

2. NEPAL MSS.

SIR,—In the last number of this Journal (p. 163) mention was made of certain palm-leaf fragments discovered by me in the Mahārāja's library at Kāthmāṇḍu, and now lent by the kindness of His Excellency, through the good offices of our Council and of the Government of India, for my use in London.

Pending negotiations for the publication of more detailed notes and fully edited extracts (accompanied, I trust, by adequate reproduction of the photographs which I am making), the following brief notes may be of general interest:—

Buddhist-Sanskrit fragments of about the sixth century.
10 leaves.

- (1) *Saddharma-puṇḍarīka*. Two passages. 3 broken leaves.
- (2) A collection of Mahāyāna-sūtras.

Colophon of one: *mahāyāna sūtrād = Ratna ketu parivartāt = pañcamo lakṣhaṇā-parivarta*.

I have not succeeded in identifying the *Ratna ketu parivarta* as a separate work.

- (3) One leaf of a work on the *lokadhātus*.

Another bundle contains—

- (1) *Vinaya-piṭaka — Cullavagga*. End of Kh. iv and beginning of v. 4 leaves. North Indian writing of about the ninth or tenth century. The first Pali MS. found in India itself.
- (2) One leaf of a Mahāyānist Bhikṣuṇī-prātimokṣa. The Sanskrit for *kammavāca* is *karmavācanā*. Eleventh century (?).

Other interesting fragments are—

Daśabhūmika-sūtra, the earlier and shorter recension of *Daśabhūmiśvara*, one of the 'nine dharmas' of Nepal.

Very regular 'North-Eastern' Gupta writing of the seventh century. 49 leaves, probably containing nearly the whole¹ of the work.

I find that in the Kanjur it is not this, but the longer recension that is preserved.

Abhisamayālaṅkāre-Prajñāpāramitopadeśaśāstra (-*Kārikā*-) *vivṛtiḥ*. Haribhadra's² commentary on the introductory portion (by Maitreyanātha, Camb. Cat., p. 144) of the Pañcaviṃśatisah. Prajñāpāramitā. 9 leaves out of 35, including an interesting colophon. Circa saec. xiv.

An interesting commentary not identified. 8 leaves only, without title. The only Buddhist-Sanskrit work known to me besides the *Abhidharmakośavyākhyā* that quotes from the Brahmanical literature (e.g. Upaniṣads), as well from the literature, both Sanskrit and Prakrit,³ of Buddhism.

I find also a few leaves each of the following works—

- (1) *Divyāvadāna*, eleventh century, with a few interesting variants from the printed text, which Miss Ridding has collated.
- (2) *Saddharmapūṇḍarīka*, fragments of three MSS. besides these noted above.
- (3) *Gaṇḍavyūka*. 4 leaves in rather archaic hand.
- (4) *Bhadracarīprañidhāna*.⁴ 3 leaves.

In non-Buddhistic literature the chief fragments are—

Kātantra: sūtras with a *bhāṣya* not identified. Ff. 13, saec. xiv.

¹ As far as I can judge without the help of leaf numbers, of which all save one are broken away.

² A similar and much longer commentary by the same author is spoken of in Professor S. Lévi's recent "Rapport," p. 15 [83]. (Acad. des Inscr., Jan. 27, 1899.)

³ In my recent paper at the Rome Congress I spoke of the specimens of Buddhist Prakrit (chiefly Apabhraṃśa) preserved in the *Subhāṣita-saṅgraha*, an anthology which I hope soon to publish.

⁴ The Society's MS. of this work appears to have been missing for some years past.

36 leaves of a grammatical work (commentary on a dhātu-pāṭha ?).

Commentary (not all in Sanskrit) on the Haremekhala, a known work on divination. By Māhuka, pupil of Durgaya. Calls itself (f. 3) a *proyoga-mālā*.

Siddhayogeśvarī-tantra.

Commentary on *Dākārṇava-tantra*.

C. BENDALL.

3. PURIFICATION BY RUNNING WATER.

DEAR SIR,—Purification by means of running water played a great part in the ceremonies of the Essenes, in the cult of the Dea Syra at Hierapolis, and in the religion of the Mandaites, who have retained much of the faith of their Babylonian ancestors. Manes appears to have laid stress upon it; and we have biblical illustrations in the story of Naaman and in the practice of St. John the Baptist. Wishing to know how far the idea was purely Syrian or had Babylonian analogies, I consulted my friend Mr. W. St. Chad Boscawen, and he has sent me a note which appears to me worthy to find a permanent place in the records of the Journal. I need hardly add that baptism in running water was only one of the modes whereby men were purified from sin or defilement in ancient Babylonia. The peculiarity of the cults I have noted above consists in the exclusive adoption of this method of purification, and in the fact that baptism must be in a running stream.—Yours truly,

J. KENNEDY.

Feb. 27, 1900.

To the Secretary of the Royal Asiatic Society, London.

“PURIFICATION BY RUNNING WATER.”

In Chaldean mythology there was a goddess especially associated with purification, to whom running or tidal water was sacred. Her name was *Nin-a-kha-kud-du*, explained as