

The questions I would ask, then, are :—

1. Who was the author of this translation ?
2. When and where did he live ?
3. Are there any other Burmese versions ?
4. Is there a Sanskrit text to be found in Burma ?
5. Is there a version peculiar to Southern India or elsewhere from which this has been taken ?

This version should contain the following stories :—

1. The elephant who was killed by jackals.
2. The hermit and the Kinnarī.
3. The story of Prince Srigutta.
4. The story of the thrush (?) and the kite.
5. The frog who killed the lion.
6. The quick-witted monkey and the crocodile.¹
7. Guttaravasi, the merchant who was lost by the mutiny of his crew.

One remarkable fact about the Burmese version is, that it is perfectly free from anything that is indecent.

Yours truly,

R. F. ST. ANDREW ST. JOHN.

To the Secretary of the Royal Asiatic Society.

2. SETEBHISSARA.

37, Nordre Fasanvej, Frederiksberg, Copenhagen.

Feb. 4th, 1895.

MY DEAR SIR,—I am inclined to agree with Mr. St. A. St. John in referring the inscription of the gold leaf scroll found at Rangoon to Binya Nwē, “commonly known as Rājādirit (Rājādirājā),” if his father was the only one called “Lord of the white elephant,” for I think now that the expression *setebhissara* (which is as good Pāli as *setibhissara*) really must be dissolved into *seta+ibha+issara* = lord of the white elephant, and not into *Setebha+issara*,

¹ This is not the same as *Vānarinda-jātaka*.

as there is no people or land called Setebha. And when Binya Nwē is styled rājādirit=rājādhirājā, and is said to have taken possession of Dagun, now Rangoon, and to have devoted his latter years to religion, this fits well with the inscription in which he is called rājā sabbarājissaro, etc., and ratanattayamāmakō, saddhasaddho, etc. If kupati cannot be taken as a noun proper, as you think, it will very well do to understand it with the same meaning as bhūpati=the sovereign of the land.

As for the scroll, I remember the late Mr. Norris, one day in 1858, bringing it to the Asiatic Society's Rooms for my inspection. He had himself gone down to Professor H. H. Wilson, at the East India House Library, to fetch it. Mr. Norris was a very conscientious man, and I am sure he himself would have taken it back again to the East India House. I suppose, therefore, that it must now be kept either in the India Office Library or in the Indian Museum attached to it.—Believe me, dear Sir, yours sincerely,

V. FAUSBÖLL.

3. THE VIDYĀDHARAPIṬAKA.

DEAR SIR,—It may not be without interest to the readers of the R.A.S. Journal to notice a citation and short quotation of the Vidyādharapiṭaka contained in the Ādikarma-pradīpa (MS. R.A.S. Cat. by Cowell, and Eggeling, No. 69, and Minayef, *Recherches sur le Bouddhisme*, trad. Assiez de Pompignan, dans Musée Guimet).

The so-called Vidyādharapiṭaka has hitherto only been known through "Hiouen Thsang's Life and Travels" (see St. Julien's translation, i. 159, ii. 38, and S. Beal's *Fo-Koue-ki*), and more recently through I-tsing's translation by M. E. Chavannes, pp. 101, 102, "Les prières magiques se disant en Sanscrit p'i-t'i-t'ouo-louo-pi-ti-kia (Vidyā-dharapiṭaka). La traduction de p'i-t'i (Vidyā) est prières magiques, t'ouo-louo (dhara) signifie tenir dans les mains,