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VII. Reviews *Wasilief's Notes on Buddhism.*

H. Wenzel

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The Rāja-taraṅginī—Dr. Stein has been engaged, since a visit to Kashmīr in 1888, in researches relating to the Rāja-taraṅginī of Kalhaṇa, the Royal Chronicle of Kashmīr, with a view to a new edition of this work. During a more recent sojourn in the “Happy Valley,” Dr. Stein was fortunate enough to secure the Codex Archetypus of all extant Kashmīr MSS. of the Rāja-taraṅginī, written in the seventeenth century, for the purpose of his edition, and to devote some time to the identification of ancient localities mentioned in the work. A visit to the shrine of Vijayeṣvara, the modern Bījabrōr, was rewarded by the discovery of two Sanskrit inscriptions in Śaradā characters. One, dated in the reign of King Rājadeva, goes back to the early part of the thirteenth century.—*Academy.*

VII. REVIEWS.

WASILIEF'S NOTES ON BUDDHISM.

Professor Wasilief read, in the Imperial Academy of St. Petersburg, in February, 1887, May and October, 1888, some notes on Buddhism, which by his kindness the present writer received a short time ago, and an abstract of which will probably be found interesting.

1. *On the proper name of King Ajātaçatru.* This name is translated in Tibetan and Chinese alike (*Ma-skyes-dgra*, 未生怨), ‘A foe not yet born,’ with reference to his malice against his father. But in Tāranātha he is called, besides, *Mthong-ldan-dge-va*, i.e. ‘Seeing¹ happiness,’ which Schiefner (Tāranātha, p. 2) tentatively retranslates *Kshemadarçin* (assuming that the parts of the name had been transposed in translation, as in that of Bindusāra), and thought it might be the same as *Priyadarçin* (*Piyadasi*). This name of Ajātaçatru I had hitherto only found in Tāranātha, but now, occupied with the publication of part ii. of my ‘Buddhism,’ I find in the Chinese commentary on the Vinaya of the Mahāsāṅghikas, called *Sui-fuin-liü-ming-i-pao-i*

¹ ‘Gifted with sight.’

(西分律名義標釋), vii. 20 sq., the following: "In the Nirvāna-sūtra is said: Ajātaçatru (阿闍世) is thus called because he has not in him a germ (of Buddha's nature), whence appeared vanities and enmity, and from these he did not see the nature (properties?) of Buddha. But when he saw the nature of Buddha they began to call him *Po-lo-lü-ci* (婆羅雷支—Vararuci?), which was formerly translated (in Chinese) Fingerless (魚指), because, when he was born, the fortune-tellers said: 'Woe!' And the king had him thrown from a tower, but he did not die, and only lost one finger, whence the name arose. But the domestics preserving him called (him) *Shan-tsan* (善見) 'well looking,' 'the fair.'"

In another passage of the same book Devadatta says to the crown-prince Shan-tsan: "The people revile you." The prince asks, "Why?" "Because the fortune-tellers foretold that you would kill your father, the strangers called you Ajātaçatru, but the domestics, in the intention to save you, called you Shan-tsan, but (the mother-queen) *Veī-ti*, hearing the prophecy, when she bore you, threw you from a tower, wherefrom a finger was broken, and people therefore called you also *Po-lo-lü-ci*."

What word in Sanskrit, meaning 'fingerless,' corresponds to *Po-lo-lü-ci*, we cannot decide; but on first view we must, it seems, take it for *Vararuci*, 'shining with love' [? or 'shining sweetly,' *lyubo-blestyashci*], and see a translation of this in the Tibetan *Mthong-ldan-dge-va*, and the Chinese *Shan-tsan*; and not retranslate the Tibetan into Priyadarçin (as Schiefner does); only in the first of the above passages *Shan-tsan* is distinguished from *Po-lo-lü-ci*. The name Vararuci is often mentioned in Tāranātha (p. 4, f. 55, etc., in Schiefn. transl.), but it is rendered there by *Mchog-sred*. The epithet *Shan-tsan* is applied, not only to Ajātaçatru, but also to Açoka. There is in Chinese a vinaya called *Shan-tsan-bi-no-sha-liü*, (善見毗婆沙律 = vinaya veipashia¹); there Mongalians-putra *Di-siü* addresses Asoka: "Oh *Shan-tsan*, great king!"

