

that Ensign Lees, so far back as 1853, brought out an edition of the Arabic *Fatúhu'sh-Shám*, or account of the Muslim Conquest of Syria by Abú Ismá'il Muhammad bin 'Abd Alla Al Azdi Al Bašri; together with the pseudo-Wakidi's work on the same subject. He also edited, in conjunction with Maulavis Abdu'l Haḳḳ and Ghulam Kádir, the *Nakhbatu'l Fikr*, with the Commentary called *Nuzhatu'n-Nazar*, by Shahábu'd-dín Ahmad Ibn Hajar al Askaláni; and was one of many editors of the *Išabah*, or biography of persons who knew Muhammad, by Ibn Hajar.

In addition to the Persian works mentioned by the *Athenæum*, he supervised the printing of Mr. Morley's edition of the *Tárikh-i-Baiháki*, and in part superintended the publication of Maulavi Saiyid Ahmad Khan's edition (1868) of the *Tárikh-i-Firuz Sháhi*, by Ziyáu 'd-Dín Barani. An interesting account of this history of the Muhammadan sovereigns of India will be found in the third volume of Dr. Rieu's Catalogue of Persian MSS. in the British Museum.

He was, besides, joint editor (1863) of the *Tabaḳát i Násiri*, by Minháju 'd-dín al Jurjáni; and (1864) of the *Muntakh-abu't Tawárikh* of Abdu'l Kádir Badáuni, stated by Dr. Hoernle to be second, as a history, "to none in the whole range of historical works by Muhammadan authors." And the publication of the *Iḳbál námeh-i-Jahángiri*, of M'utamid Khan, and of the *Bádsháh Námah* of 'Abdu'l-Hámid Lahauri was indebted to his superintendence.

General Nassau Lees had been a Member of the Royal Asiatic Society for more than sixteen years, having joined it in 1872.

IV. NOTES AND NEWS.

MSS. from Burma.—Mr. James George Scott, of the Burma Service, has found time, in spite of the arduous duties of his frontier post, to collect and send home to his brother, Mr. John Scott, Fellow and Bursar of St. John's College, Cambridge, a very valuable selection of Páli, Burmese, and Shan MSS. Among the former are the *Pátika Vagga* of the great

Dīgha Nikāya, complete; a complete copy of the Yamakas; a portion of Buddhaghosa's well-known commentary on the Dīgha entitled the Sumangala Vilāsinī; and the whole of the Attha Sālinī, his first work written in India, which gained him the favour and support of the leaders of the Buddhist order. There is also a copy of the Sārattha Dīpani Tīkā, an important mediæval treatise on Buddhist Canon Law, written in Burma, and the MS. of a considerable treatise, hitherto unknown, on Buddhist ethics, called the Maṇi-Sāramañjūsā. Professor Rhys Davids and Professor Carpenter have published, for the Pali Text Society, the first volume of the Sumangala Vilāsinī. With that exception all the above Pali books are unedited. Among the Burmese books is a translation of the celebrated 'Questions of Milinda,' in which the Greek king Menander discusses Buddhist ethics with the Elder named Nāgasena. The Shan MSS. are written in the Burmese character on a sort of thick paper, but, except as to the Buddhist invocations at the beginning of them, no one, probably, in Europe can read them. The beauty of their execution shows, however, that the Shans cannot be so wild and uncivilized a people as is often supposed. If Mr. Scott could spare time to tell us something of their contents, we should be duly grateful.

Professor Minayeff, of St. Petersburg, has borrowed from the Royal Asiatic Society its MS. of the Bodhicaryāvātara, a Sanskrit Buddhist work on the attainment of the Supreme Bodhi or insight, with the object of editing this work for the Pali Text Society.

