

p. 216, ll. 14 sqq. For the influence of Persian architecture on that of the early Buddhists I may refer to Grünwedel, *Buddhistische Kunst in Indien* (1900), pp. 16–18.

An interesting similarity may be traced between the *tout ensemble* of the building represented in the Sānchī stūpa, which is reproduced in a plate accompanying Dr. Burgess' article in this Journal for 1902 (facing p. 44), and the buildings of the Achæmenids to which I have referred. This edifice also has 'Lion Capitals.'

F. W. THOMAS.

#### OM MAṆI PADME HŪM.

The Tibetans, who have so much to say concerning the mystic import of this famous formula (Rockhill, *Land of the Lāmas*, pp. 326 sqq.), do not appear to throw light upon its grammatical form. Nor does Koeppen's *Religion des Buddha* (ii, pp. 59 sqq.) deal with this side of the matter.

I can see no reason whatever for departing from the view of Hodgson (*J.A.S.B.*, 1835, p. 196) that the formula relates to [Avalokiteśvara] Padmapāṇi or from that of Mill (*ibid.*, p. 198) that *Maṇipadme* is one word. I should not, however, follow Wilson (*Essays* ii, pp. 334 and 356) in regarding *Maṇipadma* as a simple alias of *Padmapāṇi*. On the analogy of other Dhāraṇīs such as *Oṃ Vajragandhe hūṃ*, *Oṃ Vajrāloke hūṃ*, *Oṃ Vajrapuspe hūṃ*, would it not be more probable that *maṇipadme* is a vocative referring to a feminine counterpart of that Bodhisattva, i.e. Tārā?

F. W. THOMAS.

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#### ERRATUM.

In the R.A.S. Journal (January), 1906, p. 220, l. 21, the Chinese characters for Mo-la-p'o should have been

摩臘婆.

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