(Berlin *Sitzungsberichte*, 1904, No. xxv, pp. 807–27), showing that there once existed a Māgadhi text, presumably the most ancient version.

The occurrence of the word *viheṭhaka*, 'malicious,' in the fragments published (*ibid.*, p. 817) is a new illustration of the lexicographical connection between the Mahābhārata and early Buddhism. The word occurs Mbh. I, v. 3076, and, with *viheṭhā viheṭhana*, in Buddhist Sanskrit texts (see B. & R.).

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'Ορβανός = RĀVAṆA ?

In the *Handbuch der Geschichte der Medizin* (Jena, 1901), the author of the article on Indian Medicine, Dr. Iwan Bloch, has pointed out (p. 126) that an Indian physician is named by Galen as the originator of a recipe for easing childbirth. The passage runs as follows :—

ἀντίδοτος ἡ 'Ορβανοῦ λεγομένη τοῦ Ἰνδοῦ, πρὸς τὸ τὰ ἐντὸς βρέφη ἐκβάλλειν ἡ σμύρνης < ἰέ. κρόκου < ἰστ'. νάρδου Ἰνδικῆς < ἰστ'. κανναμώμου, κασσίας πάνακος, ἀνὰ < ἰγ'. ἀμώμου < ἡ. σκορδίου < κέ. ἐν ἄλλῳ < έ. σχοίνου ἄνθους < ἡ. μήου ἀθαμαντικῷ < γ'. ῥόδων χύλου < ιβ'. ὀβολοὺς γ'. φοῦ < έ. ὀβολοὺς γ'. ὑπερικοῦ < έ. ζυγγιβέρεως < στ'.

The identity of this 'Ορβανός has not been established. Arjuna, the shorter name of Nāgārjuna, had occurred to me as a possibility. But have we not rather an equivalent for the Sanskrit *Rāvaṇa*? An old Indian tradition qualifies as a physician the ten-headed enemy of Rama, the demon king of Lankā. This is not an Indian version of the world-wide witticism against the profession of medicine, although that is fully attested in Sanskrit, the *Subhāṣitāvalī* giving among other lines this couplet (No. 2319) :—

vaidyanātha namas tubhyaṃ kṣapitāśeṣamānava |
tvayi samnyastabhāro 'yaṃ kṛtāntaḥ sukham edhate |

For a medical work entitled *Arkaprakāśa*, consisting of a dialogue between Rāvaṇa and his wife Mandodari (!), is

known in manuscript and in print (Lucknow, 1887); and Dr. P. Cordier, in a recent work (*Récentes Découvertes de MSS. médicaux Sanscrits dans l'Inde*), reprinted from *Muséon*, cites (p. 30) a Buddhist treatise on medicine, bearing the name *Rāvaṇakaumāratantra*. Considering the date of Galen, it would be interesting to learn whether any trace of his recipe is to be found in the literature of what we may call the *Rāvaṇa* (or *Ravana*) school. We may note that some of the ingredients, e.g. ginger, Sk. *śṛṅgavera*(ka), from the town *Śṛṅgavera*, are of Indian origin.

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THE NEW HISTORICAL FRAGMENT FROM NINEVEH.

Dr. Pinches is to be congratulated on the acuteness he has displayed in the discovery of the nature of Mr. Quinn's cuneiform fragment, and the skill he has shown in making clear its historical bearings. There is one line (5), however, in the British Museum tablet where I think he has misapprehended the grammatical construction, and thereby obscured the meaning of the Assyrian text. My own translation from line 2 onward would be: "Now why are your words like those of a great king? For your messenger said: 'One day (only) didst thou wait for me in the city of Zaqqalû at the time of sending the weak and the strong.' He (your messenger) and the . . . servant of Assur-sum-lisir, whom they had driven away along with his lord, came to this country, and my father gave him help and restored him to his own country. Ever since you, O Kharbisipak the Khabirite, give the order he remains in your presence and keeps away from here. [Yet you] say: 'I am angry (?); for one day (only) did he wait for us in the city of Zaqqalû.' (But) who among you dares to give orders like the king? May [Bel] the lord of the world fall (on him) and may the words of Assyria be like those of the great king." In line 9 we should probably supply: "In-aristukulti-Assur whom to his sovereignty [they had raised]," and understand that when Assur-sum-lisir had been 'driven'