Mr. Bunyiu Nanjio, formerly of Oxford, and the author of the excellent catalogue of Chinese Buddhist Books issued by the Clarendon Press, has returned to Tokio in Japan from his travels in India, and has nearly finished his projected edition of the Saddharma Pundarīka, 'The Lotus of the Good Law,' well known from the translations into French by Burnouf, and into English (for the Oxford series of 'Sacred Books of the East') by Professor Kern of Leiden.

Japan.—There has been formed at Tokyo a Society called the 'Nippon Bukkho,' for the combined study of Eastern

and Western Philosophy, more especially in respect to religion. It prints translations into Japanese of European works on psychology, and Japanese works on Indian (and more especially Buddhist Indian) and Chinese philosophy. Dr. Bunyiu Nanjio, late of Oxford, and now lecturer on Sanskrit at the University of Tokyo, deals with Buddhist books in Pali and Sanskrit; Mr. Yoshitomo Tatsumi, of the Shin Shu College, with general philosophy, and Mr. Tokunaga with the philosophy of religion. Mr. Tatsumi has already published an analysis, in Japanese, of Spencer's 'First Principles' (a copy of which is now in our Library), and other works are in the press.

In the second number of the 'Bijou of Asia,' edited by Mr. Matsuyama, of the 'Buddhist Propagation Society' (Senkio Kwai) at Kioto, there is a 'Brief Outline of Buddhism in Japan,' including a discussion of the real meaning of the expression 'Nirvāna.'

Admission into the Buddhist Order.—The 'London and China Telegraph' of February publishes an account, given by an eye-witness, of what it is pleased to call 'the form and manner of ordaining priests and priestesses of the sect of Buddha.' There is neither priest, nor priestess, nor ordination in Buddhism. But it is interesting to notice that while the ceremonies observed have grown considerably in length and importance, the simple form of words by which men and women alike were admitted, 500 B.C., into Gotama's Order of Mendicants, is still adhered to in China, without much change or much enlargement. The ancient Pāli form of words as used in India was translated by Professors Rhys Davids and Oldenberg in vol. i. of their 'Vinaya Texts.'

Indian Vegetable Drugs.—Two army doctors, William Dymock and C. J. H. Warden, are preparing, in conjunction with Mr. David Hooper (the quinologist to the Madras Government), a work entitled 'Pharmacographia Indica,' containing an account of all the principal vegetable drugs to be met with in British India.

Mahomedans in Ceylon.—The District Court at Kalutara, in Ceylon, had recently to investigate a case in which the

three local Mahomedan sects had fallen out about the use of a mosque. These were the Kadiri sect, which observes strict silence in all their devotions; the Sadiri, akin to the Howling Dervishes, which consider shouting and violent antics as the necessary accompaniments of their worship; and the Idurns, which recommend decency and order in a reasonable service of prayer. Although these sects differ from each other in what may be designated special devotion, yet they all agree in general worship carried on in the mosque in which sectarian differences were for the moment forgotten in identity of ritual. But of recent years these sects became more pronounced and ambitious in their peculiarities, and sought to perform in the mosque devotions which were formerly carried on in a sort of oratory called a Thackya. The plaintiff was a priest of the temple, and alleged that he had been riotously dispossessed by the defendants who belonged to a rival sect. The point which it was hoped to settle by the case was whether the defendants had the right to appoint and dismiss priests; but under the Roman Dutch law which prevails in Ceylon, if a man in possession for a year and a day is violently ejected, he has the right to restoration until a decree of the Court is obtained against him, as this is the only means after such quiet possession by which he can be dispossessed. Accordingly the priest was restored by order of the Court, but this leaves the main question still unsettled. During the trial much of the ritual employed by the Mahomedans in Ceylon in their Sabbath services on Fridays was explained. The service begins with the Muezzin's call to prayer. On the arrival of the Thateeb, or officiating priest, at the mosque, one of the Lebbes (assistant priests) walks before him with a staff in his hand to the pulpit, and there recites the Makhar, or call to silence. The Thateeb then mounts the pulpit and preaches the Khotuba, or a homily on the doctrines of the Koran. Whoever does the preaching is called the Imam. The sermon over, the staff-bearer recites the Khamat, or a call to rise and prayer, on which all the congregation who have been seated during the exhortation bestir themselves to join in the service proper, in which the officiating priest

takes the lead. At the conclusion of the service the Dhekiya or additional devotions are performed. The Mohideen is a mosque officer corresponding to the Sacristan of Christian churches. The priests are all appointed from one family called the Mahlam.—(*Allen's Indian Mail.*)

Prof. Tawney is preparing a translation of a Jain collection of stories entitled the *Katha Koṣa*.

