

(3) The coins seem certainly to show that the family to which the Stratos belonged was succeeded at Mathura¹ by the family of Rañjabala; but it is impossible to say whether the Stratos were actually the last Greek princes of this group. Apollophanes, for example, who has similar types, may well have been later in date than the Stratos, if we may judge from the barbarous workmanship and inscriptions of his coins.

Among the apparent successors of this Greek family there is a prince, bearing an Indian name, who has hitherto escaped notice.

Professor Gardner (B.M. Cat., p. 40, Strato I, 10) noticed a coin-legend which he read doubtfully as *padayashasa*. A comparison of the specimen on which this occurs, with another specimen since acquired by the B.M. from the Cunningham Collection, enables me to read and restore the Kharoṣṭhī legend with certainty as:—

Ma[harajasa tra]tarasa | Bhadayaśasa.

We have, therefore, to add to our list of Indian princes who are known from coins but, as yet, not from any other source, one whose name in Prakrit is Bhadayaśa and in Sanskrit Bhadrayaśas. The Greek legend on his coins, unfortunately, fails entirely so far as the proper name is concerned, though it preserves the titles ΒΑΣΙΛΕΥΣ ΣΩΤΗΡΟΣ.

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GINGER.

Mr. F. W. Thomas, in his suggestive little note on 'Ορβανός = Rāvaṇa, has incidentally referred to the question as to the origin of the Sanskrit name of the ginger root, *śṛṅgavera*, deriving it from the town Śṛṅgavera. Had we not better say that the town of Śṛṅgaverapura, as it is properly named, has been called after the plant, just as, e.g., Tulsipur in Oudh owes its name to the plant called *tulasī*

¹ "Taxila" in the passage quoted is, no doubt, due to a slip of the pen.

(holy basil)? The name of the plant, as explained in Uhlenbeck's Etymological Sanskrit Dictionary (1898), seems to be a compound made up of *śṛṅgam*, 'horn,' and *veras*, 'shape,' and therefore denoting 'horn-shaped.' There exists, however, another form, with an *i* in the second syllable, viz. Pāli *siṅgivera*, which is important as lying at the bottom of Gr. *ζιγγίβερις*, from which the other European designations of ginger are derived. Franke, in his valuable list of Greek words of Pāli origin (Z.D.M.G. 1893, p. 600), has pointed out that *ζιγγίβερις* is more nearly related to *siṅgivera* than to *śṛṅgavera*, in the same way as, e.g., *σάκχαρον*, *saccharum* ('sugar'), corresponds to Pāli *sakkharā*, not to Skt. *śarkarā*. I have lately come across the Sanskrit prototype of *siṅgivera* in *śṛṅgivera*, which, though not given in any Sanskrit dictionary, is found in a great many recipes contained in an ancient medical work, the *Bhedaśamhitā* (pp. 176, 189, 213, 226, 230, etc.), a copy of which was kindly lent to me by Dr. P. Cordier, who has informed me since that the original Telinga MS. from which his Devanāgarī copy of the *Bhedaśamhitā* has been transcribed reads *śṛṅgiberam* for *śṛṅgiveram*. The coincidence of the *b* in this word with the *β* in *ζιγγίβερις* is striking indeed, though no doubt an Indian *v* may be represented by a Greek *β*, as e.g. in *Jabadios*, the Greek name of the island of Java, *β* having early assumed the sound of *v*.

In discussing 'the Indian *Ὀρβανός*,' we must not lose sight of the fact, I think, that *Ὀρβανός* generally corresponds to the well-known Latin name *Urbanus*. The influence of this, the usual meaning of *Ὀρβανός*, as well as of the Greek word *ὀρφανός* 'an orphan,' on the supposed transformation of *Rāvaṇas* into *Ὀρβανός*, might help to account for the unusual transition of Skt. *Rā-* into Gr. *Ὀρ-*. Many of the drugs mentioned by *Ὀρβανός* are decidedly Indian.