¹ Prof. Wasilief probably means *vibhāshā*.

Therefore it seems more probable to see a title in Shan-tsan (Piyadasi). If this be so, we could not be sure that all the monuments with the name Piyadasi belong to Açoka only. At least the question as to Piyadasi remains open. Shan-tsan is more a translation of Piyadasi than Vararuci.

[I would remark that the Tibetan *Mchog-sred*, i.e. 'Best desire,' is apparently a better translation of Vararuci than Prof. Wasiief gives? Mthong-ldan-dge-va could scarcely be a rendering of Vararuci, since *ruci* is an abstract; the proper meaning of *vara* is 'best, excellent,' just like *mchog*. To Schiefner's restitution could only be objected that *dge-va* oftener means 'virtue' (kuçala, etc.) than 'fortune.'—H.W.]

2) *A New Era of Buddha's Death*.—In regard to the common Chinese era of Buddha's death, 1027 B.C., I have already shown in the "Religions of the East," p. 84, that the Chinese added 500 years, when the Taoists, making use of the tale that Lao-tsi, living before Buddha, went to the West, had started the tale that he was the father of Buddha. First, probably in consequence of the persecution by Pushyamiitra or Pushpamiitra (see Schiefner, *Tāran.* p. 81; 305 sq.), in Tibetan also called *Btsun-pa*, the duration of the Law was, in Buddhist theory, on account of the admission of women, reduced from 1000 to 500 years. But when they saw that the Law continued after that period, they established ten periods of 500 years each, every one (period) with its own characteristic; in one asceticism will flourish, in another philosophy, in another meditation, etc. There is another means which the Tibetans use to determine the chronology, viz. they give for the most important events in Buddha's life month and day. But they do this differently in different books, e.g. his birth falls, in the Kālacakra, within the last winter month, but in the Lalitavist. at the end of spring; according to the one he died on the 8th of the last winter month, according to the other on the 8th of the last spring month. From this dissonance about such important dates on one side, and, on the other, the general agreement, e.g. as to the place of the first sermon and several unimportant institutions, we must apparently conclude that these dates had not received

any attention before Buddhism had attained a certain degree of development. As also the passage of the stars is indicated in connection with the above notices, the Tibetan astronomers determine the time of Buddha's death differently, varying from more than 2000 unto 876 B.C., and alone the Kashmirian Çakyaçrī comes down as low as 543, that is, the Singhalese era. [Note.—This is another sign of the connection of Kashmir with Ceylon, of which Prof. Minayef, in his Buddhism, p. 64 *n.*, mentions one from the Abhidharmakoçavy. which says that the doctrine of the Sixteen Worlds of Form is Kashmirian, but it is known also to Pāli sources.]

In discussing (i. 118) the different dates for the death of Buddha given by Hiouentsang, viz. (until his time 630 B.C.) 1200=570 B.C.; 1500=870 B.C., or finally more than 900, but less than 1000 years (*i.e.* 370-270 B.C.), Koeppen rejects them all and declares for the Singhalese era. But I cannot agree with him that Buddhism should have spread earlier in Ceylon than in the west and north-west of India itself and beyond. Each country naturally boasts of an early acquaintance with the Law; the Chinese tradition is that it was brought there in 60 A.D., but its real appearance there scarcely can be earlier than the fourth century. Against the last date of Hiouentsang (900-1000) its very indefiniteness seems to speak, but *Buston*, who wrote his history of Buddhism in the year 1322 A.D., after mentioning the other eras, says that some, on the ground of the Kālacakra, count from the death of Buddha to his time 1613 years, *i.e.* that Buddha died 291 B.C. This near agreement between the Chinese date and *Buston's* shows that there must have been some foundation, some, though erroneous, arguments. We do not demand the acceptance of this date as doubtless, but we think that on the same grounds the Singhalese cannot be so accepted.

