

Average size and dimensions of the common Woodcock, common Snipe, solitary Snipe, and scolopacious Snipe, of Nepal.

	C.	W.	C.	S.	S.	S.	Sco.	S.
Tip of bill to end of tail,	1	1 $\frac{1}{2}$	0	10 $\frac{1}{2}$	1	0 $\frac{1}{2}$	1	0 $\frac{1}{2}$
Bill, length of,	less, 3		0	2 $\frac{1}{2}$	0	2 $\frac{1}{2}$	0	2 $\frac{1}{2}$
		3 $\frac{1}{2}$		2 $\frac{1}{2}$		8		3 $\frac{1}{2}$
Ditto, basal height of,	0	0	0	0	less, —	—	0	0
		8		8		8		8
Length of tail,	0	3 $\frac{1}{2}$	0	2 $\frac{1}{2}$	0	3 $\frac{1}{2}$	0	2 $\frac{1}{2}$
Expanse of wings,	1	11 $\frac{1}{2}$	1	4 $\frac{1}{2}$	1	7 $\frac{1}{2}$	1	6
Length of tarsi,	0	1 $\frac{1}{2}$	0	1 $\frac{1}{2}$	1	1 $\frac{1}{2}$	0	1 $\frac{1}{2}$
Ditto of central toe and nail,	0	1 $\frac{1}{2}$	0	1 $\frac{1}{2}$	0	1 $\frac{1}{2}$	0	1 $\frac{1}{2}$
Weight,	10 oz.		4 $\frac{1}{2}$ oz.		6 oz.		6 $\frac{1}{2}$ oz.	

Remark by the Editor.—The original of the above paper has been forwarded to England, with nine illustrative drawings of the natural size. It is here printed, not only as a security against its being lost, or its miscarrying, but also to guard against anticipation. The drawings we regret not having received; they consist of 1. Two of the woodcock; one standing, one flying. 2. Two of the solitary snipe; do. do. 3. Two of the scolopacious snipe; do. do. 4. Three of the common snipe; one standing, two flying. Of these latter, one has the variegated, the other the uniform tail.

II.—*Note on the Literature of Thibet.* By H. H. Wilson, Esq. Sec. As. Soc. &c.

The extent and general character of the literature of Thibet have been, for some time past, accurately described. The Missionaries who visited Lassa in the beginning of the 18th century, stated correctly enough, that it was voluminous; that it was devoted chiefly to the doctrines and legends of the Bauddha religion; and that it was originally derived from India. It does not appear, however, that any of them ever cultivated the language of Thibet with sufficient assiduity or success, to have developed, in detail, these general positions; and all that they have left us of Thibetan literature, as embodied in the *Alphabetum Tibetanum* of Georgi, is justly pronounced by Mons. Remusat to be in the highest degree meagre and unsatisfactory.

The subject of Thibetan literature has subsequently engaged the attention of several eminent scholars in Europe, as Adelung, the author of the *Mithridates*, Pallas, the Russian traveller and naturalist, and in the present day Messrs. Klaproth and Remusat. As long, however, as elementary works, grammars and dictionaries are wanting to place the language of Thibet within the reach of European students, it is not to be expected that much conversancy will be obtained by them with the literature: accordingly the two distinguished individuals last named, Klaproth and Remusat, admit the imperfectness of their enquiries, and are obliged to have recourse to Mongol and Chinese authors for such information respecting Thibet, as they possess.

During the last few years the approximation of the frontiers of British India, to those of Ladakh, and our improved intercourse with the Bhot countries, and with Nepal, have given a new interest to the subject, and have naturally excited a wish to become better acquainted with the languages and literature, the moral feelings and religious principles of the people. The means of obtaining such information are yet defective, but they have been latterly very much augmented, and are likely to receive important accessions from the labours of Mr. Caoma De Kőrös. A zealot

and indefatigable member of our Society, Mr. Hodgson, the resident in Nepal, has availed himself, as the Society is aware, of the local opportunities he has enjoyed to collect a very considerable number of books current in that and the neighbouring countries: many of these he has presented to us; others he has been authorised to procure for the College of Fort William, and they also have been transferred to the Society by the liberality of the Government. Hitherto, however, we have benefited but little by their presence; the language and the characters being unknown to any of our Calcutta members. This defect is about to be supplied, and Mr. Csoma has expressed his willingness to compile a detailed catalogue, with such illustrations as may prove advisable, in conformity to a wish expressed by the Government that he should undertake the task. Mr. Csoma has also prepared a Grammar and a Dictionary of the Thibetan language, which he proposes to complete and publish during his stay in Calcutta.

