ ལ་སྣང་བའི་ མདོ་ [85] རབ་ཏུ་ ཞི་བ་ རྣམ་པར་དེས་ པའི་ ཚོ་འཕྲུལ་ གྱི་ཏིང་ངེ་འཛིན

zhi-va-rnam-par-ñés-pahi-ch'ho-hp'hrul-gyi-ting-ge-hdsin. From *leaf* 279—338.

4. Sans. *Máyopama samádhi.* Tib. [86] *Sgyu-ma-lta-bui-ting-ge-hdsin.* From *leaf* 338—370.

5. Sans. *Tathágata-jnána-mudra-samádhi.* Tib. [87] *Dé-bzhin-gshégs-pahi-yé-shés-kyi-p'hyag-rgyahi-ting-ge-hdsin.* From *leaf* 370—407.

6. Sans. *Shu'rañ-gama-samádhi.* Tib. [88] *Dpah-var-hgro-vahi-ting-ge-hdsin.* From *leaf* 407—510.

In all these six *su'tras* the subject is moral and metaphysical doctrine. SHA'KYA being admired for his wisdom, is requested by several individual *Bodhisatwas* to instruct them in the manner of obtaining such a wisdom and perfection. He tells them his own former moral merits, and instructs them in the highest principles of *Buddhism.*

(*Tha*) OR THE TENTH VOLUME:

There are seven separate works (besides small pieces) in this volume, and their titles, in Sanscrit and Tibetan, are as follow :—

1. Sans. *Pratyutpanna Buddha sama-muk'h' ávasthita samádhi.* Tib. [89] *Da-ltar-gyi-sangs-rgyas-mñon-sum-du-bzhugs-pahi-ting-gé-hdsin.* From *leaf* 1—115.

2. Sans. *Sarva puñya samuchch'haya samádhi.* Tib. [90] *Bsod-nams-t'hams-chad-hdus-pahi-ting-ge-hdsin.* From *leaf* 115—196.

3. Sans. *Chatwára dáraka samádhi.* Tib. [91] *Khyéhu-bzhihi-ting-ge-hdsin.* From *leaf* 106—254.

4. Sans. *Samádhi agra uttama*, or *Samádhyagrottama.* Tib. [92] *Ting-ge-hdsin-mch'hog-dam-pa.* From *leaf* 254—304.

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[86] སྒྱུ་མ་ལྟ་བུའི་ཏིང་ངེ་འཛིན [87] དེ་བཞིན་གཤེགས་པའི་ཡེ་ཤེས་ཀྱི་ཕྱག་རྒྱའི་ཏིང་ངེ་འཛིན [88] དཔའ་བར་འགྲོ་བའི་ཏིང་ངེ་འཛིན [89] དུས་ཕྱི་ནས་རྫོགས་པའི་སངས་རྒྱས་མངོན་སུམ་དུ་བཞུགས་པའི་ཏིང་ངེ་འཛིན [90] བསོད་ནམས་ཕུན་སུམ་ཚོགས་པའི་ཏིང་ངེ་འཛིན [91] ཁྱེའུ་བཞིའི་ཏིང་ངེ་འཛིན [92] ཏིང་ངེ་འཛིན་མཆོག་དམ་པ

5. Sans. *Mahá sannipáta ratna ketu dhárañi.* Tib. [93] H*dus-pá-ch'hèn-po-rin-po-ch'hé-tog-gi-gzungs.* From *leaf* 304—455.

6. Sans. *Vajra-mañda-dhárañi.* Tib. [94] R*do-rjé-snying-poli-gzungs.* From *leaf* 455—474.

7. Sans. *Ananta-muk'ha-sádhaka-dhárañí.* Tib. [95] S*go-mt'hah-yas-pa-sgrub-pahi-gzungs.* From *leaf* 474—489. A *Dhárañi* on acquiring supernatural powers; taught by SHA'KYA, on the request of SHA'RIHI-BU, his disciple.

Here also, as in the former volume, all the treatises contain speculation on the common topics of the *Buddhistic* doctrine, delivered by SHA'KYA on the request of some *Bodhisatwa.* In the first of these treatises, SHÁKYA is requested by *B*ZANG-SKYONG, a *Bodhisatwa,* to instruct him how to acquire the supreme wisdom; and in the second, on the request of SRE'D-ME'D-BU, another *Bodhisatwa,* SHA'KYA discourses on all sorts of virtues and moral merits; and so on in the rest also. There is no historical matter; all is speculation on causal concatenation, unreality of things—*Sunyatá,* the six transcendental virtues, &c. &c. Translators, JINA-MITRA, DHARMA-PA'LA, MUNI'-VARMA, PRAJNA'-VARMA, SHI'LENDRA, and YE-SHE'S *s*DE'.

(Da) OR THE ELEVENTH VOLUME.

There are in this volume nine separate works, the titles of which in Sanscrit and Tibetan, together with some remarks on the contents of them, are as follow:—

1. Sanscrit. *Avikalpa-pravésha-dhárañi.* Tib. [96] R*nam-par-mi-rtog-par-hjug-pahi-gzungs.* From *leaf* 1—10. A comprehensive instruction on the right judgment of things. Delivered by *B*CHOM-*L*DAN-*H*DAS (SHA'KYA) to his hearers of the first rank, the *Bodhisatwas.* Translated by JINA-MITRA, DA'NA-SHILA, and KAVA-*D*PAL-*R*TSE'GS.

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93 འཕགས་པ་ཆེན་པོ་ རིན་པོ་ཆེ་ དཔུང་གི་ གཟུངས 94 རྡོ་རྗེ་སྙིང་པོའི་ གཟུངས 95 སྒོ་ མཐའ་ཡས་པ་སྒྲུབ་པའི་ གཟུངས 96 རྣམ་པར་མི་ རྟོག་ པར་ འཇུག་པའི་ གཟུངས

2. Sans. *Gáthá-dwaya-dhárañi.* Tib. [97] T*s'higs-su*-b*chad-pa*-g*nyis-pahi*-g*zungs*. *Leaf* 10. A *Dhárañi* consisting of two *slókas*, with some *mantra* sentences (in Sanscrit) for acquiring supernatural powers, to be delivered from all imperfections.

3. Sans. *Mahá yána prasáda prabhávana.* Tib. [98] *T'hég-pa-ch'hén-po-la-dad-pa-rab-tu*-s*gom-pa*. From *leaf* 10—52. The several degrees of persuasion or belief of the *Bodhisatwas* in the high principles of *Buddhism*. What things are to be avoided, and what to be practised by the *Bodhisatwas*. Translated by JINA-MITRA, DA'NA-SHI'LA, and YE'-SHE'S-*S*DE'.

4. Sans. *Bodhisatwagochara upáya vishaya vikurváña nirdésha.* Tib. [99] *Byang-ch'hub-séms*-d*pahi*-s*pyod yul-gyi-t'habs-kyi-yul-la*-r*nam-par*-h*prul-pa*-b*stan-pa*. The shewing of miraculous changes in the practice of a *Bodhisatwa* (or saint). From *leaf* 57—154. Contents—SHA'KYA in H*p'hags*-r*gyal* (Sans. *Ujjayanî*) in a grove belonging to the king *G*TUM-PO-RAB-SNANG—several instructions given by SHA'KYA, on the request of HJAM-*D*PAL (Sans. MANJU SRI)—wisdom in the choice of things—praise of knowledge and of good qualities—the story of *B*DEN-SMRA (he that speaks the truth), a gymnosophist *Bráhman*—the before-mentioned king pays a visit to him, is much pleased with his ingenious instruction, and in a long conversation with him hears of the good qualities and the defects of men, in general, and of some illustrious individuals in special, among whom his own also—the king wishing to know any one who was without defects, the gymnosophist tells him that there is one—GAUTAMA. Here follows the enumeration of the several good qualities, and the eighty points of beauty on his body, as of a great saint. The king afterwards, together with the naked *Bráhman*, with great procession and multitude visits SHA'KYA in a grove near the city. Conversation on

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97 རྒྱས་སུ་བཅད་པ་ཞེས་པའི་མཛོད།

98 ཐེག་པ་ཆེན་པོ་ལ་དད་པ་རབ་ཏུ་སྒོམ་པ

99 ཐུབ་ཀྱི་སྤྱོད་ཡུལ་ཕྱི་ཁབས་ཀྱི་ཡུལ་ལ་རྣམ་པར་འཕྲུལ་པ་བསྟན་པ

the highest principles of ***Buddhism***, between the principal disciples of SHÁKYA and the gymnosophist ***Bráhman***, on the state of being tied and liberated, and on becoming a saint or a ***Buddha***.

5. Sans. ***Tathágata mahá karuñā nirdésha***. Tib. (100) ***Dé***-bz***hin-gshégs-pahi-snying***-r***jé-ch'hén-po-ñés-par***-b***stan-pa***. From *leaf* 154—321. Instruction on the great mercy of ***Tathágata***. Many stories of several heavens, gods, different animal beings, and their moral works or actions.

6. Sans. ***Gagana ganja pariprichch'ha***. Tib. (1) ***Nam***-m***k'hah***-m***dsod-kyis zhus-pa***. From *leaf* 321—470. A *su'tra* containing metaphysical instruction, delivered by SHA´KYA, on the request of GAGANA-GANJA, a ***Bodhisatwa***.

7. Sans. ***Maitra pariprichch'ha***. Tib. (2) ***Byams-pas-zhus-pa***. *Leaf* 470, 471. On the request of MAITRA (a ***Bodhisatwa***), who asked what merit it is to give religious instruction to others; SHA´KYA tells him that it is beyond comparison, the most valuable thing.

8. Sans. ***Avalokiteshwara pariprichch'ha sapta dharmaka***. Tibetan, (3) ***Spyan-ras-gzigs***-d***vang-phug-gis-zhus-pa-ch'hos***-b***dun-pa***. From *leaf* 471—473. Explanation on seven things necessary to be known by a ***Bodhisatwa***—given on the request of AVALOKITE´SHWARA.

9. Sans. ***Prati-bhána-mati pariprichch'ha***. Tibetan, (4) ***Spobs-pahi***-b***lo-gros-kyis-zhus-pa***. From *leaf* 473—494. On the request of PRATI-BHA´NA-MATI, a merchant, there is given an explanation on moral actions.

(*Na*) OR THE TWELFTH VOLUME.

There are six separate works in this volume, containing moral and metaphysical lessons, given by SHA´KYA, on the request of the under specified fancied persons. The titles of the works, in Sanscrit and Tibetan, are as follow :—

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100 དེ་བཞིན་ གཤེགས་པའི་ སྙིང་རྗེ་ཆེན་པོ་ དོན་པར་ བསྟན་པ 1 ནམ་མཁའ་ མཛོད་ཀྱིས་ ཞུས་པ

2 ཐམས་ པས་ ཞུས་པ 3 སྐུན་ཨས་གཟིགས་ དབང་ ཕྱུག་གིས་ ཞུས་པ་ ཆོས་ བདུན་པ 4 སྤོབས་ པའི་ བློ་གྲོས་ ཀྱིས་ ཞུས་པ

1. Sans. *Ságara-mati pariprichch'ha.* Tibetan, [5] *Blo-gros*-rg*ya*-m*ts'hos-zhus-pa.* From *leaf* 1—178. A *sútra* delivered on the request of SA'GARAMATI (an ocean of understanding) a *Bodhisatwa.*

2. Sans. *Ságara-Nága-Rája pariprichch'ha.* Tibetan, [6] K*luhi*-rg*yal-po*-rg*ya*-m*ts'hos-zhus-pa.* From *leaf* 178—305. A *sútra* told on the request of SAGARA, *Nága Rája.*

3, 4. Other two *su'tras*, on the request of ditto.

5. Sans. *Anapata-Nága-Rája pariprichch'ha*, (for *Anatapta*, &c.,) Tibetan, [7] K*luhi*-rg*yal-po*- "*Ma-dros-pas*" *zhus-pa.* From *leaf* 317—390. A *su'tra* delivered on the request of ANAPATA, *Nága Rája.*

6. Sans. *Druma-Kinnara Rája pariprichch'ha.* Tibetan, [8] *Miham-chihi*-rg*yal-po*-l*jon-pas-zhus-pa.* From *leaf* 390—494. A *su'tra*, on the request of KINNARA RA'JA, a demon.

(*Pa*) OR THE THIRTEENTH VOLUME.

There are fourteen separate works in this volume. The titles of them in Sanscrit and Tibetan, together with their contents, are as follow :—

1. Sans. *Brahmá pariprichch'ha.* Tib. [9] *Ts'hangs-pas-zhus-pa.* From *leaf* 1—16. A *su'tra* delivered on the request of BRAHMA' (the god), containing instructions on the manner by which one may arrive at the supreme perfection.

2. Sans. *Brahmádatta pariprichch'ha.* Tibetan, [10] *Ts'hangs-pas-byin-gyis-zhus-pa.* From *leaf* 16—36. A *su'tra* containing various instructions, given on the request of BRAHMA'DATTA.

3. Sans. *Brahmá-vishesha-chinti pariprichch'ha.* Tibetan, [11] *Ts'hangs-pa-k'hyad-par-sems-kyis-zhus-pa.* From *leaf* 35—162. All sorts of religious

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[5] སྒོ་ཁོར་ཞུ་མཆོད་ཀྱ་པ [6] གླུའི་རྒྱལ་པོ་ཞུ་མཆོད་ཀྱ་པ [7] གླུའི་རྒྱལ་པོ་མ་རྡོས་པས་ཀྱ་པ [8] མིཧམ་ཅིའི་རྒྱལ་པོ་ལྷོན་པས་ཀྱ་པ [9] ཚངས་པས་ཀྱ་པ [10] ཚངས་པས་ཐིན་ཞིས་ཀྱ་པ [11] ཚངས་པ་ཁྱད་པར་སེམས་ཀྱིས་ཀྱ་པ

instructions given by *B*CHOM-*L*DAN-*H*DAS (SHA´KYA) in a discursive manner, on the request of BRAHMA´ VISHES'HA-CHINTI.

4. Sans. ***Suvikránta Dévaputra pariprichch'ha.*** Tibetan, [12] ***Lhahi-bu-rab-rtsal-séms-kyis-zhus-pa.*** From *leaf* 162—225. A *su´tra* on several subjects; how to acquire such and such good qualities; and how to be delivered from such and such defects: told by MANJU SRI, (Tibetan ***Hjam-dpal***) at the request of SUVIKRA´NTA DE´VAPUTRA.

5. Sans. ***Shri-vasu pariprichch'ha.*** Tibetan, [13] ***Dpal-dvyig-gis-zhus-pa.*** From *leaf* 225—232. A *sútra* containing religious instruction: given by SHA´KYA, at the request of SHRI-VASU, a merchant.

6. Sans. ***Ratna-jálí-pariprichch'ha.*** Tibetan, [14] ***Rin-ch'hen-dra-va-chan-gyis-zhus-pa.*** From *leaf* 232—258. Instruction on several ***Buddhas,*** their doctrine, and on the manifold blessings arising from a firm belief in their doctrine: given by SHA´KYA, on the request of RATNA-JA´LI´, a young man of the *Lichabi* race in the city of *Yangs-pa-chan,* (Sans. *Vaishali* hod, *Allahabad*) who had invited and entertained SHA´KYA with his disciples.

7. Sans. ***Ratna-chandra pariprichch'ha.*** Tibetan, [15] ***Rin-ch'hen-zla-vas-zhus-pa.*** From *leaf* 258—270. Instruction on several ***Buddha*** provinces—the perfections of ***Buddhas***—the six transcendental virtues: given at the request of RATNA-CHANDRA, the son of the king of *Magadha* (Sanscrit, *Vimbasára,* or Tibetan, ***Gzugs chan-snying-po***).

8. Sans. ***Kshémañkara pariprichch'ha.*** Tibetan, [16] ***Bdé-byéd-kyis-zhus-pa.*** From *leaf* 270—277. Instruction on the several duties of a ***Bodhisatwa*** —on patience—on subduing the passions; given by SHA´KYA, at the request of KSHE´MAÑKARA, a man of the *Shákya* race at *Capila,* (Tib. *Ser-skya*).

9. Sans. ***Ráshtra pála pariprichch'ha.*** Tibetan, [17] ***Yul-hk'hor-skyong-gis-zhus-pa.*** From *leaf* 277—283. On the means by which the religion of

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12 ལྷའི་བུ་རབ་རྩལ་སེམས་དཔའ་ཞུས་པ། 13 དཔལ་དབྱིག་གིས་ཞུས་པ། 14 རིན་ཆེན་དྲ་བ་ཅན་གྱིས་ཞུས་པ། 15 རིན་ཆེན་ཟླ་བས་ཞུས་པ། 16 བདེ་བྱེད་ཀྱིས་ཞུས་པ། 17 ཡུལ་འཁོར་སྐྱོང་གིས་ཞུས་པ།

SHA´KYA may continue long—on the good moral conduct of the priests—degeneration of that order: told at the request of RASHTRA-PA´LA.

10. Sans. *Vikurváña Rája pariprichch'ha.* Tibetan, [18] *Rnam-par-hp'hrul-pahi-rgyal-pos-zhus-pa.* From *leaf* 283—339. A *sútra* of high principles, on the practice of moral duties, and the means of arriving at perfection, and final beatitude: delivered by SHA´KYA, at the request of VIKURVA´ÑA RA´JA, a *Bodhisatwa.*

11. Sans. *Vimala prabháva pariprichch'ha.* Tibetan, [19] *Dri-ma-méd-pahi-hod-kyis-zhus-pa.* From *leaf* 339—418. A *sútra*, on the request of VIMALA-PRABHA´VA, on various subjects. At the end of this *sutra* is comprehended the essence of all that he (SHA´KYA) had taught before.

12. Sans. *Mahá yáno padésha.* Tibetan, [20] *Thég-pa-ch'hen-pohi-man-ñag.* From *leaf* 418—498. Instruction in the high principles of *Buddhism.*

13. Sans. *Srímatí-Bráhmañí pariprichch'ha.* Tib. [21] *Bram-zé-mo-dpal-ldan-mas-zhus-pa.* From *leaf* 498—503. Instruction by SHA´KYA, at the request of a *Bráhman's* wife, at *Váranási.*

14. Sans. *Mahá-laliká pariprichch'ha.* Tib. [22] *Bgrès-mos-zhus-pa.* From *leaf* 503—511. SHA´KYA's instruction, given at the request of an old woman, in the country of *Briji.* She questions SHA´KYA on the beginning and end of several things. KUN-*DGAH*-VO admires her wisdom. SHA´KYA tells him her former moral merits, and that she has been his mother in five hundred generations.

(*P'HA*) OR THE FOURTEENTH VOLUME.

There are in this volume nine separate works. The titles of them in Sanscrit and Tibetan, together with some short remarks on their contents, are as follow:—

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[18] རྣམ་པར་ འཕྲུལ་པའི་རྒྱལ་པོས་ ཞུས་པ [19] དྲི་མ་མེད་ པའི་ ཧོད་ཀྱིས་ ཞུས་པ [20] ཐེག་པ་ ཆེན་པོའི་མན་ངག [21] བྲམ་ཟེ་མོ་ དཔལ་ལྡན་མས་ ཞུས་པ [22] བགྲེས་མོས་ ཞུས་པ

1. Sans. ***Mañju-Sri pariprichch'ha.*** Tib. [23] H*jam*-D*pal-gyis-dris-pa.* From *leaf* 1—8. **A *sútra*** on the excellency of ***Tathágata*** : told by SHA'KYA, at the request of MAÑJU-SRI.

2. Sans. ***Nairátma pariprichch'ha.*** Tib. [24] B*dag-méd-pas-dris-pa.* From *leaf* 8—11. Discussion on the soul or "Ego," at the request of NAIRA'TMA, (one that denies the existence of the soul, or "Ego," in man).

3. No Sanscrit title. Tibetan, [25] H*jig*-r*ten*-h*dsín-gyis-dris-pa.* From *leaf* 11—124. On the person of ***Tathágata***—the existence of things in general —and on various other subjects : given at the request of a ***Bodhisatwa*** of the name of HJIG-*R*TEN-*H*DSIN, (the holder of the world).

4. Sans. ***Akshaya-mati nirdésha.*** Tibetan, [26] B*lo-gros-mi-zad-pas*-b*stan-pa.* From *leaf* 124—274. The explication of several metaphysical terms, as, "to come forth" and "to go away," by AKSHAYA-MATI, a ***Bodhisatwa*** ; and other discussions between SHA'KYA, his principal disciple SHA'RADWATIHI-BU, and this ***Bodhisatwa.***

5. Sans. ***Vimala-kírtti nirdésha.*** Tibetan, [27] ***Dri-ma-méd-par-grags-pas-b*****stan-pa.** From *leaf* 274—382. Speculations on the principal topics of ***Buddhism,*** by VIMALA-KI'RTTI.

6. Sans. ***Mañju-Sri nirdésha.*** Tibetan, [28] H*jam-dpal-gyis*-b*stan-pa.* ***Leaves*** 382, 383. Expressions of MAÑJU SRI, on his being insatiable in shewing respect to SHA'KYA.

7. Sans. ***Bodhivaká nirdésha.*** Tibetan, [29] ***Byang-ch'hub-kyi-p'hyogs-b****stan-pa.* From *leaf* 383—389. Instruction on several virtuous actions : given by SHA'KYA in a discursive manner with MAÑJU SRI.

8. Sans. ***Samprati-paramártha-satyéna nirdésha.*** Tibetan, [30] ***Kun-r****dsob-dang-don-dam-pahi-b**dén-pa-b**stan-pa.* From *leaf* 389—429. Instruction on the apparent and on the real truth.

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[23] འཕགས་དཔའ་ཇམ་དཔལ་གྱིས་དྲིས་པ། [24] བདག་མེད་པས་དྲིས་པ། [25] འཇིག་རྟེན་འཛིན་ཞིས་དྲིས་པ། [26] བློ་གྲོས་མི་ཟད་པས་བསྟན་པ། [27] དྲི་མ་མེད་པར་གྲགས་པས་བསྟན་པ། [28] འཕགས་དཔའ་ཇམ་དཔལ་གྱིས་བསྟན་པ། [29] ཐུང་ཆུབ་ཀྱི་ཕྱོགས་བསྟན་པ། [30] ཀུན་རྫོབ་དང་དོན་དམ་པའི་བདེན་པ་བསྟན་པ།

9. Sans. *Sarva dharmá pravritti nirdésha.* Tibetan, (31) *Ch'hos-t'hams-chad*-h*byung-va-med-par*-b*stan-pa.* From *leaf* 429—480. The shewing of the existence of all things without beginning.

(*B*$_4$) OR THE FIFTEENTH VOLUME.

There are in this volume nineteen separate works. The titles of them in Sanscrit and Tibetan, together with some short accounts of their contents, are as follow :—

1. Sans. *Pancha páramitá nirdésha.* Tibetan, (32) *P'ha-rol-tu-p'hyin-pa*-l*ña*-b*stan-pa.* From *leaf* 1—121. Instruction on the five transcendental or eminent virtues, as charity or alms-giving—morality or good morals—patience —diligent application—and meditation : given by ŞHA'RADVATIHI-BU in a discursive manner with GANG-PO, two principal disciples of SHA'KYA, being empowered and directed by him, when he was at *Mnyan-yod* (or *Shrávasti*) in *Kosala.* Translated by JINA-MITRA and YE'-SHE'S-*s*DE'.

2. Sans. *Dána-páramitá.* Tib. (33) S*byin-pahi-p'ha-rol-tu-p'hyin-pa.* From *leaf* 121—151. A *sútra* containing instruction on the ten moral virtues, and particularly on charity ; delivered by SHA'KYA, when he was at *Ser-skya* (Sans. *Capila*), on the request of a *Bodhisatwa.* Translated by PRAJNA'-VARMA and YE'-SHE'S-*s*DE'.

3. Sans. *Dánánu-s'hañga nirdésha.* Tib. (34) S*byin-pahi-p'han-yon*-b*stan-pa.* From *leaf* 151—153. On the good consequences or effects of charity or alms-giving. Translated by SURE'NDRA-BODHI and YE'-SHE'S-*s*DE'.

4. Sans. *Bodhisatwácharya nirdésha.* Tib. (35) *Byang-ch'hub-séms*-d*pahi-spyod-pa*-b*stan-pa.* From *leaf* 153—167. On the moral conduct of a *Bodhisatwa* (or of a virtuous man). Translated by JINA-MITRA, PRAJNA'-VARMA, and YE'-SHES-*s*DE'.

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31 རྒྱལ་ཕམས་ཅད་ཨཐུང་བ་མེད་པར་བསྟན་པ 32 ཕ་རོལ་ཏུ་ཕྱིན་པ་ལྔ་བསྟན་པ 33 སྦྱིན་པའི་ཕ་རོལ་ཏུ་ཕྱིན་པ 34 སྦྱིན་པའི་ཕན་ཡོན་བསྟན་པ 35 བྱང་ཆུབ་སེམས་དཔའི་སྤྱོད་པ་བསྟན་པ

5. Sans. *Tathágata guña jnána achintya vis'haya-avatára nirdésha.* Tib. (36) *Dé*-b*zhin-gshegs-pahi-yon-tan-dang-yé-shes*-b*sam-gyis-mi-k'hyab-pahi-yul-la*-h*jug-pa*-b*stan-pa.* From *leaf* 167—228. On the several perfections of *Tathágata.* On the first seven *leaves,* there is a long enumeration of all sorts of hearers; as, of priests, *Bodhisatwas,* gods, and demons, with their great qualifications. Afterwards SHA'KYA addressing MANJU SRI, tells him how infinite are the wisdom and other perfections of *Tathágata.* Translated by JNA'NA-GARBHA and YE'-SHE'S-*SDE'*.

6. Sans. *Buddha-bala dhana pratihárya vikraváña nirdésha.* Tib. (37) *Sangs-rgyas-kyi-stobs*-b*skyèd-pahi-ch'ho*-h*p'hrul*-r*nam-par*-h*p'hrul-va*-b*stan-pa.* From *leaf* 228—251. The shewing of the miraculous manner by which the powers of *Buddha* are produced or generated, and the several ways which he employs in bringing the animal beings to maturity or perfection. Told by SHA'KYA to SPYAN-RAS-*GZIGS* and LAG-NA-*RDO-RJE* (Sans. *Avalokitéshwara* and *Vajra Páñi.*)

7. Sans. *Buddha dharma achintya nirdésha.* Tib. (38) *Sangs-rgyas-kyi-ch'hos*-b*sam-gyis-mi-k'hyab-pa*-b*stan-pa.* From *leaf* 257—307. The shewing of the inconceivable actions of *Buddha.*

8. Sans. *Dípañkara byákaraña.* Tib. (39) *Mar-mé*-m*dsad-kyis-lung*-b*stan-pa.* From *leaf* 307—321. SHA'KYA tells to KUN-*DGAH*-VO how DI'PANKARA was born; how he became a *Buddha*; and how he had foretold of a *Bráhman,* that in future time he should be born under the name of SHA'KYA THUB-PA. Translated by VISHUDDHA SIDDHA and *DGE'*-VA-*DPAL*.

9. Sans. *Brahmá Shrí byákaraña.* Tib. (40) *Ts'hangs-pahi*-d*pal-lung*-b*stan-pa.* From *leaf* 321—324. SHÁKYA foretells of BRAHMA' SRI', a young *Bráhman,* that he shall become a perfect *Buddha.*

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36 དེ་བཞིན་ གཤེགས་པའི་ ཡོན་ཏན་ དང་ཡེ་ཤེས་ བསམ་ གྱིས་ མི་ ཁྱབ་ པའི་ ཡུལ་ལ་ འཇུག་པ་ བསྟན་པ 37 སངས་ རྒྱས་ ཀྱི་ སྟོབས་ བསྐྱེད་པའི་ ཆོ་ ཐབ་ཏུ་ རྣམ་པར་ ཐབ་ཏུ་ བསྟན་པ 38 སངས་ རྒྱས་ ཀྱི་ ཆོས་ བསམ་ གྱིས་ མི་ ཁྱབ་པ་ བསྟན་པ 39 མར་ མེ་ མཛད་ ཀྱིས་ ལུང་ བསྟན་པ 40 ཚངས་ པའི་ དཔལ་ ལུང་ བསྟན.པ

10. Sans. *Strí-vivartá byákaraña.* Tib. [41] *Bud-med*-h*gyur-va-lung*-b*stan-pa*. From *leaf* 324—363. Discourse upon several topics of the *Buddhistic* doctrine, between RAB-*HBYOR* (Sans. *Subhúti*) and a *Bodhisatwa*, in the shape of a woman. SHA´KYA's prediction respecting that woman.

11. Sans. *Chandrottará dárikà byákaraña.* Tib. [42] *Bu-mo-zla*-m*ch'hog-lung*-b*stan-pa*. From *leaf* 363—393. The prediction of SHÁKYA with respect to CHANDROTTARA´, a girl, that she shall become a *Buddha*.

12. Sans. *Kshémávatí byákaraña.* Tib. [43] B*dé*-l*dan-ma-lung*-b*stan-pa*. From *leaf* 393—397. A prediction with respect to KSHE´MÁVATÍ, the wife of VIMBASA´RA, the king of *Magadha*. SHA´KYA's religious instruction to her.

13. Sans. *Shrí-mahá-dévi byákaraña.* Tib. [44] *Lha-mo-ch'hen-mo*-d*pal-lung*-bs*tan-pa*. From *leaf* 397—403. At the request of SPYAN-RAS-GZIGS, SHÁKYA tells SRI´-MAHÁ-DE´VI's former moral merits, and that she shall become a *Tathágata*, in future time.

14. Sans. *Jaya-mati* (*pariprich'chha*). Tib. [45] R*gyal-vahi*-b*lo-gros-kyis-zhus-pa*. *Leaves* 403, 404. At the request of JAYAMATI, SHA'KYA instructs him, what is to be done that one may arrive at such and such a perfection or happiness, according to his own wishes.

15. Sans. *Avalokanam.* Tib. [46] *Spyan-ras-gzigs*. From *leaf* 404—427. The shewing of the several benefits arising from the exercise of some specified religious and moral merits.

16. Sans. *Mañju Shrí vihára.* Tib. [47] H*jam*-d*pal-gnas-pa*. MANJU SRI's conversation with SHA'RIHIBU, on worldly existence.

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[41] བྱང་མེད་འཕྲུལ་གྱི་གྲུབ་པས། [42] བུ་མོ་ཟླ་མཆོག་གྲུབ་པས། [43] བདེ་ལྡན་མ་གྲུབ་པས། [44] ལྷ་མོ་ཆེན་མོ་དཔལ་གྲུབ་པས། [45] རྒྱལ་བའི་བློ་གྲོས་ཀྱིས་ཞུས། [46] སྤྱན་རས་གཟིགས། [47] འཇམ་དཔལ་གནས་པ།

17. Sans. ***Amrita dána.*** Tib. [48] B*dud-rtsi-brjod-pa.* From *leaf* 436—440. On a request from MAITREYA, SHA'KYA instructs him how to prevent his doctrine from being discontinued in future time.

18. Sans. ***Maitreya-prasthánam.*** Tib. [49] ***Byams-pa-hjug-pa.*** From *leaf* 440—475. On the proceedings or conduct of MAITREYA, with respect to his former moral merits: told by SHA'KYA at the request of a ***Bodhisatwa.***

19. Sans. ***Lokánu-samán-ávatára.*** Tib. [50] H*jig-rten-gyi-rjes-su-mthun-par-hjug-pa.* From *leaf* 475—483. The walking (or doing) after the manner of the world. SHA'KYA, at the request of MANJU SRI', his spiritual son, tells (in verse) the reasons why the ***Tathágatas***, or ***Buddhas***, accommodate themselves, in their proceedings, to men's ideas (or to human conceptions). Translated by JINA-MITRA, DA'NASHILA, and YE'SHE'S-*SDE'*.

(MA) OR THE SIXTEENTH VOLUME.

There are in this volume nineteen separate works. The titles of them in Sanscrit and Tibetan, with some short remarks on their contents, are as follow :—

1. Sans. ***Shraddhá-balá dhánávatára mudra.*** Tib. [51] ***Dad-pahi-stobs-***b*sked-pa-la-hjug-pahi-p'hyag-rgya.* From *leaf* 1—103. Many explanations regarding the terms—relief from toil, and increase in faith: by SHA'KYA to MANJU SRI'. On the six transcendental virtues. The several ***Bhumis*** (or degrees of ***Bodhisatwas.*** Several ***Buddhas*** or ***Tathágatas*** in the ten corners of the world —their perfections, and their endeavours in bringing to perfection all sorts of animal beings. Translated by SURENDRA-BODHI and YE'SHE'S-*SDE'*.

2. Sans. ***Niyata aniyata gati mudra avatára.*** Tib. [52] ***Nes-pa-dang-ma-nes-par-hgro-vahi-p'hyag-rgya-la-hjug-pa.*** From *leaf* 103—127. On the

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[48] བསྟན་པའི་གཏེར་པ [49] བྱམས་པ་འཇུག་པ [50] འཇིག་རྟེན་གྱི་རྗེས་སུ་མཐུན་པར་འཇུག་པ [51] དད་པའི་སྟོབས་བསྒྲུབ་པ་ལ་འཇུག་པའི་ཕྱག་རྒྱ [52] ངེས་པ་དང་མ་ངེས་པར་འགྲོ་བའི་ཕྱག་རྒྱ་ལ་འཇུག་པ

certain and uncertain manner of advancing to perfection and final beatitude: taught by SHÁKYA, on the request of MANJU SRÍ. Translated by PRAJNÁ-VARMA, SURENDRA-BODHI, and YE'-SHE'S-*SDE'*.

3. Sans. ***Dharma-mudra.*** Tib. (53) ***Ch'hos-kyi-p'hyag-rgya.*** From *leaf* 127—132. Moral or religious laws to be observed by those who take the religious character: discussed between SHÁRIHI-BU, and RAB-*HBYOR* (Sans. *Subhúti.)*

4. Sans. ***Pradípadániyá.*** Tib. (54) ***Mar-mé-hbul-va.*** From *leaf* 132—150. The offering of lamps or lights in honour of the ***Buddhas*** and ***Bodhisatwas.*** SHA'KYA addressing SHA'RIHI-BU, tells him the several benefits or blessings arising from such a religious merit.

5. Sans. ***Nagara avalambiká.*** Tib. (55) ***Grong-k'hyer-gyis-hts'ho-va.*** From *leaf* 150—152. A lamp is offered to SHÁKYA by NAGARA-AVALAM-BIKA' (a woman) with such a religious zeal, that she is foretold by SHÁKYA to become a ***Buddha***, after a long period of time, in consequence of this religious merit.

6. No Sanscrit title. Tib. (56) ***Zas-kyi-hts'ho-va-rnam-par-dag-pa.*** From *leaf* 153—155. On temperance in eating and drinking.

7. Sans. ***Hastikaks'hyá.*** Tib. (57) ***Glang-pohi-rtsal.*** From *leaf* 155—179. Skill or expertness in managing an elephant. Instruction by SHA'KYA on managing one's self, and subduing his passions. Delivered at the request of MANJU SRI' and KUN-*DGAH*-VO.

8. Sans. ***Mahá raña.*** Tib. (58) ***Sgra-ch'hen-po.*** From *leaf* 179—183. A great sound or voice. SHA KYA, upon the request of KUN-*DGHA*-VO, tells the good effects of paying respect to the shrine and holy relics of a ***Buddha.***

9. Sans. ***Sinha nádika.*** Tib. (59) ***Seṅgéhi-sgra-bsgrags-pa.*** From ***leaf*** 183—190. A voice uttered like that of a lion; or SHA'KYA's instruction on several things.

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53 རྒྱས་ ཀྱི་ ཕྱག་རྒྱ་ 54 མར་མེ་ འབུལ་བ་ 55 གྲོང་ ཁྱེར་ཡིས་ འཚོ་བ་ 56 ཟས་ ཀྱི་ འཚོ་བ་ རྣམ་པར་ དག་པ་ 57 གླང་ པོའི་ རྩལ 58 སྒྲ་ཆེན་ པོ་ 59 སེང་གེའི་ སྒྲ་བསྒྲགས་པ་

10. Sans. *Sháli sambhava.* Tib. [60] *Sáluhi-ljáng-pa.* From *leaf* 190—203. The green rice field, or the dependent or causal concatenation of things in their coming forth and existing; illustrated in a green rice field; shewing how every article is dependent on other things, commencing with the seed.

11. Sans. *Patitya* (or *pratitya*) *samutpáda ádina cha vibhága nirdésha.* Tib. [61] R*ten-ching*-h*brel-var*-h*byung*-*va*-*dang*-*po*-*dang*-r*nam*-*par*-d*vyé*-*va*-b*stan*-*pa*. From *leaf* 203—206. On the first (ignorance) of the twelve categories of dependent or causal concatenation, and its division.

12. Ditto. Another small treatise on the same subject. *Leaves* 306, 307.

13. Sans. *Ángulimáliya* (he that wears a chaplet of men's fingers.) Tib. [62] *Sor-mohi-p'hreng-va-la-p'han-pa.* From *leaf* 307—332. Useful instruction to ANGULIMA'LIYA. SHA'KYA lectures him on the immorality of his several actions—on the theory and practice of a *Bodhisatwa*, or of a truly good and wise man—and on the wrong principles of the *Bráhmans*, with respect to the means of final emancipation.

14. Sans. *Rája-désha.* Tib. [63] R*gyal-po-la*-g*dams-pa.* From *leaf* 332—337. Advice or counsel to a prince. SHA'KYA speaks to GZUGS-CHAN-SNYING-PO, (Sans. *Vimbasára*) the king of *Magadha*, on instability—the miseries of life in the worldly existence—and on the happy state, after final emancipation.

15. Sans. *Rája-désha.* Tib. R*gyal-po-la*-g*dams-pa.* From *leaf* 337—339. SHA'KYA's instruction to (Tib. [64]) HCH'HAR-BYED, the king of *Badsala* (Tib. [65]).

16. Sans. *Ajáta-shatrukókrittya vinodana.* Tib. [66] *Ma-skyés*-d*grahi*-h*gyod-pa*-b*sal-va.* From *leaf* 339—427. On the dispelling of the sorrows of AJA'TA-SHATRU (king of *Magadha*) who had caused the death of his father

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60 སྲ་གྲའི་ལྗང་པ 61 རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བ་དང་པོ་དང་རྣམ་པར་དབྱེ་བ་བསྟན་པ
62 སོར་མོའི་ཕྲེང་བ་ལ་ཕན་པ 63 རྒྱལ་པོ་ལ་གདམས་པ 64 ཇཚར་ཕྱེད 65 བདག་མེད་པ
66 མ་སྐྱེས་ དགྲའི་འཕྱོད་པ་ བསལ་བ

VIMBASA'RA. Instruction by SHA'KYA upon several subjects, in a discursive manner, with his principal disciples, tending to the comfortation of that king.

17. Sans. *Shrí-gupta.* Tib. [67] *Dpal-sbas.* From *leaf* 427—451. The story of SRI'-GUPTA, a householder, at *Mnyan-yod* (Sans. *Shrávasti*). He, on the advice of his naked spiritual guide, endeavours to destroy the life of GAUTAMA (the deceiver of the world); but being afterwards convinced of his divine qualities, repents of his former actions, and takes refuge with *Buddha.*

18. Sans. *Karma ávaraña vishuddhi.* Tib. [68] *Las-kyi-sgrib-pa-rnam-par-dag-pa.* From *leaf* 451—473. SHA'KYA's instruction to *Gélong* DRI-MED-HOD, at *Yangs-pa-chan,* how to become pure after his having committed adultery.

19. Sans. *Karma ávaraña pratisárañam* (or *pratich'hédanam*). Tib. [69] *Las-kyi-sgrib-pa-rgyun-gchod-pa.* From *leaf* 473—490. Instruction by SHA'KYA, at the request of SHA'RIHI-BU, on putting off all imperfections, and becoming perfect.

(*TSA*) OR THE SEVENTEENTH VOLUME.

There are eleven separate works in this volume. The titles of them, in Sanscrit and Tibetan, together with some short remarks on their contents, are as follow:—

1. Sans. *Buddha-pitaka-du-shila nigrahi.* Tib. [70] *Sangs-rgyas-kyi-sdé-snod-ts'hul-k'hrims-hch'hal-pa-ts'har-gchod-pa.* From *leaf* 1—131. The punishment of those that have violated the moral laws or doctrine of *Buddha.* SHA'KYA at *Varánási,* in a grove [71], instructs SHA'RIHI-BU in the true theory of *Buddha* doctrine with respect to the soul—on the character of a true religious guide, and on that of false teachers—he foretells the degenera-

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67 དཔལ་ སྦས

68 ལས་ ཀྱི་ སྒྲིབ་པ་ རྣམ་པར་ དག་པ

69 ལས་ ཀྱི་ སྒྲིབ་པ་ རྒྱུན་ གཆོད་པ

70 སངས་ རྒྱས་ ཀྱི་ སྡེ་སྣོད་ ཚུལ་ཁྲིམས་ ཧཔལ་པ་ཆར་གཆོད་པ

71 (རྭང་ སྤོད་ཕུད་པ་ རི་དགས་ ཀྱི་ ནགས་ན)

tion of the priests, in future times—the unhappy consequences of bad principles or theories—he speaks also of several transgressions against good morals. Translated by DHARMA SRI' PRABHA', and *Gélong* DPAL-GYI-LHUN-PO.

2. Sans. *Rája avavádaka.* Tib. [72] R*gyal-po-la-gdams-pa.* Advice to a king. From *leaf* 131—142. SHA'KYA, at the request of the king of *Kosala* (Tib. *Gsal-rgyal*), gives moral instruction, and advices him to govern religiously and lawfully.

3. Sans. *Mahá bhéri haraka parivarta.* Tib. [73] R*ña-vo-ch'hé-ch'hen-pohi-lêhu.* From *leaf* 142—208. A chapter on the large drum; or SHA'KYA's instruction to his disciples, at a certain time when he was visited by the king of *Kosala*, who came with great noise of drums and other musical instruments. SKA'KYA tells his disciples that the greatest happiness of man is final emancipation.

