

translated from Tulasī Dāsa he would have to eke out his metre by the insertion of otiose epithets, just as we used to do with the help of a *gradus* when writing Latin verses at school. There are numerous traces of this in the Sanskrit version. In the third *ślōka*, *viśāradā* and the whole of the following *pāda* are superfluous. So the third *pāda* of the ninth *ślōka*. The tenth and eleventh *ślōkas* are a very clumsy version of the neat *dōhā* of Tulasī Dāsa (ll. 10 and 11). In his fourteenth *ślōka* he makes the frightened children cry not only for their parents, but for a brother, thereby leaving us to assume that each child had only one brother. The two last *pādas* hardly represent the words of Tulasī Dāsa, "who is there now to save us?" In the sixteenth, the *pāda*, "*svīcakāra na rāvaṇaḥ*" is unnecessary surplusage. Similarly, the seventeenth *ślōka* is an evident expansion of the corresponding line of Tulasī Dāsa. Very instructive is the fourth *ślōka*, where Tulasī Dāsa's alliteration of *racana* and *racanā* is spoilt in the Sanskrit *racanām racayāmāsuḥ*.

For these reasons, I do not think that, so far as present materials are available, there is any proof that Tulasī Dāsa translated his *Rāma-carita-mānasa* from this so-called *Śambhu Rāmāyaṇa*. If, however, he did this, it cannot diminish our admiration for a translation more beautiful than the original, or make us forget that he was also the author of the *Gīta Rāmāyaṇa*, the *Kavitta Rāmāyaṇa*, the *Vinaya Pattrikā*, and other fine works.

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ON THE PHONETICS OF THE WARDAK VASE

The inscription on this vase, of which an account is given by Mr. Pargiter on pp. 1060 ff. of the JRAS. for 1912, is in the Kharoṣṭhi character, and belongs, like nearly all other writings in that character, to the extreme north-west of India, i.e. to the locality in which the languages which I call "Modern Piśāca" are now spoken.

It is a well-known fact that in the Kharoṣṭhī character consonants which are doubled in Sanskrit or Pāli are written as single letters. It has hitherto been customary to treat this fact as an instance of a defective alphabet, and, in editing inscriptions in this character, to assume that the double letters should be restored. Thus in the case of this vase-inscription Mr. Pargiter restores *gaḍigrena* to *gaḍḍikena*, *bhradaba* to *bhrātabba*, *paryata* to *paryatta*, and so on.

I would suggest that a consideration of the modern vernaculars of the north-west will show that the assumption that this restoration is required is probably wrong, and that the dialect in which these Kharoṣṭhī inscriptions are written pronounced these consonants as single, not as double, letters.

Of the modern Indian vernaculars, Pañjābī and Lahndā (which, though a member of the north-western group, is strongly influenced by Pañjābī) adhere most closely to the old forms. We have such words as *uccā*, high; *sadd*, a sound; *duddh*, milk; *cam*, leather; and many others which have retained the Pāli and Prakrit double consonants unchanged.

In languages further to the east it is usual to simplify the double consonant, substituting a single one in its place, and at the same time to lengthen and sometimes nasalize the preceding vowel in compensation. Thus, for example, Hindī has *āchā*, *sād*, *dādh*, and *cām*.

On the other hand, the north-western languages prefer to simplify the double consonant without lengthening the preceding vowel. This is most marked in Sindhī and the Modern Piśāca languages, which have *ucō* (S.); *sada* (Ksh.); *ḍḍudh** (S.), *dōd* (Ksh.); and *cam** (S.), *cam* (Ksh.). The same peculiarity is sometimes noticeable in Lahndā, as in *dabh*, compared with the Pañjābī *dabbh*, although, as has been stated, in Lahndā the double consonants are generally retained.