It seems also that the following considerations must not be disregarded. When was it seen that any religion reduced its antiquity? Do we not see in Buddhism itself the endeavour to ascribe many clearly modern institutions and doctrines to Buddha himself? The Chinese and Tibetans give us a

continuous series of the patriarchs. Only the 28 of the Chinese are not sufficient for the time up to 495 A.D., nor the 54 of the Tibetans for the time up to Buddhahadra (413) as given in the *Can-an*, *i.e.* for 700 years, placing the death of Buddha in 291 B.C.—much less for the more than 1000 years from the Singhalese era. The patriarchs, or perhaps only famous abbots, could not, of course, succeed to the patriarchate when they were young. The order and account of these so-called patriarchs (see *Cu-san-tsang-tsi* 出三藏記 xiii. 27 sq.) has high importance in Chinese Buddhism. According to the doctrine accepted in it, no one might read or learn any sacred book for himself, he must hear it from some master, from whom he received, so to say, the authorization to study it. A short account of this transmission is constantly given in the books, and is, of course, the best means to determine their composition. We have here an approximate, though indistinct chronology. If there are omissions in these lists, we must admit their incorrectness.

In the Chinese history of Buddhism, Fo-tsu-tung-tsi, all patriarchs up to the 19th, Gayata¹ (? Ce-ē-do), begin to reign from the accession of some Chinese Emperor, consequently the chronology must be regarded as fictitious. Only from Gayata onwards the years of accession of the patriarchs no longer coincide with those of the emperors; we may therefore rely upon them. Gayata succeeded in 147 A.D., and this date is near enough to the acquaintance of the Chinese with Buddhism to suppose that they should have collected accounts on the celebrities nearest their time, in India. In 172 succeeds the 20th, *Vasubandhu* (in the *Cu-san-tsang-tsi*, mentioned above, *Vasubandhu* is the 44th, *Nāgārjuna* the 34); in 190 the 21st, *Manulo* (*Manoratha* ?), in 196 the 22nd, *He-le-na* (*Padmaratna* ?). He lived under the king 'Fearless Sea' (*U-vei-hai*, *Abhayasamudra* ?), who reigned in middle India, and it was the disciples of *He-lena* who went to India. Finally, in 209 succeeds the 23rd patriarch *Āryasiṅha* (*ārya*=*tsun-ce* 尊者=*btsun-pa*, elsewhere corresponding to

¹ Jayata ?

bhadanta). Thus for the rule of four patriarchs we have in all 62 years. The rule of Siṅha is given in the Fo-tsu-tung-tsi as 60 years (in the Fo-tsu-tung-tsai only 50), till he was beheaded by the king Mi-lo-ku in Kashmir (see Schiefner, Tāran. 306 sq.); but this is probably a wilful prolongation. Nevertheless we are struck by the fact that from 291 B.C., the year given by Buston, to 209 A.D., the accession of Siṅha, just 500 years elapsed, the time predicted for the duration of Buddhism; and the violation of the harem by the tīrthikas, which was the cause of the persecution, reminds us that it was in consequence of the admission of women that the promised duration of the Law was so far shortened. In the same Fo-tsu-tung-tsi we find it recorded that under Gayata's predecessor, the 18th patriarch Kumārata, 1000 years since Buddha's death were completed. This at once transfers this era 500 years back, *i.e.* to the ninth century B.C. mentioned by Hiouentsang and Buston, 250 years less than the former Chinese era (1027), which itself had been formed by the addition of 500 years to the Singhalese date, as the latter by the addition of 250 to that of Buston. Even if we admit that this Piyadasi, who calls himself contemporary of Ptolemy and Antiochos, is indeed Açoka, we cannot push the death of Buddha higher up than 376 B.C.

And how shall we put implicit faith in the Singhalese date for the accession of Açoka (Dharmâçoka, if we admit two Açokas, with the Singhalese, which I am not prepared to do), viz. 218 after Buddha's death, while all his Chinese and Tibetan biographies (translated from Indian ones) give us 116 (others 100)? Whom shall we believe? the Singhalese, who maintain that they owed the Law to the brother of Açoka, under whom already the despatch of missionaries had been resolved upon, or the Tibetans, who drew their information from the part of India nearest to them? Who is nearer the truth—who gives more years or who less? Ere Buddhism came to Ceylon, it must have spread in Southern India. Instead of doubling the number of years, would it not be better to halve it? Tāranātha (see Schiefner, transl. p. 73) tells us that the Indians formerly counted a half-year as a

year (just as a month was divided into two parts?). In the Chinese biography of Aṣoka he appears contemporary of Yaṣa and Upagupta. Though to the first 120 years are given, the second lived 100 (according to others 50) after Buddha's death, *i.e.* just as much (*viz.* 50) as passed from the date of Busto to 240 B.C., the date of Piyadasi's inscription! Finally, we must not forget the well-known drama of Kalidāsa, where Virūdhaka, friend of Candragupta, is mentioned as murderer of Artasiddha. This latter was the own name of Ṣākyaṃuni, and Virūdhaka destroyed Kapilavastu.¹ Some of the Ṣākya found refuge with Ṣākyaṃuni; even if he did not lead them out of the ruin, then, at any rate, he instituted for them that beggar-order out of which Buddhism developed.