4. Sans. *Traya triñshat parivarta.* Tib. [74] *Sum-chu-rtsa* g*sum-pahi-lêhu.* From *leaf* 208—263. A chapter on *Traya triñshat* (thirty-three), or the residence of gods, where the principal is INDRA. Instruction by SHA'KYA, at the request of KAUSHIKA or INDRA, on the theory and practice of the *Bodhisatwas.*

5. Sans. *Sthira atya shaya parivarta.* Tib. [75] *Lhag-pahi-*b*sam-pa-*br*tañ-pahi-lêhu.* From *leaf* 263—277. A chapter on the story of a *Bodhisatwa* of that name. SHA'KYA's instruction to him, on being able to renounce cupidity or lust.

6. Sans. *Tri-sharaña gachch'hámi.* Tib. [76] G*sum-la-skyabs-su-*h*gro-va.* From *leaf* 277—279. The taking of refuge with the three holy ones (BUDDHA, DHARMA, and SANGHA). SHA'KYA, at the request of SHA'RIHI-BU, tells the merits of that action.

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72 རྒྱལ་པོ་ལ་གདམས་པ, 73 རྔ་ཆེ་ཆེན་པོའི་ལེའུ 74 སུམ་ཅུ་རྩ་གསུམ་པའི་ལེའུ

75 ལྷག་པའི་བསམ་པ་བརྟན་པའི་ལེའུ 76 གསུམ་ལ་སྐྱབས་སུ་འགྲོ་བ

7. Sans. ***Bhava sakrámita.*** Tib. [77] ***Srid-pa***-h*p'ho-va*. On the change of worldly existence. From *leaf* 279—282. At the request of the king of *Magadha* [78], SHA'KYA tells, what will become of men after death.

8. Sans. ***Sarva vidalya samigrata*** (or *sañgraha*). Tib. [79] R*nam-par*-h*t'hag-pa-t'hams-chad*-b*sdus-pa*. From *leaf* 282—301. A collection of several instructions, on the request of BYAMS-PA (Sans. *Maitreya*), by SHA'KYA, for arriving at the supreme perfection.

9. Sans. ***Buddha sañgíti.*** Tib. [80] *Sangs*-r*gyas*-b*gro-va*. From *leaf* 301—356. An argumentative lecture on ***Buddha.***

10. Sans. ***Tathágata sañgíti.*** Tib. [81] ***Dé***-b*zhin*-g*shegs-pa*-b*gro-va*. From *leaf* 356—416. Considerations on ***Tathágata***, by SHÁKYA, at the request of MANJU SRI'.

11. Sans. ***Tathágata-sri-samaya.*** Tib. [82] ***Dé***-b*zhin*-g*shegs-pahi*-d*pal-gyi-dam-ts'hig.* From *leaf* 416—468. The holy word or promise of ***Tathágata.*** Instruction on the means of arriving at supreme perfection; delivered by SHA'KYA at the request of *D*PAL-LHA-MO-CH'HEN-MO (***Umá***).

(*Ts'HA*) OR THE EIGHTEENTH VOLUME.

There are in this volume six separate works. The titles of them, in Sanscrit and Tibetan, together with some short remarks on their contents, are as follow:—

1. Sans. ***Ratna-mégha.*** Tib. [83] D*kon*-m*ch'hog-sprin*. The precious cloud. From *leaf* 1—175. SHA'KYA on the top of the mountain of ***Gayá***, in the presence of all sorts of hearers, on the request of a ***Bodhisatwa***, (S*grib-pa-t'hams-chad-rnam-par-sél-va*,) gives instruction on all sorts of virtues, especially on the ten cardinal ones; as, charity, morality, patience, diligence, meditation,

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77 སྲིད་པ་འཕོ་བ 78 བཙོ་སྦུབས་ནས་ཤྱག་ཏུ་ཚུད་པོ 79 རྣམ་པར་འཕྲོ་བ་ཐམས་ཅད་བསྡུས་པ 80 སངས་རྒྱས་བགྲོ་བ 81 དེ་བཞིན་གཤེགས་པ་བགྲོ་བ 82 དེ་བཞིན་གཤེགས་པའི་དཔལ་གྱི་དམ་ཚིག 83 དཀོན་མཆོག་སྤྲིན

wit or ingenuity, mode, prayer, fortitude, and wisdom. The nature and extent of each of them, with four subdivisions, is explained, as well as how and when they are perfectly fulfilled or accomplished. At the end of this *sútra* it is stated by SHA´KYA, that this *su'tra* may be called also, a mine of precious good qualities, or a light of wisdom. On account of the moral doctrine it contains, it is a favourite work among the Tibetans. Translated by BANDE´-RIN-CH'HEN-*M*TS'HO, and CH'HOS-NYID-TS'HUL-K'HRIMS, (no Pandit is mentioned here).

2. Sans. ***Mahá Mégha.*** Tib. (84) ***Sprin-ch'hen-po.*** The great cloud. From *leaf* 175—331. SHA'KYA on the mountain called the "B*ya*-rg*od-p'hung-pohi-ri*," near ***Rájagriha.*** Among the several classes of hearers, there is an immense number of ***Bodhisatwas***, with the epithet of "great cloud," (***Sprin-ch'hen***)—also many young men of the ***Lichabi*** race are enumerated. This *su'tra* was delivered by SHA´KYA, at the request of a ***Bodhisatwa*** (***Sprin-ch'hen-snying-po***) who makes a long encomium on SHA´KYA's person, and his several accomplishments. There are several subjects: the principal are the greatness of ***Tathágata's*** or ***Buddha's*** qualities or perfections—the excellence of his doctrine—several ***Buddhas***, their provinces, and their great exertions—***Bodhisatwas***—the different degrees of their perfections—the manner of their conduct. Instruction on several articles of the ***Buddha*** faith.

3. Sans. ***Dasha-dig Bodhisatwa sámudra sannipati mahodasa vikri'dita.*** Tib. (85) ***P'hyogs***-b***chuhi-byang-ch'hub-séms***-d***pah***-rg***ya***-m***ts'ho***-h***dus-pahi***-d***gah-ston-ch'hén-po-la***-br***tsé-va.*** The sports or amusements, in a great festival, of an ocean of ***Bodhisatwas*** assembled from the ten corners of the world, (from *leaf* **331—378**); or speculations on several topics of the ***Buddhistic*** system, as ***Súnyatá***—causal concatenation—several regions or ***Buddha*** mansions of the world. Delivered by ***B***CHOM-*L*DAN-*H*DAS (SHA'KYA) at the request of KUN-TU-***B***ZANG-PO (Sans. ***Samanta-Bhadra***) a ***Bodhisatwa.***

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84 སྤྲིན་ཆེན་པོ་ སྤྲིན་ཆེན་པོ་ཞེས་བྱ

85 ཕྱོགས་བཅུའི་ཐུང་ཀུན་ གེམས་དཔའ་ རྒྱ་མཚོ་ འདུས་པའི་ དགའ་སྟོན་ཆེན་པོ་ལ་ བརྩེ་བ

4. Sans. *Sarva nága hridáya.* Tib. [86] *Klu-t'hams-chad-kyi-snying-po.* From *leaf* 378—385. Several magical sentences or *mantras* (in Sanscrit) addressed to the *Nágas* and *Tathágatas*, managers of the clouds; with some prayers and praises (in Tibetan) for obtaining rain.

5. Sans. *Mahá Mégha.* Tib. [87] *Sprin-ch'hen-po.* From *leaf* 385—404. A *su'tra* containing magical prayers and praises, to be read for obtaining rain.

6. Sans. *Bhagaván us'hnis'ha mahá.* Tib. [88] B*chom*-l*dan*-h*das-kyi-gtsug-tor-ch'hen-po.* From *leaf* 404—438. The great ornament on the crown of the head of BHAGAVA'N; or SHA'KYA's instruction to *D*GAH-VO and others in the mysteries of *Tathágata*, to be delivered from the errors or delusion of the world, and to obtain final happiness or emancipation from bodily existence.

(*Dsa*) OR THE NINETEENTH VOLUME.

There are in this volume five separate works. The titles of them in Sanscrit and Tibetan, together with some short remarks on their contents, are as follow:—

1. Sans. *Dharma Sañgíti.* Tib. [89] *Ch'hos-yang-dag-par-sdud-pa.* Enumeration of several virtues. From *leaf* 1—154. Several particular virtues and perfections are enumerated; and after each, is stated, what one may obtain by the exercise of them. Discussions, by two *Bodhisatwas*, on the nature, the birth, abiding, and the death of the *Tathágatas*—in what sense, or how, they should be taken or understood. Enumeration of several perfections of *Tathágatas.* The ten cardinal virtues, beginning with charity, &c. &c. Theories respecting the soul. *Su'nyatá*, and other common topics. Translated by MANJU SRI-GARBHA, VIJAYA-SHI'LA, SHI'LENDRA-BODHI, and YE'-SHE'S *s*DE'.

2. Sans. *Dasha chakra kshiti-garbha.* Tib. [90] *Sahi-snying-pohi*-h*k'hor-lo*-b*chu-pa.* From *leaf* 154—367. The several perfections of KSHITI-GARBHA,

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[86] སྐྱེ་བཞས་ཟད་ཀྱི་སྙིང་པོ། [87] སྤྲིན་ཆེན་པོ། [88] བཅོམ་ལྡན་འདས་ཀྱི་གཙུག་ཏོར་ཆེན་པོ། [89] ཆོས་ཡང་དག་པར་སྡུད་པ། [90] སའི་སྙིང་པོའི་འཁོར་ལོ་བཀྲ་པ།

a ***Bodhisatwa***; or instruction on several things, according to the ***Buddhistic*** principles, especially on the ten transcendental or perfect virtues; as charity, morality, patience, &c.—the three degrees of perfection—the virtues required for arriving at each of them. Many moral instructions, both in prose and verse, teaching how to reach the degree of perfection of a ***Bodhisatwa***.

3. Sans. *A'ryávivarta chakra.* Tib. [91] H*p'hags-pa-p'hyir-mi*-l*dog-pahi*-h*k'hor-lo.* From *leaf* 267—458. Instruction on walking in the path of virtue. SHA'KYA addressing KUN-DGAH-VO, tells him the duties of a ***Bodhisatwa***. There are here many instructions in the doctrines of ***Buddha***, according to the three different degrees of perfection in the principals of SHA'KYA'S disciples. At the end it is stated by SHA'KYA, that this *su'tra* contains the essence of that which the other ***Buddhas*** have taught before him; as also the transcendental virtues.

4. Sans. *Samádhi chakra.* Tib. [92] *Ting-gé*-h*dsin-gyi*-h*k'hor-lo.* From *leaf* 458—460. SHA'KYA'S ecstasies—his discourses with MANJU SRI' on some metaphysical points.

5. Sans. *Pariñata chakra.* Tib. [93] *Yongs-su*-b*sño-vahi*-h*k'hor-lo.* From *leaf* 460—465 On the bestowing of a ***Buddha's*** benediction on any one, that, in consequence of his religious and moral merits, he may at last find the supreme perfection. In general, all the five works in this volume contain speculation on the theory and practice of the ***Bodhisatwas***, or imaginary saints.

(*W*4) OR THE TWENTIETH VOLUME.

There are nineteen separate works in this volume. The titles of them in Sanscrit and Tibetan, together with some short notices on their contents, are as follow:—

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91 འཕགས་པ་ ཕྱིར་མི་ལྡོག་པའི་ འཁོར་ལོ 92 ཏིང་ངེ་ འཛིན་གྱི་ འཁོར་ལོ 93 ཡོངས་སུ་ སངས་པའི་ འཁོར་ལོ

1. Sans. *Sad-dharma rája.* Tib. (94) *Dam-pahi-ch'hos-kyi-rgyal-po.* From *leaf* 1—22. Instruction by SHÁKYA, when he was about to die, concerning the soul, at the request of a *Bodhisatwa* (95). Here is stated, that all animal beings have in themselves the same spiritual essence as *Buddha* has.

2. Sans. *Dharma ñirá.* Tib. (96) *Ch'hos-kyi-ts'hul.* From *leaf* 22—39. On the duties and practices of the *Bodhisatwas*; or several rules to be observed by those who aspire at perfection.

3. Sans. *Dharma-skandha.* Tib. (97) *Ch'hos-kyi-p'hung-po.* From *leaf* 39—46. The aggregate of moral laws or precepts, of which there are counted 84,000 in the *Buddhistic* system. SHA'KYA, when he was at *Ser-skya* (Sans. *Capila*) at the request of SHA'RIHI-BU, and others of his principal disciples, gives them an explanation of the *Dharma-skandha.*

4. Sans. *Paramártha dharma vijaya.* Tib. (98) *Don-dam-pahi-ch'hos-kyi-rnam-par-rgyal-va.* From *leaf* 46—60. The triumph or victory of the true religion. SHA'KYA on the mount *Gayá* converses or talks with several *Rishis* (who address him always, GAUTAMA) on several articles, especially on birth, and death.

5. Sans. *Dhermártha vibhanga* (for *vibhága*). Tib. (99) *Ch'hos-dang-don-rnam-par-hbyed-pa.* From *leaf* 60—65. Explanation of the meaning of some religious articles, given by SHA'KYA, at the request of a *Bodhisatwa* (Tib. (100) *RGYAL-VAS-DGA-VA*,) who rejoices on being victorious.

6. Sans. *Bodhisatwa pratimoks'ha chatushka nirahára.* Tib. (1) *Byang-ch'hub-sems-dpahi-so-sor-thár-pa-ch'hos-bzhi-sgrub-pa.* From *leaf* 65—84. Instruction on four virtues, by the acquisition of which a *Bodhisatwa* may arrive at the supreme perfection, or may become a *Buddha*: given by SHA'KYA, at the request of SHA'RIHI-BU.

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94 དམ་པའི་ཆོས་ཀྱི་རྒྱལ་པོ 95 རྣམ་མཐའི་མཇེད 96 ཆོས་ཀྱི་ཁྲུལ 97 ཆོས་ཀྱི་ཕུང་པོ 98 དོན་དམ་པའི་ཆོས་ཀྱི་རྣམ་པར་རྒྱལ་བ 99 ཆོས་དང་དོན་རྣམ་པར་འབྱེད་པ 100 རྒྱལ་བས་དགའ་བ 1 ཐུབ་ཆུབ་སེམས་དཔའི་སོ་སོར་ཐར་པ་ཆོས་བཞི་སྒྲུབ་པ

7. Sans. *Chatur-dharma nirdesha.* Tib. (2) *Ch'hos*-bzhi-bstan-pa. *Leaves* 84, 85. The enumeration of four things, by which all crimes committed are effaced or washed away.

8. Sans. *Chatur dharmaka su'tra.* Tib. (3) *Ch'hos*-bzhi-pahi-mdo. *Leaves* 85, 86. Four things to be avoided by every wise man.

9. Sans. Ditto. *Leaves* 86, 87. Four things to be kept or observed by every *Bodhisatwa*, or wise man.

10. Sans. *Chatus'hka nirahára.* Tib. (4) *Ch'hos*-bzhi-pa-sgrub-pa. From *leaf* 87—99. An explanation on the perfect exercise or accomplishment of four things, or on the way of a *Bodhisatwa.* Delivered by MANJU SRI.

11. Sans. *Tri dharmaka su'tra.* Tib. (5) *Ch'hos-gsum-pahi*-mdo. From *leaf* 99—101. Instruction by SHA'KYA on three things (lust, avarice, and unchastity) to be avoided for future happiness.

12. Sans. *Dharmakétu dhwaja pariprichch'ha.* Tib. (6) *Ch'hos-kyi*-rgyal mts'*han-gyis-zhus-pa.* *Leaf* 101. Instruction on the ten virtues required in a *Bodhisatwa*, that he may soon arrive at the supreme perfection: given by SHA'KYA, at the request of DHARMAKE'TU-DHWAJA, a *Bodhisatwa.*

13. Sans. *Dharma-samudra.* Tib. (7) *Ch'hos-kyi*-rgya-mts'*ho.* From *leaf* 101—106. An ocean of virtues. On the advantages of one's taking the religious character. SHA'KYA on the mount *Patalaka*, on the sea-shore, gives instruction on several virtues, at the request of a *Bodhisatwa.*

14. No Sanscrit title. Tib. (8) *Ch'hos-kyi*-rgya-*mo.* The seal or token of religion. From *leaf* 106—131. A *sútra* on morality, and confession of sins.

15. Sans. *Súrya garbha* (*vaipulya sútra.*) Tib. (9) *Nyi-mahi-snying-po-shintu*-rgyas-*pahi*-mdo, (a very large treatise or *sútra*). From *leaf* 131—350.

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2 ཆོས་ གཞི་ བསྟན་པ 3 ཆོས་ གཞི་པའི་ མདོ 4 (ཆོས) གཞི་པ་སྒྲུབ་པ 5 ཆོས་ གསུམ་པའི་ མདོ
6 ཆོས་ཀྱི་ རྒྱལ་ མཆོག་ཏུ་ཞུས་པ 7 ཆོས་ཀྱི་རྒྱ་མཚོ 8 ཆོས་ཀྱི་ རྒྱ་མོ 9 ཉི་མའི་ སྙིང་པོ—
ཤིན་ཏུ་ རྒྱས་པའི་ མདོ

A large treatise on several articles of the *Buddhistic* doctrine, especially on the duties of a *Bodhisatwa*—told by SHA'KYA, at the request of TS'HANGS-PA. (Sans. *Brahmá*.)

16. Sans. *Tathágata-garbha*. Tib. [10] *Dé-bzhin-gshegs-pahi-snying-po*. From *leaf* 350—371. The essence of *Tathágata*. On the excellent qualities of *Tathágata*, and the several defects of men, and of other animal beings.

17. Sans. *Vairochana-garbha*. Tib. [11] *Rnam-par-snang-mdsad-kyi-snying-po*. From *leaf* 371—377. The essence of *Vairochana*. On the request of a *Bodhisatwa*, (Tib. [12]) SHA'KYA explains to him, which are the things to be avoided, and the virtues to be practised.

18. Sans. *A'kásha-garbha*. Tib. [13] *Nam-mk'hahi-snying-po*. From *leaf* 377—405. Enumeration of several virtues. Discussion of the true theory of a *Bodhisatwa*, as with respect to the existence of things in general. Exposition of some wrong principles.

19. Sans. *Upáya-kaushalya*. Tib. [14] *T'habs-la-mk'has-pa*. From *leaf* 405—447. He that is wise in the method of his pursuit; or the wise proceedings of *Bodhisatwa* for arriving at the supreme perfection—told by SHA'KYA at the request of *Ye-shes-bla-ma* (Tib. [15]) a *Bodhisatwa*.

(*ZHA*) OR THE TWENTY-FIRST VOLUME.

There are in this volume four separate works. The titles of them in Sanscrit and Tibetan, together with some short notices on their contents, are as follow:—

1. Sans. *Buddha-náma sahasra pañcha, shata chatur tri pañcha dasha*. Tib. [16] *Sangs-rgyas-kyi-mts'han-lña-stong-bzhi-brgya-lña-bchu-rtsa-gsum-pa*. From *leaf* 1—137. There are in these leaves an enumeration of five thousand four hundred and fifty-three names or epithets of *Buddha* or *Tathágata* (as is

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10 དེ་བཞིན་གཤེགས་པའི་སྙིང་པོ། 11 རྣམ་པར་སྣང་མཛད་ཀྱི་སྙིང་པོ། 12 (ཞེད་པར་སེམས
13 ནམ་མཁའི་སྙིང་པོ། 14 ཐབས་ལ་མཁས་པ 15 ཡེ་ཤེས་བླ་མ 16 སངས་རྒྱས་ཀྱི་མཚན་ཐ་
ཡྱད་བཞི་བརྒྱ་ལྔ་བཅུ་རྩ་གསུམ་པ

specified in the title) and to each of them is added, "Reverence be to him," or "I adore him." In the text *Tathágata* always is used (Tib. *De*-bz*hin*-g*shegs-pa*.) The names or epithets are taken from all sorts of virtues, excellent qualities, great performances of *Buddha*, precious things, grand, magnificent, and pleasing objects of nature, &c. &c. All the names are introduced in this form—Tib. [17] *Dé*-bz*hin*-g*shegs-pa*, (such and such a one) *la-p'hyag*-h*ts'hal-lo*. Reverence to *Tathágata* (such and such a one), or I adore *Tathágata* under this name.

Three names, as specimens, taken from the third *leaf*.

(i.) Tib. [18] *Dé*-bz*hin*-g*shegs-pa-kun-tu-snang-vahi-nyi-mahi*-r*gyal-po-la-phyag*-h*ts'hal-lo*. I adore *Tathágata*, the every where shining chief sun.

(ii.) Tib. [19] *Dé*-bz*hin*-g*shegs-pa-ch'hos-kyi-yé-shes-la-p'hyag*-h*ts'hal-lo*. I adore *Tathágata*, the moral wisdom.

(iii.) Tib. [20] *Dé*-bz*hin*-g*shegs-pa p'hyogs thams-chad-kyi mar-méhi* r*gyal-po-la p'hyag*-h*ts'hal-lo*. I adore *Tathágata*, who is the principal lamp (or light) of all the corners (of the world). All the rest run in this manner. In some names, many epithets are heaped together.

2. The second work in this volume is entitled in Sanscrit, *Samyag ácharya*, &c. Tib. [21] *Yang-dag-par-spyod-pahi-ts'hul*. From *leaf* 137—328. On the best conduct, or purity of life of the *Bodhisatwas* (or of the truly wise and pious men) by SHÁKYA, to be followed by his disciples.

3. The third work in this volume (from *leaf* 328—451) has no Sanscrit title. The Tibetan is [22] H*gyod-ts'hangs-kyis-sdig-sbyangs*. The putting away of sins by a sincere repentance, and by the invocation and adoration of the

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17 དེ་བཞིན་གཤེགས་པ——ལ་ཕྱག་འཚལ་ལོ། 18 དེ་བཞིན་གཤེགས་པ་ཀུན་ཏུ་སྣང་བའི་ཉི་མའི་རྒྱལ་པོ་ལ་ཕྱག་འཚལ་ལོ། 19 དེ་བཞིན་གཤེགས་པ་ཆོས་ཀྱི་ཡེ་ཤེས་ལ་ཕྱག་འཚལ་ལོ། 20 དེ་བཞིན་གཤེགས་པ་ཕྱོགས་ཐམས་ཅད་ཀྱི་མཛད་དེ་མའི་རྒྱལ་པོ་ལ་ཕྱག་འཚལ་ལོ། 21 ཡང་དག་པར་སྤྱོད་པའི་ཚུལ། 22 འཕྱོད་ཚངས་ཀྱིས་སྡིག་སྦྱངས

Buddhas (***Bhagaváns***) and the ***Bodhisatwas***. There are enumerated here also (from *leaf* 339—358) many names or epithets of ***Buddhas***, ***Bhagaváns***, and ***Bodhisatwas***, with the addition of this conclusion, "I adore him."

4. The fourth work in this volume (from *leaf* 451—499) is entitled in Sans. ***Kusuma sanchayá***. Tib. [23] *Mé-tog-gi-ts'hogs*. A collection of flowers, or many flowers. On the request of SHÁRIHI-BU, SHA´KYA enumerates several ***Buddhas*** in the ten corners of the world, who at the same time with him were teaching the same doctrine as he. Benefits arising from hearing the names of ***Buddhas***, and from the invocation and adoration of them.

(*Z*ɹ) OR THE TWENTY-SECOND VOLUME.

There are in this volume twenty separate works. The titles of them in Sanscrit and Tibetan, together with some short notices of their contents, are as follow:—

1. The seven first leaves contain adoration, prayer, and benediction of several ***Buddhas***.

2. Sans. ***Achintya Rájá***. Tib. [24] B*sam-gyis-mi-k'hyab-pahi-*r*gyal-po*. From *leaf* 7—9. Contents—ACHINTYA RA'JA', a ***Bodhisatwa***, tells the comparative difference of the days and *calpas* in several ***Buddha*** provinces or mansions, commencing with the Tib. [25] *Mi-*m*jed-kyi-*h*jig-*r*ten-gyi-k'hams*, Sans. *Sahalokadhátu*, the province or mansion of SHA'KYA THUB-PA.

Note.—BRAHMA´ (in Tib. *Ts'hangs-pa*) is sometimes called, likewise, the lord of the *Sahalokadhátu*, or of the universe.

3. Sans. ***Dasha dig andhakára vidhwansana***. Tib. [26] ***P'hyogs-bchuhi-mun-pa-rnam-par-sel-va***. From *leaf* 9—18. On the dispelling of the darkness of the ten corners of the world. SHÁKYA's instruction on the request of a young man, at ***Ser-skya*** (Sans. *Capila*.)

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23 མེ་ཏོག་གི་ཚོགས 24 བསམ་ཕྱིས་མི་ཁྱབ་པའི་རྒྱལ་པོ 25 མི་མཇེད་ཀྱི་འཇིག་རྟེན་གྱི་ཁམས 26 ཕྱོགས་བཅུའི་མུན་པ་རྣམ་པར་སེལ་བ

4. Sans. ***Sapta Buddhaka***, (*sútra.*) Tib. (27) ***Sangs-rgyas-bdun-pa.*** From *leaf* 18—24. The seven ***Buddhas*** (from VIPASHYI to SHA'KYA MUNI) on the request of a ***Bodhisatwa*** successively appear in the air, and utter some *mantras* as preservatives against all sorts of evil.

5. Sans. ***Ashṭa buddhaka.*** Tib. (28) ***Sangs-rgyas-brgyad-pa.*** From *leaf* 24—29. SHÁKYA, on the request of SHA'RIHI-BU, speaks of eight (imaginary) ***Buddhas***, at an immense distance towards the east—the wonderful effects of hearing and repeating their names.

6. Sans. ***Dasha buddhaka.*** Tib. (29) ***Sangs-rgyas-bchu-pa.*** From *leaf* 29—36. Enumeration of ten (imaginary) ***Buddhas***, residing in the ten corners of the world—their great perfections, and the wonderful effects of hearing, learning, and respectfully repeating their names.

7. Sans. ***Dwadasha buddhaka.*** Tib. (30) ***Sangs-rgyas-bchu-gnyis-pa.*** From *leaf* 36—41. The enumeration of twelve ***Buddhas*** in the several corners of the world—their perfections, and the advantages of repeating their names.

8. Sans. ***Buddha makuta.*** Tib. (31) ***Sangs-rgyas-kyi-dvu-rgyan.*** From *leaf* 41—50. SHA'KYA addressing HOD-SRUNG-CH'HEN-PO, (Sanscrit ***Mahá Káshyapa***) tells him the names and perfections of several (imaginary) ***Buddhas***, residing at an immense distance towards the east—the blessing arising from hearing and uttering their names.

9. Sans. ***Buddha bhúmi.*** Tib. (32) ***Sangs-rgyas-kyi-sa.*** From *leaf* 50—64. On the request of a ***Bodhisatwa***, SHA'KYA explains to him what the ***Buddha bhúmi*** is—or tells him the great perfections of the ***Buddhas*** or ***Tathágatas***, especially their infinite wisdom.

10. Sans. ***Buddhákshépana.*** Tib. (33) ***Sangs-rgyas-mi-spang-va.*** From *leaf* 64—71. Not to relinquish (or not to depart from) ***Buddha***. SHA'KYA

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27 སངས་རྒྱས་བཅུ་པ། 28 སངས་རྒྱས་བརྒྱད་པ། 29 སངས་རྒྱས་བཅུ་པ། 30 སངས་རྒྱས་བཅུ་གཉིས་པ། 31 སངས་རྒྱས་ཀྱི་དཔྱ་རྒྱན། 32 སངས་རྒྱས་ཀྱི་ས 33 སངས་རྒྱས་མི་སྤང་བ

tells of several virtues to be practised by those who wish to arrive at perfection.

11. Sans. *As'ht'a mañ'dalaka.* Tib. [34] D*kyil*-h*k'hor*-br*gyad-pa.* From *leaf* 72—76. The eight mandals or circles. Here is an account by SHA'KYA to SHA'RIHI-BU of eight imaginary *Buddhas*, at an immense distance towards the east—the blessings of hearing and repeating their names.

12. Sans. *Mangalam as'htakam.* Tib. [35] B*kra-shis*-br*gyad-pa.* From *leaf* 76—79. SHA'KYA at *Yangs-pa-chan* (Sans. *Vaishali*), at the request of a man of the *Lichabyi race*, enumerates several *Buddhas* at an immense distance towards the east—the purity of their mansions, their great perfections, and the several blessings arising from hearing their names, and addressing prayers to them.

13. Sans. *Buddha anusmriti.* Tib. [36] *Sangs*-r*gyas*-r*jes-su-dran-pa. Leaves* 79, 80. The remembering of *Buddha*. There is an enumeration of several perfections of *Buddha*.

14. Sans. *Dharma anusmriti.* Tib. [37] *Ch'hos*-r*jes-su-dran-pa. Leaf* 80. The remembering of the law. A short description of the character of the doctrine of *Buddha*.

15. Sans. *Sañgha anusmriti.* Tib. [38] D*gé*-h*dun*-r*jes-su-dran-pa. Leaf* 80. The remembering of the priests. Three things to be sought by the priests—good morals, meditation, and wisdom.

16. Sans. *Káya traya.* Tib. [39] S*ku*-g*sum*. The three persons of *Buddha. Leaves* 81, 82. (Sans. *Dharmakáya*, *Sambhogakáya*, and *Nirmánakáya*.) SHA'KYA explains them on the request of a *Bodhisatwa*, (*Sahi-snying-po*).

17. Sans. *Tri skandhaka.* Tib. [40] *P'hung-po-gsum-pa.* From *leaf* 82—111. Explanation on the three aggregates—morality, meditation, and ingenuity or wisdom.

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[34] དགྱིལ་འཁོར་བརྒྱད་པ [35] བཀྲ་ཤིས་བརྒྱད་པ [36] སངས་རྒྱས་རྗེས་སུ་དྲན་པ
[37] ཆོས་རྗེས་སུ་དྲན་པ [38] དགེ་འདུན་རྗེས་སུ་དྲན་པ [39] སྐུ་གསུམ [40] ཕུང་པོ་གསུམ་པ

18. No Sanscrit title. Tib. [41] *Bsam-pa-thams-chad-yongs-su-rdsogs-par-byed-pahi-yongs-su-bsño-va.* From *leaf* 111—115. A benediction, that one's good intentions may be fulfilled.

19. Another benediction (from *leaf* 115—118), that all animal beings may be protected and defended against all sorts of evil.

20. Sans. *Sad-dharmásmrityupasthánam.* Tib. [42] *Dam-pahi-ch'hos-dran-pa-nyé-var-bshag-pa,* (from *leaf* 118—455, or the end of this volume, as also the next following three volumes.) True moral, or the recollection of one's self (in all one's doings.) There are instructions on all sorts of moral duties, delivered by SHÁKYA at a place called *Naluti,* near *Rájagriha* (in *Magadha*). On the ten immoral actions, and the ten virtues the reverse of the former. The fruits or consequences of good and bad actions. Places of transmigrations. Rewards and punishments.

(*HA*) OR THE TWENTY-THIRD VOLUME.

Contents—Continuation of stories on the fruits or consequences of good and bad actions. Description of the places of good and bad transmigrations.

(*YA*) OR THE TWENTY-FOURTH VOLUME.

Contents—Continuation of stories on similar subjects with those in the two former volumes. The gods of the H*thab-bral* (Sans. *Yámá*) heaven—their actions, and the fruits of their works. Description of the pleasures enjoyed there by the gods. Through what virtuous works may one be born there, in his future transmigration. Exhortation to good works (in verse.) Praise of charity, morality, chastity, &c. Good and bad works. The ten immoral actions. Paradise and hell. Descriptions of them. The moral of several stories. Several stories or moral tales, told of good and bad actions. Lust,

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41 བསམ་པ་ ཐམས་ ཅད་ཡོངས་སུ་ རྫོགས་པར་ ཕྱེད་པའི་ ཡོངས་སུ་ བསྟོ་བ

42 དམ་པའི་ ཆོས་ དྲན་པ་ཉེ་བར་བཞག་པ

passion, ignorance, the source of misery, verses hortative to virtue, description of vice.

(*RA*) OR THE TWENTY-FIFTH VOLUME.

Contents—Continuation of stories like those in the three former volumes, to the *leaf* 348. And here ends the work that had been commenced on the 118th *leaf* of the *ZA* volume.

From *leaf* 348—474, or the end of the volume, there are yet the following works:—

1. Sans. *Máyá jálam.* Tib. [43] *Sgyu-mahi-dra-va.* From *leaf* 348—373. The illusory net, or ornamental covering. SHA'KYA at *Mnyan-yod.* (Sans. *Shrávasti.*) His instruction to the priests on the several deceptions of men in their judgments—of the reality of external objects—and of the soul.

2. Sans. *Vimbisara-pratyut-gamana.* Tib. [44] *Gzugs-chan-snying-pos-bsu-va.* From *leaf* 373—383. Description of a visit made to SHA'KYA, in a grove near *Ra'jagriha,* by the king of *Magada Shrénika* (or *Shrénya*) VIMBISA'RA (Tib. [45]) Invitation and solemn reception of SHA'KYA by that king. His instruction to him on forming right notions and judgments of the external objects, and of the soul. On careful (or dependent) concatenation of things. Offers made by the king of *Magadha* to SHA'KYA and to his disciples with respect to the means of their subsistence.

3. Sans. *Shunyatá.* Tib. [46] *Stong-pa-nyid.* Emptiness. From *leaf* 383—389. SHA'KYA speaks to KUN-DGAH-VO on that subject.

4. Sans. *Mahá shunyatá.* Tib. [47] *Stong-pa-nyid-ch'hen-po.* Ditto.

5. Sans. *Dhwaj-ágra.* Tib. [48] *Rgyal-mts'han-mch'hog.* The chief banner or sign. From *leaf* 402—411. SHA'KYA'S instruction to some merchants

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[43] སྒྱུ་མའི་ད་བ [44] གཟུགས་རྟན་སྙིང་པོས་བསྡུ་བ [45] བཟོ་སྦྱངས་གཟུགས་ཅན་སྙིང་པོ [46] སྟོང་པ་ཉིད [47] སྟོང་པ་ཉིད་ཆེན་པོ [48] རྒྱལ་མཚན་མཆོག

of *Yangs-pa-chan* (Sans. *Vaishali*) on the good effects of remembering *Buddha*, the law, and the priests. (Sans. *Buddha*, *Dharma*, and *Sañgha*.)

6. Sans. *Pañcha-trayam* (for *Tri-panchásháka*). Tib. [49] **Lña-gsum-pa.** The tract consisting of fifty-three *slokas*. From *leaf* 411—425. SHÁKYA speaks to his disciples on some distinctions with respect to the soul, and emancipation.

7. Sans. *Shila kshipata sútra*. Tib. [50] **Rdo-hp'hangs-pahi-mdo.** A *sútra* on a stone cast away. From *leaf* 425—458. There is a story told, how the inhabitants of the city of *Kusha* (in *Assam*) made arrangements for the reception of SHA´KYA, and endeavoured to put aside from the road a huge stone, without being able to move it. SHA´KYA arrives there, and on their request casts away the stone, or exhibits several miracles with it, and gives them lessons on the various kinds of the powers of the *Tathágatas*—their omniscience—that they know the several divisions and mansions of the different kinds of beings; as also the conception, duration, and destruction of the world—further instruction on transmigration and final emancipation.

8. Sans. *Kumára drishtánta sútra*. Tib. [51] **Gzhon-nu-dpéhi-mdo.** A *sútra* on the example of youth. From *leaf* 458—460. GAUTAMA (SHA´KYA) on the request of the king of *Kosala* (Sans. *Praséna jita*, Tib. *Gsal-rgyal*) tells him that it is very true, according as people say of him, that he has arrived at the supreme perfection, although he is not yet old.

9. Sans. *Dhátu-behutaka sútra*. Tib. [52] ***K'hams-mang-pohi-mdo.*** From *leaf* 460—468. A *sútra* on the several regions or kingdoms (of the senses.) SHÁKYA tells to KUN-DGAH-VO, that the wise, who are acquainted with the nature of those several kingdoms, may be free from all fear.

10. Sans. *Gañdi sútra*. Tib. [53] *Gandihi-mdo.* From *leaf* 468—471. A *sútra* on the *Gañdi* (a plate of mixed metal to be struck as a bell.) SHÁKYA,

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49 ལྔ་ཕྱུམ་པ 50 རྡོ་འཕངས་པའི་མདོ 51 ཕྲེན་ཏ་རྒྱའི་མདོ 52 ཁམས་མང་པོའི་མདོ 53 ཕ་ལྡིའི་མདོ

at the request of the king of *Kosala* (G*sal-rgyal*) instructs him how to make and use the *Gañdi*.

11. Sans. *Gañdi-samaya-su'tra*. Tib. (54) *Gañdihi-dus-kyi*-m*do*. From *leaf* 471—473. A *su'tra* on the time of using the *Gañdi*.

12. Sans. *Kalyana-mitra sévanam*. Tib. (55) D*gé-vahi*-b*shes-gnyen*-b*sten-pa*. *Leaves* 473, 474. On keeping a religious guide. SHA'KYA tells to KUN-*DGAH*-VO the several advantages of one's having a spiritual preceptor.

(*LA*) OR THE TWENTY-SIXTH VOLUME.

There are in this volume thirty-five separate works. The titles of them in Sanscrit and Tibetan, together with some short remarks on their contents, are as follow :—

1. *Abhinis'hkramana-su'tra*. Tib. (56) *Mñon-par*-h*byung-vahi*-m*do*. A *su'tra* on the appearance (of SHA'KYA in a religious character). From *leaf* 1—189. Accounts of the life of SHA'KYA, and on the origin of the *Shákya* race.

NOTE.—They are mostly the same as have been told in the third volume of the *Dulva*, from *leaf* 419—446, and in the *Lalita-vistara*. See the second volume of the M*do* Class.

2. Sans. *Bhikshu-praréju su'tra*. Tib. (57) D*gé-slong-la-rab-tu*-g*ches-pahi* m*do*. A most agreeable *su'tra* to a *Gelong*, or priest. From *leaf* 189—192. SHA'KYA on the request of NYE-VAR-*HKHOR*, (Sans. *Upáli*) the compiler of the *Dulva* class, tells the good and bad characters of a *Gelong*. Commendation of chastity and of good morals.

3. Sans. *Shíla-samyagata-su'tra*. Tib. (58) *Ts'hul-k'hrims-yang-dag-par-*l*dan-pahi*-m*do*. *Leaves* 192, 193. A *su'tra* on purity of manners. Praise of good morals.

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54 ཀ་ཀླུའི་རྒྱལ་ཕྱི་མདོ་ 55 དགེ་བའི་བཤེས་གཉེན་བསྟེན་པ 56 མདོ་པར་འབྱུང་བའི་མདོ་ 57 དགེ་སློང་ལ་རབ་ཏུ་མཆེས་པའི་མདོ་ 58 ཚུལ་ཁྲིམས་ཡང་དག་པར་ལྡན་པའི་མདོ་

4. Sans. ***Shub-áshubha-p'hala-pariksha.*** Tib. [59] **D*gé-va-dang-mi*-d*gé-vahi-h*bras-bu*-br*tag-pa.*** From *leaf* 193—197. Examination of the fruits of good and bad works.

5. Sans. ***Vimukta márga dhuta*** (or *bhu'ta,*) ***guna nirdésha.*** Tib. [60] **R*nam-par-grol-vahi-lam-las-sbyangs-pahi-yon-tan*-b*stan-pa.*** From *leaf* 198—217. Description of the good qualities acquired by an analytical judgment.

6. Sans. ***A'yusparyánta su'tra.*** Tib. [61] ***T's'héhi*-m*t'hahi*-m*do.*** From *leaf* 217—228. The life's end. Enumeration of the duration of life of the six kinds of animal beings, according to the length of days and years of each of them.

7. Sans. ***A'yupatti yathá káro pariprichch'ha.*** Tib. [62] ***T's'hé*-h*p'ho-va-ji-l*tar-gyur-pa-zhus-pahi*-m*do.*** From *leaf* 228—243. A *su'tra*, in which is asked (and answered) what will happen after death. Delivered by SHA'KYA at the request of ZAS-GTSANG, the king of *Ser-skya* (Sans. *Capila*), on the occasion of a funeral celebrated with great solemnity.

8. Sans. ***Anityatá su'tra.*** Tib. [63] ***Mi-rtag-pa-nyid-kyi*-m*do.*** A *su'tra* on instability. *Leaves* 143, 144. Several instances of instability—as health, youth, wealth, and life, &c.

9. Sans. On ditto. From *leaf* 144—146. Enumeration of several perishable things.

10. Sans. ***Sañjnána éka dasha nirdésha.*** Tib. [64] H***du-shes*-b*chu-gchig-b*stan-pa.*** *Leaves* 146, 147. Enumeration of eleven things to be had in remembrance—or consideration at one's death.

11. Sans. ***Vaishali pravésha su'tra.*** Tib. [65] ***Yangs-pahi-grong-k'hyer-du-h*jug-pahi*-m*do.*** From *leaf* 247—253. Entrance into *Vaishali* (a city where now *Allahabad* is). SHA'KYA being in a grove near that city, at the time

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59 དཔེ་ཚ་དང་ མི་དགེ་ བཤེ་ འབྲས་བུ་ བརྟག་པ 60 རྣམ་ པར་གྲོལ་བའི་ ལམ་ལས་ སྦྱངས་པའི་ ཡོན་ཏན་ བསྟན་པ 61 ཆོས་ མཐའ་ མྱ 62 ཇི་ འཕེལ་བ་ རྒྱུ་ ཐུག་པའི་མྱ 63 མི་ རྟག་པ་ ཉིད་ཀྱི་ མྱ 64 འཇུ་མེལ་བཅུ་གཅིག་བསྟན་པ 65 ཡངས་ པའི་ གྲོང་ཁྱེར་དུ་ འཇུག་པའི་ མྱ

of an epidemic malady, directs KUN-DGAH-VO (Sans. *A´nanda*) to go to the gate of the city, and to repeat there some *mantras* and benedictory verses

NOTE.—This has been described at large above. See *Dulva khá*, from *leaf* 120—133.

