BĀṆA'S *Harṣacarita*, v. 18.

Professor Kirste's note in the last number of this Journal (pp. 366-7) encourages me to devote a few more words to this verse. Professor Kielhorn and I have taken

hr̥dayasthaiḥ smṛtair api

as forming one clause, with *api* qualifying *smṛtair*, and the latter in antithesis to *hr̥dayasthaiḥ* ('*though* abiding in the heart, *yet* remembered'). This interpretation was suggested also in the translation of the *Harṣacarita*, where the note (n. 7) gives as a possible rendering 'which though mentioned abide in my heart.' In the text, however, we adopted 'even when they are only remembered as abiding in my heart,' that is to say, we regarded *api* as qualifying the two words *hr̥dayasthaiḥ* and *smṛtair* taken together.

Professor Kirste now proposes to separate *hr̥dayasthaiḥ* from *smṛtair api*, and take the latter phrase as antithetical, not to *hr̥dayasthaiḥ*, but to *na pravartate*. I cannot say that I am convinced by this, and I feel that a proper weight must be allowed to the passage which I quoted above from the *Prabodhacandrodaya*. On the other hand, I am glad to see that Professor Kirste does not propose to take *api* with *hr̥dayasthaiḥ*, as might be suggested. In any case, by all the rules of the Sanskrit Kāvya, the fact that the achievements survive in Bāṇa's heart must be, not the reason *in spite of* which, but the reason *in virtue of* which, his tongue, being attracted inwards, does not go forward in poetry.

June, 1904.

F. W. THOMAS.

THE POSITION OF KAUSĀMBĪ.

Major Vost's article in the April number of the Journal (pp. 249-267) is naturally welcome to me as the first public acknowledgment that I was right when I contended six years ago (Journal, 1898, p. 503) that Kosam on the Jumna

cannot possibly be the site of the Buddhist city of Kausāmbī visited by Hiuen - Tsang (Yuan Chwang). Major Vost further agrees with me in holding that the kingdom of Kausāmbī roughly was equivalent to the modern native state of Rīwā (Rewah), with some adjoining territory. But when he goes on to urge that Gūrgī, twelve miles east of the town of Rīwā, should be accepted as the site of Kausāmbī, I am unable to agree. The remains at Gūrgī, so far as known, do not go beyond the tenth century A.D., and the position is too far east. The exact position of Kausāmbī cannot at present be determined, but it should be looked for on an arc distant about ninety miles from Allahabad by road or track in a direction between south and west, and probably in the valley of the Tons river. I cannot undertake to indicate the site more precisely, and hope that somebody with local knowledge may be guided by these hints to discover its exact position.

VINCENT A. SMITH.

MAX MÜLLER MEMORIAL FUND.

On November 14th, 1903, the Executive Committee met at All Souls College to make arrangements for the final disposal of the Fund. The Hon. Treasurer reported that Professor Hubert Herkomer, R.A., Honorary Fellow of All Souls College, and formerly Slade Professor of Art at Oxford, had, as a further contribution to the objects of the Fund, presented a fine portrait, painted by himself, of Professor Max Müller, which had been hung in the Hall of All Souls College. As a personal memorial had been provided by this generous gift, the Committee resolved to offer the whole of the Fund to the University, to be administered by a Board in accordance with the general conditions set forth in the circular quoted above.

This offer was accepted by the University in a Convocation holden on Tuesday, December 8th, 1903, in the form of the following Decree :—