will not willingly let die?¹ It seems to me that it was founded on a conception of the universe and man's place in it which we now know to be erroneous, and if followed to its logical conclusion would have led to the negation of all religion whatever. Few human institutions are entirely evil, but it is probable that the only beneficent work of Gnosticism was fulfilled when it became a stepping-stone for the ancient world on its way from Paganism to the Christianity which not only provided a much-needed bond of unity to the Western world, but preserved for it in a form capable of revival the most valuable features of the Greek culture. Yet I am now, as always, open to be convinced.

F. LEGGE.

MANUSCRIPT REMAINS OF BUDDHIST LITERATURE

The following note, communicated to me by Professor Sylvain Lévi, may be of general interest.

A. F. RUDOLF HOERNLE.

Le texte 9 des "Miscellaneous Fragments edited by Dr. F. W. Thomas" (*Manuscript Remains of Buddhist Literature*, vol. i, pp. 121-5) est un fragment du Sūryagarbha sūtra. Averti par le nom du ṛṣi Kharuṣṭa qui s'y trouve mentionné, M. Thomas avait eu la bonté de rappeler à ce propos un article que j'avais publié dans le Bulletin de l'École Française d'Extrême Orient, vol. iv, pp. 543-79, "especially p. 565." J'y signalais un véritable cours d'astronomie professé par le ṛṣi Kharoṣṭra à l'usage des dieux. Le fragment 9 fait partie de cet exposé; mais la version chinoise due à Narendrayaśas ne suit pas le même ordre que l'original sanscrit. Le recto de la page et la première ligne du verso correspondent dans la version chinoise (*Ta fang teng ta tsi king*, ch. 42; éd. Tōkyō, iii, 3) aux colonnes 15-20 de p. 40^b et aux

¹ JRAS. 1917, p. 166.

colonnes 1-3 de p. 41^a. Les lignes 2-9 du verso correspondent aux colonnes 15-20 de p. 42^a, et aux colonnes 1-3 de p. 42^b. La version chinoise introduit donc entre ces deux portions du texte un long développement, près de 3,000 caractères.

La similarité avec le fragment 6 signalée par M. Thomas s'explique aisément. L'un (*Candragarbha*) et l'autre (*Sūryagarbha*) proviennent d'un manuscrit du Mahā-saṃnipāta où ces deux sūtra se trouvent incorporés. Me sera-t-il permis de rappeler que j'avais attiré l'attention sur la popularité de la collection Mahāsaṃnipāta dans l'Asie Centrale? (Bulletin de l'École Française d'Extrême Orient, vol. v, pp. 253 sqq.).

THE MAQAMAT OF BADI' AZ ZAMAN AL-HAMADANI

Professor Hirschfeld in his recension of the translation by Mr. Prendergast states that only a few of the Maqāmāt had been translated into German before the present complete version, referring to Amthor's rather poor rendering of eight pieces published in 1841. However, all the remaining Maqāmāt have also been translated into German by Dr. O. Rescher, which translation appeared in book form of only 100 copies (Leonberg) in 1913. This translation, which is in rhymed prose, is based in addition to the available printed editions (Teherān 1296, Stambul 1298 A.H., and Beirouth 1889 A.D.) upon manuscripts in Constantinople which Rescher was able to consult there, and which gave some improved readings of text. At Dr. Rescher's request I looked through the proof-sheets of his translation as they were printed off, and I expressed to him my opinion that the interest in this class of Arabic literature was hardly worth the amount of labour bestowed upon it, as Hamadānī's taste would hardly appeal to European readers; but opinions may differ in this respect. Hamadānī is more natural in his style than