

## 2. SANSKRIT MSS. IN CHINA.

SIR,—On reading Professor Kielhorn's interesting letter on "Sanskrit Manuscripts in China," I remembered what I meant to do when I saw it first in the *Academy* of June 16th, 1894, namely, to say that many years ago Prof. Wilson showed me in the Library of the old East India House the MS. of the Kâlachakra, which he had received from China. My impression is that it was not a copy, but an original, kept in a small wooden case; but of that I am not quite certain. Anyhow, whether original or copy, the MS. must exist in the Library of the India Office, and might prove useful for comparison with the MS. photographed by Dr. A. O. Franke in the Buddhist monastery in the mountains of T'ien-t'ai-shan.

Oxford, 18th Oct. 1894.

F. MAX MÜLLER.

## 3. AN INDO-ERANIAN PARALLEL.

SIR,—It is only since my return from vacation that I have been able to read through the July number of the *Journal*, and in so doing I have been struck by a passage on p. 559, in Prof. Macdonell's letter upon the Bṛhaddevatā, wherein he corrects his former translation of three verses into the following:—

"Then Agni, well-pleased, rejoicing, honoured by all the gods, shaking off his members, unweariedly performed the office of Hotr at sacrifices, accompanied by his brethren, rejoicing, the divine-souled oblation-bearer. His bone (was=) became the Devadāru tree, (his) fat and flesh (became) bdellium, (his) sinew (became) the fragrant tejana grass, (his) semen (became) silver and gold, the hair of (his) body (became) kāça grass, the hair of (his) head (became) kuça grass, and (his) nails (became) tortoises, (his) entrails (became) the avakā plant, (his) marrow (became) sand and gravel, (his) blood and bile (became) various minerals, such as red chalk."

The characteristic idea of this curious passage is the production of vegetable and mineral substances (with the one odd exception of "tortoises"), from the various portions of a human frame.

This strange idea has its echo in Eranian tradition. In this we find two primeval beings, a man (Avestic, Gayamaretan, Pehlevi, Gâyômart) and an ox. These were both eventually slain by Aharman (Ahriman), the Evil principle, and out of their bodies were produced the other creatures of the animal, vegetable, and mineral worlds. Thus, from the limbs of the primeval man, Gâyômart, were produced the seven metals, viz. silver, iron, brass, tin, lead, quicksilver, and adamant; *but gold*, on account of its excellence, *from his life and semen* (Zâd Sparam, x. 2). And from the body of the primeval ox were produced various vegetables: from the marrow, divers species of grain and medicinal plants; from the horns, peas; from the nose, the leek; from the lungs, rue; from the middle of the heart, thyme; from the blood, the vine, from which wine is made (*Bûn-dehesh*, xiv. 1, 2).

The differences in the two accounts is striking enough—indeed the solitary agreement seems to be in the derivation of gold from animal semen—but the similarity of the general underlying idea appears to me still more remarkable. For this reason I venture to call attention to it in your columns.—Yours, etc.,

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4. "BUD, BAD-Ā-R, AND MADRA" (see Parts July and October, 1894, of the *Journal*).

DEAR SIR,—I intended the following paper as an explanation of the important subject of the *Bud*, *Budr*, and *Mädra*, regarding which correspondence was invited in the July number of our *Journal*. I send the paper