

It remains to add that these two passages of the Mahābhārata, giving a Śravaṇādi list of the *nakshatras*, are noteworthy as coming from a time when it was recognized (though without knowing the reason) that the winter solstice had travelled westwards from the first point of Śravishṭhā (Dhanishṭhā), where it was placed by the astronomy which was preserved in the Jyōtisha-Vēdāṅga, and was in the preceding *nakshatra* Śravaṇa. I hope to revert to this matter in a paper in which I shall show that the Kṛittikādi list has no basis in the fact that the sun once came to the vernal equinox in Kṛittikā, but belongs entirely to ritual and astrology.

J. F. FLEET.

AYASA = ASYA

To the philologist it would be an interesting result if it could be established that in Taxila about the beginning of the Christian era *ayasa* was used for “of this”; used, moreover, in a formal document and in the most commonplace part of it, in the statement of the date, leading one to suppose that it was the ordinary obvious way of expressing “of this” at that time and at that place (*vide* J. F. Fleet, JRAS. 1915, p. 317). The form recalls the Vedic indeclinable *ayā*, “in this way.”

The evidence for *ayasa* = *asya*, however, is not of the strongest.

1. This meaning was by no means obvious to the most experienced epigraphists, and was adopted in order to avoid the conclusion that *ayasa* on this silver scroll had the same meaning as *ayasa* on the numerous coins lying in the same stratum.

2. The form *ayansi* = *asmin*, quoted from Pischel's Prakrit Grammar, § 429, is only given by him for Ardha-Māgadhi from the Uttarajjhayaṇasutta. Pischel gives the form with a dot over the *y*, i.e. it is the *laghuprayatnatarayakāra*, the very weak *y* to bridge an hiatus,

which only Jain MSS. represent in script. It is not the same as the Old Indian *y* or the *y* in Māgadhi, which corresponds to Sauraseni *j* (Skt. *ārya*, S. *ajja*, Mg. *ayya*). Presumably it is not the same as the Taxilan *y* on the coins in *Ayasa*, which corresponds to a foreign sound represented by the Greek zeta. Hemacandra's *aammi* appears to belong to a much later time, not far distant from the days of Apabhraṃśa *aaho* = *asya*.

3. In the Veda *ayā* is indeclinable.

Before this form is accepted it may be asked :

1. Is the *laghuprayatnatarayakāra* ever found written in inscriptions of that district and period ?

2. Is any such form as *ayasa* or *ayasa* or the corresponding locative found in other inscriptions ?

A. C. WOOLNER.

LAHORE.

December 16, 1915.

SANSKRIT GRAMMATICAL NOTE

According to the grammarians (*vide* Pāṇini, vi, 4, 117) there are three alternative forms of the 2nd person singular of the imperative of the verb हट् (*hā*), "to quit," viz. *jahīhi*, *jahihi*, and *jahāhi*. Whitney observes in paragraph 665 of his Sanskrit Grammar that only the first of these three forms appears to be quotable. According to Macdonell (*Vedic Grammar*, paragraph 460) no instance of any of these three forms is quotable in Vedic Sanskrit, though the form ending with *-tāt*, i.e. *jahītāt*, is found in the Atharva Veda. In the Rig Veda the form *jahātu* is found for the 3rd person singular, and the Atharva Veda also furnishes instances of the 2nd person dual and the 2nd person plural in the forms of *jahītam* and *jahīta* respectively. I have been unable to trace any instance of the form *jahāhi* in classical Sanskrit, but the other two forms are both to be found used in the *Kirātārjunīya* of Bhāravi. In the