

7. They that take Ts'hángs-pá (ཚཱ་མཎ་པ། *Brahmá*), for the first principle.

8. They that take Khyáb-juk (མཉམ་འབྲེལ།—S. *Vishnu*), for ditto.

9. They that take Skyes-bu (སྐྱེ་བུ།—S. *Parusha*), for ditto.

10. They that take gTsovo (གཏོ་བོ།—S. *Pradhána*) for ditto.

11. They that take time (རྩལ།—S. *Kála*), for ditto.

12. The atomists or they that take rdul-phran (རྩལ་པ་མཉམ།) 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, incenses, 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* (ལོ་རྒྱུ་ལ། *lo-rgyus*), meaning annals, chronicle, history.

2. *Tam-gyut* (ཐམ་གཏུང་། *gtam-rgyud*), tradition, oral account, traditional history. (S. *A'khyánam*.)

3. *Ch'hos-jung* (ཚེས་འབྲུག་ *Ch'hos-hbyung*), origin and progress (of the elements) of the (Buddhistic) religion.

4. *Tokshot* (རྗོལ་པ་བཟང་ *rtogs-brjod*), properly a judicious saying; memoir, reflections, critique, biography.

5. *Nám-thár* (རྣམ་ཐར་ *nam-thar*), properly emancipation, liberation, biography, legend.

6. *Grung* (གྲུང་ *Grungs*), a fable, fiction, fabulous history.

7. *Stan-çis* (བསྟན་འཛིན་ *Bstan-rtsis*), 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.

1. *Máni-kábum* (མདོ་བཀའ་འགྲུམ་ *má-ni-bkah-hbum*), an historical work, composed by SRONG-TSAN-GAMPO (ལྷོང་བཙུན་གཤམ་པོ་ SRONG-BTSAN-SCAM-PO), a celebrated king in Tibet, in the seventh century of the christian era.

2. *Pádma-tháng-yik* (པདྨ་ཐང་ལོག་ *Padma-thang-yig*) another historical work, written in the eighth or ninth century, in the time of KHRI-SRONGDE-TSAN (ཁྱི་སྲོང་ལྷུང་བཙུན་ *byi-nying*) by an Indian guru, called in Tibetan PADMA JUNG-NE, (པདྨ་འཇུག་པུ་ལོ་ *byi-nying*), in Sanskrit *Padma Sambhava*.

3. *Ká-thángdé-ná* (བཀའ་ཐང་དེ་ན་ལྷོ་ལྷོ་ *ka-thang-de-na*), 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* (ལོག་ལྷོང་ *yik-nying*), ancient writ or chronicle, compiled by the ancient Tibetan translators.

5. *Yik-zhung-ch'hen-mo*, (ལོག་ཙུང་ཆེན་མོ་ *yik-zhung-ch'hen-mo*), containing Indian history from ASOKA (མྱ་ངན་མེད་ *mya-nan-med*, in Tibetan) a king, (who lived one hundred and ten years after the death of SHÁKYA, and had his residence at *Pataliputra* and *Dehli*) till the time of PRATITA SE'NA (in the beginning of the fourteenth century of our era).

Other historical works are known under the following titles :

6. *Ká-tsik-ch'hen-mo* (བཀའ་རྩིས་ཆེན་མོ་ *ka-tsik-ch'hen-mo*).

7. *Ká-ch'hem-ká-k'hol-ma* (བཀའ་ཆེས་མཁའ་འགྲུལ་མ་ *ka-ch'hem-ká-k'hol-ma*).

8. *Gyel-rab-pag-sam-jon-shing* (རྗེ་ལྷ་འབྲུག་པ་མཁའ་འགྲུལ་གྱི་མེ་ལོང་ *gyel-rab-pag-sam-jon-shing*).

9. *She-cha-rop-sal* (ཤེ་ཇ་རོལ་སེལ་ *she-cha-rop-sal*).

10. *Gyel rap-salvai-mélong* (རྗེ་ལྷ་འབྲུག་པ་མཁའ་འགྲུལ་གྱི་མེ་ལོང་ *gyel rap-salvai-mélong*).

11. *Bod-kyi-yik-tsang* (བོད་ཀྱི་ལོག་ཙུང་ *bod-kyi-yik-tsang*), Tibetan records.

12. *Dep-ter-nön-po* (དེབ་ཐེར་ནོན་པོ་པོ་ལོ་པོ་), ancient records.

13. *Sa-s,kya-gik-ts'ang* (ས་སྐྱ་གིག་ཚང་), records made in the Sa-skya monastery.