Prof. Bühler contributes the following letter to the *Academy* of March the 9th, pointing out the principal results obtained from Dr. Burgess's new squeezes of the Aśoka Inscriptions.

Vienna, February 25, 1889.

During the working seasons of 1866–87 and 1887–88, Dr. Burgess undertook at my request the preparation of new impressions of the Girnâr, Kâlsi, Shâhbâzgarhi, and Mansehra versions of Aśoka's rock-edicts, and handed them over to me in the course of last summer. Other pressing work prevented me utilising them at once, and I finished deciphering them only last week. These new impressions have been taken with scrupulous care and consummate skill on strong Indian country paper, on the reverse of which the letters are visible in relief, from $\frac{1}{8}$ to $\frac{1}{4}$ of a centimetre high. Particularly difficult or doubtful passages have been done twice or even thrice over.

The results which these new materials yield are very valuable. It is possible to make with their help numerous corrections even in the comparatively speaking well-preserved Girnâr and Kâlsi versions. In the former they even exhibit some signs which both M. Senart and myself have failed to detect on the stone. Their importance for the Shâhbâzgarhi and Mansehra versions is, as might be expected, much greater. They enable me to give a complete and intelligible text even of the difficult hitherto not explained passage of the thirteenth edict, which is fully preserved in Shâhbâzgarhi alone. As the restoration of this passage is, perhaps, the most important service which the new impressions render, I give it *in extenso*. The words for the greater part lost in the other versions are:

Yo pi cha apakareya ti chhamitaviyamate vo devanam priyasa, yam sako chhamanaye. Ya pa chi atavi devanam priyasa vijite bhoti, ta pi anuneti, anunijhape ti. Anutape pi cha prabhava devanam priyasa. Vuchati tessa, kiti? avatrapeyu na cha hamñeyasu. Ichhati hi devanam priyo savrabhutana achhati samyamam samachariyam rabhasiye. Esha cha mukhamate vijaye devanam priyasa yo dhramavijayo.

The close translation of these sentences should be in my opinion as follows :—

“ And if anybody does [*me*] an injury, the Beloved of the gods holds that it is necessary even [*then*] to forgive what can be forgiven. Even on [*the inhabitants of*] those forests which are in the dominions of the Beloved of the gods, he takes compassion [*when it is suggested to him*], that he should destroy [*them*] one after the other; and the power of the Beloved of the gods [*would*] even [*suffice*] to torment [*them*]. Unto them it is said—what? ‘They shall live contentedly and not be slain.’ For the Beloved of the gods desires for all creatures freedom from hurt, self-restraint, impartiality, a state of joy. And the Beloved of the gods holds this conquest to be chiefest, to wit, the conquest through the law.”

The general sense is just what one would expect, as Aśoka has declared in the preceding that he regards with horror even a hundredth or a thousandth part of the atrocities perpetrated by his armies during the conquest of Kalinga. The use of the word *atavi* “the forests” for *átavikáh* “the men of the forest, the jungle-tribes,” is curious, but analogous to that of *amta* “the frontiers” for “the neighbours.” *Rabhasiye* is an interesting ἀπαξ λεγόμενον; it is evidently the Sanskrit *rābhasyam*, which, according to Ujjvaladatta on *Unádisútra*, i. 117, means “a state of joy.” This meaning fits very well and closely agrees with the sense of the various reading *madava* or *mádavam* found in Kâlsi and Girnâr. Some other passages of the Shâhbâzgarhi version, such as Ed. iii. l. 6, and Ed. ix. ll. 19-20, which have remained inexplicable even after M. Senart’s late revision of Edicts i.–xii., come out quite correctly.

