

CORRESPONDENCE.

1. CANDRAGOMIN'S 'LETTER TO A DISCIPLE.'

Of Candragomin's 'Letter to a Disciple,' to the edition of which, by Professor Minayef, attention was called in your Journal for October, 1889, the Tibetan translation has now been published in the same 'Memoirs' (vol. iv. pp. 53-81) by Mr. A. Ivanovski. Besides the text in vol. xciv., he has used one in vol. xxxiii., of the sūtra-division, together with the two commentaries that follow each other in vol. xciv. The editor prefixes a list of Candragomin's works, according to the index to the Tanjur. Some of these had been already mentioned by Schiefner (resp. Wasilief) in the translation of Tāranātha, p. 152 sq., and in the Bulletin hist.-phil. vol. iv. p. 290 sq.¹ (Nos. 3578, 3605, 3606, 3747). Here we have 38 numbers, of which 29, bearing only Tibetan titles, *i.e.* being original Tibetan work, treat of ritual, hymns to different divinities, and the like; 9 only have also Sanskrit titles, and treat mostly of grammar. They are: (1) Uṇādi, (2) Candrasyoṇāder vṛtti, (3) Candragomi-praṇidhāna, (4) Candra-vyākaraṇa-sūtra, (5) vṛtti to the last, (6) Deçanastava, (7) Nyāyasiddhyāloka, (8) Varṇasūtra, (9) Viṃçaty-upasarga-vṛtti, of which Nos. 2 and 6 seem religious works, (7) logical.

May I mention at the same time that in the Saddhammopāyana (Journal Pali Text Society, 1887, p. 36 sq.), as Dr. Morris has kindly reminded me, most of the same subjects

¹ Ueber die logischen und grammatischen werke im Tандjur.

are treated as in the 'Letter'; note especially the 'eight evil states' in ch. 1; the misery of life as a preta (ch. 3), and as a beast (ch. 4).

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2. HIOUEN THSANG AND THE FOUR VEDAS.

A Member resident in the Far East writes as follows :

"In Hiouen Thsang's account of India, at the beginning of Book II., there are some things which I do not understand. Can you tell me why he does not mention the Rig Veda, while he gives as the Four Vedas, the Yajur, Sama, Ayur, and Atharva? the last two being of course not actually Vedas. Then he speaks of five sciences, the first being Śabdavidyā, Etymology. But I cannot find any trace of a Pañchavidya anywhere. It is hard to get any information about India in the seventh and eighth centuries or thereabouts. When one gets any information, it may generally be traced to Hiouen Thsang or some other Chinese Buddhist, or later to a Mahometan."

The passages referred to will be found at pp. 78, 79 of Beal's English Translation. Perhaps some member will be able to point out what Hiouen Thsang is likely to have meant. The four Vedas, according to Beal's version, are those of life, sacrifice, decorum, and spells. The first may be the Āyur Veda, the second the Yajur, and the fourth the Atharva. The third looks as if a book on Nīti were meant. (It is difficult to say why Mr. Beal identifies it, in his note, with the Sāma Veda.)

Mr. Beal's restoration into Sanskrit of the names of the five Vidyās seems equally unsatisfactory. There are eleven Vidyās in the Brahmajāla Sutta (see Sumangala Vilāsinī, p. 93), and I know of no list of five, either in Hindu or Buddhist books. Are his five 'sciences' Vidyās at all (that is, should not the Chinese expression be otherwise restored)?

RH. D.