12. Sans. ***Bhadraká rátri.*** Tib. [66] M*ts'han-mo*-b*zang-po.* Good night. From *leaf* 253—257. How to consider the past, present, and the future times; accompanied with some *mantras*. Another *su'tra*, *leaf* 265. Ditto, parents must be honoured, *leaf* 267.

13. Sans. *Chatus-satya su'tra.* Tib. [67] B*den-pa*-b*zhihi*-m*do.* ***Leaves*** 267, 268. On the four truths.

14. Sans. *Artha vinishchaya.* Tib. [68] *Don*-r*nam-par-nès-pa.* From *leaf* 268—295. On the true meaning of some articles; as of the five aggregates of bodily substances, the eighteen regions of the senses, and other common places in the ***Buddhistic*** system.

15. Sans. *Artha-vighus'ht'á.* Tib. [69] *Don*-r*gyas-pa.* From *leaf* 295—303. Comprehensive expressions. SHA RIHI-BU addressing the priests (***Gelongs***) enumerates several articles of the ***Buddhistic*** doctrine concerning the priests, to be either avoided or practised, or committed to memory.

16. *Adbhu'ta dharma-paryáya.* Tib [70] R*mad-du-byung-va-zhes-bya-va-ch'hos-kyi*-r*nam-grangs.* From *leaf* 303—308. The enumeration of several marvellous things, by SHA'KYA to KUN-DGAH-VO.

17. Sans. *Tathágata prativimba pratís'ht'ha anushañsa.* Tib. [71] ***Dé***-b*zhin*-g*shegs-pahi*-g*zugs*-br*nyan*-g*zhag-pahi-p'han-yon.* From *leaf* 308—311. The advantages arising from laying up (or keeping) the image of *Tathágata*: told by SHA'KYA.

18. Sans. *Chaitya pradakshiña gáthá.* Tib. [72] M*ch'hod*-r*ten*-b*skor-vahi*-

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[66] མཆོག་མོ་ བཟང་པོ་ [67] བདེན་པ་བཞིའི་ མདོ་ [68] དོན་ རྣམ་པར་ དེལ་པ [69] དོན་རྒྱས་པ [70] མད་དུ་བྱུང་བ་ ཞེས་བྱ་བ་ཆོས་ཀྱི་ རྣམ་གྲངས [71] དེ་བཞིན་ གཤེགས་ པའི་གཟུགས་ བརྙན་ བཞག་ པའི་ ཕན་ཡོན [72] མཆོད་ རྟེན་བསྐོར་ བའི་ ཚིགས་སུ་བཅད་པ

ts'higs-su-bchad-pa. From *leaf* 311—315. Verses on the advantages of circumambulating a *Chaitya*.

19. Sans. *Praséna-jita gáthá.* Tib. [73] *Gsal-rgyal-gyi-ts'higs-su-bchad-pa.* From *leaf* 315—321. Verses of PRASE´NA-JITA (king of *Kosala*) containing SHA´KYA's answer to his question, on the advantages of building *Chaityas* to, and images of, *Tathágata.*

20. Sans. *Eka gáthá.* Tib. [74] *Ts'higs-su-bchad-pa-gchig-pa.* A single stanza, containing the praise of SHA´KYA, that nowhere is to be found any one like him.

21. Sans. *Chatur gáthá.* Tib. [75] *Ts'higs-su-bchad-pa-bzhi-pa.* Four stanzas on the adoration of *Táthágatas.*

22. Sans. *Nága-rája bhéri-gáthá.* Tib. [76] *Kluhi-rgyal-po-rña-sgrahi-ts'higs-su-bchad-pa.* Some verses or stanzas on the story of BHE´RI (a *Nága rája*). From *leaf* 321—329. By SHA´KYA, for instruction to the priests.

23. Sans. *Udána-varaga.* Tib. [77] *Ch'hed-du-brjod-pahi-ts'homs.* From *leaf* 329—400. Reflections on various subjects, in verse, containing many moral and prudential maxims, in thirty-three chapters. The subjects or titles of the chapters are of the following species; as, instability, cupidity, affection, chastity, agreeable things, good morals, good actions, word or speech, belief or piety, priest, way, honour or respect, injury, recollection, anger, *Tathágata*, experience, acquaintance, deliverance from pain, vice, happiness, the mind or the soul, &c. These reflections were collected by *D*GRA-*B*CHOM-PA-CH'HOS-*S*KYOB, (Sans. *Arhan dharma rakshita.*)

24. Sans. *Sad-jana-purusha.* Tib. [78] *Skyes-bu-dam-pa.* The holy or excellent man. The character of his charity told by SHA´KYA to the priests. *Leaf* 401.

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73 མྱ་ལ་རྒྱལ་གྱི་ཚིགས་སུ་བཅད་པ

74 ཚིགས་སུ་བཅད་པ་གཅིག་པ

75 ཚིགས་སུ་བཅད་པ་བཞི་པ

76 ཀླུའི་རྒྱལ་པོ་རྣ་སྒྲའི་ཚིགས་སུ་བཅད་པ

77 བརྗོད་དུ་བྱ་བའི་ཚོམས་

78 སྐྱེས་བུ་དམ་པ

25. Sans. *Nanda pravrajya-su'tra.* Tib. [79] *Dgah-vo-rab-tu-byung-vahi-mdo.* A *su'tra* on NANDA's entering into the religious order of SHA'KYA. He asks of SHA'KYA what one may obtain by taking the religious character, and he enumerates to him the several advantages thereof.

26. Sans. *Dévatá-su'tra.* Tib. [80] *Lhahi-mdo. Leaf* 409. Moral maxims, in verse, in the form of a dialogue between SHA'KYA and a god, who visited him during the night.

27. Sans. *Alpa dévatá su'tra.* Tib. [81] *Lhahi-mdo-nyung-gu.* A small *su'tra* of a god. A god visiting SHA'KYA, asks of him, in verse, by what works or merits one may obtain heaven; and he answers him, (again in verse) telling, that by not committing any of the ten immoral actions, one may gain heaven or paradise.

28. Sans. *Chandra su'tra.* Tib. [82] *Zla-vahi-mdo. Leaf* 409. SHA'KYA at *Champaka* (Sans. *Champavatí*). The moon being seized on by (Sans. RAHU), a god residing there resorts to SHA'KYA, and begs his protection. His instruction to him.

29. Sans. *Kut'a gára su'tra.* Tib. [83] *K'hang-bu-brtsegs-pahi-mdo.* From *leaf* 410—415. SHA'KYA on the request of KUN-DGAH-VO, tells the merits of observing some religious ceremonies.

30. No Sanscrit title. Tib. [84] *Gnas-hjog-gi-mdo. Leaf* 421. A *su'tra* on a *Bráhman* of that name (or CAPILA the *Rishi*). His conversation with SHA'KYA at *Ser-skya* (Sans. *Capila*). After some instruction by SHA'KYA, he takes refuge with *Buddha.*

31. Sans. *Nandika su'tra.* Tib. [85] *Dgah-va-chan-gyi-mdo. Leaf* 425. On the request of NANDIKA, a follower of BUDDHA, SHA'KYA enumerates the evil consequences of the ten immoral actions.

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[79] དགའ་བོ་རབ་ཏུ་བྱུང་བའི་མདོ། [80] ལྷའི་མདོ། [81] ལྷའི་མདོ་ཉུང་ངུ [82] ཟླ་བའི་མདོ། [83] ཁང་བུ་བཙུགས་པའི་མདོ། [84] གནས་འཇོག་གི་མདོ། [85] དགའ་བ་ཆན་གྱི་མདོ།

32. No Sanscrit title. Tib. [86] H*k'har-gsil-gyi-mdo*. On the use of a staff (with some tinkling ornaments on it) by the priests.

33. Sans. *Dharma-chakra-su'tra*. Tib. [87] *Ch'hos-kyi-hk'hor-lohi-mdo*. From *leaf* 425—431. SHA'KYA, at *Váránasi*, tells to his first diciples, how his mind has been evolved to see the truth, and how he found the supreme wisdom.

34. Sans. *Karma-vibhága*. Tib. [88] *Las-rnam-par-hbyed-pa*. Explanation on the consequences of moral actions, by SHA'KYA to SHUKA, a young *Bráhman*.

35. Sans. *Dherma vibhága-náma-dherma-grantha*. Tib. [89] *Las-kyi-rnam-par-hgyur-va-zhes-bya-va-ch'hos-kyi-gzhung*. From *leaf* 464—481. A religious tract, on the explanation of the causes and consequences of one's works or moral actions, by SHA'KYA, at M*nyan-yod* (Sans. *Shrávasti*) on the request of SHUKOMANAVA (a *Bráhman*,) who had asked, Whence the evil and good among men? There is an enumeration of several religious and moral merits. Fruits to be obtained by such and such merits.

(*SHA*) OR THE TWENTY-SEVENTH VOLUME.

The title of this volume is, in Sanscrit, *Karma Shataka*; in Tibetan, [90] *Las-brgya-t'ham-pa*. A hundred works or actions. There are told, in this volume, many stories or moral tales, to shew the merits or demerits of several individuals in former transmigrations. In the beginning of each story the individual or the subject is specified, together with the place where the story is said to have happened. Among the places, is mentioned *Mithila* also; but most frequently M*nyan-yod* (Sans. *Shrávasti*, in *Kosala*) *Rájagriha*, *Vaishali*, *Capila*, and *Váránasi* (by their Tibetan names.)

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86 འཕགས་ཤེས་རབ་མདོ་ 87 ཆོས་ཀྱི་འཁོར་ལོའི་མདོ་ 88 ལས་རྣམ་པར་འབྱེད་པ 89 ལས་ཀྱི་རྣམ་པར་འགྱུར་བ་ཞེས་བྱ་བ་ཆོས་ཀྱི་གཞུང་ 90 ལས་བརྒྱ་ཐམ་པ

(*Sa*) OR THE TWENTY-EIGHTH VOLUME.

In this volume also, to *leaf* 196, is the continuation of the ***Karma Shataka***, or stories and moral tales. Afterwards come other works, under the following titles :—

1. Sans. *Damamuko.* Tib. [91] H*dsangs*-b*lun*. From *leaf* 196—464. The wise and the (dumb) fool. There is a collection of several stories on the wise and foolish actions of men. At the end it is stated, that this work, it seems, has been translated from Chinese.

2. Sans. *Dirgha-nak'ha-parivrajaka pariprichch'ha.* Tib. [92] *Kun-tu*-rgyu-*sen-rings-kyis-zhus-pa. Leaf* 466. A *su'tra* taught by GAUTAMA (SHA'KYA) on the request of DIRGHA-NAK'HA (one with long nails), a wandering ascetic, who asks him on several points, and what have been his former moral merits that he enjoys now such fruits of his actions, and possesses such wonderful qualities.

3. Sans. *Maitri su'tram.* Tib. [93] *Byams-pahi*-m*do*. A *su'tra* on MAITRI (or *Ajita*, Tib. *Ma-p'hàm*, the invincible) the next *Buddha* to appear hereafter—his great perfections, and the time of his coming. Delivered by SHA'KYA when he was in the *Nyagrodha vihára*, at *Capila*, on the bank of the *Rohini* river. At the request of SHA'RIHI-BU, SHA'KYA here foretells the gradual decay of his doctrines.

4. Sans. *Maitriya vyákarana.* Tib. [94] *Byams-pa-lung*-b*stan-pa.* From *leaf* 477—483. A narration (or prediction) of MAITRIYA by SHÁKYA, on the request of SHA'RIHI-BU. The circumstances of his future descent, incarnation, birth, and the great happiness, at that time, of all animal beings, are here described in verse, in poetical language.

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91 འཇམ་སྔགས། 92 གཉན་ཏུ་སྐྱེ་བེན་ངིས་ཞུས་པ། 93 ཐྱམས་པའི་མདོ 94 ཐྱམས་པ་ལུང་བསྟན་པ

(*Ha*) OR THE TWENTY-NINTH VOLUME.

There are in this volume the following works :—

1. Sans. ***Pu'rña muk'ha-avadáta shataka.*** Tib. [95] ***Gang-po-la-sogs-pahi-rtogs-pa-brjod-pa-brgya-pa.*** A hundred legendary stories of GANG-PO (Sans. ***Pu'rña***) &c. &c. and of others. GANG-PO, a rich and respectable ***Bráhman***, invites and entertains SHA'KYA together with his disciples—hears his instruction, and being convinced of his supernatural powers, takes refuge with him. It is repeatedly stated in this volume that about that time, "all sorts of gods and demigods, kings and great officers, rich merchants, and many other respectable men, shewed particular respect to BUDDHA and to the ***Buddha*** priests, and supplied them liberally with all necessary things for their subsistence."

2. Sans. ***Jnánaka su'tra Buddha avadána.*** Tib. [96] ***Shes-ldan-gyi-mdo-sangs-rgyas-kyi-rtogs-pa-brjod-pa.*** The story of JNA'NAKA, formerly a god, afterwards a new incarnation among men—and the narration, how BUDDHA (***Shákya***) when he had gone to the heaven of the gods to instruct there his mother, had dispelled the fear of this god, with respect to his future birth in an impure animal.

3. Sans. ***Sukáriká avadána.*** Tib. [97] ***P'hag-mohi-rtogs-pa-brjod-pa.*** The story of SUKA'RIKA'. A god perceiving that his next incarnation and birth will be in a hog, utters great lamentation that he shall be deprived of the pleasures of heaven, and shall be turned into an impure animal, a hog. But being advised by INDRA to take refuge with BUDDHA, he does so, and upon his death, he is born again amongst the gods of a higher heaven, in ***Galdan***, (Sans. ***Tus'hitá***).

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95 ནང་པོ་འོས་སོགས་པའི་རྟོགས་པ་བརྗོད་པ་བརྒྱ་པ 96 ཤེས་ལྡན་གྱི མདོ 97 ཕག་མོའི་རྟོགས་པ་ བརྗོད་པ

4. Sans. *Sumagadhá avadána.* Tib. [98] *Magadha*-bzang-*mohi*-rtogs-*pa*-brjod-*pa.* The story of SUMAGADHA´, the daughter of that rich and respectable householder at *Shrávasti*, in *Kosala*, who had endowed SHA´KYA with a large religious establishment in a grove. She is married in a distant country from her home, where there are no *Buddhists.* Being much disgusted with the rude manners of the naked *Bráhman* priests, and wishing to make her husband and his relations acquainted with the manners of the *Buddhists*, she solemnly, in a prayer, invites SHA´KYA and his disciples to a religious entertainment or feast. They appear next day, successively, in a preternatural manner. In the same order as the principal disciples of SHA´KYA arrive there, she tells to her husband the character of each of them. Her piety and sagacity. Her former moral merits, told by SHA´KYA. Ancient prediction respecting the degeneration of the priests, and the decline of the doctrine of SHÁKYA.

(*A*) OR THE THIRTIETH VOLUME.

There are in this volume twenty-five separate works. The titles of them in Sanscrit and Tibetan, together with some short notices on their contents, are as follow :—

1. Sans. *Puñya-bala avadána.* Tib. [99] B*sod-nams-stobs-kyi*-rtogs-*pa*-brjod-*pa.* From *leaf* 1—33. The story of PUNYA-BALA, a prince. Discussion on which is the best thing from among these five—A handsome body, industry, skill in arts, sagacity or wit, and fortune or moral merit. It is shewn, that the best thing is fortune or moral merit ; since the possession of this comprehends all the rest.

2. Sans. *Chandra-prabhá avadána.* Tib. [100] *Zla-hod-kyi*-rtogs-*pa*-brjod-*pa.* From *leaf* 33—48. The story of CHANDRA-PRABHA´ (an imaginary

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[98] མ་ག་དྷ་བཟང་མོའི་རྟོགས་པ་བརྗོད་པ

[99] བསོད་ནམས་སྟོབས་ཀྱི་རྟོགས་པ་བརྗོད་པ

[100] ཟླ་ཧོད་ཀྱི་རྟོགས་པ་བརྗོད་པ

Chakravarti, or universal monarch). The happy state of his reign. His great virtues, especially his charity. The character of his two principal officers. This story was told by SHA'KYA, and applied to himself and to his two principal disciples, SHA'RIHI-BU and MONGALYANA, who were lately deceased, to shew their former moral merits.

3. Sans. *Shri séna avadána.* Tib. (101) D*pal-gyi-sdéhi-rtogs-pa-*br*jod-pa.* From *leaf* 48—76. On the fruits of charity. The story of SRI-SE'NA, (a fancied king) much celebrated for his liberality or charity, who at last offered also his own life. Told by SHA'KYA, and applied to himself and to some individuals among his followers, to shew their former moral merits, and that they themselves were the persons that had performed those things.

4. Sans. ***Kanaka-varna pu'rva yoga.*** Tib. (102) G*ser-*m*dog-gi-sñon-gyi-sbyor-va.* The story of KANAKA-VARNÁ, a king. On the fruits of charity, or of almsgiving.

5. No Sanscrit title. Tib. (103) R*gyal-bu-don-grub-kyi-*m*do.* From *leaf* 85—108. A *su'tra* on the story of DON-GRUB, a young prince. Subject—The fruits or good consequences of charity. Told by SHA'KYA at M*nyan-yod*, at the request of KUN-*D*GAH-VO, and applied as above.

NOTE.—This *sútra* is one of the ancient translations.

6. Sans. ***Brahmá jála su'tra.*** Tib. (104) ***Ts'hangs-pahi-dra-vahi-***m*do.* From *leaf* 108—132. The net of BRAHMÁ; or on the diversity of opinions concerning the origin and duration of the world—whether there be any primary cause of its existence—whether it be infinite, perpetual, or eternal, &c. &c. Told by SHA'KYA at a place between ***Rájagriha*** and ***Pátaliputra.***

7. Chinese, (105) ***Déhi-p'hád-bya-na, p'hur-pohu-in-kyeng-su-phim-déhi-ayir.*** Tib. (106) ***T'habs-***m***k'has-pa-ch'hen-po-sangs-***r***gyas-drin-lan-***b***sab-pahi-***m***do.***

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101 དཔལ་ཕྱི་སྐེའི་རྩེགས་པ་ཞེས་པ། 102 གསེར་མདོག་གི་སྐོན་ཏུ་སྦྱོར་བ། 103 རྒྱལ་བུ་དོན་གྲུབ་ཀྱི་མདོ། 104 ཚངས་པའི་དྲྭ་བའོི་མདོ། 105 དེའི་ཕྱིར་ཐུབ་པ་ཆེན་པོ་སངས་རྒྱས་དྲིན་ལན་བསབ་པའི་མདོ།

From *leaf* 132—303. On the wise mode of returning a kindness; or on gratitude, especially towards parents. Translated from Chinese.

8. No Sanscrit title. Tib [107] *Legs-nyes-kyi-rgyu-dang-*h*bras-bu-*b*stan-pa.* From *leaf* 303—320. Instruction on the causes and effects of good and evil (in the world). Told by SHA´KYA on the request of KUN-DGAH-VO, in the prince's grove near *Shrávasti*, in *Kosala* (Tib. M*nyan-yod*). Enumerations of several happy and miserable states of men—of good qualities and imperfections, and many contrary things. All these are the consequences of moral merits or demerits in former lives or transmigrations.

9. No Sanscrit title. Tib. [108] D*gé-va-dang-mi-*d*gé-vahi-las-kyi-rnam-par-smin-pa-*b*stan-pa.* From 320—336. Instruction on the consequences of good and bad actions.

10. Sans. *Goshriñga vyákaraña.* Tib. [109] *Ri-glang-ru-lung-*b*stan-pa.* From *leaf* 336—354. Some predictions by SHA´KYA, with respect to *Goshriñga* (a mountain), and *Li-yul* (part of Tibet or Tartary.) His benediction bestowed on some places.

11. Sans. *Shárdúlarna* (for *Shárdúla násaka*) *avadána.* Tib. [110] *Stag-snahi-rtogs-pa-*b*rjod-pa.* From *leaf* 354—420. The story of SHA´RDU´LARNA, the son of TRISHA´NKU. SHA´KYA at M*nyan-yod*. The circumstances of KUN-DGAH-VO having married (G*zugs-*b*zang-ma*, the handsome-bodied) the daughter of a man of the fourth class. A story told by SHA´KYA, how in ancient time TRISHA´NKU, a chieftain of the *Su´dra* class, obtained by his dexterity and learning the daughter of a celebrated *Bráhman* (*Padma-snying-po*) for his well qualified son, SHA´RDULA´RNA. The great qualifications of TRISA´NKU in all sorts of *Hindu* literature. His dispute with that *Bráhman*.

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107 ལེགས་ཉེས་ཀྱི་ རྒྱུ་དང་ འབྲས་བུ་བསྟན་པ 108 དགེ་བ་དང་མི་དགེ་ བའི་ལས་ཀྱི་ རྣམ་པར་སྨིན་པ

109 རི་གླང་རུ་ ལུང་ བསྟན་པ 110 སྦྱིན་སྲེག་དོན་ཡོད་པ་ བརྗོད་པ

Enumeration of castes, and of several parts of *Hindu* scriptures. Translated by AJITA SHRI-BHADRA and *Gelong* SHA´KYA-HOD.

12. Sans. *Dwadasha lochana sútra.* Tib. (111) *Mig*-b*chu*-g*nyis-pahi*-m*do.* From *leaf* 420—427. On some astrological predictions.

13. Sans. *Dharma chakra pravartanam.* Tib. (112) *Ch'hos-kyi*-h*k'hor-lo-rab-tu-skor-va.* *Leaves* 427, 428. On turning the wheel of the law, or preaching the religion of *Buddha.* SHA´KYA at *Váránasi* instructs his five first disciples in the four truths.

14. Sans. *Játaka nidánam.* Tib. (113) *Skyes-pa-rabs-kyi*-g*leng*-g*zhi.* From *leaf* 432—543. Accounts of several births of SHA´KYA and of other *Buddhas.*

15. Sans. *A´t´ánatiya su´tra.* Tib. (114) L*chang-lo-chan-gyi-p'ho-brang-gi*-m*do.* From *leaf* 543—558. The four great kings (as KUVERA, RA´STRA-PA´LA, &c.) residing on the four sides of the *Ri-rab* (Sans. *Méru*), together with their suite, pay homage to SHA´KYA, and praise him. His instruction to them.

16. Sans. *Mahá-samaya sútra.* Tib. (115) H*dus-pa-ch'hen-pohi*-m*do.* From *leaf* 558—564. A *sútra* on the great assembly (of the gods of several heavens). SHA´KYA is visited and praised by the gods of the ten corners of the world, who adore him, and take refuge with him. SHA´KYA calls on his *Gelongs*, and acquaints them with the characters of those gods.

17. Sans. *Maitri sútra.* Tib. (116) *Byams-pahi*-m*do.* From *leaf* 564—574. This is a different translation of the *sútra* above—See the "*Sa*" vol. from *leaf* 477—483.

18. Sans. *Maitri-bhávana su´tra.* Tib. (117) *Byams-pa*-b*sgom-pahi*-m*do.* SHA´KYA tells to his disciples the advantages arising from the practice of mercy, or love towards others.

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111 མིག་ཡང་གཉིས་པའི་མདོ་ 112 ཆོས་ཀྱི་འཁོར་ལོ་རབ་ཏུ་སྐོར་བ་ 113 སྐྱེས་པ་རབས་ཀྱི་སྒེང་གཞི་ 114 གྲུང་པོ་ཆེན་གྱི་ཡོ་བྱད་ཀྱི་མདོ་ 115 འདུས་པ་ཆེན་པོའི་མདོ་ 116 བྱམས་པའི་མདོ་ 117 བྱམས་པ་བསྒོམ་པའི་མདོ་

19. Sans. ***Pañchashiks'hyánushañsa sútra.*** Tib. [118] **B*slab-pa*-l*ñahi-p'han-yon-gyi*-m*do.*** SHA´KYA on the request of an householder, tells him the advantages of not committing any of the five immoral actions; as, killing, stealing, adultery, speaking falsehood, and using intoxicating liquors.

20. Sans. ***Giri A´nanda sútra.*** Tib. [119] ***Rihi-kun*-d*gah-vohi*-m*do.*** GIRI A´NANDA being very sick, SHA´KYA directs KUN-DGAH-VO to go to him, and to tell him such and such representations or considerations, that he may depart from this world without regret.

21. Sans. ***Nandopananda Nága Rája damana.*** Tib. [120] **K*luhi-rgyal-po-***d*gah-vo-nyér*-d*gah*-h*dul-vahi*-m*do.* The taming of two ***Nága Rájas,*** called NANDA and UPANANDA, by SHA´KYA. His instruction to them.

22. Sans. ***Mahá Káshyapa sútra.*** Tib. [121] ***Hod-srung-ch'hen-pohi*-m*do.*** ***Leaf*** 594. KA´SHYAPA (one of SHA´KYA's principal disciples) suffering once in a heavy sickness, having been visited and instructed by SHA´KYA to make reflections on such and such articles, is restored again to health.

23. Sans. ***Súrya sútra.*** Tib. [122] ***Nyi-mahi*-m*do.*** ***Leaf*** 595. Surya, or the sun, being seized on by RA´HU, the god of that planet being afraid addresses BHAGAVA´N, and begs for his protection. The ***Buddha*** commands RA´HU to retire.

24. Sans. ***Chandra sútra.*** Tib. [123] ***Zla-rahi*-m*do.*** The moon also being overtaken by RA´HU, the god of that planet likewise resorts for protection to BHAGAVA´N.

25. Sans. ***Mahá mangala sútra.*** Tib. [124] **B*kra-shis-ch'hen-pohi*-m*do.** ***Leaf*** 597. A ***sútra*** on great prosperity or glory. Taught by SHA´KYA, at the request of some gods who had visited him, at M*nyan-yod* (Sans. ***Shrávasti***) by night.

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118 བཟློག་པ་ཐུབ་པས་ཕན་ཡོན་ལྡན་པའི་མདོ 119 རི་ཧེ་ཀུན་དགའ་བོའི་མདོ 120 གྲུལ་ཞིང་ཆུང་པོ་དགའ་བོ་ཉིས་དགའ་བའི་འདུལ་བའི་མདོ 121 ཧོད་སྲུང་ཆེན་པོའི་མདོ 122 ཉིམའི་མདོ 123 ཟླབའི་མདོ 124 བཀྲ་ཤིས་ཆེན་པོའི་མདོ

VI. (MYANG-*H*DAS.)

Another division of the *Kah-gyur*, styled in Tibetan [125] "*Mya-ñan-las*-h*das-pa*," or by contraction, "*Myang*-h*das*," (Sans. *Nirván'a*), contains two volumes, marked by *Ka* and *Kha*, the two first letters of the Tibetan alphabet.

The title of these two volumes is, in Sanscrit, "*Mahá parinirván'a sú'tra*." Tib. [126] "*Yongs-su-mya-ñan-las*-h*das-pa-ch'hen-pohi*-m*do*." A *sú'tra* on the entire deliverance from pain. Subject—SHA'KYA's death, under a pair of *Sál* trees, near the city of *Kusha*, (Tib. [127]) or *Kámarupa* in *Assam*. Great lamentation of all sorts of animal beings on the approaching death of SHA'KYA —their offerings or sacrifices presented to him—his lessons, especially with respect to the soul. His last moments his funeral—how his relics were divided, and where deposited.

VII. (GYUT.)

The last division of the *Kah-gyur*, is that of [1] "R*gyud-sdé*," or simply "R*gyud*." Sans. "*Tañtra*," or the *Tantra* class, in twenty-two volumes. These volumes, in general, contain mystical theology. There are descriptions of several gods and goddesses. Instructions for preparing the *mandalas*, or circles, for the reception of those divinities. Offerings or sacrifices presented to them for obtaining their favour. Prayers, hymns, charms, &c. &c. addressed to them. There are also some works on astronomy, astrology, chronology, medicine, and natural philosophy. The titles (both Sanscrit and Tibetan) of the several works, according to the volumes marked by the letters of the Tibetan alphabet, are as follow :—

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[125] མྱ་ངན་འདས་པ་ or མྱང་འདས [126] ཡོངས་སུ་ མྱ་ངན་ འདས་པ་ ཆེན་ པོའི་མདོ [127] ཀུ་མཆོག་གྱོང་ ཁེར [1] རྒྱུད་སྡེ or རྒྱུད

(*Ka*) OR THE FIRST VOLUME.

There are in this volume fourteen separate works, as,

1. Sans. *Mañju shrí jnána-satwasya paramárthana-sañgíti.* Tib. [2] H*jam*-d*pal-yé-shes-sém*s-d*pahi-don-dam-pahi*-m*ts'han-yang-dag-par*-br*jod-pa.* From *leaf* 1—18. Enumeration of the several names or epithets of MANJU-SRI, the god of wisdom, or the essence of all *Buddhas.* Told by SHA'KYA at the request of *R*DORJE'-*H*CH'CHANG (Sans. *Vajradhara* or *Pan'í*). These names or epithets are expressive of the attributes of the first moral being.

2. Sans. *S'hakti-désha.* Tib. [3] D*vang*-m*dor*-b*stan-pa.* From *leaf* 18—28. On empowering one, or bestowing supernatural power upon any one, by a divinity. The several kinds of it explained by SHA'KYA, at the request of DAVA ZANG-PO, a king of *Shambhala.*

3. Sans. *Paramádí-Buddha uddhrita shri kála chakra* (*náma Tantra-Rájá*). Tib. [4] M*ch'chog-gi-dang-pohi-sangs*-r*gyas-las-byung-va*-r*gyud-kyi-rgyal-po*-d*pal-dus-kyi*-h*khor-lo.* A principal *tantra,* styled the venerable *Kála-chakra,* issued from the supreme or first *Buddha.* This is the first original work of a *Tantrika* system that originated in the north, in the fabulous *Shambhala.* It was introduced into India in the tenth century, by CHILUPA, and into Tibet in the eleventh. There are in this work some calculations of certain epochs, and mention is made of *Makha,* and some predictions respecting the rise, progress, and decline of the *Mahomedan* religion. This also was delivered by SHA'KYA at the request of DA-*BZANG* [5] a king of *Shambhala.* The subject, in general, of this volume, is cosmography, astronomy, chronology, and the description of some gods.

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[2] འཇམ་དཔལ་ཡེཤེས་ སེམས་ དཔའི་དོན་དམ་པའི་ མཚན་ཡང་དག་པར་བརྗོད་པ [3] དབང་ མདོར་ སྟན་པ [4] མཆོག. གི་དང་པོའི་ ནདས་ རྒྱས་ ལས་ འབྱུང་བ རྒྱུད་ཀྱི་ རྒྱལ་པོ་དཔལ་ དུས་ཀྱི་ འཁོར་ལོ [5] བྲ་བཟང or བྲ་ཤ་བཟང་པོ

4. Sans. ***Shri kála chakra uttara tantra-rájá-tantra hrídaya-náma.*** Tib. (6) D*pal-dus-kyi-*h*khkor-lohi-*r*gyud-kyi-*r*gyal-pohi-phyi-ma-*r*gyad-kyi-snying-po-zhes-bya-va.* The latter *kála chakra,* or the essence of the ***Kála chakra tantra.*** Taught by SHA'KYA, on the request of DAVA-ZANG-PO.

5. Sans. *Shéka-prakriya.* Tib. (7) D*vang-gi-rab-tu-byed-pa.* Explanation on empowering one, or bestowing on one supernatural power.

6. Sans. ***Sarva Buddha sama yoga dákiní jála sambara.*** Tib. (8) ***Sangs-***r***gyas-thams-chad-***r***nam-par-sbyor-va-***m***khah-***h***gro-sgya-ma-***b***dé-vahi-***m***ch'chog.*** The union of SAMBARA, a ***Dákiní,*** with all the ***Buddhas;*** or on the secret powers of nature. The identity of all the ***Buddhas*** with the first moral being.

7. Sans. ***Sarva kalpa samuchhaya.*** Tib. (9) R*togs-pa-thams-chad-*h*dus-pa.* A collection of all sorts of judgments, &c.—a *tantra* on SAMBARA.

8. Sans. ***Hé vajra.*** Tib. (10) ***Kyé-***r***dlo-***r***jé.*** A *tantra* on a god, or a set of gods of that name.

9. Sans. ***Dákiní vajra panjara.*** Tib. (11) M*khah-*h*gro-ma-*r*dlo-*r*jé-gur.* A *tantra* on a goddess of that name.

10. Sans. ***Mahá mudra tilakam.*** Tib. (12) ***Phyag-***r***gya-ch'hen-pohi-thig-lé.*** A *tantra* descriptive of the Supreme being, or the cause of all causes. Questions—Whence originated BRAHMA, VISHNU, SIVA, RUDRA, &c.? Which is the greatest being? How many of them are there?

11. Sans ***Jnána garbha.*** Tib. (13) ***Yé-shes-snying-po.*** Essence of wisdom. A *tantra* of the kind called *Mahá Yogini.*

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6 དཔལ་དུས་ཀྱི་ འཁོར་ལོའི་ རྒྱུད་ཀྱི་རྒྱལ་པོའི་ཕྱི་མ་རྒྱུད་ཀྱི་སྙིང་པོ་ཞེས་བྱ་བ་ 7 དབང་གི་ རབ་ཏུ་བྱེད་པ 8 སངས་རྒྱས་ ཐམས་ ཅད་ཅེ་ཡང་ སྦྱོར་བ་ མཁའ་འགྲོ་མ་ བདེ་མཆོག 9 རིགས་པ་ཐམས་ཅད་ འདུས་པ 10 ཐིག་རྒྱ་ཆེ་ 11 མཁའ་ འགྲོ་མ་ རྡོ་ རྗེ་ གུར 12 ཕྱག་ རྒྱ་ཆེན་པོའི་ཐིག་ལེ 13 ཡེ་ཤེས་ སྙིང་པོ

12. Sans. *Jnána tilakam.* Tib. [14] *Ye-shes-thig-lé.* A mark or token of wisdom, (a *Yogini tantra*).

13 Ditto, another *tantra* of the same description.

14. Sans. *Tatwa pradipam.* Tib. [15] *Dé-kho-na-nyid-kyi-sgron-ma.* A light to find the divine nature or essence; or on the identity of the human soul with the divine essence.

(*Kha*) OR THE SECOND VOLUME.

There are the four following separate works in this volume:—

1. Sans. *Laghu sambara.* Tib. [16] B*dé*-m*ch'hog-nyung-gu.* A *tantra* on SAMBARA and HE'RUKA, two demons or gods. How to prepare the *mandalas* or circles for them, and by what offerings or sacrifices they are to be rendered propitious. Ceremonies to be performed. Hymns, prayers, *mantras.*

2. Sans. *Abhídhana.* Tib. [17] M*ñon-par*-br*jod-pa.* A mystical *tantra* on the *Sambara* class. Enumeration of several *Yoginís*, *Dákinís*, and several saints with the title *Vajra.* Offerings—many superstitious ceremonies to be performed at their invocation—many *mantras* to be repeated. On the mystical union with God.

3. Sans. *Sambara.* Tib. [18] B*dé*-m*ch'hog.* Another *tantra* on SAMBARA. *Mandalas*, offerings, ceremonies, *mantras*, charms.

4. Sans. *Vajra dáka.* Tib. [19] R*do-rjé*-m*khah*-h*gro.* A principal *tantra* on VAJRA DA'KA (a kind of saint equal to the *Buddhas*). There are, likewise, all sorts of superstitious ceremonies to be performed for obtaining any specified prosperity. In general these saints, as SAMBARA, HE'RUKA, VAJRA DÁKA, YOGINI'S, DÁKINI'S, are represented to be equal to the *Buddhas* in power and sanctity. There are several *mantras* and *bija-mantras* for each

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[14] ཡེ་ཤེས་ཐིག་ལེ [15] དེ་ཁོ་ན་ཉིད་ཀྱི་སྒྲོན་མ [16] བདེ་མཆོག་ཉུང་རྒྱ [17] མངོན་པར་བརྗོད་པ [18] བདེ་མཆོག [19] རྡོ་རྗེ་མཁའ་འགྲོ

of them, to be repeated, by which they may be rendered propitious to grant the desires of those that address themselves to them.

(*Ga*) OR THE THIRD VOLUME.

There are in this volume seven separate works, under the following titles, in Sanscrit and Tibetan:—

1. Sans. *Shri D'ákan'n'ava.* Tib. [20] D*pal*-m*khah*-lh*gro*-r*gya-mts'ho.* From *leaf* 1—192. The names of a particular saint or divinity, or a set of gods and goddesses.

2. Sans. *Shri héruka atabhúta.* Tib. [21] D*pal-khrag*-h*thung*-m*ñon-par*-h*byung-va.* From *leaf* 192—236. The forthcoming of HE'RUKA, a deified saint of the character of SIVA.

3. Sans. *Vajra váráhi abhidhana.* Tib. [22] R*do*-r*jé-phag-mo*-m*ñon-par*-h*byung-va.* From *leaf* 236—246. The origin or appearance of VA'RA'HI, a goddess, one of the divine mothers, having much resemblance in her character to DURGA'.

4. Sans. *Yoginí sañcharya.* Tib. [23] R*nal*-h*byor-mahi-kun-tu-spyod-pa.* From *leaf* 246—262. The continual practice of *Yoginí*, or continual meditation on the divine nature.

5. Sans *Chatur yoginí samputa tantra.* Tib. [24] R*nal*-h*byor-ma*-b*zhihi-kha*-s*byor-gyi-rgyud.* From *leaf* 262—274. A *tantra* on four *Yoginís* putting their mouths together.

6. Sans. *Samputi.* Tib. [25] *Yang-dag-par-sbyor-va.* From *leaf* 274—398. The pure union (with VAJRA SATWA, the supreme intelligence), or the uniting of method with wisdom. (Tib. [26] *T'habs-dang-shes-rab.* Sans. *Upáya* and *Prajná.*)

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[20] དཔལ་མཁའ་འགྲོ་རྒྱ་མཚོ་ [21] དཔལ་ཁྲག་འཐུང་མངོན་པར་འབྱུང་བ [22] རྡོ་རྗེ་ཕག་མོ་མངོན་པར་འབྱུང་བ [23] རྣལ་འབྱོར་མཛེ་སྤྱོད་པ [24] རྣལ་འབྱོར་མ་བཞིའི་ཁ་སྦྱོར་ཞི་རྒྱུད [25] ཡང་དག་པར་སྦྱོར་བ [26] ཐབས་དང་ཤེས་རབ

7. Sans. *Vajra mahá kála krodha nátha rahásya siddhi bhava tantra.* Tib. [27] D*pal*-r*do*-r*jé*-*nag*-*po*-*ch'hen*-*po*-*khros*-*pohi*-mg*on*-*po*-g*sang*-*va*-d*ños*-*grub*-h*byung*-*vahi*-r*gyud.* From *leaf* 398—483. A *tantra* on VAJRA MAHA' KÁLA, a particular divinity.

The speaker in the above specified first work (as in some others also) is VAJRA SATWA, the SAMBARA, the BHAGAVÁN, who answers to the queries of VAJRA VÁRÁHI with respect to her origin, and the reason why she was produced (*leaf* 27, in the first work—she has several names according to the countries in which she is worshipped). *Linga* and *Bhaga* (emblems of the procreation and productive powers of nature.) Explication of the several mystical meanings of several letters, *leaf* 21. Illusory existence of things. Mystical union with God. The ignorant is bound or tied, the wise is free. The principal divinities described in the above works (besides many others of inferior rank) are HE'RUKA and VAJRA VÁRA'HI, with some others of the divine mothers, especially MA'MAKI. Instruction how to prepare the *mandala* with all its appendages (images of divinities of different orders, perfumes, incenses, flowers, &c.). *Mantras* and *bija-mantras* to be repeated.* There are no *mantras* of such efficacy as those of HE'RUKA and VAJRA VÁRA'HI. Every thing may be obtained by them. And it is by them that one may be delivered from the miseries of vice. Rites and ceremonies to be performed for obtaining any specified prosperity. *Leaf* 234. Several kinds or species of the universal soul or spirit. Great mystery of the existence of God. There are several passages containing excellent ideas of the Supreme being. The work No. 1, was translated by an Indian *Pandit* called ADWAYA VAJRA, and YONTA'NBA'R, a Tibetan *Lotsáva.*

*NOTE.—This is the beginning of one of those *Mantras:* "*Om! Namo* BHAGAVA'TI VAJRA VA'RA'HI A'RYA' PARA'JITE', TRAILOKA'MA'TE' MAHA' VIDYAISHWARI, SARVA BHU'TA BHAYA'VAHE', MAHA' VAJRA," &c. &c.

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[27] དཔལ་ རྡོ་རྗེ་ནག་པོ་ཆེན་པོ་ ཁྲོས་པའི་མགོན་ པོ་ གསང་ ཝ་ དངོས་ གྲུབ་ འབྱུང་ བའི་ རྒྱུད་

(*N̄₄*) OR THE FOURTH VOLUME.

There are in this volume fifteen separate works. Their titles in Sanscrit and Tibetan, are as follow :—

1. Sans. *Anávila* (*Tantra-rája.*) Tib. [28] R*nyog-pa-med-pa* (R*gyud-kyi-*r*gyal-po.*) From *leaf* 1—5. A principal *tantra*, styled the "universal," or the "pure one." The idea of the Supreme being, according to different theories. Instruction on the manner of sitting, meditating, and forming the idea of the supreme intelligence. Translated by the Indian *Pandit* GAYADHARA, and the Tib. *Lotsavá Gélong* SHA'KYA-YESHES.