The Mansehra version, too, becomes perfectly readable. A score or so of signs, sometimes four or five consecutively, are gone in Edicts i. and ii., and single ones here and there in Edicts iii. and ix.—xi. But the losses are unimportant. In the beginning of Edict v. this version has preserved an important word which is lost in Girnâr, Dhauli, and Jaugada, and indistinct in the older Kâlsi facsimiles. M. Senart has already recognised that its first three letters are *adika*. Dr. Burgess's impression gives plainly *adikare* and that of the Kâlsi edict not *am̐dihute*, as I had read formerly, but *âdi[ka]le*. *Adikare-âdikale* is equivalent to Sanskrit *âdikarah*, which etymologically means "the beginner, the originator," and is known from the Koshas as a name of the creator Brahmâ. It also corresponds with the Jaina epithet of the Tirthamkaras, *âdikaro* or *âdigaro*, for which in Jaina Sanskrit texts *âdikartâ* appears. In As'oka's inscription the word has its etymological meaning. We read in

Mansehra: *Kalanam dukaram, Ye adikare kayânasa se dukaram karoti.*

Kâlsi: *Kayâne dukale, E âdi[ka]le kayânasâ se dukale kaleti.*

The translation is:

"Good [*works*] are difficult of performance. He who is the originator of good [*works*] accomplishes something difficult of performance."

As'oka means to say that he has done something particularly difficult, as he has first appointed the overseers of the sacred law and otherwise taken care that the law will be kept; and, as he has first done much for the happiness of his subjects, the task of his successors, whom he exhorts in the sequel to follow his example, will be much easier.

The new impressions yield also important palæographical results. They show that several letters of the North Indian alphabet have interesting varieties of form. They also reveal the use of a double *ma* in the word *sammpratipati*. This *mma* appears in three passages in that shape, which it has in the facsimile of the *Corpus Inscriptionum Indicarum*, Plate ii. l. 5. They finally prove that Sir A. Cunningham was right in

reading *asti*, *striyaka*, *saṁstuta*, and so forth. The signs for *tha* and *thā* are very different from that for *sta*, which plainly shows its origin from a combination of *sa* and *ta*.

I trust that it will be possible to prepare readable facsimiles of the northern versions according to these new impressions, and that the original sheets will, like the impressions of the Dhauli and Jaugada versions, eventually be taken over by the British Museum, and thus be made accessible to all students of Indian palæography.

G. BÜHLER.

Dr. Morris in the *Academy* of March the 23rd makes the following remarks :

Wood Green, N., March 12, 1889.

Pāli students are greatly indebted to Prof. Bühler for his valuable and interesting contribution to the *Academy* of March 9. I should, however, like him to reconsider his translation of *avatrapeyu* in the Shāhbāzgarhi inscription. Dr. Bühler evidently derives it from *trp* with *ava*, but there are difficulties in connecting it with this root. It should, I venture to think, be referred to *trap* "to be abashed," and be rendered "they shall shun (*or* eschew) evil deeds." Then the concluding clause, "and not be slain," is rendered more forcible than if the translation of the first clause were "they shall live contentedly." *Avatrap* does not, I believe, occur in Sanskrit; but we need it in order to explain (1) the Pāli verb *ottapati* (not in Childers, but see *Majjhima Nikāya*, vol. i. p. 356, ed. Trenckner) "to be fearful of sinning," which presupposes a form *avattapati*=*avatrapati*, and (2) the noun *ottappa*=*avattappa*=*avatrāpya*, connected by Childers with a Sanskrit *auttāpya* from *uttāp*. In the *Journal* of the Pāli Text Society for 1887, I have called attention to the Northern Buddhist *apatrāpya*=Pāli *ottappa*, which occurs in *Mahāvīyutpatti* (p. 32, ed. Minayef). This, of course, must be from *apa-trapati*, which in Pāli might become *avattapati* or *ottapati*; but I suspect that *apatrāpya* is an attempt of a Northern Buddhist translator to Sanskritise the Pāli *ottappa*. Not knowing *avatrapati*, he would naturally refer it to the more ordinary form *apatṛpati*.