3. *The Bhikshus' Entertainment.*—Extracts from a manual of behaviour for a bhikshu when entertained by the faithful from the Chinese vinaya of the Mahāsāṅghikas (Mo-he-sen-ci-lüi). If they are bidden to guest on any special occasion in the life of a layman, as death, birth, etc., they must not, on receiving their food, say any of those popular and superstitious sayings, etc. (common in India), but a pious sentence or wish (smon-lam=fa-ian 發願=pranidhi), *e.g.* at the birth of a child he shall not say:

The babe, thrown among tombs,
Can live seven days, sucking (his) finger,
Not subject to the attack of flies and gnats;
That is the power of the babe's merits.

But: This babe vows himself unto the Buddhas, Tathāgatās, Vipāṣyi, etc. They will take care of him like parents, etc.

In the course of this treatise is given, on the occasion of the rules to be observed at a feast given by a merchant when starting on a voyage, an enumeration of the constellations (*sin*, elsewhere called *su* 宿 *i.e.* nakshatra),² seven in each quarter, as also eight heavenly women (天女 svargastrī=

¹ See Kern, vol. i. p. 253 sq.

² The names of these are in Chinese (often very corrupted) transliteration, but in some cases, it seems, a translation is given instead; cp. Rémusat, *Mél. As.* vol. i. p. 212 sq.

apsaras), which latter it will be perhaps interesting to reproduce here, as Prof. Wasilief, though he has, with Prof. Minayef's help, reconstituted the Sanskrit form of some, yet could not find the original of all the Chinese hieroglyphs, and others, perhaps, may be more fortunate. They are :

a) In the East : 1. *Lai-ce-ma-ti* (Lakshminatī ?). 2. *Shi-sha-ma-ti* (Çrīmatī, i.e. Siri°). 3. *Min-cen* (名稱 the 'famous, celebrated,' Yaçaskīrti ?). 4. *Yē-sha-to-lo* (Yaçodharā ?). 5. *Hao-tse* (好覺 'well feeling,' Subuddhi ?). 6. *Poloshi ma*. 7. *Po-lo-fu-to*. 8. *A-bi-ka-lo*. Further, the heavenly king, Dhṛtarāshtra, reigning over the Gandharvas, and the monument (caitya) called *Gun-chan* (弓杖 'bowstick ?', by Minayef restituted to Capālamba), which emits a clear light and is revered by all gods (the conclusion always being, 'may all these beings preserve thee !').

b) In the South there are the following eight apsaras :

1. *Lai-ce-mo-di*. 2. *She-mi-lü-di*. 3. *Ming-ceng* (=a, 3). 4. *Ming-ceng-ci* ('possessed of glory' = Yaçodharā ?). 5. *Hao-tse* (=a). 6. *Hao-tsi* (好寂 'loving quietude' or 'good quietude'). 7. *Hao-li* (好力 'good force,' Subalā ?). 8. *Fei-luan* (非斷 'not cutting through'). Further, king Virūdhaka ruling over the spirits (*gui-shen*) Kumbhāṇḍa and the caitya, *A-bi-po-shi* (abhipaçya ? Wass. writes *abipashiya*), etc., as above.

c) In the West : 1. *A-lan-fu-po* (Alamvarshā ?). 2. *Tsa-fa* (雜髮 'Entangled hairs' Miçrakeçā ?). 3. *A-li-ta* (Ariṣṭā). 4. *Hao-guan* (好光 'Good light,' Suprabhā ?). 5. *I-ka-ti-she* (Ekadeçā ?). 6. *Na-po-sui-kyā*. 7. *Tsi-se-ni* (Kṛṣṇā ?). 8. *Sha-to-lo*. Further the Nāgarāja *Po-lü-ni* (Varuna) and the mountain *Yao-i* (饒益 'Rich gain,' Aṣṭa ?) within which sun and moon dwell.

