

Translation.

“To one of the Government officials at Assyut, etc.

“(A telegram dated 14th November, 1899.)

“Having been directed by the Irrigation to sow any land uncovering in the basin of Bani Sami, and we having done so, they have shut fast the lock at Abu Tij. The water has overflowed the cultivation and drowned most of it, and the time for sowing the rest of the basin, which lies to the west of the railway, upwards of 6,000 acres, is past, so that it has become profitless for cultivation. And we were expecting the end of the world on the 13th inst., according to the newspaper reports, but as we still remain alive we beg that we may be assisted by having the above viewed, and that the drain may be opened at once. Or else that we may be excused from cultivating the land, and that its taxes may be remitted, lest we lose both the seeds and the Government impost without fruit.

“From the cultivators of Nukhailah” (a small village near Assyut).

3. A NĪTIMAÑJARĪ QUOTATION IDENTIFIED.

DEAR SIR,—While looking over the MSS. of the Hultsch Collection, now in the Bodleian Library at Oxford, I came across what is probably the original of a quotation made by Dyā Dviveda in his Nītimañjarī. No. 247 of the Hultsch Collection (see ZDMG., xl, 19), whose shelf-mark in the Bodleian is d. 165, contains a Vedānta work, the *Saptasūtra*. In the colophon on f. 12b it is attributed to Śaṅkara: *śrīmac-chaṅkarācāryaviracitaṃ Saptasūtraṃ samāptaṃ*. It is apparently a somewhat rare work, as Aufrecht in his *Catalogus Catalogorum*, p. 696a, only cites besides this MS. three others, one in Oudh and two in Benares. What claim it has to be Śaṅkara's I do not know. Its style seems too simple, though its philosophy is pure Vedāntism, and as Aufrecht says (op. cit., p. 626b), of the treatises attributed to

him hardly the third part is his own. If it be not his, its date is quite uncertain. The MS. is not dated, but is probably, to judge from the paper, writing, etc., fully 100 years old.

The pertinent quotation occurs on f. 1b at verse 4. It runs: *anātmabhūte dehādāv ātmabuddhis tu dehinām, sāvidyā tatkrto bandhas tannyāso mokṣa ucyate*. With the first half of this stanza is identical the quotation in the *nītimañjarī* cited in J.R.A.S., 1900, p. 135. There the work is called the *Atmavṛtti*, a very curious title, not elsewhere known. It is most probably merely a careless mistake on Dyā's part.—
Yours truly,

A. B. KEITH.

P.S.—Professor Macdonell has pointed out to me, on the authority of Colonel Jacob, that this verse also occurs in the last chapter of *Sarvadarśanasamgraha*, p. 167 (ed. 1858), or p. 188 (ed. 1872), in this form :

*tad uktam ; anātmani ca dehādāv ātmabuddhis tu dehinām,
avidyā tatkrto bandhas tannāśe mokṣa ucyate.*

This is the reading not only of these two editions but also of an undated edition in my possession, and of the MS. in the Bodleian. But it is distinctly inferior to that of the *Saptasūtra*, so it still is most probable that the latter was *Dyā's* source.

I have just discovered that Professor Peterson gave up his view of *Dyā's* date. In his Report for 1886–92, p. lx, he writes: "The date assigned by me to *Dyā Dvivedin* is wrong. The commentary shows that the line, in which the date is given, is to be read

binduśaraśaraikena mite samvati durdabhe,
vatsare māghaśuklādāv akarot Dyā tithāv imām.

Dyā Dvivedin, therefore, wrote in samvat 1550, and Professor Kielhorn was right in pointing out that he often used *Sāyaṇa*. See *Ulwar Catal.*, No. 37."

The date thus given, corresponding to A.D. 1493, is in itself quite acceptable. But the Ulwar MS., to judge from the specimens in Peterson, contains quite a different recension of the text from that in the MSS. used by me, and gives Dyā's ancestry differently, besides assigning to him Ānandapura (perhaps Vāḍanagar, in Upper Gujerat) as his place of abode. So I hesitate to put much confidence in this date, unless further confirmation is forthcoming.

Oxford, July, 1900.

4. THE CUNEIFORM INSCRIPTIONS OF VAN : LEXICOGRAPHICAL NOTE.

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August 27, 1900.

SIR,—In my Memoir on the Cuneiform Inscriptions of Van, Pt. IV, lxxvii, 9 (J.R.A.S., January, 1893), I arrived at the conclusion that the word (GIS) *uldi* signified "a post." An inscription of Argistis II, recently discovered and published by Drs. Belck & Lehmann (Nos. 130 and 131 of their collection) makes it the equivalent of the ideographs GIS KARANU, and thus shows that it was a particular kind of post, a "vine-stock" namely. Indeed, as *udulis* was "a vine," it is possible that it is sometimes used in the sense of "vineyard"; in this case we should have to translate xxiii (*Menuainei silāye Taririai ini uldi Tariria-khi-ni-li ti-ni*), "In honour of Taririas, the mother of Menuas, this has been called the vineyard of Taririas."

Now, the discovery of the exact meaning of *uldis* clears up that of another word, *zaris*, which I had supposed to mean "door." *Zaris*, however, has nothing to do with *zaises*, "a gate." In lxxvii, 9, 10, we read, (GIS) *ulde* (GIS) *zare terubi zadubi arnisi-ni-li istini*; in lxiv, 1, 2, ALU (GIS) *uldi* (GIS) *zari* [*teruni u SE-KAL-*]MES *arniusi-ni-li is-*[*tini du-li?*]; and in lxxix, 18–21, *terubi ikuka-khi-ni kigu GIS-KARANU GIS-TIR-GAN u SE-KAL-*[MES] *arniusi-ni-li isti[ni] duli inani*. Here (GIS) *zari* or *zare* is made the equivalent of the ideographs