

to defer the publication of the inscription until I had received answers to these queries. As I learn from M. A. Barth that he, too, has received a copy of the inscription from Dr. Führer, and that he has laid his reading and explanation, which appear to substantially agree with mine, before the French Academy, I publish my reading and version in confirmation of his results.

As regards the importance of the inscription, it clearly proves that Śākyaś resided near Kapilavastu after Buddha's death, in accordance with the statement of the Parinibbāna Sutta, which mentions the Śākyaś among the claimants for Buddha's relics and as builders of a stupa. The inscription is the first Śākya document found, and it converts the Śākyaś of the tradition into an indisputably historical sub-Himalayan race. I may add that, in my opinion, the inscription is older than the time of Aśoka. But I must defer the discussion of this point until fully trustworthy reproductions of the document are accessible to me.

G. BÜHLER.

March 15, 1898.

15. NOTE ON THE CATRANG-NĀMAK.

DEAR SIR,—In his article on "The Origin and Early History of Chess," Professor Macdonell remarks (p. 128, n. 4, of this volume) that the omission of the elephant and chariot, in the description of the chessmen given in the Pahlavi Catrang-nāmak, must be accidental. There is, undoubtedly, a copyist's omission in the old MS. used by the editor of the Pahlavi text. In a somewhat older MS., written A.D. 1322, the elephant is certainly mentioned; and the chariot, already converted into a *rukḥ*, appears to exist in both of the old MSS. which I copied and collated in 1875.

The transliterated Pahlavi text and translation of Vajōrg-Mitrō's explanation of Chess, addressed to Takht-rētūs, the

envoy whom the Indian rājā Dēvasārm sent to the shāhān-shāh Khūsro-i Anōshak-rūbān, are as follows, according to the MS. of 1322 :—

. . . . Dēvasārm denā Catrang pavan cīm-i kārīsār hūmānāk kard; afash hūmānāk 2 sar-khūdāi kard, malkā¹ val mādigān-i Rukhōn val hōyag va-dashinak, hūmānāk, Far'zinō val aratēshtārān [sardār]² hūmānāk, Pīl val pūshṭīg-pānān sardār hūmānāk, va-Sūsyā val asūbārānō sardār hūmānāk; Piyādak val zag ham piyādak hūmānāk pēsh-i razm.

TRANSLATION.

. . . . Dēvasārm contrived this Chess for the purpose of representing a battle; and, resembling it, two supreme rulers are made like Kings, with the essentials of Rukhs to the left and right, a Counsellor (*far'zīn*) like unto a general of champions, an Elephant (*pīl*) like unto a general of the rear-guard, and a Horse (*sūsyā=asp*) like unto a general of cavalry; besides a foot-soldier (*piyādak*) like unto so much infantry in the van of the conflict.

It seems from this text that the Rukhs are really mentioned in this description in both MSS., but have been overlooked, owing to the habit of *free* translation. It would probably be easy to identify the Indian rājā Dēvasārm, but how are we to understand the name of his envoy Takht-rētūs? May it not be a title translated into Irānian? If so, it might be guessed to mean a “priestly counsellor” (Pahl. *rad* = Av. *ratus*) “of the throne” (Pahl. *takht*), which would be a fair description of the chief Brāhman of a Hindū rājā.

E. W. WEST.

¹ *Malkā* is in apposition to *sar-khūdāi*, whose plurality is indicated by the numeral prefixed to it.

² This word had probably been already lost from the older MS. which was being copied in 1322, and perhaps the next four words had disappeared before the MS., whose text has been edited, was copied from the same original.