

appears thus—

واحصى منايا سادة بشواهد قد اختارهم رحمانهم للدلائل

in which the metre is correct. The sense, however, is poor ; it could be slightly improved by altering ودلائل, but even so سادة قد اختارهم ought not to be separated from سادة. Various emendations suggested in the articles quoted are confirmed.

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NOTES ON DR. FLEET'S ARTICLE ON THE CORPOREAL RELICS OF BUDDHA.¹

The following notes on points of detail may be of some interest :—

P. 658. “Though Kusinārā is several times mentioned in the Sutta as a *nagara*, ‘a city,’ still it is distinctly marked as quite a small place.” I do not know what is the case in Western India, but in Bihar even the smallest village may have a name ending in *nagar*. I know a ‘Rāmnagar’ with not a score of houses in it. So also, in the fifteenth century, Vidyāpati Thakkura (who, be it noted, was a learned Sanskrit paṇḍit) employs *nagara* in places where it can only mean ‘village.’ Thus (from a Maithilī song descriptive of a rural sunrise) :—

Cakawā mōra sōru kaya cupa bhela
ōṭha malina bhela candā |
Nagara ka dhēnu ḍagara kē sañcara
kumudini basu makarandā ||

“The Brahminy duck and the peacock have finished their songs and are silent, the lip of the moon is growing dim.

“The village cows are moving towards the field-path, the honey stays (untouched by bees) within the water-lily.”

On p. 660 Dr. Fleet raises the question as to how Buddha's body was preserved from decomposition during the six days

¹ J.R.A.S., July, pp. 655 ff.

preceding his cremation. In Tirhut, at the present day, honey is used for this purpose. In 1877 I was in Madhubanī, on the Nepal frontier, just at the time of Jang Bahādur's death a few miles away in the Tarāī. Natives told me that the body was kept in a trough (? *drōṇa*) filled with honey for quite a long time, while his wives were being sent from Kaṭhmāṇḍū, so that one or more (I forget how many) should become *satī* at his cremation.

P. 666. The reference to the kings of the Nāgas who honoured a *dōṇa* of the Buddha relics, and who dwelt at Rāmagāma, a place beyond the borders of India, may be compared with the *Sūrya-garbha-sūtra* of the *Mahā-saṃnipāta* quoted by Monsieur Sylvain Lévi on p. 4 of No. v of his *Notes Chinoises sur l'Inde*. Here Buddha gives the Nāgas special charge of the *caitya* at *Gōśṛṅga* in Khotan. I have often mentioned that by tradition the earliest inhabitants of Kaśmīr were Nāgas.

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THE ALLEGED USE OF THE VIKRAMA ERA IN THE PANJAB IN 45 A.D.

In the July (1906) number of this Journal Dr. Fleet again discusses the date of the Takht-i-Bahai inscription,¹ which is dated in the year 103 of an era not specified by name and also in the twenty-sixth year of the reign of a king named Guduphara (Gondophares). Dr. Fleet reiterates his conviction that the era to which the figures 103 must be referred is that usually called the Vikrama era, but known in early times as the era of the Mālavās; and states that "to Mr. Vincent Smith's expression of doubt, not even supported by any indication of a reason, about the Indian era of B.C. 58 having been in use in the time of Gondophernēs, no importance attaches" (p. 707). The

¹ M. Foucher, who visited the site, spells the name Takht-i-Bahai (*L'Art Gréco-Bouddhique*, passim), and says, "Takht-i-Bahai doit son nom à un puits légendaire qui est censé en communication souterraine avec le Swât" (*ibid.*, p. 171).