7. They that take Ts'bangs-pa (ढॅँ नूँ जुङ Brahmad), for the first principle.
8. They that take Khyab-juk (ढॅँ जुङ—S. Vishnu), for ditto.
9. They that take Skyes-bu (ढॅँ जुङ—S. Parusha), for ditto.
10. They that take gTs'wo (ढॅँ जुङ—S. Pradhanâ) for ditto.
11. They that take time (ढॅँ—S. Kâla), for ditto.
12. The atomists or they that take rdul-phran (ढॅँ जुङ) the atoms for the first principle of the existence of the world. There are yet some others also.

The general principles of practical Buddhism with a follower of this faith in Tibet, are such as follow.
1. To take refuge only with Buddha.
2. To form in his mind the resolution of endeavouring to arrive at the highest degree of perfection, to be united with the supreme intelligence.
3. To prostrate himself before (the image of) Buddha; to adore him.
4. To bring offerings before him, such as are pleasing to any of the six senses; as, light, flowers, garlands, incense, perfumes; all sorts of edible and drinkable things, (whether raw or prepared,) stuffs, cloths, &c. for garments and hanging ornaments.
5. To make musick, sing hymns, and utter praises on Buddha, respecting his person, doctrine, love or mercy, his perfections or attributes; his acts or performances for the benefit of all animal beings.
6. To confess one's sins with a contrite heart; to ask forgiveness of them, and to declare sincerely not to commit such afterwards.
7. To rejoice in the moral merits of all animal beings, and to wish that they may contribute them to obtain thereby final emancipation or beatitude.
8. To pray and exhort all the Buddhas that are now in the world to turn the wheel of religion (or to teach their doctrines) and not to leave soon the world, but to remain here for many ages, (Kalpas.)

V.—Enumeration of Historical and Grammatical Works to be met with in Tibet. By the same.

Works, containing historical matter, may be found, in Tibet, under the following names:
1. Lo-gyus (ढॅँ जुङ lo-rgyus), meaning annals, chronicle, history.
2. Tam-gyut (ढॅँ जुङ gnam-rgyud), tradition, oral account, traditional history. (S. A'khyànam.)
3. Ch'hos-jung (ཁྲོས་ོང་། Ch'os-hbying), origin and progress (of the elements) of the (Buddhist) religion.

4. Tokshot (ཐོགས་བརྟོད་། togs-brjod), properly a judicious saying; memoir, reflections, critique, biography.

5. Nam-thar (ཉམ་ཐར། nam-thar), properly emancipation, liberation, biography, legend.

6. Grung (སྤུངས། Grungs), a fable, fiction, fabulous history.

7. Stan-ljus (སྤིན་ལྟེས། Betan-tsris), chronology, or calculation of some events or epochs occurring in the sacred volumes.

To the first class or “lo-gyus” may be referred the following works, on account of their contents being of a historical character.


2. Padma-thâng-yik (པདྨ་ཐང་ཡིག། Padma-thang-yig) another historical work, written in the eighth or ninth century, in the time of Khri-Srong-de-'tsan (རྡོ་རྗེ་སྟེང་རྒྱལ། Khri-Srong-de-tsang) by an Indian guru, called in Tibetan Padma Jum-ne (ཕདྨ་ཐམ་ནི།), in Sanskrit Padma Sambhava.

3. Kâ-thâng-dê-nâ (མཁྲི་མཁུན། Kâ-thâng-dê-nâ), by the before mentioned guru, and by some Tibetan translators or lotsavas, in five parts, containing biographical notices of princes, queens, chief officers, pandits and lotsavas or Tibetan translators.

4. Yik-nying (ཡིག་ཉིང་། Yik-nying), ancient writ or chronicle, compiled by the ancient Tibetan translators.

5. Yik-zhung-ch'hen-mo (ཡིག་ཞུང་ཆེན་ཐབས་། Yik-zhung-ch'hen-mo), containing Indian history from Aśoka (-Allowing name, in Tibet) a king, (who lived one hundred and ten years after the death of Shâkyâ, and had his residence at Pâtaliputra and Delhi) till the time of Pratita Sa'na (in the beginning of the fourteenth century of our era).

Other historical works are known under the following titles:


7. Kâ-ch'hen-kâ-k'hôl-ma (མདོན་སྟེང་ཆེན་འཁོར་མ་། Kâ-ch'hen-kâ-k'hôl-ma).


9. She-chan-po-sal (ཤེ་ཆེན་པོ་སུལ་། She-chan-po-sal).


13. Sa-skya-yik-ts'ang (ས་སྦྱ་ཡིག་ཐས་ང), records made in the Sa-skya monastery.


There are in Tibet some historical fragments under this title, Gtam gyut (གྲིམ་གྱུད་), traditional history, also.

Under this title, ch'hos-jung (ཆོས་ཅན་), Elements of religion, or the origin and progress of the Buddhist religion, there are several works in Tibet, according to the different authors. As by N'i-l-pa, by Bu-ston; the Ch'o-jung of the Bka'-gdams-pa sect, that originated in the eleventh century; ditto of the Bruk-pa sect, by PADMA KARPO.