d) In the North : 1. *Ni-lo-ti-bi* (-devī ?). 2. *Sü-lo-ki-bi* (Sūrādevī ?). 3. *Güi-ca(ksha ?)-bi*. 4. *Bo-tou-mo* (Padmā ?). 5. *A-ni*. 6. *Pi-lü*. 7. *Ci-lo-ni*. 8. *Ka-mo*. These eight maidens have [?] the heavenly king *Po-lü-na* (Varuna, see c) who rules the world. Further, there is the mountain *Ci-lo-su* (Kailāsa ?) inhabited by spirits (*gui-shen*), who all shall shield thee, procure thee gain and quick return.

4. *Entertainment of the bhikshu ii.* *I-tsing's* description of the ceremonial at such in India (*Nan-hai-gui-wei-fa-cuan* [Nanjio Cat. 1492; Beal, *Life of Hiuen-tsiang*, Introd. p. xxxii sq.], ch. ix.)¹ Having invited the clergy for a fast-day (齋日) the giver of alms provides all utensils and couches; the vessels must be of copper cleaned with salt; for each guest is provided his own small divan. If the vessels are earthenware, they may only be used once and then must be thrown away; the same with wooden ones. Lacquered vessels (imported from China) are not used generally as they admit fat; but may be used if the fat odour has been washed off with pure salt. The floor of the house must be smeared with cowdung, the small couches placed, and clean vats filled with much water, wherewith the bhikshūs on their arrival wash their feet, after having looked whether there are no worms (pāṇake) in it. Shortly before midday the host announces it is time. Then the bhikshus wash their hands with powder or mould, take the vessels and leaves (*i.e.* plates) and wash them with a little water. Before dinner no prayers are said. The host, having washed hands and feet, first sacrifices to the hl. saṅgha in the first row, and then deals the food to all monks. At the end of the rows is a dish with food as offering to the mother *He-li-li* (呵利底), who once, according to a previous prayer, devoured, as a yaksha, the children of Rājagrha, but was finally converted by the Buddha; she is powerful against illness and sterility. In great temples they place in the refectory a wooden statue of Mahākāla, king of the spirits, of 2-3 feet. As to the food itself, they first mix ginger and salt,² and, carrying it about, with a deep reverence before the highest seat (the highest dignitary present) say "*san-bo-lo-ke-do*," *i.e.* welcome (-āgata?). The answer is 'likewise.' He who waits on the guests must hold the dish with both hands, closing together his legs and bowing reverently; bread or fruit he puts down at the

¹ Only a general view of this last article is given, as *Itsing* goes into all details, and Prof. *Wasilief* promises a translation of the whole of *Itsing*.

² This was the first of the Vaiçālian heresies according to the *Mahīcāsakas* (*Schiefner*, *Tāran.* 288).

distance from the hand of one hand breadth, dishes with other food one or two inches, otherwise it may not be accepted. Then they give gruel, a drink from dry rice, and a thick gruel of beans; pouring over it hot sour milk, and, mixing with the hand, adding condiments, you eat with the right hand to half-satiety. Then they give 'rolls' and fruit, afterwards milk or cream with sugar; they drink cold water summer and winter. All is done in superfluity, so that when I (I-tsing) intended to entertain the clergy in the kingdom Tamralipta economically, I was warned it was no use, as they were used to superabundance. After the dinner the poorest even give presents as they can. Then they rinse their mouth and gulp down the water; out of a small vessel they wash the right hand and rise. Before rising they take with the right a full hand of food, that, on their exit from the house, they may not omit the act of Buddha and the Saṅgha.

