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 Śākyas resided near Kapilavastu after Buddha’s death, in accordance with the statement of the Parinibbāna Sutta, which mentions the Śākyas 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 Śākyas 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 Asoka. But I must defer the discussion of this point until fully trustworthy reproductions of the document are accessible to me.

March 15, 1898.

G. Bühler.

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 rukh, appears to exist in both of the old MSS. which I copied and collated in 1875.

The transliterated Pahlavi text and translation of Vajörg-Mitrō’s explanation of Chess, addressed to Takht-rētūs, the
envoy whom the Indian rājā Dēvasārm sent to the shāhān-
shāh Khūsrū-i Anōshak-rūbān, are as follows, according
to the MS. of 1322:—

. . . . Dēvasārm donā Catrang pavan cim-i kārizār
hūmnāk kard; afash hūmnāk 2 sar-khūdāi kard, malkā
val mādīgān-i Rukhōn val höyag va-dashinak, hūmnāk,
Fār'zīnō val aratēshērēn [sardār] 2 hūmnāk, Pīl val
pūshīg-pānān sardār hūmnāk, va-Sūsēyā val asūbārānō
sardār hūmnāk; Piyādak val zag ham piyādak hūmnāk
pēsh-i rāzm.

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 (Fa'r'zīn) like unto
a general of champions, an Elephant (Pīl) like unto a
general of the rear-guard, and a Horse (Sūsēyā =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. rātus) “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.