

When used in compounds, such as *gai-vatura*, 'flood,' the meaning of *vatura* would easily be liable to become misunderstood.—Yours very truly,

DONALD FERGUSON.

2. SIGNATURE MARKS AND NĀGĀRJUNA'S KAKSHAPUTA.

79, Warwick Road, Earl's Court, S.W.

October 23, 1900.

MY DEAR PROFESSOR RHYS DAVIDS,—The practice noticed by Mr. J. E. Webster on pp. 548–9 of the Journal for July, 1900, is common, at any rate, in the Marāṭhī-speaking districts of the Bombay Presidency, where the sign-signature is called *nishānī*. A woman of any caste signs with a bangle (*bāṅgaḍī*). A Marāṭha draws a dagger (*kaṭār* ) , a Kuṁbi a plough (*rāṅgar*), a Gābhīt an oar (*valhe*), etc., etc.

I take this opportunity of adding a note on the Kaksha-puta ascribed to Nāgārjuna. I have lately obtained a copy of it printed at Belgaum. It is there called Kaksha-putī, and is described in its colophons as composed by Siddho Nāgārjuna. In a Marāṭhī introduction the publisher speaks vaguely of having obtained the MS. with great difficulty, but does not say whence. He also knows nothing of the history or date of Nāgārjuna. The work is, therefore, certainly not a *modern* forgery. The language in which it is written also seems to me to be above the level of the ordinary Purānic Sanskrit in correctness and ease. The work is, however, so far as I have examined it, a purely Śaiva one, and contains no clear reference to Buddhism. It is a handbook of Black magic, and professes to be based on a number of Tantras and on the Atharvaveda, but all of the so-called *mantras* which it quotes are of the ordinary Tantric or Śākta type, and none of them seem to be really Atharvanic.¹—Yours sincerely,

A. M. T. JACKSON.

¹ [Aufrecht mentions twelve MSS. of the book as referred to in various catalogues. There is also a MS. of it at Florence.—Ed.]