

alone we can hope to obtain a definite conclusion on this and on so many other points of historical interest, will not be longer delayed. And meanwhile we have to thank M. de la Vallée Poussin for his constant work in this direction, and for his present very striking discovery.—R.H. D.]

3. SLEEMAN'S "PY-KHAN"—KĀLIDĀSA AND THE GUPTAS.

*Rathfarnham, Camberley, Surrey.*

*January 30th, 1903.*

DEAR PROFESSOR RHYS DAVIDS,—On p. 186 of the January number of the Journal, Mr. Burn follows Mr. Vincent Smith in connecting Sleeman's "*Py-khan*, or a conversion of living beings into stone by the gods," with the verb *pēkhnā*. I think that this derivation is very doubtful. The word *py-khan* is almost certainly Sleeman's attempt at writing *pāṣāṇa*, a stone. The compound *pāṣāṇa-mūrti* is quite common in the meaning of a stone image. *Pāṣāṇa* is pronounced *pākhān* all over Northern India. Hence Sleeman's spelling.

On pp. 183 ff. of the same number of the Journal, Mr. Monmohan Chakravarti gives several reasons for believing that Kālidāsa lived under the Gupta dynasty. As a very small contribution to the discussion, may I point out the poet's somewhat remarkable employment of the root *gup* in the 21st verse of the first canto of the Raghuvamśa. Kālidāsa is describing his hero Dilīpa, and says "*jugopātmā-namatrasto*," or, as Count von Bülow said the other day, he played the rôle of the strong, still man who, without weakness, but also without provocation, protects himself and his property. If Kālidāsa did live under the Guptas, the line would have been a subtle compliment to his patrons.—Yours very sincerely,

GEORGE A. GRIERSON.