The following table illustrates this rule more fully :—

Sanskrit.	Apabhramśa Prakrit.	Pañjābī.	Lahndā.	Sindhī.	Pisāca (Kāshmirī, unless other- wise stated).	Western Hindī.
<i>darbhaḥ</i> , a kind of grass	<i>dabbhu</i> or <i>ḍabbhu</i>	<i>dabbh</i>	<i>dabh</i>	<i>ḍabh^u</i>	<i>dab</i>	<i>ḍābh</i>
<i>uccakaḥ</i> , high	<i>uccau</i>	<i>uccā</i>	<i>uccā</i>	<i>ucō</i>	—	<i>ūcā</i>
<i>satyaḥ</i> , true	<i>saccu</i>	<i>sacc</i>	<i>saccā</i>	<i>sac^u</i>	—	<i>sūc</i> or <i>sac</i>
<i>rikshaḥ</i> , a bear	<i>ricchu</i>	<i>ricch</i>	—	<i>rich^u</i>	<i>its</i> (Bashgali, exceptional long vowel)	<i>rich</i>
<i>śabdaḥ</i> , a sound	<i>saddu</i>	<i>sadd</i>	<i>sadd</i>	—	<i>sada</i>	<i>sād</i>
<i>dugdham</i> , milk	<i>duddhu</i>	<i>duddh</i>	<i>duddh</i>	<i>ḍḍudhu</i>	<i>dōd</i>	<i>dūdh</i>
<i>agrē</i> , before	<i>aggahi</i>	<i>aggē</i>	<i>aggē</i>	<i>aggē</i>	—	<i>āgē</i>
<i>adya</i> , to-day	<i>ajju</i>	<i>ajj</i>	<i>ajj</i>	<i>aju</i>	<i>az</i>	<i>āj</i>
<i>cakram</i> , a wheel	<i>cakku</i>	<i>cakk</i>	<i>cakk</i>	<i>cak^u</i>	—	<i>cāk</i>
<i>tarkayati</i> , he ascertains	<i>takkēi</i>	<i>takk-</i>	<i>takk-</i>	<i>tak-</i>	—	<i>tāk-</i>
<i>śuśkakaḥ</i> , dry	<i>sukkhan</i>	<i>sukkhā</i>	—	<i>sukō</i>	<i>hokh^u</i>	<i>sūkhā</i>
<i>karma</i> , an action	<i>kamnu</i>	<i>kamm</i>	<i>kamm</i>	<i>kam^u</i>	<i>komū</i> (excep- tional long vowel)	<i>kām</i>
<i>carma</i> , skin	<i>camnu</i>	<i>comm</i>	<i>comm</i>	<i>cam^u</i>	<i>cam</i>	<i>cām</i>
<i>karnaḥ</i> , an ear	<i>kannu</i>	<i>kann</i>	<i>kann</i>	<i>kan^u</i>	<i>kan</i>	<i>kān</i>
<i>sarpaḥ</i> , a snake	<i>sappu</i>	<i>sapp</i>	<i>sapp</i>	<i>sap^u</i>	—	<i>sāp</i>
<i>śvaśrūḥ</i> , mother- in-law	<i>sassū</i>	<i>sass</i>	<i>sass</i>	<i>sas^u</i>	<i>haś</i>	<i>sās</i>
<i>bhaktam</i> , boiled rice	<i>bhattu</i>	<i>bhatt</i>	—	<i>bhat^u</i>	<i>bata</i>	<i>bhāt</i>
<i>raktakaḥ</i> , red	<i>rattau</i>	<i>rattā</i>	<i>ratt</i> , blood	<i>ratō</i>	<i>rat-</i> , blood	<i>rātā</i>
<i>kartayati</i> , he cuts	<i>kaṭṭēi</i>	<i>kaṭṭ-</i>	—	<i>kaṭ-</i>	<i>kaṭ-</i>	<i>kāṭ-</i>
<i>hastāḥ</i> , a hand	<i>hatthu</i>	<i>hatth</i>	<i>hatth</i>	<i>hath^u</i>	<i>atha</i>	<i>hāth</i>
<i>prīṣṭham</i> , the back	<i>piṭṭhu</i> , <i>puṭṭhu</i>	<i>piṭṭh</i>	—	<i>puṭhⁱ</i>	<i>pēṭh</i>	<i>piṭh</i>

The modern languages of the north-west were spoken in the same locality as that in which the dialect or dialects recorded in Kharoṣṭhī were spoken. As the former are peculiar in refusing to employ double consonants, it is reasonable to assume that double consonants were not pronounced in the Pāli of the north-west, and that Kharoṣṭhī inscriptions, so far from being imperfect representations of pronunciation, were in this respect phonetically accurate.

It must be remembered that we have no other inscriptions in any other character to authorize us to "restore" the double letters in these dialects.

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ALOPEN AND SILADITYA

Professor Takakusu (*I-tsing*, p. xxviii, n. 8) states that Alopen, the Nestorian missionary to China, visited Śīlāditya, in India, in the year 639 A.D. This statement is based on a remark of Edkins, quoted in the *Athenæum* of July 3, 1880, p. 8. Back numbers of the *Athenæum* are not readily available, and more than one writer has accepted Takakusu's account, without testing it, as an important contribution to the history of Christianity in India. I myself did this in the article Bhakti-mārga, in Hastings' *Encyclopædia of Religion and Ethics*, vol. ii, p. 548.

Since then the statement has been called in question, and I have been able to trace it to its source. I now hasten to correct any wrong impression which may have been caused by my trust in Takakusu. He is quite wrong, and has entirely misunderstood Edkins. In the passage referred to, Edkins is not dealing with Śīlāditya, but with the Emperor of China.

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KANAMOKSA. A QUERY

The Kāshmirī word *āmpa* means "feeding beak to beak", as a bird feeds its young ones. Kāshmirī Paṇḍits invariably translate it by the Sanskrit word *kaṇamōkṣa*. For instance, the following passage in a well-known folktale in Sir Aurel Stein's collection runs as follows:—*ami chunakh dyut^umot^u āmpa-kani konḍ^u*, she (the bird step-mother) has fed them (her two step-children) beak to