14. *Gyahi-gik-ts'ang* (ཧྱའི་གིག་ཚང་), Chinese records, translated by BLAMA RIN-CH'HEN-GRAGS-PA.

There are in Tibet some historical fragments under this title, *Gtam gyut* (གཏམ་གྱུ་), traditional history; also.

Under this title, *Ch'hos-jung* (ཚེ་ལ་འུ་བུ་), Elements of religion, or the origin and progress of the Buddhistic religion, there are several works in Tibet, according to the different authors. As by NE'L-PA, by BUS-TON; the *Ch'os'jung* of the *Bkah-gdams-pa* sect, that originated in the eleventh century; ditto of the *Bruk-pa* sect, by PADMA KARPO.

Under this name: "*Tokshot*" (རྟོ་མཚན་ཤེས་པ་ལོ་པོ་ལོ་པོ་) *S. Avadāna*, there are many historical fragments both in the *Káh-gyur* and *Stan-gyur* (especially in the 17 or thirtieth volume of the *Mdo* class of the *Káh-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: ཤམ་ཐལ་ལྷོ་རྣམ་པོ་ལོ་པོ་ལོ་པོ་ *"sham-bha-lahi nam behat-dang p'hak-yul-gyi-rtokshod"*—Description of Shambhala (a fabulous country and city in the north of *Asia*). And a memoir on *p'haks-yul* (*S. A'rya dēsa* or *India*, in general), written by PAN-CH'HEN PALDAN YE-SHES, the great Lama at *Tashi lumpo* (པཎ་ཅེན་པལ་དཔལ་ལོ་པོ་ལོ་པོ་) in 1775.

Under this name: "*nám thár*" (ནམ་ཐར་), there are many historical works in Tibet, containing narratives of the life of any great personage, as the life of SHÁKYA, in a *mdo* or *sūtra*, called རྩ་ཚེ་ལ་ལོ་པོ་ལོ་པོ་ (*gya-cher-rol-pa*) or "*Lalita vistara*" in Sanskrit. As also in the *Mdo* styled མངོན་པོ་ལོ་པོ་ལོ་པོ་ལོ་པོ་ *non-par-jung-va*, his appearance in the world (in a religious character).

To this class belong the following works, as: *Dpag-beam-k'hri-shing* (དཔག་བུམ་མཁོ་ཤིང་), by DGE-VANI-DVANG-PO (*S. Shubhendra*), translated from Sanskrit. The "*nam-t'har*" or legendary narrative (contained in the *bstan-gyur*) of eighty-four persons, in ancient India. How they were emancipated, or acquired preternatural faculties.

The མཁོ་ཤིང་ལོ་པོ་ལོ་པོ་ *nam-thar*, of the sixteen principal disciples (མཁོ་ཤིང་ལོ་པོ་ལོ་པོ་ *nétan*) of SHÁKYA.

The hundred acts of SHÁKYA compiled by TARÁNÁTHA, a Tibetan Lama, in the seventeenth century.

The twelve acts of SHÁKYA, by SRONG-TSAN-GAMBO, in the *Mani-kabum*.

The "skyés-rabs-brgya-pa" or one hundred new births or regenerations, by a Lama of the Karmapa sect.

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

Amongst the Grungs (ལྷ་རྒྱལ) or fabulous narratives, the "*Kesár Grungs*" (མེ་ལྷ་རྒྱལ) or fabulous history of KESAR a warlike ancient king in central Asia, is much celebrated in Tibet.

On *Stan-çis* (Br ལྷ་ལྷ་རྒྱལ) or astronomical calculations of some events or epochs, occurring in the sacred volumes or Shástras, there are likewise several works, in Tibet. Of this kind are the commentaries on the "*Kála chakra* or *dus-kyi-hk'hor-lo*," in Tibetan, made by several learned men,—as; by "Bu-ston" (བུ་སོན་པོ) in the fourteenth century, by "Jo-nang-pa" by "Mk'has-grub" in the fifteenth century; by "Panch'-hen-blo-bzang-ch'hos-kyi-rgyel-mts'han," by "Padma karmo"—(a celebrated Lama of the Bruk-pa sect, in the sixteenth century.

Also a commentary on the Kála chakra, and the history of the Buddhist religion, written in Tibetan by a Mongol Lama (Sum-bha-zhabs-trung) in the last century.

The "*rtsis-kyi-hbyung-k'hung*s" (རྩིས་ཀྱི་འཕྲུང་མུངས) 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-RGYAS-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 Tibetan 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: *Páni-vyākaraṇa*, in two thousand slókas; *Maha-bhāna*, a commentary of the former in one hundred thousand slókas, by *KLU-NOR-RGYAS-KHI-BU*—not translated. An abridgment of the two former by RÁMA CHANDRA.

