

vinīlakam vipubbakajātam | vinīlakāni vipūyakāni vipaṭ-
so imam evam kāyam upasaṃ- *makāni¹ | sa imam eva kāyam*
harati ayam pi kho kāyo *tatropasaṃharati | ‘ayam api*
evaṃdhammo evam bhāvī etaṃ *kāya evaṃdharmā evaṃsvabhā-*
anatīto ti iti ajjhattam [‘re- *vah, etaṃ dharmatāṃ vyati-*
frain’ as before]. *vṛtta’ iti |*

[§ 9.]

punar c’aparam . . . sarīram punar aparāṃ . . . mṛta-
. . . kākehi . . . khajjamānāni^o. śarīrāṇi . . . vikhādītāni^o.

The same details are gone through in both, except that the Sanskrit writer runs two² *sivathikas*³ (‘cemeteries’) into one and otherwise abridges. The extract from the “Bhagavati” ends with the passage corresponding to the conclusion of the ninth *sivathika*.

C. BENDALL.

6. “THE BUDDHIST PRAYING WHEEL.”

In a book which lately appeared under the above title, and where the wheel and its symbolism is dealt with in other systems as well as in the Buddhist, I referred to the existence of wheels in the temples of Egypt. One authority for them is Plutarch, who in his “Life of Numa” touches upon the custom of turning round in adoration, and suggests the following explanation: “Perhaps this change of posture may have an enigmatical meaning, like the Egyptian wheels, admonishing us of the instability of everything human, and

¹ A doubtful form: cf. Mahāvīyutp. § 52.

² Nos. 7 and 8 (§ 14, 15 of the Pāli edition).

³ The Sanskrit equivalent of this is *sivapathikā*, a word not previously known to lexicons. The exact meaning seems to be the corner of a cemetery, where (as we still find in countries as far west as Brittany and the Canary Isles) old bones are thrown and left exposed. It may be of interest to record that Dr. Bühler’s last communications to me were two postcards, written 29th and 31st March last (only a few days before his death). He shows by passages like Ep. Ind., i, 108, verse 3a, that S’iva, as ‘chief of the goblins,’ haunts burial-grounds. “The Pāli *sivathikā*” (he adds) “is in my opinion a contraction of **sivavathikā*, which stands for *sivapathikā* with the softening of medial *pa*; cpr. *vyāvāṭa* for *vyāpṛta* and [for the contraction] Sanskrit *vānara* for *vananara*.”

preparing us to acquiesce and rest satisfied with whatever turns and changes the Divine Being allots us." This is vague as to what the wheels were, or where they were placed, but a passage in Clement of Alexandria confirms the above and supplies at least one important detail. He is writing on the use of symbols by the Greeks, and says: "Also Dionysius Thrax, the grammarian, in his book 'Respecting the Exposition of the Symbolical Signification in Circles,' says expressly: 'Some signified actions not by words only, but also by symbols: by words, as in the case of what are called Delphic maxims, "Nothing in excess," "Know thyself," and the like; and by symbols, as the wheel that is turned in the temples of the gods, derived from the Egyptians.'" ("Miscellanies," V, viii.) This tells us that the wheels were in temples, and that the Greeks had adopted them from the Egyptians, but as no Egyptologist of repute has mentioned them—up to the present no representation or allusion to them has been found in the hieroglyphics—I felt doubtful, and hesitated to assume any certainty on the subject. Now I feel more confidence, which is based on a communication I have just received from Professor Flinders Petrie, and it seems to me to be so important that I send it for publication in the *Journal of the R.A.S.* The communication consists of two passages from the writings of Hero, or Heron, of Alexandria, who lived in the reigns of the Ptolemies Philadelphus and Eurgetes, in the middle of the third century B.C. The first is as follows: "Prop. 31. In the porticoes of Egyptian temples revolving wheels of bronze are placed for those who enter to turn round, from an opinion that bronze purifies." The other is: "Prop. 68. The construction of a shrine provided with a revolving wheel of bronze, termed a purifier, which worshippers are accustomed to turn round as they enter."

The first Prop. 31 is accompanied by a diagram of the wheel, which is thin, solid, and vertical. 

In the second Prop. 68 the wheel is thin, and vertical, with six spokes. 

With Hero's statements before us it may be taken as almost a certainty that wheels, which could be turned by the worshippers, existed in the temples of Egypt; and we may also adopt the words of Dionysius the Thracian that these wheels were adopted into the temples of the Greeks: these are fairly interesting facts, that I suspect will be new to most readers. Still, we have the question as to whether these wheels in Egyptian temples were of Egyptian origin, or imported from some other system. If the latter, from what system were they taken? The wheel was common to Brahmanism and Buddhism, and it may have been derived from India. Professor Flinders Petrie is inclined to this view of the case. In his explorations of last season he found a Ptolemaic gravestone with the \oplus Ψ wheel and a trisula upon it, and, to use his own words, “no figures of the Egyptian gods.” From these evidences he is inclined to think that some of the Buddhist missionaries, at the time of Asoka, must have found their way to the valley of the Nile. This conclusion would mean a great deal, and would require still more evidence before it could be assumed as a certainty. It may be pointed out that these wheels were at the entrances of the Egyptian temples; and that the wheel was the principal symbol on the top of the gates at the Sanchi and Bharhut stūpas. At p. 116 of my book, there is an illustration of a small bronze wheel, with three spokes, from Japan, which bears a very striking resemblance to the Egyptian wheels as described by Hero. Miss Bird saw sixteen of these wheels in the gateway of a cemetery in Hakodate, which were turned by people as they entered. And that the custom is an ancient Buddhist one is shown by Miss Foley's (now Mrs. Rhys Davids) letter in our Journal for April, 1894, p. 389. She quotes from a Sanskrit Buddhist text a passage describing a wheel which had been placed in the grand entrance gateway of a temple in the early centuries of our era.

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