2. Sans. *Shri Buddha kapála.* Tib. [29] D*pal-sangs-*r*gyas-thod-pa.* From *leaf* 5—38. "The holy *Buddha* skull"—name of a mystical divinity. The salutation is thus—Reverence be to SRI BUDDHA KAPA'LA. Direction how to prepare a square *mandal*, with the required things in it. *Mantras* addressed to BUDDHA KAPA'LA and BUDDHA KAPA'LINI'. This *tantra* was told by BUDDHA KAPA'LINI', a *Mahá Yoginí*, at the request of VAJRA PAN'I', a *Bodhisatwa*. There are several charms or *mantras*, which are stated to be of great efficacy.

3. Sans. *Mahá Máyá.* Tib. [30] *Sgyu-*h*phrul-ch'hen-mo.* From *leaf* 38—44. A short *tantra* treatise delivered by MAHA' MA'YA' or VAJRA DA'KINI, (one of the divine mothers) on the secret powers of nature.

4. Sans. *Vajra A'rali.* Tib. [31] R*do-rjé-árali.* From *leaf* 44—50. Name of a deified *Buddha*. There are several superstitious ceremonies to be performed to acquire superhuman powers. Translated by GAYADHARA and *Gélong* SHA'KYA-YESHES.

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[28] རྡོ་རྗེ་པ་མེད་པ (རྒྱུད་ཀྱི་རྒྱལ་པོ) [29] དཔལ་གདངས་རྒྱས་ཐོད་པ [30] སྒྱུ་འཕྲུལ་ཆེན་མོ [31] རྡོ་རྗེ་ཨཱ་ལི

5. Sans. *Rigi A'rali.* Another *tantra* of the same kind as the preceding. From *leaf* 50—57. Delivered by RIGI, a *Yogéswara*, on the request of A'RALI, another *Mahá Yogi.* Translators as in the preceding.

6. Sans. *Shri Chatur pithá́h.* Tib. [32] *Dpal-gdan-bzhi-pa,* From *leaf* 57—128. Salutation—Reverence be to the merciful CHENRE'SIK. (Sans. *Avalokéswara.*) A *Tantrika* treatise on the purification of the soul, and the mystical union with the Supreme being. There are several *mandalas* to be made, and many ceremonies to be performed, and *mantras* to be repeated for obtaining entire emancipation. Translated by KHAN-PO (Sans. *Upádhyáya*), GAYADHARA, and *Lotsavá* GOS-LAS-CHAS.

7. Sans. *Mantra aṅsa.* Tib. [33] *Sñags-kyi-ch'ha.* From *leaf* 128—166. Part of a *Tantrika* treatise. Salutation—Reverence to the merciful A'RYA AVALOKE'SWARA. This is an abridgment of the preceding *tantra*, or of the large work whence it has been taken. Translators as above.

8. Sans. *Chatur pithá mahá yoginí guhya sarva tantra rája.* Tib. [34] *Rnal-hbyor-ma-thams-chad-gsang-vahi-rgyud-kyi-rgyal-po-dpal-gdan-bzhi-pa-zhes-bya-va.* From *leaf* 166—227. A principal *tantra* on the mysteries of all *Yoginís* (or the four noble seats.) Delivered by BHAGAVA'N (*Vajra Satwa*) at the request of VAJRA PANI', on the same subject as the two preceding works. Translated by SMRITI JNA'NA KIRTTI.

9. Sans. *Achala kalpa.* Tib. [35] *Mi-gyo-vahi-rtogs-pa.* From *leaf* 227—243. Firm or steadfast judgment. On emancipation. Delivered by BHAGAVA'N (SHA'KYA) after he had triumphed over the devil. There are likewise instructions for preparing the *mandalas*, performing the ceremonies, and for repeating several *mantras.*

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[32] དཔལ་སྡན་ གཞི་ པ [33] སྔགས་ ཀྱི་ཆ [34] རྣལ་ འབྱོར་ མ་ ཐམས་ ཆད་ གསང་ བའི་ རྒྱུད་ཀྱི་ རྒྱལ་པོ་ དཔལ་ ལྡན་ གཞི་ པ་ ཞེས་ བྱ་ བ [35] མི་ རྒྱོ་ བའི་ རྟོགས་ པ

10. Sans. *Achala mahá guhya tantra.* Tib. [36] *Mi-gyo-vahi-gsang-rgyud-ch'hen-po* From *leaf* 243—246. The "immovable," or "permanent," (a great mystery.) Some ceremonies and *mantras.*

11. Sans. *Krodha rája sarva mantra guhya tantra.* Tib. [37] From *leaf* 246—250. "The wrathful prince," a mystical *tantra.* On the means of assuaging wrath or anger, ceremonies, *mantras.*

12. Sans. *Vajra amrita tantra.* Tib. [38] R*do-rjé-bdud-rtsihi-rgyud.* From *leaf* 250—266. "Precious ambrosia;" or the enjoyment of the highest happiness or beatitude, after final emancipation from bodily existence. Delivered at the request of MA'MAKI-DE'VI.

13. Sans. *Tárá kurukullé kalpa.* Tib. [39] *Sgrol-ma-kurukullé-rtogs-pa.* From *leaf* 266—276. Reasonings on TA'RA' KURUKULLE', a goddess. Ceremonies to be performed with the *mandala* for obtaining such and such kinds of prosperity or happiness.

14. Sans. *Vajra kiláya mu'la tantra khan'dá.* Tib. [40] R*do-rjé-phur-pa* (*rtsa-vahi-rgyud-kyi-dum-bu.*) From *leaf* 276—291. "The diamond pin,"—part of an original *tantra.*

15. Sans. *Mahá kála.* Tib. [41] *Nag-po-ch'hen-po.* From *leaf* 291—351. "The great black one," a god. The means of liberation out of the ocean of transmigrations. Taught by BHAGAVA'N at the request of some goddess. Mystical signification of the letters in MAHA' KA'LA. Explanations on several subjects by BHAGAVA'N, on the request of some goddesses or *Yoginís.*

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[36] མི་རྒྱོ་བའི་རྒྱུད་གསང་ཆེན་པོ་ [37] ཁྲོ་བོའི་རྒྱལ་པོ་ཐམས་ཅད་རྒྱུད་གཞི་ཞེས་བྱ་ [38] རྡོ་རྗེ་བདུད་རྩིའི་རྒྱུད [39] སྒྲོལ་མ་སྐུརུལྲེའི་རྟོགས་པ [40] རྡོ་རྗེ་ཕུར་པ (རྩ་བའི་རྒྱུད་ཀྱི་དུམ་བུ) [41] ནག་པོ་ཆེན་པོ

(*Cha*) OR THE FIFTH VOLUME.

There are in this volume seven separate works, under the following titles in Sanscrit and Tibetan :—

1. Sans. *Shri chan'da mahá ros'han'a.* Tib. [42] D*pal-gtum-po-khro-vo-ch'hen-po.* From *leaf* 1—64. "The great fierce and wrathful one,"—name of a divinity, (*leaf* 13, styled *Dévasura.*) The salutation is thus—Reverence be to SRI CHANDRA MAHA´ ROS'HAN'A. The subject is mystical theology. The speakers are BHAGAVA´N (*Vajra Satwa*) and BHAGAVA´TI(*Prajnápáramitá.*) It is in the form of a dialogue, like that between SIVA and DURGA´, on *Tantrika* subjects. BHAGAVÁN instructs BHAGAVA´TI how to prepare the *mandala* for the *puja* of SRI CHAN´DA MAHA´ ROS'HAN´A, and how to perform the rites and ceremonies. The hearers are VAJRA YOGIS and VAJRA YOGINI´S. BHAGAVA´TI asks also who are they to whom this *tantra* may be communicated? There are told several modes of empowering a disciple by his spiritual teacher (or the initiation into the holy mysteries of the religion)—admonitions not to violate his vow or promise. *Leaf* 37—39, there is an explication of the several emblems used in the *mandala.* Besides several other miscellaneous subjects, there are many discussions on the nature of the human body and the soul, as also on that of the Supreme being. (This is an excellent *tantra*, and in a good and easy translation.) Translated in the *Saskya* monastery, by the Indian *Pandit* RATNA SRI´, and the Tibetan *Lotsavá* GRAGS-PA-GYEL-TS'HAM, (Sans. *Kirtti Dhwaja.*)

2. Sans. *Shri guhya samaja.* Tib. [43] D*pal-gsang-va-hdus-pa.* From *leaf* 64—167. A collection of holy mysteries. The salutation both here and in the preceding work is addressed to VAJRA SATWA (the supreme intelligence). BHAGAVA´N, the *Vajra Satwa*, on the request of five *Tathágatas*

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[42] དཔལ་གཏུམ་པོ་ཁྲོ་བོ་ཆེན་པོ

[43] དཔལ་གསང་བ་འདུས་པ

(the five *Dhyáni Buddhas*) explains the idea of the Supreme being. There are several discussions on the soul and the Supreme spirit by VAJRA, by the beforementioned five *Tathágatas*, and by MAITREYA. This and the preceding work are well worthy of being read and studied, as they will give an idea of what the ancients thought of the human soul and of God. Translated by ACHARYA SHRADDHAKÁRA VARMA, and by *Gélong* RINCHEN-ZANG-PO.

3. Sans. *Shri Vajra málá abhidhána.* Tib. [44] R*do-rjé-phreng-va*-m*ñon-par*-b*rjod-pa.* From *leaf* 167—267. The counting of a rosary of diamonds. The salutation is addressed (in Tibetan) to MAÑJU SRI KUMA´R BHU´T, to BHAGAVÁN, the great VAIROCHANA, to VAJRA DA'KIN, to RATNA TRAYA (the three holy ones). Subject—Mystical theology, soul, emancipation, union with God, *mandalas*, ceremonies, *mantras*.

The four following works are also of similar contents :—

4. Sans. *Sándhi vyákaran'a.* Tib. [45] D*gongs-pa-lung*-b*stan-pa.* From *leaf* 267—339. The telling of one's mind (or thought).

5. Sans. *Vajra jnána samuchchhaya.* Tib. [46] *Yé-shes*-r*do*-r*jé-kun-las*-b*tus-pa.* From *leaf* 339—345. Excellent knowledge (collected from several parts).

6. Sans. *Chatur deviti pariprichchha.* Tib. [47] *Lha-mo*-b*zhis-yongs-su-zhus-pa.* From *leaf* 345—351. Asked by four goddesses.

7. Sans. *Vajra hridaya alañkára.* Tib. [48] R*do-rjé-snying-po-rgyan.* Ornaments of diamond essence (or of the best diamond). Instruction in the holy mysteries.

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44 རྡོ་རྗེ་ཕྲེང་བ་མདོན་པར་བརྗོད་པ 45 དགོངས་པ་ལུང་བསྟན་པ 46 ཡེ་ཤེས་རྡོ་རྗེ་སྡུད་པས་བཏུས་པ 47 ལྷ་མོ་བཞིས་ཡོངས་སུ་ཞུས་པ 48 རྡོ་རྗེ་སྙིང་པོ་རྒྱན

(CHHA) OR THE SIXTH VOLUME.

There are in this volume nine separate works, and their titles in Sanscrit and Tibetan, with some short remarks on their contents, are as follow :—

1. Sans. *Nilámbara dhara, Vajra Pan'i, Indra, tri vinita.* Tib. [49] *Gos-sñon-po-chan-lag-na-rdo-rjé-drag-po-gsum-hdul.* From *leaf* 1—5. The manner in which these three gods, or demons, were subdued by BHAGAVAN (SHA'KYA), after he had been victorious over the devil. There are some *mantras.*

2. Sans. *Rudra tri vinaya,* or, *Tantra guhya vivarati.* Tib. [50] *Drag-po-gsum-hdul,* or, *Gsang-vahi-rgyud-rnams-kyi-rnam-par-hbyed-pa.* From *leaf* 5—11. The subduing (or taming) of three valiant ones, or the explication of *tantrika* mysteries. Instruction how to prepare the *mandalas,* and how to perform the ceremonies. *Leaf* 10. On the occasion of sacrificial offerings to some of the gods, such ejaculations as these are made—"Om ! BRAHMA', Om ! VISHNU, Om ! RUDRA'YA, Om ! KARTIKA, Om ! GANAPATI, Om ! INDRA'YA, Om ! MAHA' KA'LA, Om ! MAHA' BRAHMAYA VALITATALE', VALITATALE', SWA'HA'."

3. Sans. *Vajra Pan'i Nilámbara* (*tantra*). Tib. [51] *Lag-na-rdo-rjé-gos-sñon-po-chan-gyi-rgyud.* From *leaf* 11—20. A *tantra* on VAJRA PAN'I' NILA'MBARA. Several *mantras* to be recited for obtaining any specified kind of prosperity. *Leaf* 12. A *mantra* is of this sort—"Om ! VAJRA PAN'I', MAHA' YAKSHA (CUVERA) NILA'MBARA HUNG PHAT'."

4 Sans. *Shri vajra chan'd'a chitta guhya tantra.* Tib. [52] *Rdo-rjé-gtum-po-thugs-kyi-gsang-vahi-rgyud.* From *leaf* 20—44. The secrets of the heart of SRI VAJRA CHAN'D'A. Different *mantras* to be used as the means of

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[49] རེས་སྐྱེས་པོ་རྡོ་རྗེ་ལག་ན་རྡོ་རྗེ་གྲག་པོ་གསུམ་འདུལ།

[50] དྲག་པོ་གསུམ་འདུལ། or གསང་བའི་རྒྱུད་རྣམས་ཀྱི་རྣམ་པར་འབྱེད་པ།

[51] འཇམ་དཔལ་རྡོ་རྗེ་ལག་ན་རྡོ་རྗེ་གོས་སྐྱེས་པོ་རྡོ་རྗེ་གྱི་རྒྱུད།

[52] རྡོ་རྗེ་གཏུམ་པོ་ཐུགས་ཀྱི་གསང་བའི་རྒྱུད།

assuaging several specified diseases. *Leaf* 33. There are some expressions very like this—"Nihil est quod non cedat;" or that in every undertaking one may succeed by diligent application and perseverance. One of these expressions runs thus—(53) *Ch'hu-yi-thigs-pa-phra-mo-yis, dus-su-byung-vas-*rdo-*va-*hbigs; "By small drops of water a large stone is made hollow after a certain time;" or, "gutta cavat lapidem, non vi, sad sæpe cadendo." *Leaves* 39, 40. There is an excellent description of the Supreme being, (by VAJRA CHAN'D'A to INDRA and his attendants). INDRA asks him on the use of several *mantras;* as of those for procuring abundance, assuaging diseases, gaining the victory over an enemy, and for making one's self strong against every attack.

5. A later *tantra* under the former title. From *leaf* 42—51. INDRA asks BHAGAVA'N (*Vajra Chan'd'a*) on several things, as on the essence of the Supreme being, and some *mantras* of wonderful effect.

6. The latest, or last *tantra* of VAJRA CHAN'D'A, at the request of VAJRA PAN'I' (or *Indra*). From *leaf* 51—56. On similar subjects with those in the two former works. Ceremonies and *mantras.*

7. Sans. *Nilámbara dhara Vajra Pan'i' yaksha mahá Rudra Vajra A'nala jihvan tantra.* Tib. (54) *Phyag-na-*rdo-*rjé-gos-sñon-po-chan-gnod-sbyin-drag-po-ch'hen-po-*rdo-*rjé-mé-lchéhi-rgyud.* From *leaf* 56—93. A *tantra* on that demon. He asks of BHAGAVA'N to instruct him (for the benefit of all animal beings) how to prepare the *mandalas*—how to perform the required ceremonies—what things are to be offered to the gods—and how to cure such and such diseases, by *mantras.*

8. Sans. *Vajra hridaya, vajra jihvana dhárani.* Tib. (55) R*do-*rjé-*snying-po-*rdo-*rjé-lché-*dvab-*pahi-*gzungs.* From *leaf* 93—96. Diamond essence, or the causing the fall of thunderbolts. A *dhárani*, or mysterious preservative

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53 རྡོ་ཡི་ཐིགས་པ་ཕྲ་མོ་ཡིས། དུས་སུ་བྱུང་བས་རྡོ་བ་ཧྱིགས།། 54 ཕྱག་ན་རྡོ་རྗེ་གོས་སྔོན་པོ་ཆེན་གནོད་སྦྱིན་དྲག་པོ་ཆེན་པོ་རྡོ་རྗེ་མེ་ལྕེའི་རྒྱུད 55 རྡོ་རྗེ་སྙིང་པོ་རྡོ་རྗེ་ལྕེ་དབབ་པའི་གཟུངས

against all sorts of evil. Delivered by BHAGAVA'N, at the request of a hermit (called NYES-DOR).

9. Sans. *Máyá jála.* Tib. [56] *Sgyu-hphrul-dra-va.* From *leaf* 96—156. The net of illusion. A principal *tantra*, delivered by BHAGAVA'N (SHA'KYA) at the request of VAJRA PAN'I', a *Bodhisatwa.* Instruction for preparing several sorts of *mandalas*, performing ceremonies, making oblations, repeating *mantras.* *Leaf* 154. There is some description of the Supreme being, and of the soul.

(*JA*) OR THE SEVENTH VOLUME.

There are in this volume seven separate works. Their subjects and their titles, both Sanscrit and Tibetan, are as follow :—

1. Sans. *Sarva tathágata káya, vákchitta* (*krishna yamári náma tantra*). Tib. [57] *Dé-bzhin-gshegs-pa-thams-chad-kyi-sku-gsung-thugs-gshin-rjé-gshed-nag-po-zhes-bya-vahi-rgyud.* From *leaf* 1—29. The person, doctrine, and mercy of all the *Tathágatas.* A *tantra*, styled the black destroyer of the lord of death. The salutation is addressed to A'RYA MAÑJU SRI YAMA'RI. (Tib. [58] H*phags-pa-hjam-dpal-gshin-rjé-gshed*). This *tantra* was delivered by BHAGAVA'N, (Tib. *Chom-dán-dás*) at the request of VAJRA PAN'I' (Tib. *Chágná Dorjé*). There are several *mantras* by which to cure lust, anger, or passion, ignorance, envy, &c. Instruction for preparing *mandalas*, and performing ceremonies. The means of becoming purified from sin. *Leaf* 28. How the soul must be considered.

2. Sans. *Yamári Krishna karma sarva chakra siddhakara.* Tib. [59] *Gshin-rjé-gshed-nag-pohi-hkhor-lo-las-thams-chad-grub-par-byed-pa.* From *leaf* 29—46. The wheel of YAMA'RI' KRISHNA (the black destroyer of the lord

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56 སྒྱུ་འཕྲུལ་ད་བ 57 དེ་གཤེགས་པ་ཐམས་ཅད་ཀྱི་སྐུ་གསུང་ཐུགས་གཤིན་རྗེ་གཤེད་ནག་པོ་ཞེས་བྱ་བའི་རྒྱུད 58 འཕགས་པ་འཇམ་དཔལ་གཤིན་རྗེ་གཤེད 59 གཤིན་རྗེ་གཤེད་ནག་པོའི་འཁོར་ལོ་ལས་ཐམས་ཅད་སྒྲུབ་པར་བྱེད་པ

of death) for effecting every thing. A mystical treatise on a similar subject with the preceding.

3. Sans. *Vajra mahá Bhairava.* Tib. [60] R*do*-r*jé*-h*jigs*-*byed*-*ch'hen*-*po.* From *leaf* 46—65. The great terrifying VAJRA, a god, or deified saint. How to obtain the favour of that divinity. *Mandalas*, oblations, ceremonies, several *mantras* to be repeated. *Leaf* 57. Instruction how to paint VAJRA MAHA' BHAIRAVA (black, and naked, with many dreadful hands and faces)—what sacrifices to be made to him. From *leaf* 65—71. There are some fragments of other treatises, or of some small works.

4. Sans. *Rakta Yamári.* Tib. [61] G*shin*-r*jé*-g*shed*-d*mar*-*po.* From *leaf* 71—117. The red destroyer of the lord of death. A principal *tantra* by BHAGAVA'N (SHA'KYA) on the request of VAJRA PAN'I'. Enumeration of several *Vajras* that have been victorious over the lord of death. Several ceremonies and *mantras* described, especially those of VAJRA CHARCHIKA; for instance, thus—"Om! VAJRA CHARCHIKE' SIDDHE'NDRA NILA HA'RINI' RATNA TRAYA," &c. &c. *Leaf* 82. Description of the several emblems in a *mandala.* *Leaves* 108, 109. Instruction in *mantras* for obtaining victory over an enemy, and in several other things. On the nature of the supreme intelligence.

5. Sans. *Bhagaván eka jata.* Tib. [62] B*chom*-l*dan*-h*das*-*ral*-*pa*-*gchig*-*pa.* From *leaf* 117—122. BHAGAVA'N with clotted hair. A principal *tantra* delivered by SHA'KYA on the request of CHA'KNA' DORJE' (Sans. *Vajra Pan'i*), on the subject of uniting method with wisdom.

6. Sans. *Chandra guhya tilaka.* Tib. [63] *Zla*-*gsang*-*thig*-*lé.* From *leaf* 122—213. *Chandra* (or the moon) a mark or token of mysteries. A principal *tantra* by SAMANTA BHADRA, (Tib. *Kun*-*tu*-b*zang*-*po*,) the supreme

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60 རྡོ་རྗེ་འཇིགས་ཕྱེད་ཆེན་པོ། 61 གཤིན་རྗེ་གཤེད་དམར་པོ། 62 བཅོམ་ལྡན་འདས་རལ་པ་གཅིག་པ། 63 ཟླ་གསང་ཐིག་ལེ།

Buddha, on the request of all the *Bhagaván-T'athágatas*, to instruct them in the *Chandra guhya tilaka*, or the true knowledge of all mysteries. *Leaf* 130. Several things are enumerated, and it is stated that they all proceed or come from SAMANTA BHADRA (Tib. *Kun-tu*-b*zang-po*) the optimus maximus of the Romans. This is an excellent *tantra*, in prose and verse. There are many sublime ideas of the Supreme being, and of the soul; as also of the existence of things in general. There are some praises or hymns addressed to SAMANTA BHADRA. There are likewise descriptions of *mandalas*—many mystical ceremonies to be performed—initiation in the holy mysteries—several kinds of empowering.

7. Sans. *Sarva Tathágata tatva sañgraha*. Tib. [64] *Dé*-b*zhin-gshegs-pa-thams-chad-kyi-dé-kho-na-nyid*-bs*dus-pa*. From *leaf* 213—440. An abridgment on the essence or nature of all *Tathágatas* or *Buddhas*. A *sútra* of high principles (or of a speculative character). The salutation is thus—Reverence to *Buddha* and to all *Bodhisatwas*. SHA'KYA's inauguration by other *Tathágatas* or *Buddhas*, after he became *Buddha*. The speakers are VAIROCHANA, SHA'KYA, and some other *Buddhas*, VAJRA PAN'I', and some other *Bodhisatwas*. Many *mantras*—mystical theology—the means of arriving at perfection. Translated by *Gélong* RINCH'HEN *BZ*ANG-PO.

(*NYA'*) OR THE EIGHTH VOLUME.

There are in this volume seven separate works. Their titles in Sanscrit and Tibetan, with some short remarks on their contents, are as follow:—

1. Sans. "*Vajra shikhara*" *Mahá guhya yoga tantra*. Tib. [65] *Gsang-va-rnal*-h*byor-ch'hen-poh*i-r*gyud*-r*do*-r*jé*-r*tsé-mo*. From *leaf* 1—207. The diamond (or thunderbolt) point; or, *Tantrika* mysteries of the *mahá yoga* kind. The salutation or adoration is addressed (in Tibetan) to SAMANTA BHADRA, to all

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[64] དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་དེ་ཁོ་ན་ཉིད་བསྡུས་པ [65] གསང་བ་རྣལ་འབྱོར་ཆེན་པོའི་རྒྱུད—རྡོ་རྗེ་རྩེ་མོ

Tathágatas, and to VAIROCHANA. The speaker, in general, is VAJRAD'HARA, or VAJRA SATWA, the supreme intelligence. (Tib. [66] R*do-rjé-hch'hang*, or R*do-rjé-sems-pa.* He, at the request of other *Tathágatas* or *Buddhas*, explains the meaning of several abstract notions; as, heaven, world, *Bodhisatwa*, *Buddha*, the nature of the soul, and that of the Supreme spirit—the *Yoga* system, with respect to the existence of things, the human soul, and the universal spirit. Several sorts of *mandalas*, rites, ceremonies, explication of the several emblems or symbols used in the *mandalas*. There are likewise many *mantras*, and several passages on emancipation. In a word, this is a large treatise on mystical theology.

2. Sans. *Sarva rahasyo.* Tib. [67] *Thams-chad-gsang-va.* From *leaf* 207—218. All secrets or mysteries. A principal *tantra.* Subject—*Mandalas*, rites, ceremonies, the soul, Supreme being, union with God, emancipation. Translated by SHRADDHAHARA VARMA, and *Gélong* RINCH'HEN *BZANG-PO*.

3. Sans. *Traya lokya vijaya mahá kalpa rája.* Tib. [68] H*jig-rten-gsum-las-rnam-par-rgyal-va-rtog-pahi-rgyal-po-ch'hen-po.* From *leaf* 218—288. The conqueror of the three worlds, the great prince of reasoning. Delivered by BHAGAVÁN (SHÁKYA) at the request of CHÁKNA' DORJE' (Sans. *Vajra Pan'í*), a *Bodhisatwa*. Subject—Rites, ceremonies, mystical theology, discussions on *Tathágatas* and *Bodhisatwas*.

4. Sans. *Sañkshapa pratis'ht'ha viti tantra.* Tib. [69] *Rab-tu-gnas-pa-mdor-bsdus-pahi-ch'ho-gahi-rgyud.* From *leaf* 288—294. Ceremonies to be performed on the occasion of consecrating a temple, image, &c. of *Buddha*, a new book, or any new building. Salutation—Reverence to VAJRA SATWA. (Tib. [70] R*do-rjé-sems-pa.*) Translated by the Indian *Upadhyáya*, (Tib.

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66 རྡོ་རྗེ་ཕྱག་ or རྡོ་རྗེ་སེམས་པ 67 ཐམས་ཅད་གསང་བ 68 ཕྱིག་རྟེན་གསུམ་ལས་རྣམ་པར་རྒྱལ་བ་རྟོག་པའི་རྒྱལ་པོ་ཆེན་པོ 69 རབ་ཏུ་གནས་པ་མདོར་བསྡུས་པའི་ཆོ་གའི་རྒྱུད 70 རྡོ་རྗེ་སེམས་པ

Mkhan-po, professor) SHA'NTI GARBHA, and the Tibetan *Lotsavá* BANDE'-JAYA-RAKSHITA.

5. Sans. *Shri paramádi.* Tib. [71] D*pal*-m*ch'hog-dang-po.* From *leaf* 294—328. The holy first principle, or the Supreme being. Some mystical speculations on the Supreme being—ceremonies. Translated by A'CHARYA SHRADDHAKARA VARMA, and *Gélong* RINCH'HEN *B*ZANG-PO. Continuation of the former treatise to *leaf* 466.

6. Sans. ***Prajná páramitá naya shata pancha dashá.*** Tib. [72] ***Shes-rab-kyi-pha-rol-tu-phyin-pahi-ts'hul***-brgya-*lña*-b*chu-pa.* From *leaf* 466—476. One hundred and fifty rules or directions relating to the ***Prajná páramitá***, for acquiring the perfection of a ***Bodhisatwa***, the province of a ***Bodhisatwa's*** activity.

7. Sans. ***Sarva Tathágata káya, vákchitta guhya alañkára vyuho tantra rája náma.*** Tib. [73] ***De***-b*zhin*-g*shegs-pahi-sku-dang*-g*sung-dang-thugs-kyi*-g*sang-va*-rg*yan-gyi*-b*kod-pa-zhes-bya-vahi* rg*yud-kyi*-rg*yal-po.* From *leaf* 476—531. A principal *tantra* on the description of the ornaments of the mysteries or secrets of the person, doctrine, and mercy of all ***Tathágatas.*** Salutation—I humbly adore the Supreme being, and bow down at the lotus feet of MAÑJU-GOS'HA. **Subject—Mystical theology and metaphysics.** There are likewise several instructions for preparing the *mandalas*, and for making offerings to the ***Tathágatas***—ceremonies to be performed, praises or hymns, *mantras* addressed to them. The unreality of things. ***Leaf*** 485. ***Buddha*** and several other distinct conceptions are only ideal, or the products of judicious reflections.

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[71] དཔལ་མཆོག་དང་པོ་ [72] ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པའི་ཚུལ་གྱི་ [73] དེ་བཞིན་གཤེགས་པའི་སྐུ་དང་གསུང་དང་ཐུགས་ཀྱི་གསང་བ་རྒྱན་གྱི་བཀོད་པ་ཞེས་བྱ་བའི་རྒྱུད་ཀྱི་རྒྱལ་པོ་

(*Ta*) OR THE NINTH VOLUME.

There are in this volume seven separate works. Their titles in Sanscrit and Tibetan, with some remarks on their contents, are as follow:—

1. Sans. *Sarva durgati parishodhana.* Tib. [74] *Ñan-song-thams-chad-ïyongs-su-sbyong-va.* From *leaf* 1—61. (Or Sans. *Téjo-Rája-kalpa*; Tib. [75] *Gzi*-br*jit-kyi*-r*gyal-poli*-br*tag-pa*). The clearing up of all the places of bad transmigrations (or damnation); or discussions on the shining bright prince, (the Supreme being). Reverence be to (Tib. [76]) *D*PAL-*R*DO-*R*JE´SEMS-*D*PAH. (Sans. *Shri Vajra Satwa*). Subject—BHAGAVÁN (SHÁKYA) before all sorts of gods, demons, and *Bodhisatwas*, at the request of INDRA, gives instruction on the means of avoiding any place of damnation; and the mode of liberation from hell. The taking of refuge with *Buddha. Mandalas* either to be prepared really, or to be represented (or fancied) in one's mind—ceremonies to be performed—sacrifices to be made (as with burnt offerings of incense, or fragrant substances, with perfumes, flowers, &c. &c.)—*mantras* to be repeated, for obtaining purification from sin. *Leaf* 29. A *dhárani* (Tib. *Gzungs*) is thus uttered by CHOM-DAN-DÁS—Om! RATNE´ RATNE´, MAHA´ RATNE´, RATNA SAMBHAVE´, RATNA KIRAN´E´, RATNA MAHA´ VISHUDDHE´ SHUDDHAYA SARVA PÁPÁNI´-HUM-PHAT´. Translated by the Indian *Pandit* SHÁNTI GARBHA, and the Tibetan *Lotsavá* JAYA RAKSHITA.

2. Another work under the same title, and on the same subject, as before. Translated by MANIKA SRI JNA´NA, and CHA´K *Lotsavá.* From *leaf* 61—134. The salutation is thus, (in Tibetan)—Reverence be to BHAGAVA´N SRI SHA´KYA SINHA. Subject, as above. Instruction for making ready the *mandalas.* Enumeration of the articles to be offered. Description of the several emblems or symbols represented in the *mandalas.* Several *mantras*—prayers, praises, purification from sin. Consecration of persons or things. *Leaf* 80.

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[74] བཅོམ་ལྡན་འཇས་ཙད་ཡོངས་སུ་སྦྱོང་བ

[75] རྒྱུད་གཙོད་ཀྱི་རྒྱལ་པོའི་བརྟག་པ

[76] དཔལ་རྡོ་རྗེ་སེམས་དཔའ

A *mantra* (Tib. *Sñags*) is thus—"Om! *Namo* BHAGAVATE' *sarva durgati parishbo[illegible]né rajaya tathágatáya, arhaté samyanksambuddáya, tadyathá*; Om! *Shodhané shodhané sarva pápam vishodhané, shuddé vishuddhé sarva karm'-ávarana vishuddha-swáhá.*"

3. Sans. *Vajra man'd' álankára.* Tib. [77] *Rdo-rjé-snying-po-rgyan.* From *leaf* 134—249. An ornament of diamond essence. A principal *tantra*, in the form of a dialogue between BHAGAVA'N VAIROCHANA, MAÑJU SRI KU'MAR BHU'T, and other deified saints. Subject—Mystical theology, description of the *mahá mandala* with all the emblematical figures in it, ceremonies, initiation (consecration) in the mysteries, empowering, emancipation.

4. Sans. *Pañcha vinshati prajná páramitá mukha* (*mahá yána su'tra*) Tib. [78] *Shes-rab-kyi-pha-rol-tu-phyin-pa-sgo-nyi-shu-rtsa-lña-pa.* *Leaves* 249, 250. The twenty-five doors of the transcendental wisdom. Some short *mantras* or ejaculations, on a single leaf, uttered by BHAGAVA'N to VAJRA PA'N'I'.

5. Sans. *Guhya mani-tilaka* (*náma su'tra*). Tib. [79] *Gsang-ba-nor-buhi-thig-lé.* From *leaf* 250—300. Jewel spots (or ornaments) of mysteries. By BHAGAVA'N VAIROCHANA, at the request of VAJRA PA'N I', a *Bodhisatwa.* Subject—Symbolical or mystical theology, emancipation, the soul, the Supreme being, *mandalas*, ceremonies, *mantras.* (Tib. [80] *Dkyil-hkhor, ch'ho-ga, sñags*).

6. Sans. *Mahá Vairochana abhisambodhi.* [81] *Rnam-par-snang-mdsad-ch'hen-po-mñon-par-rdsogs-par-byang-ch'hub-pa.* From *leaf* 300—412. A large treatise (or *su'tra*) containing several religious articles and *mantras.* Delivered by VAIROCHANA, the most perfect *Bodhisatwa*, at the request of VAJRA PA'N'I'.

NOTE.—This is the volume, or work, of which a fragment, in Tibetan characters, was published in Europe in 1722, at Leipsie, in the "Acts of the Learned," the original being sent by Peter the Great, Czar of Russia. See Alphabetum Tib. by GIORGI, Rome, 1762, p. 663; also the first volume, page 270, of the "Journal of the Asiatic Society of Bengal."

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77 རྡོ་རྗེ་སྙིང་པོ་རྒྱན 78 ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་སྒོ་ཉི་ཤུ་རྩ་ལྔ་པ 79 གསང་བ་ནོར་བུ་ཧཱུྃ་ཐིག་ལེ 80 དཀྱིལ་འཁོར, ཆོ་ག, སྔགས 81 རྣམ་པར་སྣང་མཛད་ཆེན་པོ་མངོན་པར་རྫོགས་པར་བྱང་ཆུབ་པ

The text has been printed very erroneously in the Alph. Tib., as may be seen in this volume, from *leaf* 337—339. That fragment consists mostly of *bija-mantras* uttered (by the benediction or grace of BHAGAVA'N VAIRO-CHANA) by several *Bodhisatwas*, gods, and goddesses, addressed to the holy *Buddhas* (*Samanta Buddhánám*).

There is another work (from *leaf* 412—455) without any title. Subject—Instruction in the means and *mantras* for assuaging diseases, procuring abundance, getting into one's power any person or thing, and hurting or destroying others.

7. Sans. *Bhagaván Nilámbara dhara Vajra Pán'i* (*tantra*). Tib. [82] *Bchom-ldan-hdas-phyag-na-rdo-rjé-gos-sñon-po-chan-gyi-rgyud.* From *leaf* 455—467. A *tantra* by the Supreme *Buddha*, on the request of BHAGA'VAN VAJRA PA'N'I', clothed in blue, a *Bodhisatwa*. On the means of subduing or making tame all animal beings (or creatures,), ceremonies, *mantras*.

(*Tha*) OR THE TENTH VOLUME.

There are in this volume seven separate works. The titles of them in Sanscrit and Tibetan, with some remarks on their contents, are as follow :—

1. Sans. *Achala mahá krodha rájasya-kalpa.* Tib. [83] *Khro-vohi-rgyal-po-ch'hen-po-mi-gyo-vahi-rtog-pa.* From *leaf* 1—97. Description of the religious rites and ceremonies, concerning ACHALA MAHA KRODHA RA'JA, &c. Delivered by BHAGAVÁN (SHÁKYA) at the request of VAJRA PA'N'I'. Subject—Enumeration of several articles concerning religious rites and ceremonies. *Leaf* 10, &c. There are fine ideas of the Supreme being, expressed by BHAGAVA'N and VAJRA PA'N'I' in their colloquies. Translated by USHMA RAKSHITA, an Indian *Pandit*, and *Gélong* DHERMA LOGROS.

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82 བཅོམ་ལྡན་འདས་ཕྱག་ན་རྡོ་རྗེ་གོས་སྔོན་པོ་ཅན་གྱི་རྒྱུད

83 ཁྲོ་བོའི་རྒྱལ་པོ་ཆེན་པོ་མི་གཡོ་བའི་རྟོག་པ

2. Sans. *Vajra Pán'í abhishéka mahá tantra.* Tib. [84] *Lag-na-rdo-rjé-dvang-bskur-vahi-rgyud-ch'hen-po. Leaf* 101. A large *tantra*, on empowering one, or imparting to him miraculous (or superhuman) powers. Taught by VAJRA PA'N'I' to MAÑJU SRI, and other *Bodhisatwas.* There are several similar expressions of adoration or salutation, to this—"*Namah samanta mukhébhyah, sarva tathágatébhyah, sarvatha ajana.*" Instruction on several kinds of *mandalas.* Ceremonies, *mantras*, intermixed with moral maxims, prayers, hymns, and praises. Translated by SHILE'NDRA BODHI, an Indian *Upádhyáya* (master or professor), and BANDE' YE'-SHE'S-SDE', a Tibetan *Lotsavá* (interpreter or translator.)

3. Sans. *Vajra bhúmi tri, &c.* Tib. [85] *Rdo-rjé-sa-gsum-du-rgyu-va.* From *leaf* 328—334. The three diamond earths (or the visiting of the three *vajra* worlds.) Description of some rites and ceremonies, *mantras.*

4. Sans. *Tri samaya ryu'ha, &c.* Tib. [86] *Dam-ts'hig-gsum-bkod-pa.* From *leaf* 334—433. Designation of three sacred (or holy) words; as, "*Namah samanta vajránám.*" Subject—Mystical theology, *mandalas*, ceremonies, *mantras*, and *bija-mantras.*

5. Sans. *Sapta Tathágata purva pran'idhána vishes'ha vistara.* Tib. [87] *Dé-bzhin-gshegs-pa-bdun-gyi-smon-gyi-smon-lam-gyi-khyad-par-rgyas-pa.* From *leaf* 433—470. The special prayers of seven *Tathágatas*, in former times. Delivered by CHOM-DA'N-DA'S (SHA'KYA) at the request of MAÑJU SRI, in the presence of all sorts of saints, gods and demons, at *Yangs-pa-chen* (Sans. *Vaishali*). Subject—Seven (imaginary) *Tathágatas* are enumerated, at an immense distance to the east (and towards the other corners of the world), with all their good qualities and perfections; as also the prayers which they had uttered when they were practising a holy life to become *Buddhas.* Each of them, in several prayers, wished that all animal beings (or creatures) that were

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[84] འཕགས་ཀ་རྡོ་རྗེ་རྣམ་པར་སྣང་མཛད་ཀྱི་ཆོག་གི་རྒྱུད་ཆེན་པོ [85] རྡོ་རྗེ་ལ་གསུམ་དུ་རྒྱུ་བ [86] དམ་ཚིག་གསུམ་བཀོད་པ [87] དེ་བཞིན་གཤེགས་པ་བདུན་གྱི་སྨོན་གྱི་སྨོན་ལམ་གྱི་ཁྱད་པར་རྒྱས་པ

suffering such and such specified kind of misery or distress, may at the time of their becoming *Buddhas*, enjoy all sorts of prosperity and happiness; as, health, wealth, peace, long life, illumination of mind, &c. (From this *sûtra* several expressions might be taken to shew the author's feeling for the universal welfare of all living creatures.) Translated by JINA-MITRA, DA'NA-SHILA, SHILENDRA BODHI, Indian *Pandits*, and BANDE' YE'-SHE'S-*SDE'*, Tibetan *Lotsavá*.

6. Another *Sútra*. From *leaf* 470—484. On the same subject as the former. Translators as above.

7. Sans. *Tathágata Vaidurya prabhá-náma bala dhana samádhi dhárań'i*. Tib.[88] *Dé-bzhin-gshegs-pahi-ting-gé-hdsin-gyi-stobs-skyed-pahi-baidúryahi-hod-ches-bya-vahi-gzungs*. The brightness or lustre of VAIDURYA, a *dhárań'i* for increasing the powers of deep meditation on *Tathágata*. This *sútra* was also delivered by CHOM-DA'N-DA'S (SHA'KYA) at the request of MAÑJU SRI, it is on a like subject with the two formers; namely, on the prayers of some *Buddhas* for the universal welfare of all animal beings. Translators, as above, (in the ninth century). Afterwards again corrected and arranged by DIPA'NKARA SRI JNA'NA (vulg. *Chovo Atisha* of Bengal) and by *Gélong* TS'HUL-KHRIMS-GYELVA' (at *Tholing*, in *Gugé*, in the eleventh century.)

(*DA*) OR THE ELEVENTH VOLUME.

There are in this volume twenty separate works. The titles of them in Sanscrit and Tibetan, with some short remarks on their contents and characters, are as follow:—

1. Sans. *Mahá man'í vipula vimána vishwa supratis'ht'hita guhyan para-marahasyan kalpa rája náma dhárań'i*. Tib.[89] *Nor-bu-ch'hen-po-rgyas-pahi-*

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88 དེ་བཞིན་གཤེགས་པའི་ཏིང་ངེ་འཛིན་གྱི་སྟོབས་སྐྱེད་པའི་བཻདཱུརྱའི་འོད་ཅེས་བྱ་བའི་གཟུངས

89 རྣོར་བུ་ཆེན་པོ་རྒྱས་པའི་གཞལ་མེད་ཁང་གི་ཁྱབ་བྱེད་ཀྱི་ཐམས་ཅད་ཀྱི་གསང་བ་གསང་བ་དམ་པའི་ཆོ་ག་ཞེས་བྱ་བའི་གཟུངས

*gzhal-med-khang-shin-tu-rab-tu-*gnas-pa-*gsang-va-dam-pahi-ch'ho-ga-zhib-mohi-*rgyal-po-*zhes-bya-vahi-*gzungs.* From *leaf* 1—40. A *dhárań'í* containing an account of sacred rites and ceremonies. Salutation—Reverence be to *Buddha* and to all *Bodhisatwas.* Delivered by CHOM-DA'N-DA's (SHA'KYA) or BHAGAVA'N, on the request of VAJRA PA'N'I' (*Cháknáá* R*dorjé*) a *Bodhisatwa,* his attendant. Subject—Mystical and moral doctrine, description of *mandalas,* ceremonies, *mantras,* or charms.

