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CHARLES R. LANMAN & GEORGE F. MOORE

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Templa quam dilecta.

K. C. Temple.

JOURNAL

OF THE

AMERICAN ORIENTAL SOCIETY.

EDITED BY

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Professor in Harvard University,
Cambridge,

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JOURNAL
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Tibetan Buddhist Birth-Stories: Extracts and Translations from the Kandjur.—By HON. WILLIAM WOODVILLE ROCKHILL, Assistant Secretary of State of the United States of America, Washington, D. C.

Now that a translation of the complete Pāli text of the Buddhist birth-stories is in course of preparation under the editorship of Professor E. B. Cowell, it seems opportune to call attention to the material contained in the Tibetan canonical books (*Kandjur*), and to its importance in connection with such a work; and though I cannot here do more than touch on the subject, the labor which even a cursory examination of the numerous and ponderous volumes of the *Kandjur* entails is so great and existing indexes to this work are so imperfect, that I am led to believe that even a brief notice of the subject may prove acceptable.

By far the larger number of Jātakas I have come across are in volumes III. and IV. of the *Dulwa* (*Vinaya*) section of the Tibetan *Kandjur*. Some of them have been translated into German by Anton Schiefner of St. Petersburg, and published in English by W. R. S. Ralston in a volume of Trübner's Oriental Series entitled "Tibetan Tales derived from Indian sources" (London, 1 vol., 8°, 1882); a few have been rendered into English by the present writer in his "Life of the Buddha" (London, 1 vol., 8°, 1884); and twenty-two are found in the Tibetan canonical work entitled *Djang-tun*, "The Sage and the Fool," published in German translation by I. J. Schmidt (1 vol., 4°, St. Petersburg, 1843); but with the exception of these and of a few scattered about in various works, the great bulk of Tibetan birth-stories still remains untranslated and, in fact, unknown.

Although I have, at various times, read the whole *Dulwa*, I can at present only find my notes on the third and fourth volumes. For the convenience of students, I have, in the following index, not only noted the untranslated stories, but also those translated by Schiefner and myself, the page-references being to the copy of the *Kandjur* in the British India Office library. I have also appended brief references to the various Jātakas which occur in the *Djang-tun*, in Schmidt's edition of that work.

Among the untranslated birth stories in the Dulwa I have chosen five from the fourth volume, and one from the sixteenth volume of the *Mdo (Sūtra)*; and though perhaps they are not the best to be found in it, I offer them as fair specimens of this style of stories, in the hope that they may prove of interest.

1. Jātakas in Volume III. of the Dulwa.

P. 1-4. The Buddha was the crafty Padmai rtsa-lag (Padmabandhu?), who killed his mistress Bhadrā and then accused a hermit of the crime.

P. 4-5. The Buddha was the Brahman Lnga-brgya-chan (Pancha-gataka?), who believed in the teachings of the Buddha Vipagyin, and who, together with his five hundred fellow-students, ate spoiled barley, because the Buddha said he should not eat delicate food.

P. 5-14. The Buddha was the Brahman youth Bla-ma (U-tara?), son of Shing sala-ch'en-po lta-bu nyagrodha (Mahāsāla-nyagrodha?), who was presented to the Buddha Kaçyapa by the potter Dgah-skyong (Nandapāla?), and who became a Bhikshu.

P. 14-15. The Buddha was a physician, who had not cured a sick boy because he had not been paid for his previous services.

P. 15-16. The Buddha was a fisher boy, who found pleasure in seeing two other fishermen hurt themselves.

P. 16-17. The Buddha was a strolling athlete, who broke his adversary's back in a fight.

P. 69-70. The Buddha was the King of Peacocks, Gser-du snang-wa (Suvarṇaprabhāsa?), who was learned in spells and charms.

P. 70-71. The Buddha was a snake charmer, who cured the King's son when he was bitten by a viper, by repeating charms.

P. 143-144. The Buddha was Yul-k'or skyong (Rāṣṭrapāla), King of Swans, and a peacock wanted to marry his daughter. See *Tibetan Tales*, p. 354.

P. 172-173. The Buddha was a hermit, who by showing respect to a nun obtained the five *abhijñānas*.

P. 173-174. The Buddha was King Çivi who was very charitable to the sick.

P. 174-176. The Buddha was the son of King Çivi. He was suffering from a pain in his side, but gave the rare drugs he was taking to a Pratyeka Buddha suffering with the same complaint.

P. 177-178. The Buddha was the younger son of King Brahma-datta; assisted by the younger son of the royal chaplain, he drugged the elder brother, so as to govern in his stead.

Besides these birth stories, in which the Buddha plays the leading part, this volume contains the following stories of a similar description, in which, however, only some of his disciples figure.

P. 62-63. A story about the Bhikshus Kaphina, Çāripatra, and Māudgalyāyana.