The short period that has elapsed since the arrival of Mr. Csoma in Calcutta, has not admitted of his entering upon any particular examination of the books in our possession. It appears, however, that in addition to sundry detached and miscellaneous volumes, we have in our library an entire and nearly half a duplicate copy of one of the great Thibetan collections, that called the *KAH-GYUR*: of the other, or the *STAN-GYUR*, we have not an entire set; although it is possible that we may have some of the works of which it consists. This is a matter for further examination. In the mean time, Mr. Csoma has favoured the Society with catalogues of the contents of both works, derived from original authorities. These, although far from being so minute as to leave nothing to be desired, offer a number of novel and curious particulars, some of which I have extracted for the information of the Society.

The *KAH-GYUR* is explained by Mr. Csoma to signify 'translated precepts,' its principal contents being the moral and religious doctrines taught by Sakyasinha and his disciples, and translated from Sanscrit into Thibetan, by the joint labour of Indian professors of the Baudhdha tenets, and of their ablest converts amongst the natives of Thibet. The introduction of Buddhism into that country took place, according to original writers, referred to by Mr. Csoma and to the universal tradition of the Lamas, in the reign of Srong-tsan-gambo, in the 7th century of the Christian era. The principal works, both of the *KAH-GYUR* and *STAN-GYUR*, were translated in the eighth and ninth centuries, and some parts of them in more recent periods. The *STAN-GYUR* being a collection of a similar character, as the *KAH-GYUR*, as the name imports, or 'Translated instructions.' Mr. Klaproth, who speaks of these works as the *Gand-jour* and *Dan-jour*, is mistaken in designating the latter as a commentary upon the former.

KAH-GYUR.

The *KAH-GYUR* consists of 100 volumes, arranged in seven principal divisions or classes, termed I. *Dulva*. II. *Sher-chhin*. III. *Phal-chhin*. IV. *Kon-tegsa*. V. Do. VI. *Myang-das*. VII. *Gyut*. These are mostly contractions for appellations of greater length, as for instance, No. II. *Sher-chhin*, is properly *Sher-rab*, *Kyi-pharol-tu-chhin-pa*. Each has also its Sanscrit equivalent, as we shall presently particularise.

I. *Dul-va Vinaya*. Education, discipline, or propriety of conduct. This class consists of 13 volumes, comprising a variety of treatises in seven principal divisions, upon the discipline to be observed by the religious members of the Buddha faith, illustrated by legendary anecdotes of Sakya Sinha, and other individuals of distinguished sanctity.

II. *Sher-chhin*: The name of this division, at full length, is a literal translation of the Sanscrit *Arya Prajnā Pāramitā*, or venerable transcendental wisdom. The class

contains in twenty-one volumes five works, so termed, and a sixth of a more miscellaneous description. The first five are discriminated according to the number of verses they contain. The first and greatest being known as the *Arya Sata Sahasrika Prajnâ Pâramitâ*, or that which has 100,000 stanzas; the others are the *Panchavinsatika Sahasrika*, *Ashtâdasa Sahasrika*, *Dasa Sahasrika*, and *Ashta Sahasrika*, from their containing 25,000, 18,000, 10,000, and 8,000 stanzas. They are said to treat of the same subjects, the metaphysical notions of Buddhism, as taught by Sakya, and to differ only in the extent to which their elucidation is carried. This portion of the KAH-GYUR is highly esteemed, as the text book of the prevailing sect of the Baudhdhas in Thibet, especially of the *Madhyâmica* division of the followers of Sâkyâ. It is also called the *Yûm*, or mother; *Prajnâ*, or wisdom, being considered as the mother of the *Bodhisatwas*, or cultivators of divine intelligence, and is no doubt the work intended by Klaproth, when speaking of a Mongol translation of the *Gand-jour*—or, as he explains it according to Remusat, *La colonne merveilleuse*; he observes, that a Mythology, in 12 volumes, under the title of *Yam*, has been added to the 100 volumes of the *Gand-jour*. The *Yam* is not, however, an addition, but part of the series, and is full of religious and moral speculations, not mythological descriptions.

