

views; and it is scarcely doing justice to the authors of them, to exhibit them in that light by such expressions as "he *holds*," "his theory *is*" (page 12).

In another direction,— we certainly may fairly use genuine tradition, when it is forthcoming, to explain and supplement the epigraphic records in matters in which it is not opposed to them. But we must do even that with great caution. And, surely, the time has quite gone by, for taking as reliable sources of detailed early history, local legends (whether plainly stamped as such or whether dignified by the name of tradition), late chronicles and poems, and the songs of bards. As regards the last-mentioned, we have before us the notorious case of the bards of Kāṭhiāwāḍ: their story about the rise of Valabhī was brought forward and accepted as "an old-world tale," which had a historical basis, though it might not be altogether accurate; but it was subsequently made known that the story only sprang into existence in or about 1870 to 1888, and owed its origin simply to certain speculations, advanced by Pandit Bhagwanlal Indraji, which found their way to the bards through an educational treatise (see F.GI, *Introd.*, 49 f.).

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NOTE ON THE AUTHORSHIP OF NYĀYABINDU.

In 1889 Professor P. Peterson brought out an edition of this long-lost Buddhist work on Logic, together with Dharmottara's commentary on the same. The authorship of the former was unknown, but the Professor suggested the possibility of its having been written by Buddha himself.

In an excellent paper read before the Bombay Branch of our Society in November, 1894, however, Mr. K. B. Pāṭhak proved conclusively that that view was untenable, and, at the same time, gave satisfactory reasons for attributing the authorship to Dharmakīrti, whom he regarded as the composer of the *vārtika* on Dignāga's treatise on the same subject. This is borne out, I am told, by Thibetan MSS. of

the *Nyāyabindu*. I have just noticed a passage in Vācaspati-miśra's *Nyāyakāṇikā* (a commentary on Suresvara's *Vidhiviveka*, together with which it is now being edited for the first time in the Paṇḍit) which further confirms it. On p. 192, l. 8 from bottom, we read thus:—"Na khalu 'Pratyakṣam kalpanāpodham anyanirdiṣṭa-lakṣaṇam' iti pranayato Dīn-nāgasyaiva kalpanāpodhamatraṃ pratyakṣalakṣaṇam, api tu tadevābhrāntatvasahitaṃ pratyakṣalakṣaṇam iti manyate sma Kīrtiḥ. Yathāha, 'Pratyakṣam kalpanāpodham abhrāntam' iti." Kīrti is a common abbreviation of Dharmakīrti, and the definition of *pratyakṣa* with which this passage concludes is that which we find in the *Nyāyabindu*.

On p. 102 (l. 10 from bottom) of the *Tātparyāṭikā*, also, Kīrti and Dignāga are mentioned together in connection with this same definition.

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THE TEMPLE OF MUZAZIR IN ARMENIA.

In 714 B.C. the famous Sargon, King of Assyria, raided Armenia and captured both the town and temple of Muzazir. His feat of arms was portrayed on a bas-relief which once adorned Sargon's palace at Khorsabad, and now lies in the bed of the Tigris. The bas-relief, however, had fortunately been copied by Botta (pl. 141), and a woodcut of it is given in Bonomi's "Nineveh" (sec. iv, ch. 1, fig. 68). The temple is represented in the bas-relief as having a triangular gable roof and a portico supported by six piers; the slope of the roof, which must have been either of wood or stone, is slight, and soldiers are shown walking on it. This bas-relief has suggested to Mr. K. J. Basmadjian, editor of the "*Banasir*," and a member of the Société Asiatique, the idea that the Armenians supplied the Greeks with this prototype of their temples. In a note addressed to the Society he says: "My strongest argument is the similarity of the pediment of both the Parthenon and that of the temple of Muzazir. In both cases exactly the same triangle is preserved. The oldest monument in the world