Under this title: "Tokshod" (ཐོ་ཁྲོད་; S. Avadana), there are many historical fragments both in the Kāh-gyur and Stan-gyur (especially in the 29th or thirtieth volume of the Mdo class of the Kāh-gyur, mostly of a legendary character. But besides these there are also true narrations. The following work is of a mixed character of this kind: གཙུག་བོད་ལེགས་པའི་ཆོས་ཐོན་པ་ལྷག་པ་དང་པའི་ལྷག་པ་དང་ལྷག་པོ་ལྷག་པ་(Phak-yul-gyi-rto-khos) — Description of Shambhala (a fabulous country and city in the north of Asia). And a memoir on p'hak-yul (S. A'rya desa or India, in general), written by PA'N-CH'EN PALDAN YE-SHES, the great Lama at Tashi lumps (ཐི་གྲིམ་ཟི་ཤེས་) in 1775.

Under this name: "n'am-thar" (ནམ་ཐོར), there are many historical works in Tibet, containing narratives of the life of any great personage, as the life of Shākyā, in a mdo or sutra, called བྲེས་གྲོི་དབང་(gya-chen-röl-po) or "Lalita vistara" in Sanskrit. As also in the Mdo styled བློ་གྲོི་ནུ་ཁྱི་བུ་(non-par-jung-sa), his appearance in the world (in a religious character).

To this class belong the following works, as: Dpa-g-bsam-k'hris-shing (དཔེ་གསར་ཀྱིས་ཤིང་), by Dge-bshad-Dvang-po (S. Shubhendra), translated from Sanskrit. The "rnam-thar" or legendary narrative (contained in the bshes-gyur) of eighty-four persons, in ancient India. How they were emancipated, or acquired preternatural faculties.

The མགོ་རི་ནམ་ཐོར་, of the sixteen principal disciples (མགོ་རི་ནམ་ཐོར་, སྟེགས་དབང་པོ་མགོ་རི་ནམ་ཐོར་) of Shākyā.

The hundred acts of Shākyā compiled by Tarānātha, a Tibetan Lama, in the seventeenth century.
The twelve acts of SHĀKYA, by SRONG-TSAN-GAMBO, in the Mani-kabum.

The “skyēs-rabs-ogs-pa” or one hundred new births or regenerations, by a Lama of the Karmapas sect.

There are in the Dulba biographical notices of several princes wealthy citizens, and other illustrious persons, in ancient India.

Amongst the Grangs (gsiṅ-kyi) or fabulous narratives, the “Kesar Grungs” (s KBZ) or fabulous history of Kesar a warlike ancient king in central Asia, is much celebrated in Tibet.

On Stan-gis (Br gser-pa) or astronomical calculations of some events or epochs, occurring in the sacred volumes or Shāstras, there are likewise several works, in Tibetan. Of this kind are the commentaries on the “Kāla chakrā or dus-kyi-hkhor-lo,” in Tibetan, made by several learned men,—as; by “Bu-ston” (gsiṅ) in the fourteenth century, by “Jo-nang-pa” by “Mk’has-grub” in the fifteenth century; by “Panch’-hen-blo-bzang-ch’hos-kyi-rgyal-mts’han,” by “Padma karpō”—(a celebrated Lama of the Bruk-pa sect, in the sixteenth century.

Also a commentary on the Kāla chakra, and the history of the Buddhistic religion, written in Tibetan by a Mongol Lama (Sum-bha-zhabstrung) in the last century.

The “rtis-kyi-hbyung-k’hung” (gsiṅ b ‘bras grub rgya mts’ho) elements of calculations by “Mk’has-grub-rgya-mts’ho” and “Nor-B-zang-rgya-mts’ho.” The substance of these works have been embodied in the “Baidurya, Dkarpo” an astronomical, &c. work, written by “Sang-rgya-rgya-mts’ho,” a regent at Lassa, in the last half of the seventeenth century.

List of such Indian (or Sanskrit) grammatical works, as have been known to the ancient learned men, and partly have been translated into Tibetan, or have been only quoted by them.

The names of these works have been collected in the last volumes of the Bstan-gyur compilation. They are as follows: Pāni-vyākaraṇa, in two thousand slōkas; Maha-bhāna, a commentary of the former in one hundred thousand slōkas, by Alu-nor-rgyas-khi-bu”—not translated. An abridgment of the two former by Rāma Chandra.