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I readily admit the validity of Professor Jolly's objection to my (passing) derivation of the word *śṛṅgavera*, 'ginger,' from the name of the town *Śṛṅgaverapura*. No doubt the relation is, as Professor Jolly urges, the reverse of this: I was misled by a misrecollection of the grammatical passages (*ad* Pāṇ. iv, 4. 22) where the form of the word *śārṅgaverika* is discussed.¹

The derivation of the plant name was thought by the Hindus themselves perhaps to be from the shape of the dried root (*śṛṅgi*, 'horned') rather than from the plant *śṛṅgi*. This we may infer from the existence of the synonym *śārṅga*. They would be very likely then to agree with Uhlenbeck in interpreting *vera* as 'body.'

The actual history of the word is no doubt different. The Oxford English Dictionary follows Hobson-Jobson in connecting the first half with Malayalam *iñci*, which has the same sense, and supposing a proto-Dravidian form *siñci*. We may refer also to Tamil *inci* and Singhalese *ingure*. We are then in the presence of a 'culture' word with a wide and ancient history stretching out on to a terrain where I must respectfully part company with it; but I may express a doubt whether Dravidian is the name of its most likely source, and call attention to the possibility of a connection, of some order, with Manipuri *siñ*, Khassi *s'ñ*, Burmese *khyāñ*, Shan *khiñ*, Siamese *khiñ*, Chinese *kian*.

The second part of the word will share the uncertainty of the first: the Pali form inclines us to the belief that *vera* is not here a learned concoction. But is it connected with [*kara*]*vira* or *virāṇa*, or is it a duplicate word meaning 'ginger'? It can scarcely be Prakrit *vera* = *vajra*, or Singhalese *viyañi*[-*ingure*]. What is the Malayalam [*iñci*]-*ver*, quoted in Hobson-Jobson?

¹ I may here note another possible error, though perhaps in this case the probabilities are the other way:—On p. 747 *supra* I have translated *ko nāma tvam* 'by name who are you?'; the rendering finds support in the dictionaries and in the published translation. But the meaning *might be* 'who are you, in fact?' 'Wer sind Sie nämlich?'

A list of other words for the plant and the dried root will be found in Sir G. Watt's "Dictionary of the Economic Products of India," vol. vi, 4, pp. 357-8. Perhaps Sanskrit *ādraka* may, together with **ārdra*, **āldla*, account for the *ādā* of North India, Guzarāṭī *ādum*, Marāṭhī *ālem*, Telugu *allamu* (= *ārdram*). But what are we then to say of Malay *halīya*?

It is, of course, important to distinguish between the names of the plant and those of the dried root. From the "Dictionary of the Economic Products," where this is done, and also from the dictionaries of the several languages, it will be seen that Sanskrit *ādraka* and most of its derivatives denote the plant, while the commonest name for the dried root, both in North and South India, is *śunṭhī* with cognate forms. As the word exists in Sanskrit and the Dhātupāṭha gives the root *śunṭh* in the sense of 'drying,' this *śunṭhī* may perhaps represent **śuṣṭī* (cf. Hobson-Jobson, *loc. cit.*).

Śṛṅgavera and *sārṅga* denote the plant, and the same seems to be the primary sense of Singhalese *iṅgure*, Tamil *iñci*, Malayalam *iñci*, Burmese *khyān*, Siamese *khiñ*, Shan *khiñ*, Manipuri *siñ*, Chinese *kian*.

F. W. THOMAS.

"THROWING THE STONE."

In the second edition of F. L. James's "Wild Tribes of the Sudan," 1884, p. 91, note, it is stated that the Western Somali are "in the habit of throwing a stone, as their solemn form of oath for seeking a contract and making friends, which once made cannot be broken or infringed." Now in the Koran there occurs four times (Surah iv, 92, 3; xvi, 30, 89) a phrase *allā al-salama* with the sense 'he submitted,' whether to God or to men; it means literally 'he threw the *salam* towards.' Lane gives us as words for stone or stones *salīm*, with noun of unity *salimah*, and plural *salām*. The