

only here—must have been composed prior to the third Tamil Śangam, which could not be placed any later in point of time than the third century A.D.,<sup>1</sup> the period of decline of the Sātavāhana power. Hence the Bṛhat Kathā will have to be referred to the commencement of the Christian era, if not a little anterior to it, and I hope to study the question more closely, as soon as I am in a position to compare the kathā with kāvyas like the Chintāmaṇi and Maṇimekhalā. In the meantime I thought it would serve some useful purpose to indicate the line of enquiry suggested by the little that could be known of the work, as I casually took up the Kathāsaritsāgara in the course of my Sanskrit reading. Before closing I would invite attention to the following: (1) That the work Udayaṇan Kadai was based upon Guṇāḍya's Bṛhat Kathā; (2) that the translation or adaptation was made between the second and third Tamil Śangams, probably nearer the latter than the former; (3) that the great kāvyas of Tamil so far available show considerable grounds for affiliation of a more or less intimate character with this work.

S. KRISHNASVĀMI AIYANGĀR.

#### DALLANA AND BHOJA.

Dallana, the main subject of Dr. Hoernle's article on Indian medicine in the *Journal* for April, may have been the same as a Dallana who was, according to Bihār tradition, a contemporary of Bhoja. Every Maithil paṇḍit knows his name, and can tell half a dozen amusing stories about him. He is always described as *madhyama paṇḍita*, neither very learned nor altogether a fool. This evidently refers to his knowledge of *kāvya*. He may have been a very good doctor. He is said to have been Bhoja's chief paṇḍit, and to have retained his post by managing to keep all better scholars away from court. Kālidāsa is said to have obtained

<sup>1</sup> See my article, "The Augustan Age of Tamil Literature," *Madras Review*, 1904.

an audience with the king by means of an ingenious stratagem, and thus to have ousted Dallana.

The author's name is spelt, in Bihār, in three different ways, either दलन or दलन or दलन. All three spellings are well-known to the local paṇḍits, and are said to refer to the same person. A legend about Dallana (दलन or दलन) will be found in JASB., xlviii (1879), Pt. I, pp. 36 ff.

In all the stories Dallana is represented as Kālidāsa's butt, and is the subject of what paṇḍits look upon as humour. I have some of these stories in MS., but the Indian idea of the *hāsyā-rasa* differs so widely from that of educated Europeans that they are too coarse for publication.

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#### ADHAKŌSIKYA.

Dr. Fleet's translation of *adha* by 'eight'<sup>1</sup> is borne out by the traditions of modern Magadha.

In Gayā, as elsewhere in Northern India, a halting-place for travellers is known as a *parāo* (पड़ाव).

During the past twenty years the British Government has erected inspection bungalows for the use of travelling officials at intervals of about eight miles along most of the main roads. These are generally in some shady spot, and are always provided with wells. The latter have made the nearest groves convenient halting-places (*parāo*) for native travellers.

This has often led to my being told by 'oldest inhabitants' that in former days there were *parāos* at every eight kōs (*āṭh āṭh kōs par*), but that the British Sarkār had now made them at every eight miles.

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#### THE USE OF THE GERUND AS PASSIVE IN SANSKRIT.

In discussing the Madhuban plate of Harṣa, Professor Kielhorn, *Epigr. Ind.*, vii, 159, note 3, with reference to the

<sup>1</sup> J.R.A.S., April, 1906, pp. 401 ff.