2. Sans. *Bodhigarbhálankára lakkha dhárań'í.* Tib. [90] *Byang-ch'hub-kyi-snying-po-*rgyan-h*bum-gyi-*gzungs. *Leaves* 40, 41. A *dhárań'í* containing 100,000 ornaments of the holy essence (*Bodhigarbha*). Some significant Sanscrit phrases, in the form of a prayer or charm (of wonderful effects).

3. Sans. *Guhya dhátu karań'da mudra dhárań'í.* Tib. [91] *Gsang-va-ring-*bs*rel-gyi-za-ma-tog.* From *leaf* 41—50. A *dhárań'í* on the mysteries of a vessel containing some holy relics. An account of the holy relics of some *Tathágatas,* by SHA'KYA. There are some significant Sanscrit phrases, charms, or *mantras.*

4. Sans. *Vipula pravésha.* Tib. [92] *Yangs-pahi-grong-khyer-du-*h*jug-pa.* From *leaf* 50—57. The entrance into the ample city (*Vishali* or *Prayag, Allahabad*). *Leaf* 50. SHA'KYA travelling in the *Briji* country goes to *Yangs-pa-chen* (Sans. *Vishali*). He sends KUN-*DGAH*-VO (Sans. *A'nanda*) to the gate of the city to recite there some *mantras* (in Sanscrit) and some benedictory verses. (The same as have been noticed in the second volume of the *Dulvá* class, from *leaf* 120—132).

5. Sans. *Buddha hridayam-dhárań'í.* Tib. [93] *Sangs-*rg*yas-kyi-snying-po.—*g*zungs.* From *leaf* 58—62. The essence of *Buddha,* a *dhárań'í.* Some Sanscrit phrases—the story of their wonderful effects, when frequently repeated.

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90 ཐུབ་ཆུབ་ཀྱི་སྙིང་པོ་རྒྱན་ཧཱུྃ་གྱི་གཟུངས

91 གསང་བ་ཏིང་ཁྲེལ་གྱི་ཟ་མ་མོག

92 ཡངས་པའི་གྲོང་ཁྱེར་དུ་འཇུག་པ

93 སངས་རྒྱས་ཀྱི་སྙིང་པོ—གཟུངས

6. Sans. *Sarva Buddha aṅgavati dhárań'í.* Tib. [94] *Sangs-rgyas-thams-chad-kyi-yan-lag-dang-ldan-pahi-gzungs.* From *leaf* 62—64. A *dhárań'í* containing all the parts (or members) of a *Buddha.* Delivered by SHA'KYA to the four great kings, residing on the four sides of the *Ri-rab* (Sans. *Méru*).

7. Sans. *Dwadasha buddhakan.* Tib. [95] *Sangs-rgyas-bchu-gnyis-pa.* From *leaf* 64—70. A *sútra* on twelve *Buddhas.* SHA'KYA tells to MAITREYA (*Chámbá*) the great perfections of twelve *Buddhas* residing at an immense distance to the east, and towards other corners of the world. The benefits arising from hearing their names and perfections (in verse). Translated by JINA-MITRA, DA'NA-SHILA, and YE'-SHE'S-SDE' (in the ninth century).

8. Sans. *Sapta buddhakan.* Tib. [96] *Sangs-rgyas-bdun-pa.* From *leaf* 70—76. A *sútra* on seven *Buddhas.* Some *mantras* uttered successively by the seven *Buddhas* (appearing in the air sitting) commencing with VIPASHYI, at the request of a *Bodhisatwa.* See the "*Za*," or twenty-second volume of the M*do* class, No. 4.

9. Sans. *Vimala dhárań'í.* Tib. [97] *Dri-ma-med-pa; gzungs.* From *leaf* 77—83. The immaculate. A *dhárań'í.* Enumeration of several good qualities of *Buddha.* Some *mantras* or *dhárań'ís.*

10. Sans. *Vaishevati dhárań'í.* Tib. [98] *Khyad-par-chan-gyi-gzungs.* From *leaf* 33—87. A special remedy, or extraordinary *dhárań'í*, by MAÑJU SRI. Phrases and charms (in Sanscrit) by which to cure all sorts of diseases or maladies.

11. Sans. *As'ht'a man'd'alaka sútra.* Tib. [99] *Dkyíl-hkhor-brgyad-pa.* From *leaf* 87—89. Eight *mandalas.* The *bija-mantras* of eight *Bodhisatwas*, uttered by SHA'KYA, at the request of RATNA GARBHA, &c. at *Gru-hdsin*, (Sans. *Potala*).

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94 ལངས་ཆུས་ཐམས་ཅད་ཙྪི་ཡན་ལག་དང་ལྡན་པའི་གཟུངས་ 95 ལངས་ཆུས་བཅུ་གཉིས་པ 96 ལངས་ཆུས་བདུན་པ 97 དྲི་མ་མེད་པ; གཟུངས་ 98 ཁྱད་པར་ཅན་གྱི་གཟུངས་ 99 དཀྱིལ་འཁོར་བརྒྱད་པ

12. Sans. *Alpa akshara prajná páramitá.* Tib. [100] *Shes-rab-kyi-pha-rol-tu-phyin-pa-yi-ge-nyung-du.* From *leaf* 89—92. The transcendental wisdom, in few letters. By SHA'KYA to AVALOKE'SHWARA, (Tib. *Spyan-ras-grigs-dvang-phyug*). There are some *mantras.*

13. Sans. *Bhagavati prajná páramitá hridaya.* Tib. [101] Bchom-ldan-hdas-ma-shes-rab-kyi-pha-rol-tu-phyin-pahi-snying-po. From *leaf* 92—94. Essence of the excellent transcendental wisdom. The salutation is thus—Reverence be to BHAGAVA'TI, the transcendental wisdom (*Prajná páramitá*). A few explanations on some abstract terms of the *Prajná páramitá*, as, on the five aggregates constituting the human body and soul. Given by CHENRE'SIK at the request of SHA'RIHI-BU.

14. No Sanscrit title. Tib. [1] *Sangs*-rgyas-bchom-ldan-hdas-kyi-mts'han-brgya-rtsa-brgyad-pa-gzungs-sñags-dang-bchas-pa. From *leaf* 94—100. The 108 names or epithets of *Buddha* BHAGAVA'N, together with some *dhárani's* or charms. The salutation is thus—Reverence be to the all-knowing. Laudatory verses on the several names or epithets of *Buddha* (SHA'KYA).

15. Sans. *Arya Mañju Shri mu'la tantra.* Tib. [2] Hphags-pa-hjam-dpal-gyi-rtsa-vahi-rgyud. From *leaf* 100—483. An original *tantra* of the venerable MAÑJU SRI. Salutation—Reverence be to *Buddha* and to all *Bodhisatwas.* Delivered by CHOM-DA'N-DA's (SHA'KYA) to the assembled *Bodhisatwas* and gods (in the [3] Gnas-gtsang, the holy place in the highest heaven) in a discursive manner with MAÑJU SRI, on the moral conduct of the *Bodhisatwas.* Enumeration and recommendation of several virtues. *Leaf* 122. MAÑJU SRI (in his ecstacies) utters several *mantras*, like the following—"*Namah* SAMANTA BUDDHA'NA'M *abháva swabhára mungatánám; Namah Pratyéka*

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100 ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ཡི་གེ་ཉུང་ངུ། 101 བཅོམ་ལྡན་འདས་མ་ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པའི་སྙིང་པོ། 1 སངས་རྒྱས་བཅོམ་ལྡན་འདས་ཀྱི་མཚན་བརྒྱད་ཅུ་དང་བཅས་པ་ཟུང་སྔགས་དང་བཅས་པ། 2 འཕགས་པ་འཇམ་དཔལ་ཀྱི་རྩ་བའི་རྒྱུད། 3 གནས་གཙང་

Buddha árya shrávakánám; Namo Bodhisatwánám, dasha-bhúmi pratis'ht'hiteshwaránám, Bodhisatwánám, mahá satwánám, tadyathá: Om! ***Khakha kháhi kháhi,*** &c." Descriptions of all sorts of *mandalas*, rites, ceremonies. From *leaf* 281—300. Astrology, related by SHA'KYA. The several *Nacshatras* (constellations or stars)—lucky and unlucky months and days—the characters of men born in any of them. *Leaf* 426. Predictions by SHA'KYA, respecting the birth of some great men in India, that have lived several ages after him, as PA'N'I'NI, TSANDRA GUPTA (Tib. [4] *Zla-va-sbas-pa*), also NA'GARJUNA (Tib. [5] K*lu-sgrub*) and A'RYA SAÑGA (Tib. [6] H*phags-pa-thogs-med*) two principal philosophers, of whom there are many works in the ***Stan-gyur***, and who are the ARISTOTLE and PLATO of the ***Buddhists***; the founders of a reasonable, theoretical, and practical philosophy; the heads of the ***Madhyámika*** and ***Yogáchárya*** schools.

NOTE.—NA'GARJUNA is generally supposed to have flourished four hundred years after the death of SHA'KYA, to have been born in the southern part of India, and to have lived 600 years. From some chronological dates, I know that A'RYA SANGA lived in the sixth or seventh century after Jesus Christ.

This *tantra* is a very learned and interesting treatise, and is frequently cited by Tibetan writers. The scene of it has been placed in the highest heaven, but it is mixed with many true historical facts, with respect to the lives of princes that have either favoured ***Buddhism***, or persecuted the ***Buddhists*** in India. Translated by order of the Tibetan king or prince BYANG-CH'HUB-HOD, (at ***Tholing***, in ***Gugé***, above ***Garhwal*** and ***Kamáon***, in the eleventh century) by KUMA'RA KALASHA, and ***Gélong*** SHA'KYA LOGROS.

16. Sans. ***Siddhi eka vira.*** Tib. [7] D*pah-vo-gchig-tu-grub-pa.* From *leaf* 483—499. The perfect or ready hero or champion. Mystical doctrine on purification from all imperfections—for obtaining emancipation. ***Mandalas,*** ceremonies, *mantras.* Translated by DIPAÑKARA SRI JNA'NA, and GE'VAY

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[4] ཟླ་བ་ཟས་པ [5] ཀླུ་སྒྲུབ [6] འཕགས་པ་ཐོགས་མེད [7] དཔའ་བོ་གཅིག་ཏུ་གྲུབ་པ

LOGROS. *Leaves* 499, 500. Praise bestowed on MAÑJU SRI, the acute, by CHOM-DA'N-DA'S. *Leaves* 500, 501. Praise to MAÑJU SRI, the prince of eloquence, by eight maidens.

17. Sans. *Mañju Shri sákyáto náma dhárani.* Tib. [8] H*jam*-d*pal-zhal-nas-gsungs-pahi-gzungs.* *Leaf* 501. *A dhárani* uttered by MAÑJU SRI himself—I adore (or reverence be to) the three holy ones. "*Nama Ratna Trayáya*," &c.—significant Sanscrit sentences—a sort of collect, or short comprehensive prayer.

18. Sans. *Mañju Shri bhatarakasya prajná-buddhi baradhana náma dhárani.* Tib. [9] H*jam*-d*pal-gyi-shes-rab-dang*-blo-h*phel-vahi-gzungs.* *Leaf* 502. *A dhárani*, by MAÑJU SRI, for increasing wit and understanding. Some other *dhárani's*, by ditto.

19. Sans. *Prajná páramitá náma as'ht'a shatakam.* Tib. [10] *Shes-rab-kyi-pha-rol-tu-phyin-pahi*-m*ts'han*-br*gya*-r*tsa*-br*gyad-pa.* From *leaf* 503—505. The 108 names of the *Prajná páramitá*, or transcendental wisdom. Salutation—Reverence be to BHAGAVA'TI, *Prajná páramitá.* Many expressions or predicates on the inscrutable nature of the supreme intelligence.

20. Sans. *Kaushika prajná páramitá.* Tib. [11] *Shes-rab-kyi-pha-rol-tu-phyin-pa-kaushika.* From *leaf* 505—508. SHA'KYA tells to INDRA how this abstract notion, "*Prajná páramitá*," should be understood.

(*Na*) OR THE TWELFTH VOLUME.

There are two works in this volume, both on the same subject and with the same contents. The one has been translated from Chinese, and the other from Indian or Sanscrit. Their titles and contents are as follow:—

1. Chinese. (Erroneously, Tib. [12] R*gya-gar-skad-du*, in the volume, instead of R*gya-nag-skad-du*). *Déhi shing kim kwang med jwahi shing wang*

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8 འཇམ་དཔལ་ཞལ་ནས་གསུངས་པའི་གཟུངས 9 འཇམ་དཔལ་ཤེས་རབ་དང་བློ་ཕྱོགས་པའི་གཟུངས 10 ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པའི་མཚན་བརྒྱ་རྩ་བརྒྱད་པ 11 ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ཀཽཤིཀ 12 རྒྱ་གར་སྐད་དུ—རྒྱ་ནག་སྐད་དུ

kyang. Tib. [13] H*phags-pa-gser-hod-dam-pa-*m*ch'hog-du-*r*nam-par-*r*gyal-va-*m*do-sdéhi-*r*gyal-po-zhes-bya-va-thég-pa-ch'hen-pohi-*m*do.* From *leaf* 1—208. In thirty-one chapters. Translated from Chinese by BANDE' CH'HOS-GRUB.

2. Sanscrit. *A'rya suvarn'a prabhasa uttama su'tra Indra Rája, náma mahá yána su'tra.* Tib. [14] H*phags-pa-gser-hod-dam-pa-*m*do-sdéhi-*d*vang-pohi-*r*gyal-po-zhes-bya-va-thég-pa-ch'hen-pohi-*m*do.* From *leaf* 208—385. The best goldshine (or light); or the prince of all *su'tras.* A venerable *su'tra* of high principles, in twenty-nine chapters. Translated by JINA-MITRA, SHILA INDRA BODHI (for SHILE'NDRA, &c.), and BANDE' YE'-SHE'S-SDE'.

This *su'tra* was delivered by BHAGAVA'N (SHA'KYA) at *Rájagriha*, on the *Gridhra kúta parvata* (Tib. *Bya-*r*god-kyi-phung-pohi-ri*), in presence of his *Shraváka* disciples (among whom are mentioned those five men that first became his disciples at *Varanási*; as, A'JNA'NA KÔND'INYA', &c.), all sorts of *Bodhisatwas*, gods, demons, and a great number of the *Licchavyi Kumáras.* Subject—Several articles both of the dogmatical and moral doctrine of the *Buddhistic* faith. Some verses on impossibilities, by a *Licchavyi Kumára.* Several of the auditors, as SHÁRIHI-BU, the goddesses SARASWATI' (Tib. D*vyangs-chan-ma*), and LAKSHMI (*Sahi-lha-mo-*br*tan-ma*), ask SHA'KYA on various subjects, as also the four great kings residing on the four sides of the *Ri-rab*, (Sans. *Méru*), whose Sanscrit names are, VAISHRAVAN'A, DHRITA-RAS'HTRA, VIRUD'HAKA, and VIRUPAKSHA. On the 286-7th *leaves*, adoration is expressed to many *Buddhas* residing in the several corners of the world. The auditors admire much the excellence of this *su'tra*, and express their praise thereupon. SHA'KYA recommends it to their care. The beginning of this *su'tra*, with respect to the qualifications of the *Shravakas*, is much like that of the "*Sher-chin*," or *Prajná páramitá.* This is a favourite *sútra* of all

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[13] འཕགས་པ་གསེར་འོད་དམ་པ་མཆོག་ཏུ་རྣམ་པར་རྒྱལ་བ་མདོ་སྡེའི་རྒྱལ་པོ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ [14] འཕགས་པ་གསེར་འོད་དམ་པ་མདོ་སྡེའི་དབང་པོའི་རྒྱལ་པོ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ

Buddhists. Among the nine *Dharmas* greatly respected in *Nepal*, this is one. See Asiatic Researches, vol. xvi. page 424, "Nine *Súbarana Prabhá*," and page 428, "*Suvarna Prabha*."

(*Pa*) OR THE THIRTEENTH VOLUME.

There are in this volume seventy-one separate works or treatises. Their titles in Sanscrit and Tibetan, with some short notices on their contents, are as follow:—

1. Sans. *Mahá sahasra pramardana sútra.* Tib. [15] *Stongs-ch'hen-po-rab-tu-*h*joms-pa* —— m*do*. From *leaf* 1—39. The supreme overcomer (or subduer) of the great thousand (worlds). Reverence be to *Buddha* and to all *Bodhisatwas*. Delivered by CHOM-DA'N-DA'S (SHA'KYA) at *Rájagriha*, (Tib. R*gyal-pohi-kháb*), on the southern side of the *Gridhra kúta parvata*, before 1250 *Gélongs*. All sorts of gods and demons repair to CHOM-DA'N-DA'S (especially BRAHMA', INDRA, and the four guardians of the world, on the *Ri-rab, leaves* 139, 140) to hear his instruction on the deliverance from pain. He gives them several instructions. They take refuge with the seven *Buddhas*. There are several praises of *Buddha* expressed by these divinities, as also there are some *mantras*.

2. Sans. *Mahá mayúri vidya rájnyi-dhárani.* Tib. [16] *Rig-snags-kyi-*r*gyal-mo-rma-bya-ch'hen-mo* — g*zungs*. From *leaf* 39—86. The queen of VIDYA MANTRAS, the great pea-hen. Enumeration of all sorts of demons—prayers, praises, *mantras*, instruction by SHA'KYA. *Leaf* 67. All sorts of diseases—prayers to *Buddha* for the welfare of all animal beings. *Leaf* 75. Among other principal rivers are mentioned, the *Gangá*, *Sindhu*, *Pakshu*, and the *Sita*. Translated by SHILE'NDRA BODHI, JNA'NA SIDDHI, SHA'KYA PRABHA', and BANDE' YE'-SHE'S-*SDE'*.

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15 སྟོང་ཆེན་པོ་རབ་ཏུ་འཇོམས་པ——མདོ་ 16 རིག་སྔགས་ཀྱི་རྒྱལ་མོ་རྨ་བྱ་ཆེན་མོ——གཟུངས

3. Sans. *Mahá pratisara vidya rájní.* Tib. [17] *Rig-pahi-rgyal-mo-so-sor-*h*brang-va-ch'hen-mo.* From *leaf* 86—117. The princess of learning, the great wanderer. A *dhárani* containing instruction for preparing the *mandalas*, and performing the several ceremonies—*mantras* for procuring prosperity, for assuaging diseases, &c.—prayers and praises, addressed to *Buddhas* and *Bodhisatwas*—preservatives against all sorts of demons and noxious spirits—the taking of refuge with BUDDHA, DHERMA, and SAÑGHA. In general, this *dhárani* is intented to render the manners of barbarous people mild and gentle. Translated by JINA-MITRA, DÁNA-SHILA, and BANDE' YE'-SHE'S-SDE'.

4. Sans. *Mahá shitani-su'tra.* Tib. [18] *Sil-vahi-ts'hal-ch'hen-pohi-*m*do.* From *leaf* 117—134. A *su'tra* styled, "the great cool forest." Told by SHA'KYA to the priests and priestesses. Reverence be to the three holy ones. *Leaf* 118. Adoration, or respect, is expressed to several *Buddhas*, *Bodhisatwás*, and the disciples of SHÁKYA, with some added predicate of their good qualities; —as, for instance, to KA'TYA'YANA, thus, [19] *Ch'hos-kyi-gtam-la-*h*jigs-med-pa*, *Katyahi-bú-la-phyag-*h*ts'hal-lo*, "Reverence be to KA'TYA'YANA, who is intrepid in making a religious discourse;"—as also to the four great kings or guardians of the world, the twenty-eight chief *Yakshas*, to one's parents, instructors, tutors, and to the gods; and they are all requested by the supplicant to grant him his wish. Enumeration of all sorts of demons who take refuge with *Buddha*. There are several *mantras*, prayers, and praises.

5. Sans. *Mahá mantra anudhári-su'tra.* Tib. [20] G*sangs-sñags-ch'hen-po-*r*zhes-su-*h*dsin-pahi-*m*do.* From *leaf* 134—143. A *su'tra* comprehending a large *mantra* (or for understanding or perceiving the great *mantra*). Instruction by SHÁKYA to all sorts of demons—*mantras*, prayers, and praises.

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17 རིག་པའི་རྒྱལ་མོ་སོ་སོར་ཐྲོད་པ་ཆེན་མོ 18 གཙུག་གཏོར་ཆེན་ཆེན་པོའི་མདོ 19 ཆོས་ཀྱི་གཏམ་ལ་འཇིགས་མེད་པ། ཁ་ཅིག་ཀྱང་ལ་འཚལ་ལོ།། 20 གསང་སྔགས་ཆེན་པོ་རྣལ་སྦྱོར་གྱི་རྒྱལ་པོའི་མདོ

6. Sans. *Á'rya marichyí náma dhárań'í.* Tib. [21] *Hphags-ma-hod-zer-chan-zhes-bya-vahi-gzungs.* From *leaf* 143—145. A *dhárań'í* or charm of MARICHI, a female deified saint or goddess. MARICHI is told by SHA'KYA to free herself from all incumbrances. One prays that he may become like to that goddess. Several evils enumerated, and her protection requested. Prayers, and *mantras.* Translated by *Pandita* AMOGHA VAJRA, and *Lotsavá Gélong* RINCH'HEN GRAGS-PA.

7. The Sanscrit and Tibetan title is, *Á'rya parn'n'a shavarihi* m*do.* *Leaves* 145, 146. Some *mantras* or charms.

8. Sans. *Á'rya parn'n'a shavari náma dhárań'í.* Tib. [22] *Leaves* 146, 147. Reverence be to her. A *dhárań'í* of PARN'N'A SHAVARI (a female saint clothed with the leaves of trees). *Mantras* and prayers for assuaging diseases, and for arriving at a happy state.

9. Sans. *Vajra shrim khalasya tantra kalpa.* Tib. [23] R*dlo-rjé-lu-gu-rgyud-mahi-rgyud-kyi-rtog-pa.* From *leaf* 147—160. Ceremonies, and *mantras* for assuaging diseases.

10. Sans. *Chundé dévi náma dhárań'í.* Tib. [21] *Lha-mo-skul-byed-ma-zhes-bya-vahi-gzungs.* *Leaves* 160, 161. A *dhárań'í* of the exhorting goddess. Some *mantras* to avert all hurtful things, and to assuage epidemic maladies.

11. Sans. *Jāṅguli náṁa vidya.* Tib. [25] *Dug-scl-vahi-rig-snags. Leaves* 161, 162. A *vidya*, or the art of curing poison (by charms or *mantras*). Some *mantras.*

12. Sans. *Hiranyavati náma dhárań'í.* Tib. [26] D*vyig-dang-ldan-pa-zhes-bya-vahi-gzungs.* From *leaf* 162—164. A *dhárań'í* of *Hiranyavati.* The happy state of emancipation. Some *mantras.* Translated by JINA-MITRA, DA'NA-SHILA, and BANDE' YE'-SHE'S-SDE'.

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[21] འཕགས་མ་འོད་ཟེར་ཅན་ཞེས་བྱ་བའི་གཟུངས [22] འཕགས་མ་རྨི་ཁྲོད་ཐོ་མ་ཕྱོག་མ་ཞེས་བྱ་བའི་གཟུངས [23] རྡོ་རྗེ་ལུ་གུ་རྒྱུད་མའི་རྒྱུད་ཀྱི་རྟོག་པ [24] ཕྱ་མོ་སྐུལ་བྱེད་མ་ཞེས་བྱ་བའི་གཟུངས [25] དུག་སེལ་བའི་རིག་སྔགས [26] དཔྱིག་དང་ལྡན་པ་ཞེས་བྱ་བའི་གཟུངས

13. Sans. *Yashovati dhárań'í.* Tib. [27] *Grags*-ldan-*mahi*-gzungs. *Leaves* 164, 165. *Mantras.*

14. Sans. *Jayavati-dhárań'í.* Tib. [28] R*gyal-va-chan-gyi*-gzungs. From *leaf* 165—171. A *dhárań'í* of the victorious, (or for procuring victory.) Delivered by CHOM-DA'N-DA's, at the request of VAJRA PÁN'I', for the benefit of animal beings. The wonderful effects of some specified *mantras.* Several ceremonies to be performed in order to render the *mantras* of this *dhárań'í* efficacious for every enterprise.

15. Sans. *Mayú'ri vidya garbhé.* Tib. [29] *Rig-sñags-kyi*-rgyal-*mo*-rma-*byahi-yang-snying.* *Leaves* 171, 172. The essence of the *Mayúri* (pea-hen) *Vidya mantra.* Some *mantras,* and prayers to be delivered from all sorts of evil.

16. Sans. *A'gra pradipa-dhárań'í.* Tib. [30] *Sgron-ma*-m*ch'hog-gi*-g*zungs.* From *leaf* 172—179. The best lamp. A *dhárań'í.* Some *mantras,* as preservatives against all sorts of evil.

17. Sans. *As'ht'a dévi dhárań'í.* Tib. [31] *Lha-mo*-br*gyad-kyi*-g*zungs.* From *leaf* 179—181. Some *mantras* uttered by eight goddesses.

18. Sans. *Sarva tathágatos'hnis'ha vijáya náma dhárań'í kalpa sahita.* Tib. [32] *Dé*-b*zhin*-g*shegs-pa-thams-chad-kyi*-g*tsug-tor*-r*nam-par*-r*gyal-va-zhes-bya-vahi*-g*zungs*-r*tog-pa-dang*-b*chas-pa.* From *leaf* 181—188. A *dhárań'í.* The head ornament of victory of all *Tathágatas,* together with some minute ceremonies.

Nos. 19, 20, 21, 22, 23, 24, six other *dhárań'ís,* nearly under the same title, and on the same subject as the preceding; namely, ceremonies, *mantras,* prayers, praises, and charms against several sorts of evil. From *leaf* 188—232.

25. Sans. *Aparajita dhárań'í.* Tib. [33] G*zhan-gyis-mi-thub-pahi-gzungs.* *Leaf* 235. A *dhárań'* styled, "Not to be overpowered by any other."

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27 གཟགས་ལྡན་མའི་གཟུངས 28 རྒྱལ་བ་ཅན་གྱི་གཟུངས 29 རིག་སྔགས་ཀྱི རྒྱལ་མོ་རྨ་བྱའི་ཡང་སྙིང་ 30 སྒྲོན་མ་མཆོག་གི་གཟུངས 31 ལྷ་མོ་བརྒྱད་ཀྱི་གཟུངས 32 དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་གཙུག་ཏོར་རྣམ་པར་རྒྱལ་བ་ཞེས་བྱའི་གཟུངས་རྟོག་པ་དང་བཅས་པ 33 གཞན་གྱིས་མི་ཐུབ་པའི་གཟུངས

Adorations expressed to several *Buddhas*, and other inferior saints. The wonderful effects they produce, by defending against all sorts of evil. The objects of fear are thus enumerated—Robbers, fire, water, poison, weapons, hostile bands, famine, enemy, sickness, lightning, untimely death, earthquakes, ignis fatuus, fear from one's prince, from the gods, and from all sorts of demons or evil spirits. Repetition of several *mantras*—several kinds of demoniacal possession (or occupation by evil spirits). *Leaf* 238. Enumeration of all sorts of diseases or maladies in the several members of the body.

26. Sans. *Sarva Tathágata hridáya vilokiti dhárani.* Tib. [34] *Dé-bzhin-gshegs-pa-thams-chad-kyi-snying-po-dam-ts'hig-la-rnam-par-lta-vahi-gzungs.* From *leaf* 240—254. The essence of all *Tathágatas.* A *dhárani* respecting one's vow or promise. CHOM-DA'N-DA'S (SHA'KYA) in *Galdan*, in the presence of BRAHMA', VISHNU, and MAHESHWARA, gives instruction respecting the six transcendental virtues. Deliverance from pain. Many take refuge with *Buddha.* The miseries of life. INDRA requests of CHOM-DA'N-DA'S to instruct the animal beings how to remedy those evils. Moral instruction. Translated by JINA-MITRA, SHILENDRA BODHI, and BANDE' YE'-SHE'S-SDE (in the ninth century).

27. Sans. *Sarva roga prashamani dhárani.* Tib. [35] *Nad-thams-chad-rab-tu-zhi-var-byed-pahi-gzungs.* *Leaves* 254, 255. A *dhárani* for assuaging all sorts of diseases. Told by SHA'KYA to the *Gélongs* at M*nyán-yod*, (Sans. *Shrávasti*).

28. Sans. *Jwara prashamani dhárani.* Tib. [36] *Rims-nad-rab-tu-zhi-var-byed-pahi-gzungs.* *Leaves* 255, 256.

29. Sans. *Akshi roga prashamani-su'tra.* Tib. [37] *Mig-nad-rab-tu-zhi-var-byed-pahi-mdo.* A *su'tra* for assuaging the diseases of the eye. Told by

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34 དེ བཞིན་ གཤེགས་ པ་ ཐམས་ ཅད་ ཀྱི་ སྙིང་ པོ་ དམ་ ཚིག་ ལ་རྣམ་ པར་ ལྟ་ བའི་ གཟུངས་ 35 རྣམ་ ཐམས་ ཅད་ ཉམ་ ཆུ་ ཞི་ བར་ ཇེད་ པའི་ གཟུངས་ 36 རིམས་ རྣམ་ པ་ ཆུ་ ཞི་ བར་ ཇེད་ པའི་ གཟུངས་ 37 མིག་ རྣམ་ པ་ ཆུ་ ཞི་ བར་ ཇེད་ པའི་ མདོ་

CHOM-DÁN-DÁS at *Rájagriha*, at the request of the great black prince of the *Yakshas*. A few *mantras*, with some superstitious ceremonies.

30. Sans. *Arsha prashamani-su'tra*. Tib. [38] *Gzhang-hbrum-rab-tu-zhi-var-byed-pahi-mdo*. From *leaf* 256—258. A *su'tra* for assuaging hemorrhoids or the piles (in the fundament).

31. Sans. *Chauri vidhwansana-dhárun'i*. Tib. [39] *Mi-rgod-rnam-par-hjoms-pahi-gzungs*. *Leaves* 258, 259. A *dhárun'i* for making a wild man tame. Told by SHA'KYA to KUN-DGA'H-VO.

32. Sans. *Bahu putra pratisara dhárun'i*. Tib. [40] *Bu-mang-po-so-sor-hbrang-vahi-gzungs*. *Leaves* 259, 260. Dissension of many children. A *dhárun'i*, told by SHA'KYA, at the request of a rich householder at *Shrávasti*, who could not agree with PRASE'NAJIT (the king of *Kosala*). A few *mantras*. Translated by JINA-MITRA, DA'NA-SHILA, and BANDE' YE'-SHE'S-SDE'. There is another *dhárun'i* on the same *leaf*.

33. Sans. *Jnánáloka dhárun'i*. Tib. [41] *Yé-shes-ta-la-la-gzungs*. From *leaf* 260—263. The light of wisdom. A *dhárun'i*. Adoration is expressed to several *Tathágatas*. Some *mantras*.

34. Sans. *Rasmi vimalé dhárun'i*. Tib. [42] *Hod-zer-dri-ma-med-pahi-gzungs*. From *leaf* 263—278. The immaculate beam (or ray of light). A *dhárun'i*, taught by CHOM-DA'N-DA'S at *Ser-skya* (*Capila*), before all sorts of *Bodhisatwas*, gods, and demons, at the request of a *Brahman*, who takes refuge with *Buddha*. Instruction on the fruits of good and bad actions. Some *mantras* also, translated by VIDYAKARA SANHI, and BANDE' YE'-SHE'S-SDE', (in the ninth century). The *mantras* have been corrected by CHOVO ATISHA and *Gélong* BROMSTON (in the eleventh century).

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38 གཞང་ ཧབྲུམ་ རབ་ ཏུ་ ཞི་ བར་ བྱེད་ པའི་ མདོ་ 39 མི་ རྒོད་ རྣམ་ པར་ འཇོམས་ པའི་ གཟུངས་ 40 བུ་ མང་ པོ་སོ་སོར་ འབྲང་ བའི་ གཟུངས་ 41 ཡེ་ ཤེས་ ཏ་ ལ་ ལ་ གཟུངས་ 42 འོད་ ཟེར་ དྲི་ མ་མེད་ པའི་ གཟུངས་

35. Sans. *Sarva mana antamita siddhi stupé náma dhárani.* Tib. [43] *Shes-pa-thams-chad-*m*thar-phyin-par-grub-pahi-*m*ch'hod-*r*ten-zhes-bya-vahi-gzungs.* From *leaf* 278—288. A heap (or sacred building) of perfectly rectified knowledge. A *dhárani.* Ceremonies to be observed at the building and consecrating of a M*ch'hod-*r*ten* (Sans. *Chaitya*), taught by SHA´KYA, at the request of VAJRA PA´NI´. *Mantras.*

36. Sans. *Pratitya samudpáda parihridáya dhárani.* Tib. [44] R*ten-ching-*h*brel-par-*h*byung-vahi-snying-pohi-ch'ho-gahi-gzungs.* From *leaf* 288—292. A *dhárani* or (short treatise) on the essence of causal (or dependent) connexion of things.

37. Another *su'tra* under the same title, and on the same subject. *Leaf* 293.

38. Another ditto. From *leaf* 293—297.

39. Sans. *Ushnisha jwala dhárani.* Tib. [45] G*tsug-tor-*h*bar-vahi-*g*zungs.* The flaming turban or diadem. A *dhárani.* Adoration of *Buddhas*, accompanied by some *mantras.*

40. Sans. *Pradaksha ratna traya—dhárani.* Tib. [46] D*kon-*m*ch'hog-gi-*r*ten-la-*b*skor-ra-bya-vahi-*g*zungs.* *Leaves* 297, 298. A *dhárani* (to be repeated) at circumambulating any representative of God (as *Buddha*, *Dherma*, and *Sañgha*).

41. Sans. *Dakshini parishodhana.* Tib. [47] *Yon-yongs-su-sbyong-va.* *Leaf* 298. The making clean or pure of gifts (to be offered). Some *mantras.*

42. Sans. *Prajná varadhani-dhárani.* Tib. [48] *Shes-rab-skyed-pahi-gzungs.* *Leaves* 298, 299. A *dhárani* for increasing wit or understanding. The salutation is thus—*Namo Ratna Trayáya, Namo A´rya Avalokitéshwaráya, Bodhisatwáya, Máha Satwáya, Máha Karunikáya*, &c. Some *mantras.*

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43 རིགས་པ་ཐམས་ཅད་མཐར་ཕྱིན་པར་གྲུབ་པའི་མཆོད་རྟེན་ཞེས་བྱ་བའི་གཟུངས་ 44 རྟེན་ཅིང་
འབྲེལ་པར་འབྱུང་བའི་སྙིང་པོའི་ཆོ་གའི་གཟུངས་ 45 གཙུག་ཏོར་འབར་བའི་གཟུངས་ 46 དཀོན་མཆོག
གི་རྟེན་ལ་བསྐོར་བ་ཉ་བའི་གཟུངས་ 47 ཡོན་ཡོངས་སུ་སྦྱོང་བ 48 ཤེས་རབ་སྐྱེད་པའི་གཟུངས་

43. Sans. *Pú'ja mégha—dhárań'í.* Tib. [49] *Mch'hod-pahi-sprin—gzungs.* *Leaves* 300, 301. The cloud of sacrifice (or oblations of several things). Adoration expressed to all the *Buddhas* in the ten corners of the world. Benefits that follow such pious or religious acts.

44. Sans. *Aparamita guna anushingsá—dhárań'í.* Tib. [50] *Yon-tan*-bsñags-*pa*-d*pag-tu-med-pa-zhes-bya-vahi-gzungs.* *Leaf* 301. Immense praiseworthy qualities. A *dhárań'í.* A few *mantras,* and the benefits arising from their frequent repetition.

45. Sans. *Sarva dherma matriká—dhárań'í.* Tib. [51] *Ch'hos-thams-chad-kyi-yum—gzungs.* *Leaf* 302. The mother of all virtues. A *dhárań'í.* SHA'KYA to KUN-DGA'H-VO at *Shrávasti.* Some *mantras.*

46. Sans. *Balavati náma pratyam giri.* Tib. [52] *Phyir*-b*zlog-pa-stobs-chan.* *Leaves* 302, 303. The powerful averter (of all hurtful things).

47. Sans. *Vidya Rája shwása mahá.* Tib. [53] *Rig-sñags-kyi*-r*gyal-po-dvugs-ch'hen-po.* *Leaves* 303, 304. The great breath. A principal *vidya.* Some *mantras.* SHWA'SA MAHÁ, the prince (or chief) of the *Bhúts* (or evil spirits) takes refuge with *Buddha* (SHA'KYA), and promises that he will not hurt those that carry with them this *dhárań'í.*

48. Sans. *Krodha vijaya kalpa guhya tantra.* Tib. [54] *Khro-vo*-r*nam-par*-r*gyal-vahi*-r*tog-pa—Gsang-vahi*-r*gyud.* From *leaf* 304—384. A mystical *tantra* on the ceremonies of the victorious wrathful (a divinity). Exhortations by that terrific deity to take refuge with the three holy ones. Description of *mandalas,* oblations, ceremonies, and *mantras.* Mystical theology.

49. Sans. *Chúdá man'i—dhárań'í.* Tib. [55] *Gtsug-gi-nor-bu—gzungs.* From *leaf* 384—387. *Chu'dá man'i* (having a gem on the crown of his head), the

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[49] མཆོད་བའི་སྤྲིན་—གཟུངས [50] ཡོན་ཏན་བསྟན་པ་དཔག་ཏུ་མེད་པ་ཞེས་བྱ་བའི་གཟུངས [51] ཆོས་ཐམས་ཅད་ཀྱི་ཡུམ—གཟུངས [52] ཕྱིར་བཟློག་པ་སྟོབས་ཆེན [53] རིག་སྔགས་ཀྱི་རྒྱལ་པོ་—དབུགས་ཆེན་པོ [54] ཁྲོ་བོ་རྣམ་པར་རྒྱལ་བའི་རྟོག་པ—གསང་བའི་རྒྱུད [55] གཙུག་གི་ནོར་བུ—གཟུངས

name of a *dhárań'í.* Adoration of *Buddhas, Bodhisatwas,* and other inferior saints, and prayers addressed to them to avert all disagreeable things. *Mantras.*

50. Sans. *Chandanāṅga—dhárań'í.* Tib. [56] *Tsan-dan-yan-lag—gzungs.* From *leaf* 387—389. A member of *Chandan,* or sandal wood. A *dhárań'í.* A short instruction by SHA'KYA to the *Gélongs.* Some *mantras* also.

51. Sans. *Vijayava apatina pratyam-giri.* Tib. [57] *Phyir*-bzlog-*pa*-rnam-*par*-rgyal-*va-chan.* From *leaf* 389—392. The victorious averter (or the most efficacious remedy against all hurtful things). Adoration of *Buddhas,* &c. *Mantras,* and prayers.

52. Sans. *Oja pratyáharań'i-su'tra.* Tib. [58] M*dangs-phyir*-bzlog-*pahi-*m*do.* The restoring (or recovering) the brightness of one's face (or countenance). A short *su'tra,* told by SHA'KYA to KUN-DGA'H-VO. Some *mantras.*

53. Sans. *Ratna málá, náma aparájita.* Tib. [59] G*zhan-gyis-mi-thub-pahi-rin-po-ch'hehi-phreng-va.* From *leaf* 393—395. A rosary of jewels, to prevent being overcome by any one. Some adorations expressed. Prayers and *mantras* to be delivered from all sorts of evil.

54. Sans. *Sarva abhaya pradána-dhárań'i.* Tib. [60] *Thams-chad-la-mi-*h*jigs-pa-sbyin-pa—gzungs.* From *leaf* 395—397. The encouraging of all. A charm against all sorts of evil. Taught by SHA'KYA to INDRA. Some *mantras.*

55. Sans. *Abhaya vádá aparájita.* Tib. [61] G*zhan-gyis-mi-thub-pa-mi*-h*jigs-pa-sbyin-pa.* From *leaf* 397—400. The bestowing on a person such courage as not to be overcome by any one. Some prayers and *mantras.*

56. Sans. *Abhis'hinychani dhárań'í.* Tib. [62] D*vang*-bs*kur-vahi—gzungs.* From *leaf* 400—402. A *dhárań'í* for empowering one. Some *mantras.* Translated by JINA-MITRA, DA'NA-SHILA, and BANDE' YE'-SHE'S-*s*DE'.

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56 རྒྱན་དན་ཡན་ལག—གཟུངས 57 ཕྱིར་བཟློག་པ་རྣམ་པར་རྒྱལ་བ་ཆན 58 མདངས་ཕྱིར་བཟློག་པའི་མདོ 59 གཞན་གྱིས་མི་ཐུབ་པའི་རིན་པོ་ཆེའི་ཕྲེང་བ 60 ཐམས་ཅད་ལ་མི་འཇིགས་པ་སྦྱིན་པ—གཟུངས 61 གཞན་གྱིས་མི་ཐུབ་པ་མི་འཇིགས་པ་སྦྱིན་པ 62 གཡང་བསྐུར་བའི་གཟུངས

57. Sans. *Chakshu vishodhan'a-vidya.* Tib. (63) *Mig*-r*nam-par-shyong-vahi-rig-sñags.* From *leaf* 402—405. The clearing up of one's eye. SHA'KYA gives religious instruction to some of the *Shákyas*, who take refuge with *Buddha.*

58. Sans. *Sarva antara sañgrása-dhára n'í mantra.* Tib (64) *Bar-du-gchod-pa-thams-chad-sel-vahi-gzungs-sñags. Leaf* 405. A cure against all evil. Told by CHOM-DA'N-DA's to VAJRA PA'N'I'.