One dish of food is dedicated to the dead (先亡=preta), and other spirits, of whom is spoken in the sūtra on the Gṛdhrakūta mountain; this dish is, with a genuflection, handed to the president, who, after a short prayer, takes it, goes out to a solitary place or the dense forest, and there offers it. It is the same custom, when, between the rivers *Tsän* and *Huai* (in China) they place, after the entertainment, a dish outside the temple. When parting, the monks say: "All blessed works may be fulfilled (to thee) in joy." Then they depart; that each of the monks should say a gāthā is not law. The leavings are distributed to the poor, who wait; or, in a year of scarcity, and when the host is known as niggardly, the monks carry them off; it is not the custom for the host to keep them (as in China). Sometimes images and pictures are put up by the host, when, before dinner, prayers are said before these. The host lights lamps and strews flowers. At the end of the dinner he sprinkles all with water, and the president pronounces a short *Dānagāthā*. In this manner there is a double kind of food (*i.e.* entertainment?) in the West, quite otherwise than in China. In the vinaya it is said, "half of a *pushani* (bhojana), half a *kedani* (khādana);" *pushani* means gulping down (food), *kedani*

chewing; *half* means five (foods), what the ancients called "the five right ones," viz. 1) gruel (飯, bread); 2) gruel of wheat or beans; 3) butter-cake (麩); 4) meat; 5) cakes (餅 "rolls"); the five chewed foods are: 1) roots, 2) stalks, 3) leaves, 4) flowers, 5) fruit. If you eat the first five you may not eat the other five; but if you have eaten the second five, you may eat the first five. *Milk* and *cream* are not mentioned in both series; in the *Vinaya* there is even no special term for them; it is clear that they are not included in the number of proper foods.¹ If in some food, made of meal, the spoon will not enter, it is reckoned as cake; if in some dry meal food, mixed with water, traces of the fingers are seen, then it is reckoned among the five gulping. Though I could not visit all the frontiers of the five Indias, that extend in each of the four quarters four hundred stations (yojana?), yet by questions I know of the peculiarities of their gulping and chewing. In the northern country is sufficient flour, the western is rich in pancakes (*cao*), in Magadha is little flour but much rice, etc. They eat no garlic or salad in the five Indias, therefore they have no pain in the stomach nor obstructions. In the ten islands of the Southern Ocean the entertainments are more liberal still, often enduring for three days, chiefly if the king himself is host.² But in China an entertainment (*cai-fa*) is held otherwise; there the host takes away the remnants, the clerics may not. Only when the host expressly bids them, they may do so with measure. After mid-day they read a short sūtra, and sometimes depart only before night. At parting they say "*sādhu*," and add (? they answer) to this, "*a-nu-mo-to* (anumoda).

In the northern countries with all the *Hu*, in *Dukolo* (Tokhara) and in the kingdom *Suli*, is yet this special custom, that the host first, with baldachins of different colours, makes offerings to the caityas, when all the troop go round (*pradakṣiṇa*), and one chosen from them says prayers. The form of the baldachins is described in the book "Description

¹ The words are, of course, all I-tsing's own.

² There is again a detailed description.

of the Western Countries ” (*Si-fan-tsi*¹). But among the clergy are some that fulfil the *dhūtas*, beg alms, wear only three robes; if one should give them gold and silver, they throw it away like spittle; they hide their traces in inaccessible forests.

Note.—This means that even as late as the seventh century there were followers of those ancient Buddhists who had not adopted life in a monastery.

H. WENZEL.

VERSUCH EINES WÖRTERBUCHES DES TURK-DIALECT, VON
DR. W. RADLOFF, OF THE RUSSIAN ACADEMY. 1st and
2nd Parts. St. Petersburg, 1889.

In the preface, in parallel Russian and German columns, the author tells us of the circumstances which led to, the object of, and his particular qualifications for, the compiling of this important and unique work. He resided many years at Vernoe in the employ of the State, and then moved to Kasán on the Volga, where he resided many years: he resides at present at St. Petersburg, within the walls of the Academy: he had thus ample opportunities of informing himself of the different forms of language of the Turki Branch of the Ural-Altai Family, and he has been labouring at the work since 1859, or thirty years, and, as the materials grew, he has made three distinct compilations: he has incorporated all the words contained in any of the works of previous authors. Even now he modestly describes his work, not as having any pretence to completeness, but as a “*Versuch*” or attempt, and yet it will consist of twenty to twenty-five Parts, each containing twenty sheets, or a total of many thousand quarto pages. It must be remembered, that it is a Comparative Dictionary, giving under each word the various forms, which are presented in each language, and every word has a distinct and independent entry. Each part costs one Rouble and twenty Kopeks.

The importance of this work cannot be over-estimated, and

¹ 西方記, a book unknown to us if it is not the same as the 西域記.