

Jñānabhadra, a Buddhist from Palyan (? 波 濩), of the "Southern Ocean," came to China for the second time, after having visited India from China by sea.

The last of the series in our Catalogue is Vajrabodhi, who came to China by sea and entered the capital in 720. He was born in Malaya, which is the name of the mountainous district in the south of Ceylon, but is also used for a similar district in South India. He translated many Mantra texts, and became the founder of mystical Buddhism in China.

M. ANESAKI.

Benares, Feb. 3, 1903.


8. JAHĀNGĪR'S AUTOGRAPH.

With reference to Mr. Wollaston's article in the Journal for 1900, pp. 69-73, I beg to call attention to an admitted autograph of the Emperor Jahāngīr. It is shown on a plate opposite p. 271 of the Journal of the Asiatic Society of Bengal, vol. xxxix (1870), pt. 1. There is considerable resemblance between this writing and that under the portrait opposite p. 114 of vol. i of Mr. W. Foster's "Embassy of Sir Thomas Roe." The result is, I think, to confirm Mr. Wollaston's verdict (which I had arrived at independently) that the writing under the portrait is an autograph of the Emperor Jahāngīr.

WM. IRVINE.

February 11, 1903.

9. THE AVESTIC LIGATURE FOR *hm*.

SIR,—When consulting certain Avestic texts some time ago, I noticed the great resemblance which the Avesta sign  for *hm* has to the Brāhmī conjunct ζ both in form and in pronunciation. I do not know if this has been pointed out before. If not, it will, perhaps, be of interest to draw attention to the fact that this resemblance affords additional

support to the supposition that the original value of the compound letter ṣ is not *mha*, but *hma*, as advocated in my note on the subject in the *Journal* for 1901, pp. 301–305.

A striking proof of it is afforded by the word *ahmākam* (gen. plur. of *azam*), which is equivalent to Pāli *amhākam*. In the well-known Bodleian MS. of the Avesta (J. 2), dated 1323 A.D., it is written with the conjunct ṣ (Yasna 15. 2), as would be the case if it were written in the Brāhmī script. In the Bod. Zend-Sanskrit MS. J. 3, of equal antiquity, as well as in five other MSS. which Professor Mills has been so kind as to show me, this conjunct is used for *hm* side by side with its full form ṣ . Professor Spiegel has reproduced the ligature in his edition of the Avesta, whilst Professor Geldner has rejected it in his well-known edition of the same work, because he found “whole classes of manuscripts, especially the Persian, make no use of this character” (Prol., p. li).

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February 28, 1903.

10. THE KUSHĀN PERIOD.

DEAR PROFESSOR RHYS DAVIDS, — When I announced (*Journal*, January, 1902, p. 175) my discovery of an apparently satisfactory solution of the Kushān chronological problem by interpreting the dates below 100 in terms of the Laukika era, and subsequently developed my views at length (*Journal*, January, 1903), I was under the impression that the theory propounded was altogether novel. But there is nothing new under the sun. A friend reminds me that my theory had been tentatively suggested by Mr. Growse in 1883 (“*Mathurā*,” 3rd ed., p. 114). Mr. Growse’s words are:—

“The Seleucid era is obviously one that might have recommended itself to a dynasty of mixed Greek descent; but another that might with equal or even greater probability have been