shewn that the wording of the dates of the dated records which mention Kanishka, Huvishka, and Vāsudēva, is radically opposed to the wording of Śaka dates. On the other hand, it is identical with the wording of dates in the so-called Mālava or Vikrama era.

J. F. FLEET.

THE USE OF THE PASSIVE GERUND IN SANSKRIT.

The remarks of Mr. Keith on the 'passive gerund' (p. 693) seem to be based on a misapprehension. The 'gerund' is only the oblique case of a verbal noun, the general sense of which is best expressed by calling it an instrumental or comitative (= attendant circumstances): the word implies no voice, but the logical relation to the sentence depends on the meaning and the context. So in Latin we have *uritque videndo*, 'sets aflame at the sight,' i.e. by being seen; *lentescit habendo*, 'grows soft by use.' Thus Hitop. (ed. Pet.), p. 20, *ālokya kākenoktam 65 tataḥ Saṁjivaka āñya darṣanam kāritaḥ*. If it would serve any interest, I could quote a good many other instances from Sanskrit and Pali to substantiate this; but I have no doubt scholars will immediately see that it is true. The instances given would then be properly 'after the making,' 'after the breaking,' 'after the favouring.'

W. H. D. ROUSE.

THE PESHAWAR VASE.

Mr. Fleet's note on the Peshawar vase suggests that it would be useful to examine Buddhist-Sanskrit verse with some critical care. I have noted both in Sanskrit and in Pali many instances of violation of the strict rules of position, and I subjoin these from the *Çikṣāsamuccaya*:

Page 101¹⁵: -āvy-, dūṣkh- (i.e. no doubt dūkkh-).

„ 103²: -āsmṛti (cf. Pali *sati* = smṛti).

W. H. D. ROUSE.