59. Sans. *Dravid'a vidya Rája.* Tib. (65) H*gro-lding-vahi-rig-sñags-kyi-rgyal-po.* From *leaf* 405—408. A principal *vidya*, styled, "the high soaring or flying." Told by SHA'KYA to KUN-*DGA'H-VO.*

60. Sans. *Dhwaja ágrakéyura-dhára n'í.* Tib. (66) R*gyal*-m*ts'han-gyi-rtsé-mohi*-d*pung*-r*gyan*—g*zungs.* From *leaf* 408—410. The ornament on the top of a banner. Told by SHA'KYA. Many *mantras.* Translated by JINA-MITRA, DA'NA-SHILA, and BANDE' YE'-SHE'S-*SDE'.*

61. Sans. *Mahí mahendra-dhára n'í.* Tib. (67) *Sahi*-d*vang-po-ch'hen-po*—g*zungs.* From *leaf* 410—413. The great ruler of the earth. A *dhára n'í.* Some *mantras.* Adorations paid to several saints or *Buddhas.*

62. Sans. *Mahá daṅd'a-dhára n'í.* Tib. (68) *Bé-chon-ch'hen-po*—g*zungs.* From *leaf* 413—416. The great staff or rod. A *dhára n'í. Mantras* and prayers.

63. Sans. *Sumukhan-dhára n'í.* Tib. (69) Sgo-b*zang-po*—g*zungs.* From *leaf* 416—424 The good door. A *dhára n'í* by SHA'KYA, at the request of VAJRA PA'N'I'.

64. Sans. *Dherma ságara-dhára n'í.* Tib. (70) *Ch'hos-kyi*-r*gya*-m*ts'ho*—g*zungs.* From *leaf* 424—429. An ocean of virtues. Some *mantras*, by SHA'KYA at

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63 མིག་ རྣམ་ པར་ སྦྱོང་ བའི་ རིག སྔགས 64 བར་ ཆ་ མཆེད་ པ་ ཐམས་ ཅད་ སེལ་ བའི་ གཟུངས་ སྔགས 65 འཕགས་ ཡིད་ བའི་ རིག་ སྔགས་ ཀྱི་ རྒྱལ་ པོ 66 རྒྱལ་ མཚན་ གྱི་ རྩེ་ མོའི་ དཔུང་རྒྱན—གཟུངས 67 སའི་ དབང་པོ་ ཆེན་ པོ—གཟུངས 68 གེ་ སྐོང་ ཆེན་ པོ—གཟུངས 69 སྒོ་ བཟང་ པོ—གཟུངས 70 ཆོས་ ཀྱི་ རྒྱ་ མཚོ—གཟུངས

Váránási, with instruction how to keep the doctrine taught by him. Translated by SURENDRA BODHI, PRAJNA' VARMA, and BANDE' YE'-SHE'S-*sDE'*.

65. Sans. *Gátha dwiya dhára'ni.* Tib. [71] *T's'higs-su-bchad-pa-gnyis-pahi—gzungs.* A *dhára'ni* consisting of two verses.

66. Sans. *S'hat' mukhi-dhára'ni.* Tib. [72] *Sgo-drug-pa—gzungs.* Leaves 429, 430. That with six doors, (or entrances). A *dhára'ni*, by SHA'KYA. Prayers and *mantras* for the welfare of animal beings.

67. Sans. *S'hat' akshara vidya.* Tib. [73] *Yi-ge-drug-pahi-rig-sñags.* From *leaf* 400—432. A *Vidya mantra*, consisting of six letters. Some *mantras* as preservatives against some specified diseases. Told by SHA'KYA to KUN-*DGA'H-VO.*

68. Sans. *Kanychavati-dhára'ni.* Tib. [74] *Gser-chan—gzungs.* From *leaf* 432—435. The golden *dhára'ni.* Charms against all sorts of evil.

69. Sans. *Karun'a agraná-dhára'ni.* Tib. [75] *Snying-rjé-mch'hog—gzungs.* From *leaf* 435—438. The most merciful. A *dhára'ni.* Adoration expressed, and prayers addressed to *Buddha*, for protection from the manifold calamities of life. Some *mantras.*

70. Sans. *Pushpa kúta.* Tib. [76] *Mé-tog-brtsegs-pa.* From *leaf* 438—441. A heap of flowers. The happy state of those that take refuge with *Buddha.*

71. Sans. *Mahá-dhára'ni.* Tib. [77] *Gzungs-ch'hen-mo.* From *leaf* 441—445. The great *dhára'ni*, or charm. KUN-*DGA'H-VO* having passed the three months of summer at *Sáketana* (Tib. *Gnas-bchas*), returns to SHA'KYA at

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[71] རྟོགས་པ་ཆུང་བ་གཉིས་པའི་གཟུངས [72] སྒོ་དྲུག་པ—གཟུངས [73] ཡི་གེ་དྲུག་པའི་རིག་སྔགས [74] གསེར་ཅན—གཟུངས [75] སྙིང་རྗེ་མཆོག—གཟུངས [76] མེ་ཏོག་བརྩེགས་པ [77] གཟུངས་ཆེན་མོ

Shrávasti (Tib. M*nyan-yod*), who tells him this *dhárań'i*, as a remedy against all evil. Some *mantras*, and the stories of their great efficacy.

NOTE.—There are many repetitions in the whole volume. The translation of many of the works is attributed to the celebrated translators in the ninth century, as, JINA-MITRA, DA'NA-SHILA, SURENDRA BODHI, PRAJNA'VARMA, &c. and BANDE' YE'SHE'S-SDE'; but, I think they had no part in the translation of several of them, judging from the contents of these works, and of other large treatises translated elsewhere by them. And it is stated by Tibetan writers, that the princes at that time permitted only a few *Tantrika* works to be translated.

(*PHA*) OR THE FOURTEENTH VOLUME.

There are in this volume, besides some fragments, fifty-three separate works. The titles of them in Sanscrit and Tibetan, with some notices on their contents, are as follow :—

1. Sans. *Achala—dhárań'i*. Tib. [78] *Mi-gyo-va—gzungs*. From *leaf* 1—23. The firm or immoveable (a deity). A *dhárań'i*. Instruction by SHA'KYA for preparing his *mandala* and performing the ceremonies, and on the several configurations of the fingers of the hands during the ceremony. What oblations to be made. Several *mantras* to be repeated—their efficacy. Translated by DHERMA SRI-MITRA, and *Gélong* CH'HOS-KYI' *BZANG-PO*.

2. Sans. *Vajra Krodha Rája kalpa* (*laghu tantra náma*). Tib. [79] R*do-rjé-khro-vohi*-r*tog-pa* (bs*dus-pahi*-r*gyud*). From *leaf* 23—57. Description of VAJRA KRODHA (an abridged *tantra*). His *mandala*. How to represent him in painting. His ceremonies, oblations, *mantras*, and praises.

The titles of the following eight works are only in Tibetan :—

3. Tib. [80] *Spyan-ras-gzigs*-d*vang-phyug-gi*-m*ts'han*-br*gya*-r*tsa*-br*gyad-pa-gzungs-sñags-dang*-b*chas-pa*. From *leaf* 57—61. The hundred and eight names or epithets of AVALOKITE'SHWARA, together with some *mantras*.

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78 མི་ གཡོ་ བ—གཟུངས 79 རྡོ་ རྗེ་ ཁྲོ་ པོའི་ རྟོག་ པ (བསྡུས་ པའི་ རྒྱུད) 80 སྤྱན་ རས་ གཟིགས་ དབང་ ཕྱུག་ གི མཚན་ བརྒྱད་ པ་ གཟུངས་ སྔགས་ དང་ བཅས་ པ

4. The hundred and eight names or epithets of (Tib. (81)) BYAMS-PA (Sans. *Maitreya*). From *leaf* 61—63.

5. Ditto, those of (Tib.) (82) NAM-*MKHAH*-SNYING-PO. (Sans. *A'kásha Garbha*). From *leaf* 63—68.

6. Ditto, those of (Tib.) (83) KUN-TU-*BZANG*-PO. (Sans. *Samanta Bhadra*). From *leaf* 68—73.

7. Ditto, those of (Tib.) (84) LAG-NA-*RDO*-*RJE'*. (Sans. *Vajra Pán'i*). From *leaf* 73—77.

8. Ditto, those of (Tib.) (85) *HJAM*-DPAL. (Sans. *Mañju Sri*). From *leaf* 77—82.

9. Ditto, those of (Tib.) (86) SGRIB-PA-THAMS-CHAD-*RNAM*-PAR-SEL-VA. (Sans. *Sarvva návaran'a viskambhi*). From *leaf* 82—85.

10. Ditto, those of (Tib.) (87) SAH-SNYING-PO. (Sans. *Kshiti garbha*). From *leaf* 85—88.

11. Sans. *Mañju Shri náma as'htá shatakam*. Tib. (88) H*jam*-d*pal-gyi*-m*ts'han*-br*gya*-r*tsa*-br*gyad-pa*. *Leaves* 88, 89. The hundred and eight names of MAÑJU SRI.

12. Sans. *Maitri pratijnyá-dhárun'i*. Tib. (89) *Byams-pahi-dam*-b*chas-pa*—g*zungs*. *Leaf* 89. The promise or vow of MAITRI.

13. Sans. *A'rya jambhala náma as'ht'a shataka*. Tib. (90) G*nod*-h*dsin*. From *leaf* 89—91. The hundred and eight names of (Sans. *Jambhala*) the destroyer or taker away of hurtful things. By repeating or reading these names many specified sorts of prosperity are stated to be obtained.

14. Sans. *A't'ánátiyama-sútra*. Tib. (91) *Kun-tu*-r*gyu-va-dang-kun-tu*-r*gyu-va-ma-yin-pa-dang*-h*thun-pahi*-m*do*. *Leaf* 92. A *sútra* common both to the

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81 ཐུམས་པ 82 རམ་མཁའི་སྙིང་པོ 83 ཀུན་ཏུ་བཟང་པོ 84 ལག་ན་རྡོ་རྗེ
85 འཇམ་དཔལ 86 སྒྲིབ་པ་ཐམས་ཅད་རྣམ་པར་སེལ་བ 87 སའི་སྙིང་པོ 88 འཇམ་དཔལ་ཞི
མཚན་བརྒྱ་རྩ་བརྒྱད་པ 89 ཐུགས་པའི་དམ་བཅས་པ—གཟུངས 90 འཇམྦྷལ་པ་རྣམ་འཕྲོག་ཞི་
མཚན་བརྒྱ་རྩ་བརྒྱད་པ 91 ཀུན་ཏུ་སྤྱོད་པ་དང་ཀུན་ཏུ་སྤྱོད་པ་མ་ཡིན་པ་དང་འཐུན་པའི་མདོ

Parivrajakas and non-***Parivrajakas.*** Told by KUVE'RA, with the permission of GAUTAMA, the kinsman of the sun.He is styled by KUVE'RA, (Tib. [92]) D*pah-ch'hen*, Sans. ***Mahá Vira***, thus—Reverence to thee, great champion. In this *sútra* KUVE'RA tells how the four great kings on the ***Ri-rab*** (Sans. ***Méru***) hearing the excellent qualities of GAUTAMA pay him their respects, with all their attendants, the ***Gandharbas***, &c. and take refuge with him; and also that they promise to protect and make those to prosper who take refuge with ***Buddha.*** There are some *mantras* also. In general, this is an instructive *sútra.* Translated by JINA-MITRA, PRAJNA' VARMA, and BANDE' YE'-SHE'S-SDE'.

15. Sans. ***Mahá mégha.*** Tib. [93] ***Sprin-ch'hen-po.*** From *leaf* 112—132. The great cloud (the name of a ***Buddha***). Enumeration of many sorts of ***Nágas***. Several names of ***Buddha***, with the epithet of "cloud." Instruction to the ***Nágas***. The adorations expressed by them; and their promise that they will let fall seasonable rain in ***Jambudwipa,*** and will keep off all hurtful things. ***Mantras*** and ceremonies. Translated by JINA-MITRA, SHILENDRA BODHI, and BANDE' YE'-SHE'S-SDE'.

16. Sans. ***Mahá mégha váta man'dali sarva nága hridáya.*** Tib. [94] ***Sprin-ch'hen-po-rlung-gi-dkyil-hkhor-gyi-léhu, klu-thams-chad-kyi-snying-po.*** From *leaf* 132—139. The great cloud, the atmosphere, the essence of all ***Nágas***. Subject, as above, enumeration of many ***Nágas***. They take refuge with ***Buddha,*** and pay their respects to him. Praises and ***mantras.***

17. Sans. ***Nága Rája vira pariprich'chha-náma dhára'ni.*** Tib. [95] ***Kluhi-rgyal-po-gzi-chan-gyis-zhus-pahi-gzungs.*** A ***dhára'ni*** at the request of VIRA, a ***Nága Rája*** (or principal serpent). Some ***mantras***, as preservatives against poison, weapons, and other hurtful things.

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92 དཔའ་ཆེན། —དཔའ་ཆེན་ཁྱོད་ལ་ཕྱག་འཚལ་ལོ 93 སྤྲིན་ཆེན་པོ 94 སྤྲིན་ཆེན་པོ་རླུང་གི་དཀྱིལ་འཁོར་གྱི་ལེའུ། ཀླུ་ཐམས་ཅད་ཀྱི་སྙིང་པོ 95 ཀླུའི་རྒྱལ་པོ་གཟི་ཅན་གྱིས་ཞུས་པའི་གཟུངས

18. Sans. *Mahá Gan'apati-tantra.* Tib. [96] *Ts'hogs-kyi-*b*dag-po-ch'hen-pohi-*r*gyud.* From *leaf* 140—148. A *tantra* of the great GANE'SA (the lord of hosts). Description of the square *mandala* in which his image must be placed. Oblations of several things, *mantras*, praises, prayers. This *tantra* was brought into Tibet by DIPANKARA SRI JNA'NA (*Chovo Atisha*), in the eleventh century.

19. Sans. *Gan'apati hridáya.* Tib. [97] *Ts'hogs-kyi-*b*dag-pohi-snying-po.* From *leaf* 148—150. The essence of GANE'SA. Some *mantras* of wonderful efficacy for obtaining success in every undertaking, and for being defended against all hurtful things. Told by SHA'KYA to KUN-DGA'H-VO at *Rájagriha.* (Tib. R*gyal-pohi-khab.*)

20. Sans. *Graha-matriká-dhára n'i.* Tib. [98] G*zah-*r*nams-kyi-yum—*g*zungs.* From *leaf* 150—153. A *dhára n'i* containing the mother of the planets; or some *mantras* to render the planets propitious to keep off all hurtful things. Told by SHÁKYA, at the request of VAJRA PA'N'I'. Translated by SHILENDRA BODHI, JNÁNA SIDDHI, SHA'KYA PRABHA', and by BANDE' YE'-SHE'S-SDE'.

21. Another *dhára n'i* under the same title, and on the same subject as before. From *leaf* 153—157.

22. Sans. *Vasudhara. Dhára n'i.* Tib. [99] *Nor-gyi-*r*gyun—*g*zungs.* Affluence of riches. Instruction, and some *mantras* by SHA'KYA, how to escape poverty, sickness, and other hurtful things. Delivered at the request of DA'VA'-ZANG-PO, a citizen of *Kôshambi*, when SHA'KYA was in the thorny forest near that city.

23. Sans. *Shri Mahá Kála tantra.* Tib. [100] D*pal-nag-po-ch'hen-pohi-*r*gyud.* From *leaf* 167—170. A *tantra* on SRI MAHA' KA'LA (a terrific god). How to represent him in the *mandala.* What oblations to be made. Ceremonies and *mantras.*

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[96] རྒྱལ་པོ་ཆེན་པོའི་རྒྱུད [97] རྒྱལ་པོ་བདག་པོའི་སྙིང་པོ [98] གཟའ་རྣམས་ཀྱི་ཡུམ—གཟུངས [99] ནོར་གྱི་རྒྱུན—གཟུངས [100] དཔལ་ནག་མོ་ཆེན་མོའི་རྒྱུད

24. Sans. A *dhárani* on *Shri Mahá Kála*. *Leaves* 170, 171.

25. Sans. *Dévi Mahá Káli dhárani*. Tib. [1] *Lha-mo-nag-mo-ch'hen-mohi-ungs*. *Leaves* 171, 172. A *dhárani* of KA'LI DE'VI. She is called here sister and wife of YAMA (Tib. [2] G*shin*-r*jéhi*-l*cham*), the mother of A'RA (Tib. [3] B*dud*) or CA'MA, and the queen (Tib. [4] D*vang-phyug-ma*. Sans. *Ishwarí*) of the *Cámarupa* world. She visited SHA'KYA after he became *Buddha*, and while he was sitting under the holy tree (*ficus indica*); and having thrice circumambulated him, prostrated herself at his feet, adored him, and was instructed by him in some *mantras*.

26. Sans. *Shri Dévi Kála prama rája tantra kili*. Tib. [5] D*pal-lha-mo-nag-mohi*—bs*tod-pa*-rg*yal-pohi*-rg*yud*. From *leaf* 172—182. The highest praise bestowed on KA'LI DE'VI, for having adopted the doctrine of BHAGAVA'N with respect to the ten moral virtues.

27. Sans. *Shri Dévi Káli náma as'ht'a shataka*. Tib. [6] D*pal-lha-mo-nag-mohi*-m*ts'han*-br*gya*-r*tsa*-br*gyad-pa*. From *leaf* 182—184. The hundred and eight names of SRI KA'LI DE'VI.

28. Sans. *Sapta vetuda—dhárani*. Tib. [7] *Ro-langs*-b*dun-pa*-g*zungs*. From *leaf* 184—190. Seven manes or ghosts. SHA'KYA's instruction to KUNDGA'H-VO, when he, on a certain occasion, was hurt by some *Tirthika Parivrajakas*, by the influence of some mischievous spirits (of dead bodies).

29. Sans. *Surupa—dhárani*. Tib. [8] *Su-ru-pa*, or G*zugs-legs*. *Leaf* 190. Some *mantras* and their effects. There are some other *dhárani's* from *leaf* 190—200.

30. Sans. *Aparámita ayurjnána-mahá yána sútra*. Tib. [9] *Ts'hé-dang-yé-shes*-d*pag-tu-med-pa—theg-pa-ch'hen-pohi*-m*do*. From *leaf* 200—208. Im-

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1 ལྷ་མོ་ནག་མོ་ཆེན་མོའི་རྒྱུད 2 གཤིན་རྗེའི་ཕྱམ 3 བདུད 4 དབང་ཕྱུག་མ 5 དཔལ་ལྷ་མོ་ནག་མོའི་བསྟོད་པ་རྒྱལ་པོའི་རྒྱུད 6 དཔལ་ལྷ་མོ་ནག་མོའི་མཚན་བརྒྱ་རྩ་བརྒྱད་པ 7 རོ་ལངས་བདུན་གཟུངས་པ, རྒྱུད 8 སུ་རུ་པ or རྒྱུན་གྱི་ཐོག 9 ཚེ་དང་ཡེ་ཤེས་དཔག་ཏུ་མེད་པ—ཐེག་པ་ཆེན་པོའི་མདོ

mense life and wisdom. A *sútra* of high principles, by SHA'KYA to MAÑJU SRI, on the several good qualities or perfections of APARA'MITA AYURJNÁN a *Buddha*. Several *mantras*, and their effects.

31. Another *su'tra* of the same name and subject. From *leaf* 208—9

32. A *dhárani* containing the essence of the above. From *leaf* 215—2

33. Sans. *Avalokitéshwara padma jála* (*mu'la tantra rája náma*). Tib. [10] *Spyan-ras-gzigs-dvang phyug-gi-rtsa-vahi-rgyud-kyi-rgyal-po—Pad-ma-dra-va-zhes-bya-va*. From *leaf* 217—299. The *Padma* net (or ornamental work of flowers). An original *tantra* of AVALOKITE'SWARA. Subject—Mystical and moral theology. Told by SHA'KYA before all sorts of auditors. *Leaf* 219. There is an enumeration of many goddesses, commencing with LOCHANA, MA'MAKI, &c. All sorts of moral instructions. Stories of acts performed in former lives. Instruction on preparing *mandalas*, performing ceremonies, and repeating *mantras*. Translated in *Cashmir* by *Pandita* SOMA SRI BHAVA, the Tibetan *Lotsáva* KYURA, *Gélong* TS'HUL-KHRIMS HOD-ZER.

34. Sans. *Amoghá páshá páramitá s'hat paripu'ráya náma dhárani*. Tib. [11] *Don-yod-zhags-pahi-pha-rol-tu-phyin-pa-drug-yongs-su-rdsogs-par-byed pa-zhes-bya-vahi-gzungs*. From *leaf* 299—302. *A dhárani* of *Amogha-páshá* for accomplishing the six transcendental virtues. Adoration of several *Buddhas*. Some *mantras*.

35. (Titles only in Tibetan). The minute rituals and ceremonies of AVALOKITE'SHWARA, who has a thousand hands, and as many eyes. From *leaf* 302—346.

36. A *dhárani* of SPYAN-RAS-GZIGS. From *leaf* 346—410. All sorts of ceremonies, legendary stories, and *mantras*. Translated from *Chinese*.

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[10] སྤྱན་རས་གཟིགས་དབང་ཕྱུག་གི་རྩ་བའི་རྒྱུད་ཀྱི་རྒྱལ་པོ—པད་མ་དྲ་བ་ཞེས་བྱ་བ

[11] དོན་ཡོད་ཞགས་པའི་ཕ་རོལ་ཏུ་ཕྱིན་པ་དྲུག་ཡོངས་སུ་རྫོགས་པར་བྱེད་པ་ཞེས་བྱ་བའི་གཟུངས

37. *Avalokitéshwara ekadasha mukham, náma dhára'ní.* Tib. (12) *Spyan-ras-gzigs-dvang-phyug-zhal-bchu-gchig-pahi-gzungs.* From *leaf* 410—414. A *dhára'ní* of the eleven-faced AVALOKITE'SHWARA. Some prayers and *mantras* for averting all sorts of evil.

38. Another *dhára'ní* of CHENRE'SIK.

39. Sans. *Padma ku'ta tantra.* Tib. (13) *Pad-ma-chod-pan*—*rgyud.* From *leaf* 414—425. A *padma* head ornament. Ceremonies and *mantras* for averting all disagreeable things.

40. Sans. *Lokéshwara kalpa.* Tib. (14) *Hjig-rten-dvang-phyug-gi-rtog-pa.* From *leaf* 425—433. A religious treatise on LOKE'SHWARA.

41. Sans. *Samanta Bhadra dhára'ní.* Tib. (15) *Kun-tu-bzang-pohi-gzungs.* From *leaf* 433—436. A *dhára'ní* of SAMANTA BHADRA. Some *mantras* for acquiring superhuman powers.

42. Sans. *Avalokitéshwara Hayagriva dhára'ní.* Tib. (16) *Spyan-ras-gzigs-dvang-phyug-ha-ya-gri-vahi*—*gzungs.* From *leaf* 436—438. A *dhára'ní* of AVALOKITE'SHWARA HAYAGRIVA. Some *mantras.*

43. Sans. *Avalokitéshwaráya náma as'ht'a shatakam.* Tib. (17) *Spyan-ras-gzigs-dvang-phyug-gi-mts'han-brgya-rtsa-brgyad-pa.* From *leaf* 438—440. The hundred and eight names of CHENRE'SIK.

44. Sans. *Karun'ikasya árya jambhala jalendra su shankara, náma dhára'ní.* Tib. (18) *Gnod-hdsin-ch'hu-dvang-snying-rjé-chan-gyi-gzungs*—*bdé-byed-ches-byá-va.* The happy maker (he that makes happy). A *dhára'ní* of the merciful JAMBHALA, the ruler of water. Adoration of *Buddha* and a few *mantras.*

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12 སྤྱན་ཨས་ཀྲིཤྭ་དབང་ཕྱུག་ཞལ་བཅུ་གཅིག་པའི་གཟུངས་ 13 པད་མ་ཅོད་པན—རྒྱུད་ 14 འཇིག་རྟེན་དབང་ཕྱུག་གི་རྟོག་པ 15 གྲུབ་ཆུ་བཟང་པོའི་གཟུངས་ 16 སྤྱན་ཨས་ཀྲིཤྭ་དཔང་ཕྱུག་ཧ་ཡ་གྲི་བཱི་བའི གཟུངས་ 17 སྤྱན་ཨས་ཀྲིཤྭ་དབང་ཕྱུག་གི་མཚན་བརྒྱ་རྩ་བརྒྱད་པ 18 ཀུན་དུ་བཟང་པོའི་ཚུ་དབང་སྙིང་རྗེ་ཆེན་གྱི་གཟུངས—བདེ་ཇྱེད་ཅེས་བྱ་བ

45. Sans. ***Ruchira añgayas'ht'hi-dhárań'í.*** Tib. [19] ***Lus-kyi-dbyibs-mdses-pa—gzungs.*** From *leaf* 441—443. A *dhárań'í* of the handsome bodied. Some *mantras* for obtaining some specified prosperity.

46. Sans. ***Siñha náda tantra.*** Tib. [20] ***Seng-géhi-sgra.*** From *leaf* 443—445. The lion's voice. Some *mantras* by SHÁKYA, and their efficacy.

47. Sans. ***Avalokitéshwaráya siñha náda dhárań'í.*** Tib. [21] ***Spyan-ras-gzigs-dbang-phyug-senge-sgrahi—gzungs.*** From *leaf* 445—453. The lion-voice of AVALOKITE'SHWARA. A *dhárań'í.* *Mantras* and their efficacy.

48. Sans. ***Avalokitéshwara mati-dhárań'í.*** Tib. [22] ***Spyan-ras-gzigs-dbang-phyug-gi-yum—gzungs.*** From *leaf* 455—457. The mother of AVALOKITE'SHWARA. A *dhárań'í.* Some *mantras* and their virtues. Told by SHÁKYA at *Yangs-pa-chen*, on the request of KUNTU-ZANG-PO.

49. Sans. ***Sarva tathágata matani Tárá vishwa-karma bhawa-tantra.*** Tib. [23] ***Dé-bzhin-gshegs-pa-thams-chad-kyi-yum-sgrol-ma las-sna-tsh'ogs-hbyung-va-zhes-bya-vahi-rgyud.*** From *leaf* 457—480. A *tantra* shewing how various things originated from TA'RA', the mother of all *Tathágátas.* Told by SHÁKYA to MAÑJU SRI. Praises, prayers, *mantras.* Translated by DHARMA SRI MITRA, and *Lotsavá Gélong* CH'HOS-KYI ZANG-PO.

50. Sans. ***A'rya Tárá Bhádra náma as'ht'a shatakam.*** Tib. [24] ***Rje-btsun-ma-hphags-ma-sgrol-mahi-mtsh'an-brgya-rtsa-brgyad-pa.*** From *leaf* 480—483. The hundred and eight names of the venerable TA'RA'.

51. Sans. ***T'árá dévi náma as'ht'a shatakam.*** Tib. [25] ***Lha-mo-sgrol-mahi-mtsh'an-brgya-rtsa-brgyad-pa.*** The hundred and eight names of TA'RA' DEVI'.

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[19] ཕུལ་ཕྱི་དཔྱིལས་མཛེས་པ—གཟུངས [20] སེང་གེའི་སྒྲ [21] སྤྱན་རས་གཟིགས་དབང་ཕྱུག་སེང་གེ་སྒྲའི་གཟུངས [22] སྤྱན་རས་གཟིགས་དབང་ཕྱུག་གི་ཡུམ—གཟུངས [23] དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་ཡུམ་སྒྲོལ་མ་ལས་སྣ་ཚོགས་འབྱུང་བ་ཞེས་བྱ་བའི་རྒྱུད [24] རྗེ་བཙུན་མ་འཕགས་མ་སྒྲོལ་མའི་མཚན་བརྒྱ་རྩ་བརྒྱད་པ [25] ལྷ་མོ་སྒྲོལ་མའི་མཚན་བརྒྱ་རྩ་བརྒྱད་པ

52. Sans. *A'gra pradipa dhárani vidya rája.* Tib. [26] *Rig-snags-kyi-rgyal-mo-sgron-ma-mch'hog-gi-gzungs.* From *leaf* 483—495. A principal *mantra*, called, "The best lamp." Some *mantras* of great efficacy for obtaining prosperity, and being freed from adversity.

53. Sans. *Tárá Swa pratijná-dhárani.* Tib. [27] *Sgrol-ma-rang-gis-dam-bchas-pahi-gzungs. Leaves* 495, 496. A *dhárani* on the promise made by TA'RA' herself. Some *mantras*, said to be of wonderful effect.

(*Ba*) OR THE FIFTEENTH VOLUME.

There are two volumes under the letter *B* (the fifteenth and the sixteenth volumes). The first is called *Ba-gong* (the upper *B*), the latter, *Ba-hog* (the lower *B*).

First the *Ba-gong*, or fifteenth volume.

There are in this volume seven separate works. Their titles in Sanscrit and Tibetan, together with some notices on their contents, are as follow :—

1. Sans. *Amogha pásha hridáyam mahá yána sútra.* Tib. [28] *Don-yod-zhags-pahi-snying-po-theg-pa-ch'hen-pohi-mdo.* From *leaf* 1—11. A *su'tra* of high principles, containing the essence of AMOGHA PA'SHA (a deified saint), related by CHENRE'SIK. The salutation is thus—Reverence be to A'RYA AMOGHA PA'SHA; reverence be to BUDDHA; reverence to the great Merciful One. SHA'KYA is on the top of the mountain of *Potala*, the residence of CHENRE'SIK, together with eighteen thousand *Gélongs*, an infinite number of *Bodhisatwas*, and *Devas* of *Gnas-gtsang* (the pure place or holy heaven). He gives them religious instruction. CHENRE'SIK tells this *su'tra*. Moral instruction, with several *mantras* of great efficacy, and ceremonies with which they must be repeated.

2. Sans. *Saraswatí Shri Dévi.* Tib. [29] *Dpal-lha-mo-sgra-dbyangs. Leaves* 11, 12. The praise of that goddess.

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[26] རིག་སྔགས་ཀྱི་རྒྱལ་མོ་སྒྲོན་མ་མཆོག་གི་གཟུངས། [27] སྒྲོལ་མ་རང་གིས་བམ་པའི་གཟུངས། [28] དོན་ཡོད་ཞགས་པའི་སྙིང་པོ་ཐེག་པ་ཆེན་པོའི་མདོ། [29] དཔལ་ལྷ་མོ་སྒྲ་དབྱངས།

3. Sans. *Shri Mahá Dévi vyákarana.* Tib. [30] *Lha-mo-ch'hen-mo-*d*pal-lung-*bs*tan-pa.* From *leaf* 12—19. Account of SRI MAHÁ DE'VI (*Lakshmi*). Told by SHÁKYA to CHENRE'SIK, in the (Tib. [31]) B*dé-va-chan* (Sans. *Sukhavati*) world. Prophecies of several *Buddhas* of her future exaltation. Her former moral merits. The benefits arising from repeating her names. *Leaves* 18, 19. Her several names. *Mantras.*

4. Sans. *Mahá shrayá su'tra.* Tib. [32] D*pal-ch'hen-mohi-*mdo. *Leaves* 19, 20. A *su'tra* on MAHA SRI DE'VI. Told by SHÁKYA to CHENRE'SIK, in *Sukhavati.* Her twelve names are thus in Tibetan.—[33] 1 *D*PAL-*L*DAN-MA. 2. *B*KRA-SHIS-MA. 3. PAD-MAHI-PHRENG-VA-CHAN. 4. NOR-GYI-*B*DAG-MO. 5. *D*KAR-MO. 6. GRAGS-PA-CH'HEN-MO. 7. PAD-MAHI-SPYAN. 8. HOD-CH'HEN-MO. 9. BYED-PA-MO. 10. *Z*AS-SBYIN-MA. 11. RIN-PO-CH'HE'-RAB-TU-SPYAN-MA. 12. *D*PAL-CH'HEN-MO. *Mantra—Syadya thedana jíni ghrini, sarva artha sádhani shashini alakshmini, menéshcya. Siddhantumé mantra padá: swáhá.* Translated by JINA-MITRA and BANDE' YE-SHE'S-*S*DE'.

5. The twelve names of ditto. *Leaves* 20, 21.

6. Sans. *Vajra pátála* (*náma tantra rája*). Tib. [34] R*do-*rj*é-sa-hog-gi-*rg*yud-kyi-*rg*yal-po.* From *leaf* 21—66. The salutation is thus—Reverence be to the Supreme being and to MAÑJU SRI. A principal *tantra* containing a prolix description of *mandalas.* Ceremonies, *mantras,* and mystical doctrine with respect to the infernal (or lower) regions, told by SHÁKYA, at *Shrávasti,* (Tib. M*nyan-yod,*) in the presence of many priests, *Bodhisatwas,* gods, and demons.

7. Sans. *Bhú'ta damara* (*mahá tantra rája*). Tib. [35] H*byung-po* h*dul-*

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[30] ལྷ་མོ་ཆེན་མོ་དཔལ་ལུང་བསྟན་པ [31] བདེ་བ་ཅན [32] དཔལ་ཆེན་མོའི་མདོ
[33] 1. དཔལ་ལྡན་མ 2. བཀྲ་ཤིས་མ 3. པད་མའི་ཕྲེང་བ་ཅན 4. ནོར་ཀྱི་བདག་མོ 5. དཀར་མོ
6. གྲགས་པ་ཆེན་མོ 7. པད་མའི་སྤྱན 8. ཧོད་ཆེན་མོ 9. བྱེད་པ་མོ 10. ཟས་སྦྱིན་མ
11. རིན་པོ་ཆེ་རབ་ཏུ་སྤྱན་མ 12. དཔལ་ཆེན་མོ [34] རྡོ་རྗེ་རྩ་རྒྱུད་ཀྱི་རྒྱལ་པོ [35] [illegible]ཏུད་པོ་འཇིག་པ—རྒྱུད་ཀྱི་རྒྱལ་པོ་ཆེན་པོ དཔལ རྡོ་རྗེ་སེམས་དཔའ

va—r*gyud-kyi*-r*gyal-po-ch'hen-po*. From *leaf* 66—105. The subduing or taming of ghosts (or evil spirits). Salutation thus—Reverence be to SRI VAJRA SATWA. (Tib. D*pal*-r*do*-r*jé-sems*-d*pah*). Subject—The manner of subduing all male and female *Bhúts*. The speaker is VAJRA DHARA (R*do*-r*jé-ch'hang*). *Leaf* 80. Explication of several symbols (Sans. *múdra*) or configurations of the fingers of the hands, the fists, &c. Several *mantras* and ceremonies to be performed for obtaining the favour of such and such a demon. Translated by BUDDHA A'KARA VARMA, and *Gélong* CH'HOS-KYI-SHES-RAP.

(*BA-HOG*) OR THE SIXTEENTH VOLUME.

The lower or latter *B*.

There is only one work, with the following title and contents :—

Sans. *A'rya amogha pásha kalpa Rája*. Tib. [36] H*phag*.-*pa-don-yod-pahi-zhags-pahi-ch'ho-ga-zhib-mohi*-r*gyal-po*. From *leaf* 1—569. Minute description of the religious rites and ceremonies of A'RYA AMOGHA PA'SHA. The salutation is thus—Reverence be to *Buddha*, and to all *Bodhisatwas*. Subject—Description of *mandalas*, ceremonies, *mantras*, praises, instruction. The several parts of this volume have been translated by different persons at different times; the end, by SHA'KYA and *Gélong* RIN-CH'HEN-GRUB.

(*MA*) OR THE SEVENTEENTH VOLUME.

There are in this volume sixteen separate works or treatises. Their titles in Sanscrit and Tibetan, with some short notices on their contents, are as follow :—

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36 འཕགས་པ་དོན་ཡོད་པའི་ཞགས་པའི་ཆོ་ག་ཞིབ་མོའི རྒྱལ་པོ

1. Sans. *Sárva karma ávaran'a vishodhani—náma dhárun'í.* Tib. [37] *Las-kyi-sgrib-pa-thams-chad-rnam-par-sbyong-va-zhes-bya-vahi-gzungs.* From *leaf* 1—3. A *dhárun'í* for making clear all the stains of moral works (or for putting away all moral deformities). The salutation is thus—Reverence be to BHAGAVA'N, (Tib. [38] *Bchom-ldan-hdas,*) the undisturbed. *Namo Ratna Trayáya.* There are a few *mantras*, and some benefits are enumerated as attainable by repeating them.

2. Sans. *Vidyá uttama mahá tantra.* Tib. [39] *Rig-pa-mch'hog-gi-rgyud-ch'hen-po.* From *leaf* 3—365. A large *tantra* of the chief *vidyá*, taught by CHA'KNA' DORJE' (Sans. *Vajra Pán'i*) by the permission of CHOM-DA'N-DA's (*Shákya*) at *Shrávasti.* *Muntras*, with instruction how to make use of them; on what occasions to write them; on what days to perform the ceremonies and burn incense; and what things are to be obtained by them. *Leaf* 37. CHA'KNA' DORJE' having prostrated himself at the feet of CHOM-DA'N-DA's (*Shákya*) utters this *mantra—Namo Ratna Trayásya; Namashachan'd'a Vajra Pánisya Mahá Yaksha sénapatisya; Namashachan'd'a pramatanáya, swáhá. Hiri miri tirini, swáhá.* Ceremonies of RUDRA'NI, (Tib. [40] *Nag-mo-drag-mo,*) of *Jayavati*, (Tib. [41] *Rgyal-va-chan-ma,*) &c. Several sorts of *mandalas.* Ceremonies for obtaining any specified kind of prosperity; as, health, longevity, wealth, victory over an enemy, faculty of perceiving and retaining what one has heard or learned. The ceremonies of KARTIKEYA (Tib. [42] *Smin-drug-gi-bu*); of six great goddesses, as, UMA' (Tib. [43] *Dkah-bzlog*); &c. The expelling of evil spirits. The curing of lunatics (or madmen), and of those suffering from consumption by several sorts of meat and drink, or

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37 ལས་ ཐྲི་ སྒྲིབ་ པ་ ཐམས་ ཅད་ རྣམ་ པར་ སྦྱོང་ བ་ ཞེས་ བྱ་ བའི་ གཟུངས་ 38 བཅོམ་ ལྡན་ འདས་ 39 རིག་ པ་ མཆོག་ གི་ རྒྱུད་ ཆེན་ པོ་ 40 ནག་ མོ་ དྲག་ མོ་ 41 རྒྱལ་ བ་ ཅན་ མ 42 སྨིན་ དྲུག་ གི་ བུ 43 དཀའ་ བསྒྲོག

potions. Several modes of curing diseases also. On *leaf* 365 there is a *slóka* in four lines thus:—(Tib. [14])

*Nad-med-pa-ni-*rnyed-pahi-mch'hog,
*Ch'hog-shes-pa-ni-nor-gyi-*mch'hog,
*Yid-*brtan-*pa-ni-gnyen-gyi-*mch'hog,
*Mya-ñan-*hdas-*pa-*bdé-*vahi-*mch'hog.
Health is the chief acquirement.
Content is the best riches.
Firmness of mind is the best kinsman.
Deliverance from pain is the chief happiness.

*Dkon-*mch'hog-*gsum-la-phyag-*hts'hal-*lo.*
Reverence be to the three holy ones.

Translated by VIDYA'KARA PRABHA', and PA'LSE'GS, a Tibetan *Lotsavá*. From *leaf* 366—368. The eight names of CHA'KNA' DORJE' (Sans. *Vajra Pán'í*) together with some *mantras*.

3. Sans. *Vajra vidáran'a—náma-dhárani'i.* Tib. [15] R*do-*rjé-rnam-par-hjoms-*pa—zhes-bya-vahi-*gzungs.* From *leaf* 368—370. A *dhárani'i* styled "the subduer of the thunderbolt." Some *mantras*, and their efficacy.

4. Sans. *Mahá vajra mérushikhara kúta gúra—dhárani'i.* Tib. [16] R*do-*rjéhi-ri-rab-ch'hen-pohi-rtsé-mohi-khang-pa-brtsegs-pahi—gzungs. From *leaf* 370—419. The storied house (or palace) on the top of the great diamond (immoveable) *Ri-rab* (Sans. *Méru*). A *dhárani'i*. Salutation thus—Reverence

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44 ནད་མེད་པ་ནི་རྙེད་པའི་མཆོག །
ཆོག་ཤེས་པ་ནི་ནོར་གྱི་མཆོག །
ཡིད་བརྟན་པ་ནི་གཉེན་གྱི་མཆོག །
མྱ་ངན་འདས་པ་བདེ་བའི་མཆོག ॥
དཀོན་མཆོག་གསུམ་ལ་ཕྱག་འཚལ་ལོ ॥

45 རྡོ་རྗེ་རྣམ་པར་འཇོམས་པ—ཞེས་བྱ་བའི་གཟུངས

46 རྡོ་རྗེའི་རི་རབ་ཆེན་པོའི་རྩེ་མོའི་ཁང་པ་བརྩེགས་པའི་གཟུངས

be to *Buddha* and to all *Bodhisatwas*. Told by SHA´KYA, when he was in that house on the top of the *Méru*. Subject—Praise of SHA´KYA by the gods and *Bodhisatwas*. Exhortations to go to him, and to hear his doctrine. His instruction on several subjects. Metaphysical speculation on the nature of *Tathágata* (God) in a discourse between CHA´KNÁ, DORJE´ (Sans. *Vajra Pán'í*) and SHA´RADWA´THII-BU. Translated by the Indian *Upádhyáya* (*Mkhan-po*, master or professor) SHILE´NDRA BODHI, JNA´NA SIDDHI, and BANDE´ YE´-SHE´S-SDE´.