A grammar, in twenty-four chapters, by CHANDRA GOMI.
A commentary on the twenty prepositive particles, by do.
A Sūtra on the letters, by do.
A commentary on the letters, by CH’HOS-SKYONG (S. Dhermapala).
The several cases of nouns, by CHANDRA GOMI, in explanatory verses.
Another grammatical work, by Zla-va-grags-pa. (S. Chandra kirtti.)
A commentary on the Chandrapā by Pandita Ratna Mali, in twelve thousand stōkas.
A commentary on the former by Pandita Purna Chandra, in thirty thousand stōkas.
Deyangs-mdshi-hgres-pa, a commentary on the verbal roots, by "Byin-eyi-Dpung-oryen."
Ting-mthahi-bshad-pa: explication of the "ting" termination.
The milch-cow of desire.
The eight compositions.
The Kalapa in fifteen chapters, by Dvang-phyug-go-ch'ha.
Sde-spyod bya-karana, in five hundred stōkas, a commentary on the Kalapa, by brahman Ugra Bhuti.
The "Si," &c. &c. of the Kalapa, explained by Hjam-dpal-grags-pa (S. Manjukirtti).
A grammatical work, introductory to every speech or language.
A commentary on the same, by a teacher: Subhāsha kirtti.
A commentary on the twenty prepositional particles, by Dvang-po-ryn (S. Indradatta.)
Dyangs-chon-bydkarana (of Saraswati) in thirty-one chapters.
Six great commentaries of the former, and several smaller ones.
Wpa(un) and other terminations explained in a Sūtra, by Dun-sing.
A Sūtra on the wpa(un) termination, by "Chandra"—with a commentary by the author himself.
A Sūtra of roots in the Kalapa and in the Chandrapa, by "Gang-vahi-sla-va" (S. Purna Chandra).
S (ti) and other terminations of actions, &c. explained by dGah-vahi-grags-pa.
Collection of words having the same sound but different signification. Hjam-Deyangs (S. Manju-ghosha) byākaranahi-r, tsta-va, by Sadhu-kirtti.
A commentary on Pānini's grammar, by Rama Chandra.
Panini-deyings-mdo (the roots Sūtra, of Panini), by Pandita hjig-med-de.  

On the above enumerated Indian grammatical works, there are some commentaries made by the Tibetans. As; by "Bq-ston-rin-ch'hen-grub" and "Zhalu-lo-tsa-va ch'hos-sk'yong-bsang-po."

There are, likewise, in Tibet, several works teaching how to read the Sanskrit text, especially the mantras. The most common are those (both the text and the commentary on) written by "Sangha Skri" at Snar-thong. But there are others also, made by Tārānātha, by Kunl'gs, by Dde'-le'gs, and by Situpa.
The most ancient grammatical work extant for the Tibetan language is that made by "SAMBOTA" in the seventh century. Its Tibetan name is: "Lung-du-ston-pa-sum-chu-pa" and "r,Tags-kyi-Pjug-pa" or grammatical introduction in thirty slokas, and the adding of the characteristic letters (for the formation of the several cases of nouns, &c.)

Both these treatises are very short, making not more than three or four small leaves. They give little information, and are interesting only on account of the grammatical terms. But there are now many commentaries on this original text, composed by the authors, whose names here follow, as: Dvu-pa-dLo-gsal, Lo-ch'hen-Nam-Mkhab-rgya-Mts'ho, sNar-thang-lo-tsé-Sangha-Shri, Yar-abrog-pa-rin-ch'hen-tog, dgé-yé-va-tes'hul-k'hrim-Sengé, Pan-ch'hen-gser-mdog-chan-pa, dpah-vo-gtsugs-lag H,phreng-va, Zur-Mk'har-va-dLo-gros-rgyal-po, Rab-abgyams-smra-vara-ch'hos-rgyal, Hol-pa-rab-abgyams, Sman-lung-pa-dLo-mo'hogrdo-rjé, Zha-lu-lo-tsé-va-ch'hos-skyong-Bsang-po, Yha-lu-pa-ch'hos-legs, Byans-gLing-Beod-names-rnam-rgyal, Kum-mk'-hyen-go-ram-pa. (These last have commented only the "Sum-Stchu-pa.") Zag-lung-ch'hos-rjé, Rab-abgyams-pa-jam-gral, K'ha-rag-sprul-sku, Drung-yig-jam-Dvyange, (these have written answers to some proposed questions respecting grammar). Pan-ch'hen-dkon-Mch'ho-g-ch'os-grags, (he wrote in the seventeenth century, under this title; "Légy-Behad-smang byed-morbu" on sixty-four leaves.)

SITU, or Loom-su-pa of Derghé in Khams-yul, wrote in the last century, on eighty-six leaves. The title of his grammar is: "mk'has-pahi-mgu-rgyan-mu-tig-phreng-mdses" (a beautiful necklace of pearls for a neck ornament of the learned).

There are yet several other grammatical works on the language of Tibet.

A. Ca.

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Section of a Hill in Cuttack supposed to be likely to contain Coal. By M. KITTOX, Esq.

[In a letter addressed to J. MccLELLAND, Esq. Secretary Coal Committee.]

I have the pleasure to forward a sketch (section) of a hill called "Nwryj", where I had expected to find coal, but have been unsuccessful; the hill, however, presents such striking features, that I deem it worthy the notice of a geologist, and address you accordingly. I have forwarded specimens [a list of which is hereto annexed] to the Secretary of the Asiatic Society, who will deliver them to you for examination, after which I request the favour of your informing me whether or not coal is likely to be found beneath the very black slate, (marked K)?