While on the subject of Northern Buddhist terms, I may mention that the Sanskrit *utsada*, in *saptotsada*, unexplained by the editors of the Divyâvadâna (see pp. 620-621) is the first element of the Pâli *sattussada*, discussed by the present writer in the *Journal* of the Pâli Text Society for 1887.

RICHARD MORRIS.

Mr. D. G. Margoliouth has been appointed to the Laudian Professorship at Oxford, vacant by the death of Dr. Gandell about a year ago.

Alberuni's India.—Under the title of 'Indo-Arabische Studien,' Professor Sachau has published in Berlin (Georg Reciner) a paper he read before the Berlin Royal Academy of Sciences, on the mode in which Alberuni reproduces in Arabic characters the Indian words (astronomical or philosophical terms, or names of persons, places, and books), of which he thought it better to give, as nearly as he could, the original sounds. The whole of the Indian words so given are systematically considered, and general conclusions are drawn as to Alberuni's method of transliterating such letters. In the course of the enquiry, which is throughout most thorough and complete, very interesting disclosures are made as to the probable pronunciation of Indian words by the Pandits who assisted Alberuni, and much light is thrown on the growth and development of language in India. And the whole investigation is the more important, as the date of Alberuni's work is so accurately known.

The 'Société Academique Indo-Chinoise de France' has been reorganized, and the officers of the Society now are: President, the Marquis de Crozier. Vice-Presidents, MM. Paul Leroy Beaulieu (Member of the Institute), Jacques Hébrard (Member of the Senate), S. de Heredia (Member of the Chamber and ex-Minister), Léon Feer (of the Bibliothèque Nationale), and Eugène Gilbert, who is General Secretary of the Society. Secretaries, MM. de la Tuque and A. R. Ravet. Treasurer, M. Lapesqueur. Besides the above there are thirteen Members of Council. The office is at No. 44, Rue de Rennes, Paris.

The Town Council of Hamburg has founded a scholarship of £75 a year at the 'Orientalisches Seminar' at Berlin, for a mercantile student to be selected annually by the Council.

While the Pali Text Society has been doing useful work in the canonical and religious literature of Southern Buddhism, it is interesting to note some activity in Ceylon in printing the grammatical literature of Pali. First editions of the three following works have appeared at Colombo in the last four years: 1. Kaccayana-bhedha, 1886. 2. Bālappa-bodhana, 1887. 3. Padasādhana, 1887. 4. Çabdabindu, 1888.—C.B.

The "Ko-lao Hui"—*a Chinese Secret Society*.—A recent Consular Report from China describes the origin and working of a notorious secret society called the Ko-lao Hui, which for many years past has given much trouble, and which quite recently has caused much commotion in Nankin and its neighbourhood. This Ko-lao Hui is described as a society "somewhat resembling the Socialists of Europe, and much dreaded by the officials and people of China." It originated during the Tai-ping rebellion among the soldiers in Hunan for the purpose of affording aid to the wounded and the families of the men killed on service. The Hunan men served all over China, and their mutual aid society spread by their assistance over the whole country. The aims of the society developed with its growth, and a sentiment of equality of worldly possessions and position became prevalent among its members. It is much in vogue with the soldiers coming from Hunan, but recent events have attracted the serious attention of many civil and military officers of high rank, most of them Hunan men themselves, and they intend to purge the society of the evil principles which it has of late years adopted.

