

volume in hand, and give us a full account of its contents. If the society wishes to render a real and great service to the students of Indian palæography, it will publish photo-etchings of the whole volume. Every line of the MS. is of the highest importance.

G. BÜHLER.

3. THE NEW SANSKRIT MS. FROM MINGAI.

Dedham, Essex, Aug. 17, 1891.

SIR,—The “Rain-charm,” translated by Prof. Bühler (*Academy*, August 15, 1891, pp. 138, 139), is certainly Buddhistic, but appears to conform, for the most part, to the North Buddhist type. The Mantra l. 1 contains a list of words which the translator thinks are the names of various plants to be used as ingredients for an oblation; but the Buddhists did not offer sacrifices and oblations.¹ These terms, therefore, may be merely magical or talismanic words, such as we often find in North Buddhist sūtras (see Lotus, ch. xxvi. Kern’s Translation S.B.E., pp. 434–5), and are probably epithets of “Çiva’s female counterpart Durgâ.” In the usual invocations we find these magical terms in the vocative case; and perhaps *Dundubhî*, etc. are Prâkrit vocatives for *Dundubhî*, etc. See Megha-sūtra in J.R.A.S. Vol. XII. Pt. 2, p. 301 (1880).

Dundubhî, *Garjanî* (thundering), *Varshanî* (raining), *Hârinî* (? *Harinî*), are the feminines of epithets that could well be applied to Çiva as the representative of Rudra; and *Durgâ* in the Mantra may be regarded as the devî causing thunder, lightning, and rain. Compare the use of *jvâlâ*, *ukkâ*, etc., as applied to the goddess *Durgâ* in the Lotus, ch. xxi. (Kern’s Translation, p. 372).

What “cucumber” is I cannot tell, as I have not the Sanskrit text before me; probably *jâlî*, which is a Prâkrit form of an original **jvâlî*, “flame,” or *jjyotsnî*.

¹ In the Tantra ceremonies flesh and even ordure were thrown into the sacred fire.

Swâhâ = "Durgâ," is the usual ending of a N. Buddhist dhâranî. *ilikisi* = "ilikési," is perhaps the vocative of a Prâkrit *ilikâ* + *icî* = "the earth-goddess."

The Anumantraṇa contains a list of the *Ahirâjakulas* and *Nâga-râjas*,¹ which are those usually met with in North-Buddhist works. We may compare this list with that in the *Vardha-varsha-sûtra*, entitled in Chinese "The Great Cloud-wheel Rain-asking-sutra" (Beal's Catena, p. 420), the Lotus, etc. :

Mingai MS.	Chinese Sutra.	Lotus.	Southern Buddhist.
Dhritarâshtra	Dhritarâshtra	Dhritarâshtra	Dhatarattha
Nairâvana	—	—	Erâvana (?)
Virûpâksha	Virûpâksha	Virûpâksha	Virûpakkha
Krishna } Gautamaka }	—	—	{ Kanhâ- Gautamaka
Mani	—	—	Mani-akkhi (?)
Vasuki	Vâsuki	Vâsuki	—
Dandapâda	—	—	—
Pûrnabhadra	—	—	—
Nanda	Nanda	Nanda	Nanda
Upananda	Upananda	Upananda	Upananda
Anavatapta	Anavatapta	Anavatapta	Anotatta*
Varuna	Varuna	—	—
Samhâraka	Sâgara	Sâgara	—
Takshaka	Takshaka	Takshaka	Tacchaka
Ananta	—	—	—
Vâsumukha	—	—	—
Aparâjita	—	—	—
Chibbâ-putra	—	—	Chabbyâputta
Manasvin	Manasvin	—	—
—	Mucalinda	—	Mucalinda*
—	Elapatra (Elapana)	—	Erâpatha
—	Pindara	—	—
—	Tejasvin	—	—

1. *Dhritarâstha* = the regent of the East ; also a Nâgarâja.

2. *Nairâvana* = Vaiçravana (Pâli Vessavana = Kuvera), regent of the North (?). It may be a misreading for *Airâvana*.

3. *Virûpâksha* = the regent of the West, and also a Nâgarâja. *Virûdhaka* = the regent of the South, is left out, because he was not regarded as a snake-king. *Erâpatha* is also omitted, though mentioned in the Chinese Sûtra and the Pâli Jâtaka, etc.

¹ In N. Buddhist Sanskrit writers we find about 80 nâgarâjas ; the Chinese sutras have over 200.

4. *Nanda* and *Upananda* are mentioned in Hardy's M. B., second edition, p. 313. These Nāgarājas assisted the Devas in a struggle with the Asuras (see Jāt. I., p. 204; Beal's Catena, pp. 52-55).

5. *Anavatapta* is not mentioned as a Nāgarāja in Southern Buddhist works; but he was doubtless the guardian of the Anotatta daha (lake), just as *Mucalinda* was the Nāga king that guarded the Mandākinī waters. For *Mucalinda*, the seven-headed snake, see Udāna, p. 10.

6. *Samhāraka* is evidently a misreading for *Sāmgara* = *Sāgara*.

7. *Chibba* = Pāli Chabyā or Chabbyā, seems to point to an original *chavikā (see Cullavagga, v. 6).

8. *Pūrna-bhadra* and *Aparājita* occur in the Mahābhārata; *Vāsumukha* = Sumukha (?). Of *Dandapāda* the legends are silent.

9. *Krishna* and *Gautamaka* are mentioned in the Divyāvadāna as two snake-kings.

R. MORRIS.

4. CEYLON COINS.

SIR,—Robert Knox tells us that, besides Larins and "Pounams" (fanams), there were in circulation other pieces of (silver) money coined by the Portuguese; the King's arms on one side and the image of a friar on the other, and by the Chingulays called tangom massa. The value of one is ninepence English; poddi tangom, or the small tangom, is half as much. The "Chingulay" *massa* is here, doubtless, the well-known Indian weight, the *māsha* (or seed of the *Phaseolus vulgaris*; see Thomas' "Ancient Indian Weights" in Numismata Orientalia, 1874), which was the quarter of the Sanskrit *ṭāṅka*. One meaning of *ṭāṅka* was a "stamped coin," whilst in another sense it was equal to the *ṣataraktika*, or weight of 100 ratis (175 grains), forming the early standard of the rupee. A derivative indeed of the Sanskrit *ṭāṅka* is the Bengal *ṭākā* (whence