5. Sans. *Vajra ajita anala pramohán'i—dhárani.* Tib. [47] R*do-rjé-mi-hpham-pa-mé-ltar-rab-tu-rmongs-byed—gzungs.* From *leaf* 419—424. The invincible *Vajra*, that makes blind like fire. All sorts of demons utter great noise in their distresses, and beg CHOM-DA´N-DA´S to protect them. His instruction to them.

6. Sans. *Dasha Vajrá Pán'ina hridáya.* Tib. [48] *Lag-na-rdo-rjé-bchuhi-snying-po.* From *leaf* 424—426. The essence of ten *Vajra Pán'is.* Some *mantras* and *bija-mantras.*

7. Sans. *Vajra dúnda—Nága samaya.* Tib. [49] R*do-rjé-mch'hu—kluhi-dam-ts'hig.* From *leaf* 426—466. The *Vajra* (or diamond) beak ; or the oath or promise of a *Nága* (or serpent). Some ceremonies and *mantras* to the *Nágas* (or serpents) for obtaining seasonable rain. The *Nágas* promise that they will not hurt the corn, &c.

8. Sans. *Sadhrisha aya ós'ht'ha.* Tib. [50] L*chags-mch'hu-nag-po.* ***Leaves*** **466, 467.** The black iron beak (or bill).

9. Sans. *Loha dun'd'a—dhárani.* Tib. [51] L*chags-mch'hu—gzungs.* ***Leaves*** **469, 470.** The iron bill (or beak). A *dhárani* by SHA´KYA to INDRA, on the means of subduing all evil spirits that are noxious to his doctrine.

10. Another *dhárani* of the same title. ***Leaf*** **472.**

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47 རྡོ་རྗེ་མི་ཕམ་པ་མེ་ལྟར་རབ་ཏུ་རྨོངས་བྱེད་གཟུངས་ 48 ལག་ན་རྡོ་རྗེ་བཅུའི་སྙིང་པོ 49 རྡོ་རྗེ་མཆུ་— གྲྭའི་དམ་ཚིག 50 ལྕགས་མཆུ་ནག་པོ 51 ལྕགས་མཆུ—གཟུངས་

11. Sans. *Kundalya mrita hridáya—dhárani.* Tib. [52] B*dud-rtsi-thab-shyar-gyi-snying-po*—g*zungs*. *Leaf* 474. Some *mantras* by DORJE' KHROVO, (Sans *Vajra Chan'd'a*) on the permission of CHOM-DA'N-DA's, for the benefit of all animal beings.

12. Sans. *Mahá bala—mahá yána su'tra.* Tib. [53] *Stobs-po-ch'hé—theg-pa-ch'hen-pohi*-m*do*. *Leaf* 489. The great strong (or powerful) one. A *sútra* of high principles. Some *mantras* of VAJRA KRODHA MAHA' BALA—their efficacy. The MAHA' BALA is *Tathágata*, is *Dherma*, is all ;—therefore MA'RA or CA'MA repairs for protection to MAHA' BALA.

13. Sans. *Vighnan vinaya gádatrá—dhárani.* Tib. [54] B*gegs-sel-vahi*—g*zungs*. *Leaf* 489. A *dhárani* against mischievous spirits.

14. Sans. *Mahá yaksha sénapatayé nára kuvera kalpa.* Tib. [55] G*nod-sbyin-gyi-sdé*-d*pon-ch'hen-po-gur*-m*khan*-m*ch'hog-gi*-br*tag-pa*. *Leaf* 521. SHA'KYA in the palace of KUVERA. Descriptions of the great *mandala*. Some ceremonies and *mantras*, and reflections on the supreme spirit, by MAHA' YAKS'HA, upon the permission and benediction of SHA'KYA.

15. Sans. *Jambhala shri—dhárani.* Tib. [56] G*nod*-h*dsin*-d*pal—gzungs*. *Leaf* 523. A *dhárani* consisting of some *mantras*.

16. Sans. *Jambhala Jalendra yathá lasatá kalpa-náma.* Tib. [57] G*nod-gnas-dvang-po-ji*-l*tar*-h*byung-vahi*-r*tog-pa*. On the manner of the origin of JAMBHALA JALENDRA. Many *mantras*. At the end—Om! *Supratis'htha Vajrayé, swáhá.*

(*T'sa*) OR THE EIGHTEENTH VOLUME.

There is only one work in this volume, under the following title:—

Sans. *Bhagavati Á'ryá Tárá mu'la kalpa.* Tib. [58] B*chom*-l*dan*-h*das-ma*-h*phags-ma-sgrol-mahi-rtsa-vahi*-r*tog-pa*. From *leaf* 1—453. Minute des-

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52 བཅུད་ཀྱི་ཐབ་སྦྱར་ཀྱི་སྙིང་པོ—གཟུངས

53 སྦྱིན་པའི་ལྷ—ཆེན་པ་ཆོག་པའི་མཇུག

54 བཅོམ་ལྡན་འདས་ཀྱི་

55 གནོད་སྦྱིན་ཀྱི་སྡེ་དཔོན་ཆེན་པོ་གཉན་མཁན་མཆོག་གི་བརྟག་པ

56 གནོད་འཇིན་དཔལ—གཟུངས

57 གནོད་གནས་དབང་པོ་ཇི་ལྟར་འབྱུང་བའི་རྟོག་པ

58 བཅོམ་ལྡན་འདས་མ་འཕགས་མ་སྒྲོལ་མའི་རྩ་བའི་རྟོག་པ

cription of religious rites and ceremonies concerning TA´RA´, a goddess, styled elsewhere, the mother of all *Tathágatas*. CHENRE´SIK (Sans. *Avalokitéshwara*) sent by AMITA´BHA from the *Sukhavati* world, visits SHA´KYA, and after having delivered to him AMITA´BHA's compliments, praises him (SHA´KYA) in several verses (seven or eight). SHA´KYA with CHENRE´SIK, in a discursive manner, tells all sorts of religious rites and ceremonies. There are descriptions of *mandalas*, ceremonies, and some *mantras*. Instruction on several subjects. On the six transcendental virtues. The subject of this volume is, in general, mystical and moral doctrine. Besides CHENRE´SIK, several of SHA´KYA's disciples are introduced speaking, as SHA´RIHI-BU, MONGOLYANA, and others.

(*Ts'HA*) OR THE NINTEENTH VOLUME.

There are in this volume twenty-two separate works. Their titles in Sanscrit and Tibetan, together with some short notices on their contents are as follow :—

1. Sans. *Mani bhadra—dhárani.* Tib. [59] *Nor-bu*-bzang-*pohi-gzungs.* From *leaf* 1—3. The son of MAHA´ YAKSHA SE´NAPATI visiting SHA´KYA at *Shrávasti*, promises to him, that whoever of the *Gélongs* and *Gélongmas* shall daily thrice repeat this *Snying-po* (*mantra* or *bija-mantra*)—*Namo Ratna Trayáya; Namo Mani Bhadráya, Mahá Yaksha Sénapatayé*, &c. he will defend him, and supply all his necessities.

2. Sans. *Mani bhadra yaksha-séna kalpa.* Tib. [60] *Gnod-sbyin-gyi-sdé-dpon-ch'hen-po-nor-bu*-bzang-*pohi*-rtog-*pa.* From *leaf* 3—20. Some ceremonies and *mantras* concerning MANI BHADRA.

3. Sans. *Mékhala—dhárani.* Tib. [61] *Mé-kha-la—gzungs.* From *leaf* 20—27. A *dhárani*, styled *Mékhala* (a girdle or zone). Name of a *vidyá*

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[59] རྔོར་ བུ་ བཟང་ པོའི་ གཟུངས། [60] གནོད་ སྦྱིན་ གྱི་ སྡེ་ དཔོན་ ཆེན་ པོ་ རྔོར་ བུ་ བཟང་ པོའི་ རྟོག་ པ [61] མེ་ ཁ་ལ—གཟུངས།

tantra, told by SHA'KYA to KUN-DGA'H-VO, to keep safe GRACHEN-DSIN (Sans. ***Ráhula***) his son from the injuries of all sorts of specified demons, or evil spirits.

4. Sans. ***Vidyá Rája—Shwása mahá.*** Tib. [62] **Rig-sñags-kyi-rgyal-po-dvugs-ch'hen-po.** ***Leaves*** 27, 28. A principal *vidyá mantra*, styled "The great breath," (name of a demon, the prince of all evil spirits). He tells to SHA'KYA the several evils which he inflicts on all animal beings, and promises that he will not hurt such as shall keep and repeat the "***Shwása mahá vidyá mantra.***"

5. Sans. ***Pradaksha ratna traya—dhárani.*** Tib. [63] **Dkon-mch'hog-gi-rten-la-bskor-va-bya-vahi-gzungs.** ***Leaves*** 28, 29. A *dhárani* to be repeated at circumambulating any of the three holy ones (representatives of God). The benefits arising therefrom.

6. Sans. ***Dakshini parishodhani.*** Tib. [64] **Yon-yongs-su-sbyong-va.** ***Leaves*** 29, 30. The purification of gifts. Some *mantras* to be repeated.

7. Sans. ***Jnyánolko—dhárani, sarva gati parishodhani.*** Tib. [65] **Yé-shes-ta-la-lahi-gzungs-hgro-va-thams-chad-yongs-su-sbyong-va.** From *leaf* 31—33. The Tal-tree of knowledge (name of a ***Buddha***). A *dhárani* for the purification of all animal beings. There are some other short *dhárani's*. From *leaf* 33—36. On the adoration of ***Buddha.***

8. Sans. ***Prajná páramitá shata sahasra—dhárani.*** Tib. [66] ***Shes-rab-kyi-pha-rol-tu-phyin-pa-stong-phrag-brgya-pahi-gzungs.*** A *dhárani* for comprehending the *prajná páramitá* of 100,000 *slókas.*

9. Another *dhárani* for the *prajná páramitá* of 25,000 *slókas.*

10. Another ditto for that of 8,000 ditto.

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[62] དཔག་ཚད་བྱེ་ཕྲག་བཅོ་—དབུགས་ཆེན་པོ [63] དཀོན་མཆོག་གི་རྟེན་ལ་བསྐོར་བ་བྱ་བའི་གཟུངས [64] ཡོན་ཡོངས་སུ་སྦྱོང་བ [65] ཡེ་ཤེས་ཏ་ལ་ལའི་གཟུངས—འགྲོ་བ་ཐམས་ཅད་ཡོངས་སུ་སྦྱོང་བ [66] ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་སྟོང་ཕྲག་བརྒྱ་པའི་གཟུངས

11. Sans. *Subáhu pariprichch'ha-tantra.* Tib. [67] *Dpung-bzangs-kyis-zhus-pa-zhes-bya-vahi-rgyud.* A *tantra* delivered by CHA'KNA' DORJE, at the request of SUBA'HU (one with a good or handsome arm). *Leaves* 40, 41. Subject—Instruction on the fruits of good morals.

12. Sans. *Sarva mandala samánya vidhana guhya tantra.* Tib. [68] *Dkyil-hkhor-thams-chad-kyi-spyihi-ch'ho-ga-gsang-vahi-rgyud.* From *leaf* 71—108. General rites and formulæ used in every *mandala.* A mystical *tantra*, taught by CHA'KNA DORJE' (*Vajra Pán'i*). The salutation is thus—Reverence be to the All-knowing. Subject—Enumeration of several sorts of *mandalas*, and description of the ceremonies practised in each of them. Disposition of the figures representing the several divinities introduced in the *mandala.* Explication of the several symbols (1 *mudra*) in the hands of the deities in the *mandala*; as, *trisul*, for RUDRA; *discus*, for VISHNU; *padma*, for BRAHMA'; a *javelin*, for SAMBARA; a *vajra*, for INDRA; a *furnace*, for the god of fire; a *club*, for YAMA; a *sword*, for NIRRITI; a *snare*, for the god of water; a *banner*, for VAYU; a *staff*, for KUVERA, &c. &c. This is an instructive *tantra* on the rites and ceremonies practised in the *mandalas.* It is in verse, and in an easy style.

13. Sans. *Dhyánottara vitala krama.* Tib. [69] *Bsam-gtan-gyi-phyi-ma-rim-par-phyé-va.* From *leaf* 108—112. A gradual evolution of meditation. Several degrees of meditation.

14. Sans. *Su siddhikara mahá tantra—Sádhanopamáyika vitala.* Tib. [70] *Legs-par-grub-par-byed-pahi-rgyud-ch'hen-po-las, sgrub-pahi-thabs-rim-par-phyé-va.* From *leaf* 112—187. From a large *tantra*, on accomplishment; the analysis of the means of obtaining perfection, or emancipation. Delivered by VAJRA PA'N'I', (Tib. [71] *Phyag-na-rdo-rjé*) on the request of MAHA'

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[67] དཔུང་བཟངས་སྐྱེས་ཞུས་པ་ཞེས་བྱ་བའི་རྒྱུད། [68] དཀྱིལ་འཁོར་ཐམས་ཅད་ཀྱི་སྤྱིའི་ཆོ་ག་གསང་བའི་རྒྱུད། [69] བསམ་གཏན་ཕྱི་མ་རིམ་པར་ཕྱེ་བ། [70] ལེགས་པར་གྲུབ་པར་བྱེད་པའི་ཐབས་རིམ་པར་ཕྱེ་བ། [71] ཕྱག་ན་རྡོ་རྗེ།

BALA MAHÁ CHAN'D'A. Tib. (72) *Stobs-ch'hen-khro-vo-ch'hen-po.* Subject—A detailed account of the means of arriving at perfection (or of all religious and moral observances for obtaining it). *Leaf* 115. The required qualities of a teacher, who may officiate at *tantrika* ceremonies. Description of the several substances used in the sacrifices; as, flowers, incenses, perfumes, sweet scented water, lights, or lamps, &c. Stated periods of the day and night for performing such and such religious observances or duties. This is a fine *tantra*, and in good language.

15. Sans. *Parin'ata chakra—Mahá Yána sútra.* Tib. (73) *Yongs-su*-bsño-*vahi*-h*khor-lo-theg-pa-ch'hen-pohi*-m*do.* From *leaf* 187—192. The state of arriving at maturity or perfection. The blessing of bestowing a benediction upon any one, that he may arrive at perfection or emancipation. Enuration of some required qualifications for obtaining final emancipation.

16. Sans. *Mahá parin'ata rája samantraka.* Tib. (74) *Yongs-su*-bsño-*vahi*-r*gyal-po-ch'hen-po*—s*ñags-dang*-b*chas-pa.* From *leaf* 193—223. A principal benediction, together with some *mantras*; or an earnest wish that by the merits of specified religious and moral actions, one may come to perfection or salvation (or final emancipation.) Adoration of several *Buddhas* and *Bodhisatwas*, gods, and demons. Translated by VIDYA'KARA PRABHA' and BANDE' YE'SHE'S *S*NYING-PO; corrected by *D*PAL-*R*TSE'GS. *Leaves* 224, 225. A prayer for obtaining the supreme degree of perfection, that one may be able to assist other animal beings that are suffering all sorts of miseries; commencing with—"Reverence be to the three holy ones. Sans. *Namo Ratna Trayáya.*" From *leaf* 225—227. Another prayer addressed to CHENRE'SIK., as the most merciful. From *leaf* 227—229. Another prayer. Some other prayers. From *leaf* 229—233.

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72 སྟོབས་ཆེན་ཁྲོ་བོ་ཆེན་པོ་ 73 ཡོངས་སུ་བསྟེན་པའི་ཐེག་པ་ཆེན་པོའི་མདོ་

74 ཡོངས་སུ་བསྟེན་པའི་རྒྱལ་པོ་ཆེན་པོ་—སྔགས་དང་བཅས་པ

17. Sans. *Swásti gáthá.* Tib. [75] B*dé-legs-kyi-ts'higs-su*-b*chad-pa.* From *leaf* 233—235. Some verses on happiness.

18. Sans. *Swástyayana gáthá.* Tib. [76] B*dé-legs-su*-h*gyur-vahi-ts'higs-su*-b*chad-pa.* Verses on the state of those that are happy. Told by SHA'KYA at the request of a god. Emmeration of some moral duties—they that practise (or observe) them are happy.

19. Sans. *Déva pariprich'chha mangala gáthá.* Tib. [77] *Lhas-zhus-pahi-bkra-shis-kyi-ts'higs-su*-b*chad-pa.* *Leaves* 236, 237. Some benedictory verses, at the request of a god. Another ditto.

20. Sans. *Pañcha tathágata mangala gáthá.* Tib. [78] *Dé*-b*zhin*-g*shegs-pa*-l*ñahi* b*kra-shis-kyi-ts'higs-su*-b*chad-pa.* Benedictory verses or hymns on five *Tathágatas* (the five *Dhyáni Buddhas*) commencing with VAIROCHANA. Another hymn.

21. Sans. *Mangala gáthá.* Tib. [79] B*kra-shis-kyi-ts'higs-su*-b*chad-pa.* From *leaf* 240—242. Benedictory verse, or hymn.

22. Sans. *Ratna tri swásti gáthá.* Tib. [80] D*kon*-m*ch'hog-gsum-gyi*-b*kra-shis-kyi-ts'higs-su*-b*chad-pa* *Leaves* 242, 243. A hymn on the three holy ones, uttered by CHOM-DA'N-DA's (*Shákya*) at the request of DE'SPA, (a liberal man) a householder. Translated by JI'NA-MITRA, and BANDE' YE'-SHE'S-*s*DE'.

(*Dsa*) OR THE TWENTIETH VOLUME.

There are in this volume three separate works. Their titles and contents are as follow :—

1. Sans. *Sarva dherma mahá sánti bodhi chitta kulaya* **Rájá.** Tib. [81] *Ch'hos-thams-chad-rdsogs-pa-ch'hen-po-byang-ch'hub-kyi-sems-kun-byed-rgyal-po.*

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[75] བདེ་ལེགས་ཀྱི་རྟོགས་སུ་བཅད་པ [76] བདེ་ལེགས་སུ་འགྱུར་བའི་རྟོགས་སུ་བཅད་པ [77] ལྷས་ཞུས་པའི་བཀྲ་ཤིས་ཀྱི་རྟོགས་སུ་བཅད་པ [78] དེ་བཞིན་གཤེགས་པ་ལྔའི་བཀྲ་ཤིས་ཀྱི་རྟོགས་སུ་བཅད་པ [79] བཀྲ་ཤིས་ཀྱི་རྟོགས་སུ་བཅད་པ [80] དཀོན་མཆོག་གསུམ་གྱི་བཀྲ་ཤིས་ཀྱི་རྟོགས་སུ་བཅད་པ [81] ཆོས་ཐམས་ཅད་རྫོགས་པ་ཆེན་པོ་བྱང་ཆུབ་ཀྱི་སེམས་ཀུན་བྱེད་རྒྱལ་པོ

From *leaf* 1—91, then continued again to 120. The great perfect One in all things (or respects), the pure Soul, the all-creating sovereign. This is a highly speculative treatise on the nature, the character, and existence of the Supreme being, and the proceeding of all things from him. The speaker, in general, is the supreme Soul, or the all-creating sovereign, who answers to the queries of VAJRA SATWA, (Tib. [82] R*dlo*-r*jé*-*sems*-d*pah*) the president of the five ***Dhyáni Buddhas*** (as they are called elsewhere.) He was before all things —He is existing from all eternity. Translated in the eighth or ninth century, by SRI SINHA PRABHA, and BAIROTSANA.

2. Sans. ***Sarva tathágata chitta jnána guhya artha garbha vyuha vajra tantra sidhhi yoga ágama samája sarva vidya sútra mahá yána sabhi samaya dherma paryáya vivyuha náma sútram.*** The same in the ***Bruzha*** language (I could not learn what sort of language it is) Tibetan character, [83] which romanized stands thus—***Ho-na-pan-ril-til-pi-bu-bi-ti-la-ti-ta-siṅg-lun-lub-hang-pang-ril-lub-pi-su-bang-ri-zhé-hal-pahi-ma-kyang-kuhi-dang-rad-ti.*** The same in Tibetan.* *Dé*-b*zhin*-g*shegs*-*pa*-*thams*-*chad*-*kyi*-*thugs*-g*sang*-*vahi*-*yé*-*shes*-*don*-*gyi*-*snying*-*po*-r*do*-r*jé*-b*kod*-*pahi*-r*gyud*-*rnal*-h*byor*-*grub*-*pa*-*kun*-h*dus*-*rig*-*pahi*-m*do*-*theg*-*pa*-*ch'hen*-*po*-m*ñon*-*par*-*rdsogs*-*pa*-*ch'hos*-*kyi*-*rnam*-*grangs*-*rnam*-*par*-b*kod*-*pa*-*zhes*-*bya*-*vahi*-m*do*. From *leaf* 120—408. The essence of the mysteries of all the *Tathágatas*, &c. The subject, in general, is mystical and moral doctrine. Translated from the ***Bruzha*** language, in the ***Bruzha*** country, by DHERMA BODHI DA'NA RAKSHITA, and the Tibetan *Lotsavá* CH'HE'-TSAN-*s*KYE'S.

3. No Sanscrit title. Tib. [81] *Dé*-b*zhin*-g*shegs*-*pa*-*thams*-*chad*-*kyi*-g*sang*-

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82 རོ་རྗེ་སེམས་དཔའ 83 ཧོ་ན་པན་རིལ་ཏིལ་པི་བུ་བི་ཏི་ལ་ཏི་ཏ་སིཾ་ལུན་ལུབ་ཧང་པང་རིལ་ལུབ་པི་སུ་བང་རི་ཞེ་ཧལ་པཧི་མ་ཀྱང་ཀུཧི་དང་རད་ཏི * དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་ཐུགས་གསང་བ་ཡེ་ཤེས་དོན་གྱི་སྙིང་པོ་རྡོ་རྗེ་སེམས་དཔའི་རྒྱུད་རྣལ་ཧབྱོར་གྲུབ་པ་ཀུན་ཧདུས་རིག་པཧི་མདོ་ཐེག་པ་ཆེན་པོ་མཉོན་པར་རྫོགས་པ་ཆོས་ཀྱི་རྣམ་གྲངས་རྣམ་པར་བཀོད་པ་ཞེས་བྱ་བཧི་མདོ 84 དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་གསང་བ

va, &c. From *leaf* 408—503. The mysteries (or secrets) of all the *Tathágatas*, &c. This is considered as part of the former treatise.

Note.—This whole volume is old fashioned, and of little authority, except to the *Snyigmápá* sect (the most ancient among the *Buddhistic* sects in Tibet).

(*Wa*) OR THE TWENTY-FIRST VOLUME.

This volume contains the four following works or treatises :—

1. Sans. *Sarva tathágata chitta guhya jnána artha garbha vajra krodha kula tantra pinthártha vidya yoga siddhi náma mahá yána sútra.* Tib. [85] *Dé-bzhin-gshegs-pa-thams-chad-kyi-thugs-gsang-vahi-yé-shes-don-gyi-snying-po-khro-vo-rdo-rjéhi-rigs-kun-hdus-rig-pahi-mdo-rnal-hbyor-grub-pahi-rgyud-ches-bya-va-thég-pa-ch'hen-pohi-mdo.* From *leaf* 1—139. The essence of the meaning and wisdom of the mysteries of all the *Tathágatas.* A treatise for understanding the whole class (of the saints) of the *Vajra Krodha kula* (the most powerful wrathful kind). *A tantra* of the perfect *Yoga.* A treatise of high principles. Subject—Mystical and moral doctrine.

2. Sans. *Shrír guhya garbha tatwa vinishchaya.* Tib. [86] *Dpal-gsang-vahi-snying-po-dé-kho-na-nyid-rnam-par-nes-pa.* From *leaf* 139—171. Ascertainment of the nature of the essence of the holy mysteries. The salutation is thus—Reverence be to Chom-da'n-da's Kuntu *Bzang-po.* (Sans. *Bhagaván Samanta Bhadra*). Subject—Metaphysical and moral doctrine.

3. Sans. *Vajra satwa máyá jála guhya sarva ádarsha-tantra.* Tib. [87] *Rdo-rjé-sems-dpahi-sgyu-hphrul-dra-va-gsang-va-thams-chad-kyi-mé-long-zhes-bya-vahi-rgyud.* From *leaf* 171—267. The illusory net work (or cover) of Vajra Satwa (the Supreme being) or a *tantra*, the mirror of all mysteries.

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[85] དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་ཐུགས་གསང་བའི་ཡེ་ཤེས་དོན་གྱི་སྙིང་པོ་ཁྲོ་བོ་རྡོ་རྗེའི་རིགས་ཀུན་ཏུས་རིག་པའི་མདོ་རྣལ་འབྱོར་གྲུབ་པའི་རྒྱུད་ཆེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ་

[86] དཔལ་གསང་བའི་སྙིང་པོ་དེ་ཁོ་ན་ཉིད་རྣམ་པར་ཉེས་པ་

[87] རྡོ་རྗེ་སེམས་དཔའི་སྒྱུ་འཕྲུལ་དྲ་བ་གསང་བ་ཐམས་ཅད་ཀྱི་མེ་ལོང་ཞེས་བྱ་བའི་རྒྱུད

The salutation is thus—*Om!* Reverence be to VAIROCHANA. (Tib. [88] *Rnam-par-snang-*m*dsad.*) *Húm!* Reverence to AKSHOBHYA. (Tib. [89] *Mi-skyod-pa.*) *Ah!* Reverence to AMITA'BHA'. (Tib. [90] *Snang-va-*m*thah-yas.*) Subject —*Buddhistic* ritual and theology. Delivered by VAJRA SATWA (Tib. [91] R*do-rjé-sems-*d*pah*) the Supreme intelligence, who is also styled in this *sútra* PRADHA'NA, (Tib. G*tso-vo,*) *Mahá Purus'ha* (Tib. [92] S*kyes-bu-ch'hen-po*) on the queries of VAJRA DHARA, (Tib. [93] R*do-rjé-hch'hang*) the lord of all mysteries. Queries by *R*DO-*RJE'-H*CH'HANG—Why the five (*Dhyáni*) *Buddhas*, several specified *Bodhisatwas*, and goddesses, as MA'MAKI, TA'RA', SITA', &c., were called so? Translated by VIMALAMITRA, and by BANDE' JNA'NA KU'MA'RA.

4. In Tibetan only. [94] G*sang-vahi-snying-po-dé-kho-no-nyid-ñes-pa.* From *leaf* 267—427. The essence of mysteries—the real nature of the human soul, or its identity with the divine spirit that animates the whole of nature. The salutation is thus—Reverence be to CHOM-DA'N-DA's KUNTU ZANG-PO, (Sans. *Bhagaván Samanta Bhadra*). Subject, as above. This is an appendix to the former treatise.

(*ZHA*) OR THE TWENTY-SECOND VOLUME.

There are in this volume fifteen separate works, besides some small and inconsiderable fragments. The titles of them in Sanscrit and Tibetan, with some short notices on their contents, are as follow:—

1. Sans. *Dévi jáli mahá máyá-tantra náma.* Tib. [95] *Lha-mo-sgyu-*h*phrul-dra-va-ch'hen-mo-zhes-bya-vahi-*r*gyud.* From *leaf* 1—47. A *tantra* of DE'VI'-JA'LI MAHA' MA'YA'. Ritual and mystical doctrine.

2. Tib. [96] G*sang-vahi-snying-po-dé-kho-na-nyid-ñes-pahi-*b*la-ma-ch'hen-po.* From *leaf* 47—83. Essence of mysteries. The real great Supreme one. The

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88 རྣམ་པར་སྣང་མཛད་ 89 མི་སྐྱོད་པ 90 སྣང་བ་མཐའ་ཡས 91 རྡོ་རྗེ་སེམས་དཔའ
92 སྐྱེས་བུ་ཆེན་པོ 93 རྡོ་རྗེ་ཕྱག 94 གསང་བའི་སྙིང་པོ་དེ་ཁོ་ན་ཉིད་ངེས་པ 95 ལྷ་མོ་སྒྱུ་འཕྲུལ་ད་བ་ཆེན་མོ་ཞེས་བྱའི་རྒྱུད 96 གསང་བའི་སྙིང་པོ་དེ་ཁོ་ན་ཉིད་ངེས་པའི་བླ་མ་ཆེན་པོ

salutation is thus—Reverence to CHOM-DA'N-DA's, KUNTU ZANG-PO, YE'SHE's BLA'MA' CHEN-PO (to BHAGAVA'N SAMANTA BHADRA, the supreme lord of wisdom).

3. Sans. *Mañju Shri karma chattvar chakra guhya tantra.* Tib. [97] H*jam-*d*pal-las-*b*zhi-*h*khor-lo-*g*sang-vahi-*r*gyud.* From *leaf* 83—102. The four works of MANJU SRI, or a *tantra* on the mysterious *chakra* (wheel); again continued in an appendix to *leaf* 107. The salutation is thus—Reverence be to *H*JAM-*D*PAL YE'-SHE'S SEMS-*D*PAH, (Sans. *Mañju Shri Jnána Satwa*). Subject—Mystical and moral doctrine.

4. Sans. *Sarva tathágata budamuttara guhya vanoshi, ashwattama vina samata tantra náma.* Tib. [98] *Dé-*b*zhin-gshegs-pa-thams-chad-kyi-*d*gongs-pa,* b*la-na-med-pa-g*sang-va,* r*ta-*m*ch'hog-rol-pahi-*r*gyud-ch'hen-po-zhes-bya-va.* From *leaf* 107—179. The mind (or thought) of all *Tathágatas*, the greatest mystery. A *tantra*, styled the "sporting fine horse." Salutation—Reverence be to (Tib. [99]) *D*PAL-*R*DO-*R*JE'-SEMS-*D*PAH (*Shri Vajra Satwa*). Subject—Mystical and moral doctrine, delivered by DORJE' DSIN (Sans. *Vajra Dhara*) the supreme *Buddha*, at the request of CHA'KNA' DORJE' (Sans. *Vajra Pán'i*) a *Bodhisatwa*. Description of *mandalas*, ceremonies, *mantras*, provinces of several *Buddhas*, and their perfections. *Leaf* 150. How to represent the five *Buddhas*, VAIROCHANA, &c. with their symbols (Tib. [100] *Phyag-rgya.* Sans. *Mudra*) in a *mandala*.

5. Sans. *Shri Héruka káruná kridita tantra guhya gambhira uttama náma.* Tib. [101] D*pal-hé-ru-ka-snying-rjé-rol-pahi-*r*gyud—*G*sang-va-zab-mohi-*m*ch'hog-ches-bya-va.* From *leaf* 179—285. A *tantra* of SRI HE'RUKA (a name of *Buddha*) on the displaying of mercy, or the most profound mystery. Reverence be to (Tib. [102]) *D*PAL-*R*DO-*R*JE'-SEMS-*D*PAH (Sans. *Shri Vajra Satwa*).

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[97] འཇམ་དཔལ་གཉའ་ཤའི་འཁོར་ལོ་སངས་བའི་རྒྱུད [98] དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་དགོངས་པ་ཐུགས་རྟ་མཆོག་རོལ་པའི་རྒྱུད་ཆེན་པོ་ཞེས་བྱ་བ [99] དཔལ་རྡོ་རྗེ་སེམས་དཔའ [100] ཕྱག་རྒྱ [101] དཔལ་ཧེ་རུ་ཀ་སྙིང་རྗེ་རོལ་པའི་རྒྱུད—ཐུགས་རྟ་ཟབ་མོའི་མཆོག་ཅེས་བྱ་བ [102] དཔལ་རྡོ་རྗེ་སེམས་དཔའ

Subject—Mystical theology. Description of *mandalas*, ceremonies, and *mantras*, such as this—"Om! SRI HE'RUKA *maha vajra, sarva dus'tam samaya mudra pra véshaya*, SRI HE'RUKA, *Húm, Phat'*. .(*Leaf* 267).

6. Sans. *Sarva pañcha amrita sára siddi mahá ruka hridayána.* Tib. [103] *Thams-chad*-b*dud*-rt*si*-l*ñahi-rang*-b*zhin*—D*ños-grub-ch'hen-po-nyé-vahi-snying-po*-m*ch'hog*. From *leaf* 285—287. They all (the five *Buddhas*) are like the five kinds of *Amrita*—an essence that comes near to the great perfect one. Salutation—Reverence be to (Tib. [104]) *D*PAL-KUN-TU-*BZ*ANG-PO (Sans. *Shri Samanta Bhadra*). Subject—The nature or essence of *Buddha*.

7. Sans. *Amrita rasayana, &c. &c.* Ambrosia essence. From *leaf* 287—293. A remedy against the diseases of both the body and the mind. The means of acquiring that ambrosia.

8. Sans. *Pu'jaya Bhagaván mahá Rája.* Tib. [105] *Bchom*-l*dan*-h*das*-g*nyis-med-kyi*-r*gyal-po-ch'hen-po-la-phyag*-h*ts'hal-lo*. *Leaves* 293, 294. Reverence be to (or I adore) BHAGAVA'N, the most perfect sovereign. Some mystical ceremonies.

9. Sans. *Stana mahá dara pañcha*. Tib. [106] H*bras-bu-ch'hen-po-lña*-b*sgral-va*. From *leaf* 294—299. Explication of the five fruits (or consequences). Some ceremonies and *mantras*.

10. Sans. *Tathágata pañcha buddhánám-namah*. Tib. [107] *Rigs*-l*ña*-b*dé-var-gshegs-la-phyag*-h*ts'hal-lo*. From *leaf* 299—301. Reverence be to the five *Sugatas* (*Tathágatas* or *Buddhas*). On the means of obtaining emancipation, and the state of being united with the Supreme spirit—or on the *Mahá yoga*.

11. Sans. *Amrita kundhalali*. Tib. [108] B*dud*-r*tsi*-h*khyil*. The gathering together of nectar (like a small pond). Description of *mandalas*, and of some ceremonies.

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103 ཐམས་ཅད་ བདུད་ རྩིའི་ ལྷུན་ བཞིན—དངོས་ གྲུབ་ ཆེན་ པོ་ ཉེ་ བའི་ སྙིང་ པོ་ མཆོག

104 དཔལ་ ཀུན་ ཏུ་ བཟང་ པོ་ 105 བཅོམ་ ལྡན་ འདས་ མཉེས་ མེད་ ཀྱི་ རྒྱལ་ པོ་ ཆེན་ པོ་ ལ་ ཕྱག་ འཚལ་ ལོ 106 འབྲས་ བུ་ ཆེན་ པོ་ ལྔ་ བསྒྲལ་ བ 107 རིགས་ ལྔ་ བདེ་ བར་ གཤེགས་ ལ་ ཕྱག་ འཚལ་ ལོ 108 བདུད་ རྩི་ འཁྱིལ

12. Sans. *Amrita kalasha siddhi.* Tib. [109] B*dud-rtsi-bum-pahi-lung.* From *leaf* 303—308. An instruction on the nectar bowl or vessel. Some ceremonies and *mantras.*

13. Sans. *Bhagaván Manju Shri, &c.* Tib. [110] B*chom*-l*dan*-h*das*-h*jam*-d*pal.* From *leaf* 308—310. Praise to MAÑJU SRI, by several *Buddhas* and gods.

14. Sans. *Vajra mantra Dhirusanti mara tantra náma.* Tib. [111] *Drag-sñags*-h*dus-pa*-r*do*-r*jé*-r*tsa-vahi*-r*gyud-ches-bya-va.* From *leaf* 310—369. Ceremonies and *mantras* for acquiring superhuman powers. Translated by PADMA SAMBHA'BA, (Tib. [112] *Pad-ma*-h*byung*-*gnas*) and BAIROTSANA, in the time of KHRI-SRONG-DE'HU-TSA'N.

15. Sans. *Loka stotra pu'ja tantra náma, manobhika santaka.* Tib. [113] H*jig*-r*ten*-m*ch'hod*-bs*tod*-s*grub*-*pa*-r*tsa*-*vahi*-r*gyud-ches-bya-va.* From *leaf* 369—397. An original *tantra* on the means of obtaining or acquiring Him, to whom the world offers sacrifices and utters praises;—or on the union with the Supreme spirit. The salutation is thus—Reverence be to CHOM-DA'N-DA'S-DORJE' DSIN (Sans. *Bhagaván Vajra dhara*) the supreme *Buddha.*

NOTE.—The titles of some of the smaller works in this volume have been written and translated erroneously. In general all these works are of little interest. Here ends the last volume of the *RGYUT* Class, as also of the whole KAH-GYUR.

I beg, in conclusion, to remark, that in the whole Catalogue, the proper names of *Buddhas, Bodhisatwas,* gods, demons, countries, cities, &c. &c. though they occur in the text in Tibetan only, I have frequently expressed either in Sanscrit alone, or sometimes in both Sanscrit and Tibetan, with the aid of the Sanscrit and Tibetan vocabulary in my hand. As also, instead of *BCHOM-LDAN-HDAS,* (BHAGAVA'N) I have frequently written SHA'KYA.

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[109] བཅུད་ཀྱི་ཐུམ་པའི་གྱུད་ [110] བཅོམ་ལྡན་འདས་འཇམ་དཔལ [111] དྲག་སྔགས་འདུས་པ་རྡོ་རྗེ་རྩ་བའི་རྒྱུད་ཆེས་བྱ་བ [112] པད་མ་འབྱུང་གནས [113] འཇིག་རྟེན་མཆོད་བསྟོད་སྒྲུབ་པ་རྩ་བའི་རྒྱུད་ཆེས་བྱ་བ

XII.

ABSTRACT OF THE CONTENTS

OF THE

*B*STAN-*H*GYUR,*

BY MR. ALEXANDER CSOMA KŐRÖSI,

SICULO-HUNGARIAN OF TRANSYLVANIA.

THE བསྟན་འགྱུར། B*stan*-H*gyur* is a compilation in Tibetan, of all sorts of literary works, written mostly by ancient Indian *Pandits*, and some learned Tibetans in the first centuries after the introduction of *Buddhism* into Tibet, commencing with the seventh century of our era. The whole makes two hundred and twenty-five volumes. It is divided into classes,—the རྒྱུད and མདོ, R*gyud* and M*do*, (*Tantra* and *Sútra* classes, in Sanscrit). The "R*gyud*," mostly on *tantrika* rituals and ceremonies, makes eighty-seven volumes. The "M*do*," on science and literature, occupies one hundred and thirty six volumes. One separate volume contains hymns or praises on several deities and saints. And one volume is the Index for the whole.

* An Abstract of the contents of the B*stan*-H*gyur* collection will only be given here, without mentioning the Sanscrit titles of the works, since they have not been introduced into the Index volume, now in the writer's possession; neither had the Author, when in Tibet, sufficient leisure to turn over the volumes for copying the Sanscrit titles. But it was observed by him that the titles of many of tracts or separate works were there expressed in Tibetan only. These volumes are not in the Library of the Asiatic Society.

The following list contains some of the works enumerated in the Index, viz.; First, the collection of Hymns, &c.; Secondly, the R*gyud;* and, Lastly, the M*do* class.

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I. བསྟོད་ཚྭགས། (*B*STOD-TS'HOGS).

Collection of Hymns or Praises.

1. (ཀ) ཁྱད་པར་དུ་ཧཔྷགས་པའི་བསྟོད་པ། *K'hyad-par-du-*hp'*hags-pahi-*b*stod-pa.* A hymn (or praise) on the Most High.

2. དེའི་འགྲེལ་པ། *Dehi-*hg*rel-pa.* A commentary on the preceding, &c.

3. ཐམས་ཅད་མཁྱེན་པ་དབང་ཕྱུག་ཆེན་པོའི་བསྟོད་པ། *T'hams-chad-*m*k'hyén-pa-*d*vang-p'hyug-ch'hen-pohi-*b*stod-pa.* A hymn on the omniscient Almighty Lord.

4. ལྷ་ལས་ཕྱུལ་དུ་བྱུང་བར་བསྟོད་པ། *Lha-las-p'hul-du-byung-var-*b*stod-pa.* A hymn on Him who is exalted above all the gods.

5. དེའི་རྒྱ་ཆེར་བཤད་པ། *Dehí-*r*gya-ch'her-*b*shad-pa.* A *Vritti,* (or an explanation at large) of the former.

6. སངས་རྒྱས་ཀྱི་བསྟོད་པ། *Sangs-*r*gyas-kyi-*b*stod-pa.* The praise of *Buddha.*

7. ཆོས་སྐུ་ལ་གནས་པའི་ཡོན་ཏན་འཕྲིན་མོང་མ་ཡིན་པའི་བསྟོད་པ། *Ch'hos-sku-la-gnas-pahi-yon-tan-f'hun-mong-ma-yin-pahi-*b*stod-pa.* A hymn on the special qualities inherent in the person of the Supreme intelligence.

8. དེ་ཁོ་ན་ཉིད་ལ་བསྟོད་པ། *De-k'ho-na-nyid-la*-b*stod-pa*. A hymn on the essential nature of God (or on the *Tattwa*).

9. བཅུད་བཙུལ་བ་ལ་བསྟོད་པ། B*dud*-b*tul-va-la*-b*stod-pa*. A praise to him who has overcome the devil, (to *Buddha*).

10. ཆོས་ཀྱི་དབྱིངས་སུ་བསྟོད་པ། *Ch'hos-kyi*-d*vyings-su*-b*stod-pa*. A hymn on the mansion or root of morality.

11. དཔེ་མེད་པར་བསྟོད་པ། D*pe-med-par*-b*stod-pa*. The praise of the incomparable.

12. ཨཇིག་རྟེན་ལས་འདས་པར་བསྟོད་པ། H*jig-rten-las*-h*das-par*-b*stod-pa*. A praise to him who went away from the world.

13. སེམས་ཀྱི་རྡོ་རྗེ་ལ་བསྟོད་པ། *Sems-kyi*-r*do-rjé-la*-b*stod-pa*. Praise to the essence of the soul (to the Supreme soul) or spirit.