What renders this portion of the KAH-GYUR particularly interesting, is the circumstance of our possessing the original, as well as the translation. Amongst the miscellaneous volumes presented to the Society by Mr. Hodgson, is a complete copy of the *Arya Sata Sahasrika, Prajnâ Pâramitâ*, in Sanscrit, in the Lantsa characters, in five large volumes, of four and five hundred leaves each. There is also a duplicate copy in the Devanagari character, and consequently the contents of this work are readily accessible to any Sanscrit scholar. To examine them, however, even superficially, would occupy a considerable time, and it is sufficient at present to advert to the existence of the work. I may add, however, that Mr. Csoma and myself have severally translated a few pages of the Sanscrit and Thibetan copies of the first *Khand* or section, and have found a close and perfect coincidence between the two.

III. *Phal-chkin: Buddhavata Sanga*: Association of Buddhas. This consists of six volumes, chiefly occupied with praises and legends of different Buddhas.

IV. *Kon-tsegs: Retna-kuta*: The jewel-peak. This is a collection of Baudhdha doctrines and legends, in six volumes; many of the passages are in the form of a dialogue between Sâkyâ and his disciples.

V. Do: *Sûtra*:—Aphorisms, brief rules, or *dicta*. Thirty volumes belong to this class, containing 76 different works on the metaphysical and moral doctrines of Sâkyâ; legendary accounts of that teacher, or other *Baudhdhas*, and *Bodhisatwas*; Prayers and hymns addressed to them, and discussions on the consequences of actions as witnessed in repeated births, or the doctrine of the metempsychosis.

VI. *Myang-das: Nirvâna Sûtra*: The doctrine of emancipation from existence, is contained in the two volumes of this class, along with a detailed account of the liberation of Sâkyâ himself, which is said to have taken place in Kâmarupa, or Assam.

VII. *Gyut: Tantra*: Mysticism. This class is formed of 22 volumes, the subject of which is a system of mystical and magical worship, analogous to, or identical with, the *Tantrika* ritual of Hindustan. The principal work, in this class, is called the *Kâla-chakra*, the circle of time, or *Tantra Raja*, the king of Tantras. It is said to have been first made public at a fabulous city called Shembala, supposed to be situated near the Sihon (Sita) river. The work was thence carried to India in the 10th century, and thence to Thibet in the 11th century. Besides this, there

are works descriptive of the incantations and worship of the eight goddesses, the *Nayikas* probably of the Hindus, and charms for the cure of diseases, and for acquiring various superhuman faculties. The collection includes also hymns and prayers to the chief objects of Bauddha veneration; and one work, the text book of the oldest sect in Thibet, describes the different emanations of Adi Buddha.

The original author of most of the contents of the KAH-GYUR is supposed to be Sákya. His instructions and preachings were oral, but they were collected and committed to writing by his disciples. The *Prajná Páramithá*, is in this manner, ascribed to Kaasyapa, who was one of Sákya's most eminent pupils, and succeeded him as Hierarch. Ananda, his successor, compiled the *Do* class, and *Nyi-va-khoo*, a Thibetan, the *Dul-va*.

The principal translators of the KAH-GYUR were, of course, in some number, but they are not very numerous, and the same names frequently recur, such as those of the Indian Pundits Jia-mitra, Prajnyaverma, Surendra Bodhi, Anandasri, Vidya-kara Sinh, Manjussri Gerbha, and others; and those of the Thibetan Lotsavas or interpreters, Bande-ye-shas-de, Zang-yesh-de, Kawa-Apal-Bettsegs, Luhi-dwangpo, Suchenrin Zang, &c. There were also some Chinese in this number, and some collections are said to contain translations from Chinese works.

STAN-GYUR.