Mr. Giles has brought out his "Chuang Tzū: Mystic, Moralist, and Social Reformer, translated from the Chinese" (London, Quaritch). In the Introduction he gives a short account of Chuang Tzū, of his system, and of the most important of the editions of the treatise which goes under his name. After the Introduction we have a very interesting

note by the Rev. Aubrey Moore of Oxford. In this note a parallel is drawn between certain of the teachings of Chuang Tzū and those of Herakleitos. Mr. Giles has evidently devoted much time and study to Chuang Tzū. He has produced a translation which is pleasant to the reader, and gives us an insight into the strange opinions of the great Taoist mystic. We do not pretend to pass any judgment on the merits of the book as a translation. The Chinese original is supposed to present many difficulties of interpretation, not only to the Western student but also to the native scholar, however learned. But Mr. Giles is acknowledged to stand among the first of living Sinologues, and he is widely read in all the learning of ancient Taoism. The notes which he has interspersed throughout the translation are very useful, some as giving information, and others for their parallel passages from Western authors.

Mr. Clermont Ganneau has been elected a member of the "Académie des Inscriptions et Belles Lettres."

Toramāṇa.—The coins of this Hūna chief, who succeeded the Gupta Dynasty in their western dominions early in the sixth century, are well known (see for instance above p. 136). Mr. O'Dwyer, the acting Deputy Commissioner of Shahpur, has now discovered an inscription of Toramāṇa recording gifts to a Buddhist monastery. The slab is now in the Lahore Museum.

Mahomedans in Java.—The Dutch Government have commissioned Professor C. G. Hurgronjé of Leiden (the learned author of "Mekka," of which the second volume has just appeared) to proceed to Java on a scientific mission of enquiry into the history and customs more especially of the Mahomedans there. He left by the Brindisi route on April the 1st.

The new Buddhist Relics.—Mr. J. M. Campbell, of the Bombay Civil Service, whose discovery of the Buddhist relics at Sopara nearly ten years ago made a sensation in the antiquarian world, has again been singularly fortunate. In another Buddhist mound, some six miles south-east of the city of Junagadh in Kattywar, he has unearthed another series of caskets, containing it seems certain more veritable

relics of the "divine pessimist, Gautama Buddha," who flourished more than six hundred years before Christ, and whose followers are still more numerous than those of either of the other two great religious creeds. The new mound, or the "Girnar mound," as it will be known among antiquaries, is nearly three times as large as the Sopara Mound, being between 80 and 90 feet high instead of 27, and about 230 yards round instead of 65. But in position, character, and detail they are so much alike that in all probability they date from the same time, namely, about 150 B.C., or some 500 years after the death of Gautama Buddha. We leave Mr. Campbell to describe in his own picturesque language the excitement of the chase. The work of excavating the tower lasted for three weeks, and has only just been crowned with success. In the middle of January the explorers were getting disheartened when a cobra was unearthed. In India the guardianship of buried treasure is always supposed to be one of the peculiar provinces of the cobra. The native workmen set to work with renewed vigour, and the not very intelligent interest of the local public was revived. Here we must borrow a line or two from Mr. Campbell:—"A few days after the disappearance of the guardian cobra and his refusal to be charmed, the boys' schools in Junagadh town became almost empty. Mothers were keeping their boys at home as it was rumoured fifty boys were to be sacrificed to the great cobra to coax him into showing the thirty lakhs of treasure of which he was trustee, and which were wanted by the State for railway extensions. The attendance at the schools remained low for several days." Mr. Campbell, after another series of vicissitudes, did not, it is true, unearth the thirty lakhs of treasure, but on the 16th January he found what he probably thinks much more valuable, the relic box or coffer of which he was in search. This stone box measures 1 ft. 2 in. square and 9 in. deep. Having opened it, Mr. Campbell came to a reddish clay-stone casket, which, in its turn, contained a small copper casket or bottle, green with verdigris, almost round in shape, and measuring $1\frac{1}{2}$ in. in all directions. The copper casket held a silver casket, $1\frac{3}{16}$ of an inch high,

