

of confusing orders of ascetics with differences of religion. Still, as the passages adduced show, it has its historical value.

It would be interesting to find whether the set of 'thirty *tīrthya*s' mentioned in line 11 of the Ratnolkā-extract could be similarly confirmed from other Buddhist literature.

C. BENDALL.

6. ĀŚOKĀṢṬAMĪ FESTIVAL.

Hooghly College.

November 26, 1900.

SIR,—The *mantra* of the Āśokāṣṭamī festival, quoted by Mr. Anderson at p. 791 of the J.R.A.S. for October, 1900, should run thus:—

Tvām aśoka harābhīṣṭa madhumāsa-samudbhava
Pivāmi sokasantāpto mām aśokaṃ sadā kuru.

It means: "O Āśoka! you are the favourite of Hara (the Provider), and you are born of Caitra (the Spring). I drink thee. Make thou me, who am oppressed with grief, ever griefless."

Āśokāṣṭamī falls on the eighth day of the waxing moon, in the month of Caitra. If the star *Punarvasu* appears on that day, and if the day happens to be a Wednesday, the merit of bathing in the Brahmaputra is very great. Though you bathe in the Brahmaputra, the eight buds of *Jonesia Āśoka* must be drunk in Ganges water.

The usual *mantra* of bathing in the Brahmaputra is the following:—

Brahmaputra mahābhāga Śāntanos kulanandana
Amoghāgarbhasambhūta pāpam Lauhitya me hara.

"O great Brahmaputra! delight of the race of Śāntanu by his wife Amoghā, O Lauhitya! remove my sins."

Mr. Anderson says he does not remember who bore Brahmaputra to Brahma. It was Amoghā, the wife of Śāntanu. I know of nothing in the books about bathing being confined to the north bank.

Plants are supposed to have their presiding goddesses, and particularly so the nine plants which go by the name of *navapatrikā*, of which the *Aśoka Jonesia* is one. Brahmānī, or fire, is the goddess of Kadali; Lakshmī, or prosperity, of Dhānya; and Ṣokarahitā, or grieflessness, of the *Aśoka*. This may account for the drinking of *Aśoka* buds.—Yours faithfully,

KHIROD CHANDRA RAY.

*To Professor Rhys Davids,
Secretary to the Royal Asiatic Society.*

7. THE JĀNAKĪ-HARAṆA.

DEAR PROFESSOR RHYS DAVIDS,—It may be of interest to some readers of the Journal to learn that the six verses (Nos. 1751–1755 and 1812) of the *Subhāṣitāvalī* which are attributed to a poet Kumāradatta can all be traced, together with the anonymous verse No. 1569, in the *Jānakīharaṇa* of Kumāradāsa (XI: 53, 59, 60, 73, 75. XII: 9. I: 28). Also the verse quoted in Vāmana's *Kāvya-lankāra-vṛtti*, ii, 1, 13, bears all the marks of the same authorship. On these and some other points connected with Kumāradāsa's poem I hope to be allowed to write a little more fully in a subsequent number of the Journal.—Yours very truly,

F. W. THOMAS.

Dec., 1900.