The STAN-GYUR is a collection of a still more voluminous description than the preceding, and extends to 225 volumes. These are divided into two great classes, the *Gyut* and *Do*, or mystical doctrines and miscellaneous aphorisms; the former is contained in 87, the latter in 136 volumes. Besides these, one volume is filled with *Stotras*, hymns to the *Buddhas* and *Bodhisatvas*, and one volume is an Index.

I. *Gyut*. This, as in the KAH-GYUR, is a collection of *Tantrika* works, to an extent which it would not be easy to parallel in India; the 87 volumes containing 2640 different works. As the catalogue of Mr. Csoma does not specify the Sanscrit names, it is not possible to judge of their identity with similar works in this country. But those of the KAH-GYUR are not identifiable, and the same is probably the case with the treatise of the STAN-GYUR. Although, however, the works themselves may not be exactly the same, there is no doubt of the identity of the subject, as we have works on the formation of the *Mandala* or mystical diagram, on the cure of diseases by charms, on the worship of evil spirits, on the practice of *Yoga*, on the attainment of superhuman faculties by the performance of magical rites, and the repetition of mystical phrases and words.

The great abundance of *Tantrika* mysticism in the Buddhism of Thibet, and also no doubt of Tartary and China, is rather inconsistent with the abstract and quietarian spirit of that religion. How and when they became associated is a matter of interesting enquiry, not only for Thibet but for India. In both countries the system of the *Tantras* is, no doubt, subsequent to most other forms of worship; and in Thibet its introduction appears to have commenced with the *Kala Chakra*, in the 11th century: and it is worthy of notice, that it is derived from India only intermediately; the origin of the work being referred to a more northern region. The history of the *Tantra* ritual in India is far from being ascertained; but the greatest, and perhaps the worst portion of it, is commonly considered to have originated in the North-east of Hindustan, and in comparatively modern times. It may be worth while to enquire, how far Thibet may have repaid India with the spells of the *Tantras* for the speculations of Buddhism, and whether any connexion subsists between the Shamanæism of Siberia, and the mysticism of Thibet and Hindustan.

II. The *Do*, or *Sûtra* class of the STAN-GYUR, is not only of a much greater extent, but it is also of a much more miscellaneous character than the corresponding division of the KAH-GYUR. A number of the volumes treat of the same subjects, and many are comments upon them, or on some of the works of the KAH-GYUR, but the larger portion is not exclusively Buddhist: many of the volumes belonging to the general literature of the Hindus. Thus, besides accounts of the different philosophical schools, which are probably controversial, and therefore connected with the religious system of Baudha, there are several works upon logic, rhetoric, and Sanscrit grammar. There is also a translation of the *Amera Kosha*, or lexicon of Amera Sinha, and of a poem—the *Meḡha Duta*, or Cloud Messenger, of Kalidas. There are works on medicine and on the mechanical arts. A *Niṣa Sastra*, or system of civil government, and a translation of the verses on the same subject attributed to Chánakya. There are also several vocabularies, Sanscrit and Thibetan, and some original grammars of the vernacular dialect.

The nature of both these works will now probably be accurately apprehended. They are collections of the works of different authors and translators, and consequently, of works of different periods. The greater number of the works contained in both, are supposed to have been translated, as above observed, in the 8th and 9th centuries of our æra; and with regard to the KAH-GYUR, this is no doubt correct; as besides the uniform tendency of its component parts, the same individuals appear to have been employed upon the translations. From this, of course, the *Gyut* or *Tantra* portion, is to be excepted; the principal work of which, it is acknowledged, was not introduced into Thibet until the 11th century. The same dates, the 8th and 9th centuries, are assigned for the translation of the principal portions of the STAN-GYUR, and may be correct in some instances; but the more miscellaneous nature of the collection renders it probable, that the works take a much wider range of date than those of the KAH-GYUR. The same circumstance may be inferred from the vast number of writers specified as the authors, who could not have been contemporaries, or nearly so. Few of the names, too, either of *Pundits* or *Lotavas*, although more of the latter, are the same as those of the KAH-GYUR: on the other hand, there are some names of great note in the catalogue, as those of the *Bodhisattvas*, Manjueri, Avalokila, and Maitreya, and the *pundits* Nagarjuna, Arya Sangs, and Aryadeva, whose names are not to be found amongst the contributors to the KAH-GYUR.