and $1\frac{7}{16}$ across at the broadest, and the silver casket held a small round spike-topped gold casket, bright and untarnished in spite of its 2000 years, and in shape and size like a small chestnut. The gold casket is $\frac{1\frac{3}{8}}$ of an inch and $\frac{7}{8}$ across. In this tiny bowl were seven tiny articles—four precious stones, two small pieces of wood, and a fragment about the size of one's little finger nail of what seems to be bone—"the item," says Mr. Campbell, "in whose honour and for whose protection against evil these six precious things had been placed in the gold casket, for which the gold, silver, copper, and stone covers had been laid in the stone box, and for which the 80 feet high and 100 yards broad mound had been raised round the coffer." The microscope will tell us whether it is bone, or stone or clay, but until the experts are called in, we shall continue to believe with Mr. Campbell that the relic must have belonged to some one held in the very highest reverence by the builders of the mound—that is, to Gautama Buddha himself. All the scientific world agreed that the choice crystal casket of the Sopara Mound contained what had, when it was buried, been regarded for five centuries as a fragment of the begging-bowl used by Buddha himself, and here there is little doubt that we have another relic of the same age and equal interest.—*Madras Times*.

Destruction of an Ancient Dagoba at Kandy, Ceylon.—Yesterday, a dagoba was broken up by the temple authorities. In the middle was found a large shrine, dagoba-shaped, $5\frac{1}{2}$ feet in length, the circumference at the base measuring $8\frac{1}{2}$ feet, and the whole being made of brass. At two o'clock in the afternoon, Mr. Crawford, the Assistant Government Agent, with Mr. Moir, went to this Dewāle, and in their presence the brazen shrine was opened. They found in it about 50 golden images of Buddha, each about two inches in height, seven *karanduas*, each six inches high, one a large one, and precious stones. The shrine stood on a slab of rock measuring about 4×3 feet, and when this foundation was removed, they came upon a square chamber beneath it, well plastered with lime. In this chamber were found precious stones, small gold coins (*varagan*), three *karanduas* (relics),

three large stones, also a crystal shrine in which were placed very small relics. The floor of the chamber was another slab of rock equal in size to the one placed above it. Below this second slab was another chamber similar to the one already spoken of, and in it were a large golden flower (supposed to be lotus), five flowers of gold, borne upon a main peduncle with five branching pedicels supporting the five flowers; with silver and gold images and relics. Another stone similar in size to the ones dug out formed the floor of the second chamber. At this stage it was getting late, and the work was stopped for the day. The excavations will be continued to-day. The Assistant Government Agent made an inventory of the treasures found in the dagoba, and gave them in charge of the Basnāyika Nilame of the Nātha Dewāle, who had them removed to the Dewāle, where they are now locked up. His Excellency the Governor was expected to be present when the jewels were taken out, but it seems he did not come up from Colombo. The excavations were continued on Saturday, but nothing of value was exhumed. The object of the excavation by the temple authorities is to find if the *pattra datu* (fragment of Buddha's begging bowl) was buried in this dagoba. In the Mahawansa it is stated that one of these fragments is buried in a very picturesque spot; tradition would make the spot to be in some of the dewales and vihares of Kandy. The relics found were removed to the Māligāwa on Saturday, where they will be washed and placed in one of the chambers to be exhibited to the people. From the offerings made and subscriptions, these relics will again be buried in a more substantial dagoba.—*Ceylon Times*, March 11.

The late M. Garrez.—We are glad to notice, from a very interesting and appreciative notice of M. Garrez in the 'Revue Critique,' written by M. Barth, that it is intended to republish the various articles by the deceased scholar, whose loss we all so much deplore, in a volume of 'Remains.' Scattered as they now are through numerous periodicals, they are difficult to trace, and are too often overlooked. M. Senart has also published, in the 'Journal Asiatique,' an interesting account of M. Garrez's life and literary work.