14. དོན་དམ་པར་བསྟོད་པ། *Don-dan-par*-b*stod-pa*. A hymn on the real or holy intelligence.

15. སྐུ་གསུམ་ལ་བསྟོད་པ། *Sku-gsum-la*-b*stod-pa*. A hymn on the three bodies or persons, (*Dharma-káya*, *Sambhoga-káya* and *Nirvána-káya*).

16. སྐུ་གསུམ་ལ་བསྟོད་པའི་འགྲེལ་པ། *Sku-gsum-la*-b*stod-pahi*-h*grel-pa*. A comment on the above.

17. སེམས་ཅན་མགུ་བར་བྱ་བའི་བསྟོད་པ། *Sems-chan*-m*gu-var-bya-vahi*-b*stod-pa*. A hymn exhilarating the animal beings.

18. ཤེས་ རབ་ ཀྱི་ ཕ་ རོལ་ ཏུ་ ཕྱིན་ པའི་ བསྟོད་ པ། *Shes-rab-kyi-p'ha-rol-tu-p'hyin-pahi-*b*stod-pa.* The praise of the excellent Wisdom.

19. བསམ་ གྱིས་ མི་ ཁྱབ་ པའི་ བསྟོད་ པ། B*sam-gyis-mi-k'hyab-pahi-*b*stod-pa,* A hymn on Him whom the mind cannot conceive.

20. བསྟོད་ པ་ ལས་ འདས་ པར་ བསྟོད་ པ། B*stod-pa-las-*h*das-par-*b*stod-pa.* A praise on Him who is above all praise.

21. བླ་ ན་ མེད་ པའི་ བསྟོད་ པ། B*la-na-med-pahi-*b*stod-pa.* A hymn on Him above whom there is none (the Supreme being).

22. རྗེ་ བཙུན་ འཇམ་ དཔལ་ གྱི་ དོན་ དམ་ པའི་ བསྟོད་ པ། R*jé-*b*tsun-*h*jam-*d*pal-gyi-don-dam-pahi-*b*stod-pa.* A hymn on JAM-PAL, (*Mañju-Sri,* the god of wisdom).

23. འཕགས་ པ་ འཇམ་ དཔལ་ གྱི་ སྙིང་ རྗེ་ ལ་ བསྟོད་ པ། H*p'hags-pa-*h*jam-*d*pal-gyi-snying-*r*jé-la-*b*stod-pa.* A hymn on the mercy of A'RYA MAÑJU-SRI.

24. གནས་ ཆེན་ པོ་ བཞི་ ལྡན་ གྱི་ མཆོད་ རྟེན་ ལ་ བསྟོད་ པ། G*nas-ch'hen-po-*br*gyad-kyi-*m*ch'hod-*r*ten-la-*b*stod-pa.* Praises and hymns on the holy shrines (Sans. *Chaitya*), at the eight different places, (containing the relics of SHA'KYA).

25. མདོད་ པ་ བཅུ་ གཉིས་ ཀྱི་ ཚུལ་ ལ་ བསྟོད་ པ། M*dsad-pa-*b*chu-gnyis-kyi-ts'hul-la-*b*stod-pa.* A hymn on the manner of the twelve acts (of *Buddha*).

26. ཕྱག་ འཚལ་ བའི་ བསྟོད་ པ། *P'hyag-*h*ts'hal-vahi-*b*stod-pa.* A praise to be repeated at the time of adoration, (or prostration before a *Buddha's* image).

27. དམྱལ་བ་ནས་འདོན་པའི་བསྟོད་པ། D*myal-va-nas*-h*don-pahi*-b*stod-pa.* A praise to the deliverer from hell.

28. སངས་རྒྱས་བཅོམ་ལྡན་འདས་ལ་བསྟོད་པ་བསྔགས་པར་འོས་པ་བསྔགས་པ། *Sangs-rgyas*-B*chom*-l*dan*-h*das-la*-b*stod-pa*, b*snags-par-hos-pa*-b*snags-pa.* Praise to *Buddha*, the triumphant, who is worthy to be praised.

29. དཀོན་མཆོག་གསུམ་ལ་བཀྲ་ཤིས་བྱེ་བསྟོད་པ། D*kon*-m*ch'hog*-g*sum-la*-b*kra-shis-kyi*-b*stod-pa.* Benedictory praises to the three holy ones, (*Buddha*, *Dharma*, and *Sañgha*).

30. སངས་རྒྱས་སྐུ་མཚན་ལ་བསྟོད་པ། *Sañgs*-r*gyas-kyi*-m*ts'han-la*-b*stod-pa.* A praise on the characteristic points of a *Buddha's* body.

31. གཅིག་ལས་ཕྱོགས་པའི་བསྟོད་པ། G*chig-las*-h*p'hros-pahi*-b*stod-pa.* The praise of Him who issued from the same one.

32. སངས་རྒྱས་སུམ་ཅུ་རྩ་ལྔའི་བསྟོད་པ། *Sangs*-r*gyas-sum-chu-rtsa*-l*ñahi*-b*stod-pa.* The praise of thirty-five *Buddhas.*

33. ཚིག་བརྒྱད་པའི་བསྟོད་པ། *Ts'hig*-br*gyad-pahi*-b*stod-pa.* A praise of eight words.

34. དཀོན་མཆོག་གསུམ་ཀྱི་བསྟོད་པ། D*kon*-m*ch'hog*-g*sum*-g*yi*-b*stod-pa.* A hymn on the three holy ones.

35. དེའི་འགྲེལ་པ། *Dehi*-h*grel-pa.* Its commentary.

36. ཡང་དཀོན་མཆོག་གསུམ་ཀྱི་བསྟོད་པ། *Yang*-d*kon*-m*ch'hog*-g*sum*-g*yi*-b*stod-pa.* Another hymn on the three holy ones.

37. བརྒྱ་ལྔ་བཅུ་པའི་བསྟོད་པ། Brgya-lña-bchu-pahi-bstod-pa. Hymns, consisting of a hundred and fifty *slókas*.

38. རྗེའི་འགྲེལ་པ། *Dehi*-hgrel-pa. Its commentary.

39. གཎྜིའི་བསྟོད་པ། G*an'dihi*-bstod-pa. The praise of a bell, (or of a wooden rattle).

40. སྤེལ་མར་བསྟོད་པ། *Spel-mar*-bstod-pa. Praise in prose and verse.

41. དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ལ་བསྟོད་པ། *De*-bzhin-gshegs-pa-t'hams-chad-la-bstod-pa. A hymn to all the *Tathágatas, (Buddhas)*.

42. བཅོམ་ལྡན་འདས་ཤཱཀྱ་ཐུབ་པའི་བསྟོད་པ། Bchom-ldan-hdas-shá-kyi-t'hub-pahi-bstod-pa. The praise of the mighty SHA'KYA, the triumphant.

43. ཡོན་ཏན་མཐའ་ཡས་པར་བསྟོད་པ། *Yon-tan*-mt'hah-yas-par-bstod-pa. A praise to Him whose perfections are infinite.

44. ཡོན་ཏན་མཐའ་ཡས་པའི་དོན་ཕྱི་ཆེན་འཁྲུལ་པ། *Yon-tan*-mt'hah-yas-pahi-ts'hig-lehur-byas-pa. Comment on the above, in explanatory verses.

45. སངས་རྒྱས་མྱ་ངན་ལས་འདས་པ་ལ་བསྟོད་པ། *Sangs-rgyas-mya-ñan-las*-hdas-pa-la-bstod-pa. A hymn on the death (deliverance from pain) of a *Buddha*, or the praise of that *sútra* in which the death of SHA'KYA is described.

46. བཤགས་པའི་བསྟོད་པ། B*shags-pahi*-bstod-pa. The praise of the confession of sin. A commentary on the same.

47. སངས་རྒྱས་དབང་བསྐུར་བའི་བསྟོད་པ། *Sangs*-rgyas-d*bang*-bs*kur-vahi*-bstod-pa. A hymn on the inauguration of *Buddha*.

48. བཅོམ་ལྡན་འདས་ལ་བསྟོད་པ་དཔལ་རྡོ་རྗེ་ཧཱུྃ་གྱི་དབྱངས། Bchom-ldan-hdas-la-bstod-pa-dpal-rdo-rje-hdsin-gyi-dbyangs. A hymn to BHAGAVA'N, sung by VAJRA DHARA. A commentary on the same.

49. དེ་བཞིན་གཤེགས་པ་ལྔའི་བསྟོད་པ། *De*-bzhin-gshegs-pa-lnāhi-bstod-pa. A hymn on five *Tathágatas* (*Buddhas*).

Ditto on seven ditto.

Ditto on eight ditto.

50. རབ་ཏུ་ཤཱ་བར་ནམ་ལངས་པའི་བསྟོད་པ། *Rab-tu-shā-var-nam-langs-pahi*-bstod-pa. A hymn to be said very early in the morning (when rising from bed).

51. གནས་ཆེན་པོ་བཞྱད་ཀྱི་མཆོད་རྟེན་ལ་ཕྱག་ཚྷལ་བའི་བསྟོད་པ། Gnas-ch'hen-po-brgyad-kyi-meh'hod-rten-la-p'hyag-hts'hal-vahi-bstod-pa. A hymn of adoration to the holy shrines in the eight places (where the relics of SHA'KYA were deposited).

52. བསྐལ་བཟང་སངས་རྒྱས་སྟོང་གི་བསྟོད་པ བསྐལ་བཟང་རྒྱན་གྱི་ཕྲེང་བ། Bskal-bzang-sangs-rgyas-stong-gi-bstod-pa, bskal-bzang-rgyan-gyi-p'hreng-va. An ornamental rosary of the happy age; or hymns on the one thousand *Buddhas* of the happy age.

53. སྒྱོར་བ་བཞིའི་ཐུའི་བསྟོད་པ། *Shyor-va*-bzhihi-thahi-bstod-pa. The praise of the four joint gods.

54. བདག་ཉིད་ཆེན་པོ་གྲགས་པ་རྒྱལ་མཚན་ལ་བསྟོད་པ། Bdag-nyid-ch'hen-po-grags-pa-rgyal-mts'han-la-bstod-pa. A praise to the great Lord, the standard of renown, (or an encomium on a great *Lama* of this name).

55. བླ་མ་དམ་པ་ཆོས་ཀྱི་རྒྱལ་པོ་ལ་བསྟོད་པ། *Bla-ma-dam-pa-ch'hos-kyi-rgyal-po-la-*b*stod-pa.* Encomium on a holy *Lama*, the prince of morality.

56. དུས་མཆོད་བཞིའི་རྟིག་བཅུར་བྱས་པ། *Dus-mch'hod-*b*zhihi-ts'hig-lehur-byas-pa.* Four sacrifices made at certain times, explained in verse.

57. རྟིགས་སུ་བཅད་པ་གཅིག་པའི་འགྲེལ་པ། *T's'higs-su-*b*chad-pa-gchig-pahi-*h*grel-pa.* The comment of a single *sloka*.

58. ཤཱཀྱ་ཐུབ་པའི་བསྟོད་པ། *Shákya-t'hub-pahi-*b*stod-pa.* The praise of SHA'KYA-T'HUB-PA.

Besides these there are yet many other praises, hymns, and prayers among the *Tantras*, addressed to some particular deities, or tutelary gods, &c. &c.

The authors and translators of the above specified works or treatises may be found in the Index (དཀར་ཆག, D*kar-ch'hag*) of the B*stan-*h*gyur* compilation.

II. རྒྱུད *R*GYUD, (Sans. *Tantra*).

According to the Index, there are in this class 2640 treatises of different sizes, filling eighty-seven volumes. They treat in general of the rituals and ceremonies of the mystical doctrine of the *Buddhists*, interspersed with many instructions, hymns, prayers, and incantations. The Index specifies twenty-four chapters, as the contents of the whole of this class. They are as follow:—

1st Chap. དུས་ kyi-འཁོར་ལོ་ । *Dus-kyi-h'khor-lo.* The circle of time, (Sans. *Kála-chakra*,) in five volumes, ཀ—ཛ. fifty-two treatises.

2nd Chap. བདེ་ མཆོག, B*de*-m*ch'hog*. The chief of happiness, (Sans. *Sambara*,) in nine volumes, ཆ—ཌ, one hundred and eighty-eight treatises.

3rd Chap. ཀྱེ་ རྡོ་ རྗེ་, *Kye-rdo-rjé.* O mighty Lord! (Sans. *Hé-Vajra*) eight volumes, ཊ—ཐ, one hundred and sixty treatises.

4th Chap. དཔལ་ རྡོ་ རྗེ་ གདན་ བཞི, D*pal*-r*do*-r*jé*-g*dan*-b*zhi*. The four noble diamond seats (*Sri chatur Vajrásana*). Part of the ༢ volume—fourteen treatises.

5th Chap. སྒྱུ་ འཕྲུལ་ ཆེན་ མོའི་ རྒྱུད་ ཀྱི་ སྐོར་ । *Sgyu-hp'hrul-ch'hen-mohi-rgyud-kyi-skor.* (*Mahá-máyá*) ***Tantrika*** works on the great illusion. Part of the ༢ volume—twenty-six treatises.

6th Chap. རྡོ་ རྗེ་ བདུད་ རྩིའི་ སྐོར་ । R*do*-r*jé*-b*dud*-r*tsihi*-s*kor*. (*Vajra-amrita*) the precious drink of immortality. Part of the ཁ volume—three treatises.

7th Chap. སངས་རྒྱས་ཐོད་པ། *Sangs-rgyas-t'hod-pa.* (*Buddha-kapala*) the skull of BUDDHA. Part of the ཁ volume—seven treatises.

8th Chap. སངས་རྒྱས་མཉམ་སྦྱོར། *Sangs-rgyas-mnyam-sbyor.* The union with BUDDHA (*Buddha Yoga*) ཁ—ཟ, twenty-four treatises.

9th Chap. སྒྲོལ་མ, &c. རྣལ་འབྱོར་ཆེན་པོའི་རྒྱུད། *Sgrol-ma, &c. &c. rnal-hbyor-ch'hen-pohi-rgyud.* TA'RA', the goddess, &c. &c. *Tantras* of the *Mahá Yoga* kind. ཁ volume—eighty-five treatises.

10th Chap. རྣལ་འབྱོར་ཆེན་པོའི་ཐབས་kyi རྒྱུད་གསང་བ་འདུས་པ། *Rnal-hbyor-ch'hen-pohi-t'habs-kyi-rgyud-gsang-va-hdus-pa.* *Tantras* on the method of abstract meditation (of the *Mahá Yoga* kind). A collection of mysteries. ག—ཉི, sixteen volumes—one hundred and ninety-six treatises.

11th Chap. གཤིན་རྗེ་གཤེད་kyi སྐོར། *Gshin-rjé-gshed-kyi-skor.* The Lord of death (or of the dead) YAMA. ཉི—པེ, two volumes—one hundred and thirty-six treatises.

12th Chap. མཚན་བརྗོད (རྣལ་འབྱོར་བླ་མེད་དུ་བཀྲལ་བའི་སྐོར) *Mts'han-brjod,* (*rnal-hbyor-bla-med-du-bkral-vahi-skor*). Enumeration of the divine attributes of the Supreme being. (This is of the highest kind of the *Mahá Yoga* or abstract meditation). Part of the ཕེ volume—twenty-nine treatises.

13th Chap. བདེ་ཆེན་རལ་གཅིག་མ, &c. *Bdé-ch'hen-ral-gchig-ma, &c.* Twenty-five male and female deities. Part of the ཕེ volume—nineteen treatises.

14th Chap. ཕྱག་ན་རྡོ་རྗེ, ***P'hyag-na-rdo-rjé.*** (VAJRA PA'NI') on several deities of this tribe, as emblems of power, vengeance, cruelty, &c. ཀེ—ཅོ volumes—sixty-five treatises.

15th Chap. རྣལ་འབྱོར་བླ་མེད་རྒྱུད་སྡེ་སྤྱིའི་སྐོར ། R*nal*-h*byor*-b*la-med*-r*gyud*-s*de*-*spyihi-skor.* ***Tantras*** on the *Mahá Yoga*, or the theory, meditation, and practice of the *Mahá-yogís*, ཉ—ཀྱོ volumes—one hundred and fifty-five treatises.

16th Chap. རྣལ་འབྱོར་རྒྱུད་ཀྱི་སྐོར ། R*nal*-h*byor*-r*gyud-kyi-skor.* ***Tantras*** on the common *Yoga*, ཀྲི—ཀྱི, nine volumes—twenty-seven treatises.

17th Chap. མཚན་བརྗོད, M*ts'han*-br*jod.* Enumeration and definition of several divine attributes, ཀི—བྱ, four volumes—ninety-five treatises.

18th Chap. ངན་སོང་སྤྱོད་རྒྱུད, *Ñan-song-sbyong-rgyud.* ***Tantras*** for lessening the number of the damned, or of those suffering in hell and other places of the bad transmigrations, བྱ—དྲ, four volumes—thirty-eight treatises.

19th Chap. སྤྱོད་པའི་རྒྱུད་, *Spyod-pahi-rgyud.* ***Tantras*** treating of the practices of devctees, དྲ—རྣ, two volumes—seven treatises.

20th & 21st Chap. བྱ་བའི་རྒྱུད, *Bya-vahi-rgyud.* ***Tantras*** on actions of devotion, རྣ—རྶ, seven volumes—six hundred and fifty-four treatises.

22nd Chap. ཐེག་པ་གསུམ་རྒྱུད་སྡེ་བཞི; *T'heg-pa-gsum-rgyud-sde-bzhi.* Treatises on the three vehicles or principles. The four classes of ***Tantras***, རྶ volume —twenty-one treatises.

23rd Chap. གཏོར་མའི་ཆོ་ག, G*tor-muhi-ch'ho-ga*, *&c. &c.* Rites and ceremonies concerning offerings to the evil spirits, རྶ volume.

24th Chap. གསར་ དུ་ བཅུག་ པའི་ ཆོས་ ཚན་ ཅེས་, G*sar-du-*b*chug-pahi-ch'hos-ts'han.* Treatises lately added to the *Tantras*, on initiation, consecration, emancipation, &c. from ཟ to ཨ—fourteen volumes.

Such are the general contents of the eighty-seven volumes of the *Tantra* class.

Here follow the titles of some of the treatises contained in the above enumerated chapters:—

Note.—The Tibetan letters prefixed denote the volume in which they may be found. By the thirty single letters, without any apparent vowel sign, the Tibetans express on registers the numerals from one to thirty; afterwards, from thirty-one to sixty, by adding to each letter the vowel sign (◌ྀ) "*i*;" from sixty-one to ninety, by adding (◌ུ) "*u*;" from ninety-one to a hundred and twenty, by adding (◌ེ) "*e*;" and from one hundred and twenty-one to one hundred and fifty, by adding to each letter the "*o*" (◌ོ).

(རྒྱུ, ཀ) དུས་ ཀྱི་ འཁོར་ ལོ། *Dus-kyi-*h*k'hor-lo.* (*Kála-chakra*) the circle of time, in a proper sense; but it is taken generally as the name of a particular god presiding over several other gods of inferior rank. This system originated in the north of Asia, in the fabulous *Shambhala*, in the environs of the river *Sihon* (or *Sita*), and was introduced into India in the tenth century after Christ. Beside the several rites and ceremonies to be observed in representing the male and female deities of this department, the chief doctrine taught in this system is that on the nature of A'di-Buddha, and the worship most acceptable to him.

དྲི་ མ་ མེད་ པའི་ ཞོད། *Dri-ma-med-pahi-hod.* "Spotless light" is the title of a large commentary on the above work.

དུས་ ཀྱི་ འཁོར་ ལོའི་ སྒྲུབ་ ཐབས། *Dus-kyi-*h*k'hor-lohi-sgrub-t'habs.* On the rituals and ceremonies of the *Kála-chakra* system.

རྟོག, ཀ དཀྱིལ་ འཁོར་ གྱི་ ཆོ་ ག ། D*kyil*-h*k'hor-gyi-ch'ho-ga*. The ceremonies of the *Mandala*.

དཀྱིལ་ འཁོར་ གྱི་ མན་ ངག ། D*kyil*-h*k'hor-gyi-man-ñag*. Directions for performing the ceremonies in the *Mandalas*.

རྟོད, ང དཀྱིལ་ འཁོར་ གྱི་ སྡོམ་ ཚིག ། D*kyil*-h*k'hor-gyi-sdom-ts'hig*. Contents of instructions and vows.

དུས་ འཁོར་ ལ་ འཇུག་ པའི་ རྩིས་ ཀྱི་ བསྟན་ བཅོས ། *Dus*-h*k'hor-la*-h*jug-pahi-rtsis-kyi-bstan*-b*chos*. An introductory astronomical work to the *Kála-chakra*.

ཉི་ ཟླ་ འཛིན་ པའི་ རྩིས ། *Nyi-zla*-h*dsin-pahi-rtsis*. Calculations of the eclipses of the sun and moon.

མཆོག་ གི་ དང་ པོའི་ སངས་ རྒྱས ། M*ch'hog-gi-dang-pohi-sangs*-r*gyas*. The chief first *Buddha*, A´DI-BUDDHA.

རྟོད, ཅ རབ་ གནས ། *Rab*-g*nas*. Consecration (of any recently made image, book, or shrine of any *Buddha* or saint).

སྦྱིན་ སྲེག ། *Sbyin-sreg*. Burnt offerings.

མཚན་ ནི་ བརྗོད ། M*ts'han*-br*jod*. Enumeration of the several names, titles, epithets, or attributes of any *Buddha*, or especially of A´DI-BUDDHA.

རྟོད, ཇ བདེ་ མཆོག་ གི་ སྒྲུབ་ ཐབས ། B*de*-m*ch'hog-gi-sgrub-t'habs*. The manner of preparing and representing this deity with his train.

དཀྱིལ་ འཁོར་ གྱི་ ཆོ་ ག ། D*kyil*-h*k'hor-gyi-ch'ho-ga*. Ceremonies to be performed in the circle or *Mandala*.

སྔོན་, པ མཁ་ དག ། ***Man-ñag***. Instructions.

„ ཞ དམ་ ཚིག ། ***Dam-ts'hig***. Sacrament, vow, obligation.

འཕྲོད་ པོ་ ཐམས་ ཅད་ ཀྱི་ གཏོར་ ཆོག ། *Hbyung-po-t'hams-chad-kyi-gtor-ch'hog*. The manner of offering to all sorts of ghosts.

'སྲེག་ གི་ ཆོ་ ག་ ། ***Ro-sreg-gi-ch'ho-ga***. Rites and ceremonies to be observed on the burning of dead bodies. (Or the manner of burning dead bodies).

སྤྱན་ དབྱེ་ བའི་ ཆོ་ ག ། *Spyan-dbye-vahi-ch'ho-ga*. The manner or ceremony of opening one's eyes.

„ ལ རྨི་ ལམ་ བརྟག་ པ ། *Rmi-lam-brtag-pa*. The examining of dreams.

གསང་ བ་ འདུས་ པ ། *Gsang-va-hdus-pa*. Collection of mysteries.

„ ཆོས་ ཀྱི་ རྣམ་ གྲངས་ ཀྱི་ གླུ ། ***Ch'hos-kyi-rnam-grangs-kyi-glu***. A song on several things relating to religion.

ཧཱཆིང་ བ་ རྣམ་ གྲོལ་ གྱི་ བསྟན་ བཅོས ། *Hch'hing-va-rnam-grol-gyi-bstan-bchos*. A work on emancipation.

དབང་ བསྐུར་ བ ། *Dbang-bskur-va*. Conseeration, inauguration, empowering, the act of anointing, initiating, &c.

སྐྱབས་ སུ་ འགྲོ་ བའི་ ཆོ་ ག ། *Skyabs-su-hgro-vahi-ch'ho-ga*. The ceremony or ritual for taking refuge (with ***Buddha***).

སྒྲུབ, སེམས་ བསྐྱེད་ པའི་ ཆོ་ ག ། *Sems*-bs*kyed-pahi-ch'ho-ga.* The ceremony or ritual of making the resolution to become a saint, or to arrive at the greatest perfection.

„ ཐ མཆོད་ རྟེན་ བསྒྲུབ་ པའི་ ཆོ་ ག ། M*ch'hod-rten*-b*sgrub-pahi-ch'ho-ga.* The manner of preparing or representing a *Chaitya* (a sort of small sacred building, or chapel).

„ ད སྐུ་ ཁྲུས་ ཀྱི་ ཆོ་ ག ། *Sku*-h*k'hrus-kyi-ch'ho-ga.* The ceremony of washing the image of a god, &c.

„ ན རང་ སྲུང་ པའི་ ཆུ་ ག ། *Rang-srung-pahi-ch'ho-ga.* The manner or ceremony of keeping one's self safe.

གཞན་ བསྐྱང་ པའི་ ཆོ་ ག ། G*zhan*-b*skyang-pahi-ch'ho-ga.* Th manner or ceremony of defending or protecting others.

པ་ རོལ་ གྱི་ གནོད་ པ་ བསྲུངས་ པ ། *P'ha-rol-gyi-gnod-pa*-b*srungs-pa.* The keeping safe from injury by another.

པ་ རོལ་ གྱི་ སྡེ་ གཞོམ་ པ ། *P'ha-rol-gyi-sde-gzhom-pa.* To overcome another tribe, or to conquer an enemy.

པ་ རོལ་ དབང་ དུ་ བྱ་ བ ། *P'ha-rol*-d*vang-du-bya-ba.* Or subjecting an enemy to one's dominion.

„ ཅ གཞན་ གྱི་ རིག་ སྔགས་ མི་ རུང་ བ ། G*zhan-gyi-rig-sngags- .i -pa.* The making ineffectual the charms or incantations of others.

ཁྲོན་ གདོན་ ལས་ ཀྱང་ བཏང་ ཞེད་ པའི་ མན་ ངག ། K*hruhi-gdon-las- i-var-byed-pahi-man-ngag.* Incantation for delivering one from a *Nága* ill spirit (or from a sort of madness).

ཞི་, ཐ ཞི་ བའི་ སྦྱིན་ སྲེག་ གི་ ཆོ་ ག ། *Zhi-vahi-shyin-sreg-gi-ch'ho-ga.* A ceremony with burnt-offerings for procuring mitigation of a disease, &c.

„ རྒྱས་ པར་ ཕྱེད་ པའི་ ཆོ་ག ། R*gyas-par-byed-pahi-ch'ho-ga.* A ceremony with burnt-offerings for procuring abundance, increase &c.

„ དབང་ དུ་ ཕྱེད་ པའི་ ཆོ་ ག ། D*eang-du-byed-pahi-ch'ho-ga.* Ditto, for getting a person or thing into one's power or possession.

„ རེངས་ པར་ ཕྱེད་ པའི་ ཆོ་ ག ། *Rengs-par-byed-pahi-ch'ho-ga.* Ditto, to render stiff and motionless an enemy.

„ སྔགས, *Sngags.* Magic. (There are several treatises on the wonderful effects of charms and incantations).

„ སེར་ ཝ་ སྲུང་ བའི་ ཐབས ། *Ser-va-srung-vahi-t'habs.* The manner of defending against the ha .

„ དམག་ དཔུང་ གཞོམ་ པའི་ ཐབས ། D*mag-dpung-gzhom-pahi-t'habs.* The manner of conquering a army.

„ མཚེ་ ནད་ གསོ་ བའི་ ཐབས ། M*dse-nad-gso-vahi-t'habs.* The manner of curing leprosy.

„ གཟུངས་ ཆམས་ ཆད་ ཀྱི་ སྒྲུབ་ ཐབས ། G*zungs-t'hams-chad-kyi-sgrubs-t'habs.* The manner o equiring perfection in all sorts of charms or incantations, (*Dhárani*

„ ཤེས་ རབ་ ; བའི་ ཆོ་ ག ། *Shes-rab-skyed-pahi-ch'ho-ga.* The manner or ceremo of procuring or imparting wit to any one.

ཤེས་རབ་ཕྲེལ་བར་བྱེད་པའི་ཆོ་ག ། *Shes-rab-*h*p'hel-var-byed-pahi-ch'ho-ga.* The manner or ceremony for increasing one's wit or understanding.

དུག་སེལ་མའི་གཟུངས ། *Dug-sel-mahi-gzuṅgs.* The charm (or *Dhárani*) of the poison-curing goddess.

འཇམ་དཔལ་གྱི་སྒྲུབ་ཐབས ། H*jam-dpal-gyi-sgrub-t'habs.* The method of acquiring a perfection like that of HJAM-DPAL, the god of wisdom.

Such are the subjects of the *Tantra* class, (or Rgyud-sdé).

III. མདོ་ MDO, (Sans. *Sútra*).

There are one hundred and thirty-six volumes in this divison of the B*stan-*h*gyur* compilation. They treat, in general, of science nd literature, in the following order :—Theology, philosophy, logic ordialectic philology or grammar, rhetoric, poesy, prosody, synonymics, astronomy, astrology, medicine, and ethics, some hints to the mechanical rts, and alchymy.

Ninety-four volumes are on theology and natural pilosophy alone. Here also occur many works of the *tantrika* systen The following list exhibits the titles of some of the treatises containe i these books.

མངོན་པ་མཐོང་པར་རྟོགས་པའི་རྒྱ ། M*ñon-par-*r*togs-pahi-*r*gyu* Ornament of reasoning. This work is attributed to MAITREYA he *Buddha* next following. It is a general survey of the whole *Prajñá Páramitá* in twenty-one volumes of the B*kah-*h*gyur*. This wor vith many com-
,, ཀ–མ mentaries by different authors, makes sixteen vo es. There are

thirty-eight treatises. This is the first chapter of definitions (in the Index).

„ (ཅ—ཉི 14 vols.) The second chapter enumerates two hundred and fifty-three treatises, explanatory of the *Madhyamika* system. The first original text is attributed to *K*LU-ɦGRUB (ཀླུ་ སྒྲུབ, Sans. *Nágarjuna*).

དབུ་ མ་ རྩ་ བའི་ ཚིག་ ལེའུར་ བྱས་ པ་ ཤེས་ རབ་ ཅེས་ བྱ་ བ། *Dvu-ma-rtsa-vahi-ts'hig-lehur-byas-pa-shes-rab-ches-bya-va.* The first principles of wisdom, in explanatory verses, according to the *Madhyamika* school.

རིགས་ པ། *Rigs-pa.* Argument (*Nyáya*).

རྩོད་ པ་ བཟློག་ པ། *Rtsod-pa-*b*zlog-pa.* The refutation of an opponent—with many commentaries on it.

དབུ་ མ་ རྟེན་ འབྲེལ་ སྙིང་ པོ། *Dvu-ma-rten-*h*brel-snying-po.* The essence of causal concatenation, according to the *Madhyamika* school.

སྲིད་ པ་ ཕོ་ བ། *Srid-pa-*h*p'ho-va.* The changing of worldly existence. (Sans. *Bhava ankranti*).

རྟག་ རྟགས་ གྲུབ་ པ *Gtan-ts'higs-grub-pa.* The perfect syllogism or argument.

འཁྲུལ་ པ་ འཇོམས་ པ། H*k'hrul-pa-*h*joms pa.* The subduing of error.

ཡེ་ཤེས་ པ་ སྙིང་ པོ་ ཀུན་ ལས་ བཏུས། *Ye-shes-snying-po-kun-las-*b*tus.* The essence of wisdom, selected from several works.

ཤེས་ རབ་ སྒྲོན་ མ ། ***Shes-rab-sgron-ma.*** The light (or lamp) of wisdom.

དབུ་ མའི་ སྙིང་ པོ་ ། **D*vu-mahi-snying-po.*** The essence of the ***Madhyamika*** philosophy.

རྟོག་ གེ་ འབར་ བ ། **R*tog-ge-*h*bar-va*** (Sans. ***Tarkajwála***). A violent or ardent reasoning. This is a commentary on the above work; and contains a review of the several philosophical sects in ancient India, especially with respect to the technicalities of each school. The sects mentioned are, ***Sánk'hya, Vaisheshika, Nyáya, Mimángsa, Lokayáta, Vidyákara***, with several others, which for the first principle take any of ***Purusha, Pradhána***, BRAHMA', 'ISHNU, ISWARA, Time, Atom. The ***Mléch'has*** also are mentioned (called in Tibetan ***La-lo*** ལ་ ལོ་ K*la-klo*) but, generally, the Mahomedans are comprehended under this appellation.

„ ཁ ཐུབ་ ཆུབ་ སེམས་ དཔའི་ རྣལ་ འབྱོར་ སྤྱོད་ པ ། ***Byang-ch'hub-sems-*d*pahi-rnal-*h***byor-spyod-pa.*** The ***Yoga*** practice of a ***Bodhisatwa.***

ཕུང་ པོ་ ལྔ ། ***P'hung-po-lnā.*** On the five aggregates.

སྟོང་ ཉིད ། ***Stong-nyid,*** (Sans. ***Shúnyata*** On vacuity or voidness; or on the abstract notion of it.

„ ཇ དབུ་ མ་ ལ་ འཇུག་ པའི་ འགྲེལ་ བཤད ། **D*vu-ma-la-*h***jug-pahi-*h***grel-*b***shad.*** Introductory explanation on the ***Madhyamika*** doctrine.

„ ཇ—ཉ These volumes contain several works and comments on the ***Yogá-charya*** philosophical sect.

„ ཉ རྩོ་ འཕྲོ་ དོན་ གཅིག་ ཏུ་ བསྡུས་ པ ། **G*tso-vohi-don-gchig-du-*b***sdus-pa.*** An abridgment of the meanings of the term, རྩོ་ འཕྲོ་, (Sans. ***Pradhána***).

མདོ་ བདེན་ པ་ གཉིས་ རྣམ་ པར་ འབྱེད་ པ། *Bden-pa-gnyis-rnam-par-hbyed-pa.* The analysis of the two truths.

„ ཅ སྐུ་ གསུམ། འགྲེལ་ པ། *Sku-gsum, hgrel-pa.* A commentary on the three bodies (*Dhermakáya, Sambh ogakáya* and *Nirvánakáya*).

དབུ་ མའི་ ལུགས་ ཀྱི་ སྙིང་ པོ། *Dvu-mahi-lugs-kyi-snying-po.* The essence of the *Madhyamika* doctrine.

ལྟ་ བ་ ཐ་ དད་ པ་ རྣམ་ པར་ ཕྱེ་ བ། *Lta-va-t'ha-dad-pa-rnam-par-p'hye va.* Several opposite theor s analysed.

སེམས་ བརྟག་ པ། *Sems-brtag-pa.* Examination or disquisition on the soul.

ལྟ་ བ། *Lta-va.* Specul tion, theory, (Sans. *Dershana*).

སྒོམ་ པ། *Sgom-pa.* Meditation, (Sans. *Dhyána*).

སྤྱོད་ པ། *Spyod-pa.* Practice, (S ns. *Achára*).

„ ঙ སྒོམ་ རིམ། *Sgom-rim.* Se ral degrees of meditation.

རྣལ་ འབྱོར་ སྤྱོད་ པའི་ བསམ་ གཏན། *Rnal-hbyor-spyod-pahi-bsam-gtam.* The fixed meditation of a *Yogáchárya.*

བསླབ་ ' ་ བྱ་ ལས་ བཏུས་ པ། *Bslab-pa-kun-las-btus-pa.* Doctrine or instruction selected from several works.

ཇང་ ཆུབ་ ལམ་ གྱི་ སྒྲོན་ མ། *Byang-ch'hub-lam-gyi-sgron-ma.* A lamp for finding the way to perfection.

མདོ་ སྡུད་ པ་ ཐམས་ ཅད་ ཀྱི་ གཞུང་ ལུགས་ ཏེ། *Sd*

repairing for protection to,

ཐེག་ པ་ ཆེན་ པོ་ ཐོབ་ ཏུ་ སྒྲུབ་ པའི

t'habs. The method of acqui

(*Mahâyânam*).

མདོ་ སྡེ་ སྣོད་ ཀུན་ ལས་ བཏུས་ པའི་ མན་ ངག

Instructions selected from all s

མི་ དགེ་ བ་ བཅུ། *Mi-dge-va-bchu*. Th

„ རྒྱལ་ བའི་ ཐམ་ ཏ་ འཇུག་ པ། **R***gyal-vahi-*

into the way of perfection (or

སྒྲུབ་ ཐབས་ དང་ ་ སྡེབ

Treatises on tak

lution to become a sai

ཡི་ དམ་ སྒྲུབ་ པའི་ ཆོ་ ག *Yi-dam-*

by which one chooses to

སྡོམ་ ཚུལ་ སེམས་ དཔའི་ སྤྱོད་ པ། „

obligations or duties of a saint

ཀསུམ་ ཏ་ སྒྲུབ་ ཀྱི་ ཐབས་ པ། *Gsum-l*

with the three holy ones (*Bud*

སྡུད་ པ་ བཤགས་ པའི་ ཆོ་ ག། *Ltun*

or rite of confession of one's

ractices; or the religious exercises of

s-kyi-dvyings-su-lta-vahi-glu. A song
nansion of morality (or the supreme

par-hbyed-pa. Analysis of moral works.

Slob-ma-la-springs-pahi-p'hrin-yig. A
le.

Rgyal-po *Kaniskala-springs-pahi-p'hrin-*
sed to the king KANISKA.

-va. The clearing up of one's sorrow,

a-bdun-gyi-rtogs-pa-brjod-
made by seven virgins.

Yon-tan-bdun-yongs-su-rdsogs-pahi-
on the seven accomplished good

ms-kyi-gtam. Discourse on morality, or

. Speech before a congregation; or dis-

hi-dus-kyi-gtam. Conversation or dis-

n. Conversation in solitude; or private

a-vahi-ch'ho-ga. The mode of preparing

*l'al-*d*vul-vahi-ch'ho-ga.* The manner of

i-ch'ho-ga. Ceremonies relating to the

ɹ ı R*nal-*h*byor-gyi-*m*ts'han-nyid-*b*den-pa.*
: *Yoga.*

*Bkah-so-sohi-*d*gongs-*h*grel.* Comments on
s of the *Bkah-*h*gyur.*

ཐའེ་ ཧཱེཝ་ ཡ། M*do-sde-*d*gongs-pa-ñes-par-*
commentary on the work inscribed, A true
thoughts (meaning, or sense) of the *sútras,*

ཪ་ ཡ། *Sangs-*r*gyas-*r*jes-su-dran-gyi-*h*grel-pa.*
ork entitled, The remembering of *Buddha.*

*Ch'hos-*r*jes-su-dran-gyí-*h*grel-pa.* A com-
entitled, The remembering of *Dharma,* or

མདོ་ འགྲེལ་ རྩོམ་ ས་ ཆགས་ ཀྱི་ འཁོལ་ ཡ

A comment on the work enti
the holy priesthood.

„ ཚེ ཤངས་ རྒྱས་ བྱེ་ ལའི་ རིམ་ པར་ བཤད་ པ།

pa. The description of the *Bu*
tion of a *Buddha.*

„ ཙྷ ལ་ བརྒྱ་ པའི་ སྒྲེང་ གཞིའི་ བཤད་ པ། *Sa*
discoursive explanation of the
perfection of the saints.

„ ཉི ཏིང་ ངེ་ འཛིན་ རྒྱལ་ པོའི་ འཁོལ་ པ། *T*
commentary on the work called
deep meditation (Sans. *Samádhi*

བཟང་ པོ་ སྤྱོད་ པའི་ སྨོན་ ལམ། *Bzang-po-*
good practices or conduct. Th
work.

„ཀི་ཁི་དེ་ མདོ་ སྡེ་ དགོངས་ པ་ ཟབ་ མོ་ ཉེས་ པར་ འགྲེལ་ བ
*pa-zab-mo-ñes-par-*hg*rel-vahi-*rgya-
mentary at large) of the work en
deep thoughts contained in the *Sú*

དམ་ པའི་ ཆོས་ པདྨ་ དཀར་ པོའི་ འཁོལ་ པ། *L*
hg*rel-pa.* A commentary on the
the B*kah-*hg*yur.*

ar-gshegs-pahi-hgr. A comment

-hg*yur*. A visit to *Lanka* (or the visit-

jihi-d*gongs*-h*grel*. Commentaries in ge-

། R*nal*-h*byor-spyod-pa-sems-tsam-*
ẓácharya school.

-r*gyan-gyi-rab-tu-byed-pa*. Analysis
nament of the *Sútra* class.

ཨྭུས་ཨཾ། D*vus-dang*-m*t'hah*-r*nam-par-*
n explanatory work on the medium and

tan-gyi-sgron-ma. The lamp of deep medi-

yor-la-h*jug-pa*. Entrance into abstract me-

ཪྦེན་པ་ཞི་ལྷ། B*den-pa*-b*zhihi-ch'hos-skor-gyi-*
ntaries on the works treating of the four

n-b*zhag-pa*. The arrangement of the world,

མདོ, ཐ, ད ཆོས་ ཡ་ མཛོད། *Ch'hos-n*
Prospectus, or exhibition of
commentaries of this in several

„ ད ཆེད་ ད་ གཅོད་ པའི་ ཚིམས། *Ch'hed-a*
Occasional discourses or speech
on this.

„ པ–ཀྱི སོ་ སོ་ ཐར་ པའི་ མདོ། *So-sc*
On emancipation (in the
འདུལ་ བ་ ཡ་ གཞུང་ པ། H*dul-va-*
religious discipline).

„ ཚུ དགེ་ ཚུལ། D*ge-ts'hul.* The young
verses.

དགེ་ སློང་ གི་ ལོ་ རྟེ་ ཝ། D*ge-slong-g*
(or age) of a *Gélong* (or priest).

„ གེ སྐྱེས་ རབས། *Skyes-rabs.* Generation
transmigrations.

„ གེ དཔག, བསམ་ ཕྲིན་ འབྲི་ ཤིང། D*pag*-b*sam-g*
sideration, (a fabulous tree in the p
ingenious poetical work, compose
The book is inscribed, *Bodisatwa A*

རྒྱམ། G*tam.* Stories, or tales, on sev