

kishore press, 1894, p. 457, col. 2, s.v. *dum-i-gurg*, the word is not باریکی *bārīkī*, as in Vullers, but تاریکی *tārīkī*, darkness or blackness. It thus corresponds to the *ṣabḥ azraq*, azure, or dark blue, morning of Omar *Khayyām*, quatrain 200 of Whinfield's ed. and translation, p. 135 of ed. 1901, and which he renders by "cold grey light."

H. BEVERIDGE.

P.S.—Is not the phrase "the false dawn" paralleled by "the doubtful dusk" of "In Memoriam," canto xcv?

11. NOTES FROM THE TANJUR.

DEAR PROFESSOR RHYS DAVIDS,—Nanjio's Catalogue of the Chinese Tripiṭaka makes mention (p. 374) of an author whose name, in Chinese *Wu . sin*, 'without nature,' Nanjio conjecturally restores in Sanskrit as *Agotra*. Only one work (No. 1171 (1)) is ascribed to him, namely, a commentary on the *Mahāyānasamparigraha* of Asaṅga. A second commentary, by Vasubandhu, on the same work is included in the volume, and the text itself is recorded under Nos. 1183-4 and 1247.

Asaṅga's work is plainly identical with one contained in the Tanjur (*Mdo*, lvi, foll. 1-47) under the title *Mahāyānasamgraha*. This is followed by two commentaries: (1) a *Bhāṣya* by Vasubandhu (foll. 129-212), and (2) a *Mahāyānasamgrahopanibandhana* (foll. 212-342) by an Upāsaka Bhadanta *Ño . bo . ñid . med*. This is no doubt the person represented by the Chinese *Wu . sin*. Wassiliew, in Tāranātha's account of this author (see the Index), renders the Tibetan by *Asvabhāva*, but *Asvarūpa* would be equally possible. *Virūpa*, which is generally not translated, would probably be *gzugs . med* (though *no . bo* sometimes = *rūpa*), and *Abhāva* would be insufficient.—Believe me, yours faithfully,

F. W. THOMAS.