A grammar, in twenty-four chapters, by CHANDRA GOMI.

A commentary on the twenty prepositive particles, by do.

A Súra on the letters, by do.

A commentary on the letters, by CH'HO-SKYONG (S. *Dhermapala*).

The several oases of nouns, by CHANDRA GOMI, in explanatory verses.

Another grammatical work, by ZLA-VA-GRAGS-PA. (S. Chandra kirtti.)

A commentary on the *Chandrapá* by Pandita RATNA MALI, in twelve thousand slókas.

A commentary on the former by Pandita PURNA CHANDRA, in thirty thousand slókas.

*Doyings-mdohi-hgrel-pa*, a commentary on the verbal roots, by "BYINS-KYI-DPUNG-GRYEN."

*Ting-mthahi-bshad-pa*: explication of the "ting" termination.

The milch-cow of desire.

The eight compositions.

The *Kalápa* in fifteen chapters, by DVANG-PHYUG-GO-CH'HA.

*Sde-spyod byá-karana*, in five hundred slókas, a commentary on the *Kalápa*, by brahman UGRA BHU'TI.

The "Si," &c. &c. of the *Kalápa*, 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: SUBHÁSHA KIRTTI.

A commentary on the twenty prepositive particles, by DVANG-PO-RYIN (S. *Indradatta*.)

*Dyangs-chan-byákarana (of Saraswati)* in thirty-one chapters.

Six great commentaries of the former, and several smaller ones.

ཡཾ (un) and other terminations explained in a Súra, by DUR-SING.

A Súra on the ཡཾ (un) termination, by "CHANDRA"—with a commentary by the author himself.

A Súra of roots in the *Kalápa* and in the *Chandrapa*, by "Gang-vahi-sla-va" (S. *Púrna Chandra*).

ཉྱ (ti) and other terminations of actions, &c. explained by dGah-vahi-grags-pa.

Collection of words having the same sound but different signification. *Hjam-Doyangs* (S. *Manju-ghosha*) *byákarana-hi-r,tsta-va*, by ŚADHU-KIRTTI.

A commentary on Pánini's grammar, by RAMA CHANDRA.

*Panini-byings-mdo* (the roots Súra, of Panini), by Pandita hjijs-med-e,dé.

On the above enumerated Indian grammatical works, there are some commentaries made by the Tibetans. As; by "By-ston-rin-ch'hen-grub" and "Zhalu-lo-tsa-va ch'hos-sk'yong-bzang-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-theng*. But there are others also, made by TÁRÁNÁTHA, by KUNLE'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 slókas, 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-bLo-gsal*, *Lo-ch'hen-Nam-Mkhah-rgya-Mts'ho*, *sNar-thang-lo-tsá-Sangha-Shri*, *Yar-ábrog-pa-rin-ch'hen-tog*, *dgé-yé-va-ts'hul-k'hrims-Sengé*, *Pan-ch'hen-gser-mdog-chan-pa*, *ápah-vo-gtsug-lag H,p'hreng-va*, *Zur-Mk'har-va-bLo-gros-rgyal-po*, *Rab-ábyams-smra-va-ch'hos-rgyal*, *Hol-pa-rab-Ábyams*, *Sman-lung-pa-bLo-moh'hogdo-rjé*, *Zha-lu-lo-tsá-va-ch'hos-skyong-Bzang-po*, *Yha-lu-pa-ch'hos-legs*, *Byams-gLing-Beod-nams-rnam-rgyal*, *Kun-mk'hyen-go-ram-pa*. (These two last have commented only the "*Sum-Stchu-pa*.") *Zag-lung-ch'hos-rjé*, *Rab-Ábyams-pa-jam-gral*, *K'ha-rag-sprul-aku*, *Drung-yig-hjam-Dvyang*s, (these have written answers to some proposed questions respecting grammar). *Pan-ch'hen-ákon-Mch'hog-ch,hos-grags*, (he wrote in the seventeenth century, under this title; "*Légs-Bshad-mang byed-norbu*" on sixty-four leaves.)

SITU, or *LDOM-BU-PA* of *Derghe* in *Kham-yul*, wrote in the last century, on eighty-six leaves. The title of his grammar is: "*mk'has-pahi-mgul-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. Cs.

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VI.—*Section of a Hill in Cuttack supposed to be likely to contain Coal.* By M. KITTOE, 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 "*Nawrdj*," 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) ?