The association of *pundits*, and learned natives, in the preparation of such voluminous translations, and the consequent developement of a national literature from a foreign source, in the course of one or two centuries, are circumstances of considerable interest in literary history. It is clear, that a powerful influence must have been exerted, and the civil and religious authorities must have prosecuted the task with singular spirit and zeal. It was also managed with great judgment, and one of the first steps may be recommended to a more enlightened people and period. This was the preparation of a vocabulary of the Sanscrit proper names and the technical and philosophical terms of the original works, with their equivalents in Thibetan; and it was then enacted by the authorities, that in all future translations, these equivalents should be invariably employed. This vocabulary still exists, in three forms, varying according to their greater or lesser copiousness. One of them, the middle one, prepared in the time of Ral-pa-cha, the 9th prince from Srong-tsan-gambo, the first patron of Buddhism, is comprised in the STAN-GYUR, and a copy of it is in the hands of Mr. Csoma, who proposes to give a version of it. A specimen of the work is submitted to the meeting. It will

no doubt furnish a most convenient clue to the whole system of the Bauddha faith.

Considering, therefore, the KAH-GYUR and STAN-GYUR as collections embodying the literature, sacred or profane, of several centuries, the next question to determine is when they were first formed. This, however, is not precisely known, but it is probable that they did not assume their present shape precisely until the beginning of the last century; similar collections, perhaps, existed, but not exactly the same, and it was not until they were committed to the press that they could be regarded as secure from those variations to which, from their extent and the unconnected character of their contents, they were particularly liable. A conviction of this may have led to their being printed, which was done by order of Mi-vang, Regent of Lassa, between the years 1728 and 1746. The first edition was printed at Nar-thang near Tessa-lung-po, and the same place is still celebrated for its typography. A smaller edition, but one highly prized, is printed at Derghi, 40 days east of Lassa. The Narthang copies are printed in very large types on long slips of paper, made from the bark of trees, especially the bark of the *Daphne involucrata* of Wallich. A printed copy costs about 1000 Rupees. Copies at least of parts of both works, are also met with in MS. sometimes illuminated with paintings of Buddha saints and divinities, and sometimes executed in characters of silver or gold; we have several specimens of the latter. The cost of the works prevents their being very widely circulated; and few, except monasteries of some note, or individuals of rank, possess copies. According to Mr. Klaproth, also, the Mongol version is not procurable, without permission from the Dáíí Lama, or the emperor of China. This is not the case in Ladakh, where a wish exists to multiply copies as much as possible, and facilitate their purchase.

III.—On Political Economy.

As it is my misfortune to differ from the writer, who has lately favoured us with some observations on value; (GLEANINGS, No. 20, et seq.) I beg to state a few of the objections I have to offer to them, as shortly as the nature of the subject will allow. To begin with his enquiry into the nature of value, (No. 20.) After two prefatory assertions, one of which is, that "man cannot exist without food, water, and air;" he goes on to tell us that, "Before man voluntarily exerts himself in any acquisition, the gratification, the exertion is calculated subsequently to realize, must, in his opinion, be more than sufficient to counterbalance the sacrifice submitted to in obtaining it. He must compare and balance in his mind, before he proceeds to action, the one against the other; and that which preponderates, he must reckon the most desirable of the two." Or, in other words, as I understand him, he must compare the usefulness of the object with the labour or cost of obtaining it. Now most people would be inclined to call the comparison thus made a "valuation," and the result of that valuation, or the measure of the usefulness of the object, in terms of the means, or cost of obtaining it, the value. Thus, for instance, a man in a state of nature climbs a cocoa-nut tree, and obtains a cocoa-nut. Here the climbing, or cost of obtaining, would be the value of the nut. But our writer would think otherwise, for he adds, "the result of the comparison, must, in the great majority of cases, be in favour of the possession (of the object). Hence the existence of an idea of value attaching to such possessions, superior to something with which man as a moral agent is conversant." I cannot divine the meaning of this last phrase, unless it be equivalent to the plain English of "super-