

to my article *Vienna Or. Journal*, vol. iv, pp. 328 f. I may add, however, that Brahminical Chaityas are occasionally mentioned in the *Mahābhārata*. Thus we read (*Mah.* i, 109, 13, 14): 'That country, O king, protected on all sides by Bhishma, in accordance with the sacred law, became lovely, being adorned with hundreds of *chaityas* and sacrificial posts.' The juxtaposition of the *chaityas* and *yūpas* shows that Brahminical sacred buildings, probably stūpas, were meant."<sup>1</sup> This quotation from the *Mahābhārata*, if Dr. Bühler be correct in his interpretation of it, although slight enough, would pass for a description of the Thupārāma and the Lankārāma dāgabas; but it will be rather a surprise if it turns out that the pillars at these dāgabas had their origin in the *yūpas*, or sacrificial posts, to which the victims were tied at an early period, when, as we know, the sacrifice of animals was a part of the Brahminical system.

W. SIMPSON.

## 2. KURANḌA.

SIR,—In Jātaka, No. 172 of Mr. Rouse's translation, there is a remarkable passage which appears to be the result of a mistake in Childers' Dictionary: it is as follows:—

Page 46. "The yellow robe which he put on was blue as a bluebell."

If the colour of the robe was really blue, the word "kāsāva" had better not have been translated "yellow robe," but "robe."

However, on turning up "kaṇṭa-kuraṇḍa" in Roxburgh Flor. Ind., vol. iii, p. 37, I find that the *thorny* kuraṇḍa has a yellow flower. Childers gives "*Barleria cristata*," which is not thorny and has a blue flower, whereas the proper name is "*Barleria prionitis*."—Yours truly,

R. F. ST. ANDREW ST. JOHN.

March 21st, 1896.

<sup>1</sup> Epigraphia Indica, vol. ii, p. 313.