

built of stone pillars with very high floor, surrounds the whole of the inner compound. The temple proper is very near to the back row of the buildings. The height of the floor of it must exceed six feet, and a staircase slopes down just on the middle of the front. The doors are worn out, apparently untouched by carpenters and ironsmiths for centuries. Just on the opposite side of the buildings, across the road, is to be found a large wooden house for brahmin priests of the temple.

The temple is called by travellers and the people of the locality the temple of Bhūnear. But it is more popularly called Pandu Mandir. Judging from the antiquity of the building, the architecture of it is of no small interest.

It is probable, indeed, that this temple in the Kashmir territory is one of the most ancient Hindu temples in and beyond the frontiers of India. Cannot some archaeologist inform us, through the pages of this Journal, what this ancient temple is?

M. N. CHATTERJEA.

#### 7. QUERY, "SÁGRI."

SIR,—I shall be much obliged for information as to the use of the word *Ságrī* or something like it, to mean a 'shark' or 'dogfish,' in any<sup>1</sup> language, but especially in Arabic. I find it, in the dictionaries, applied to the skins of such fish, to those of horses and asses prepared in imitation, and even to their backs and cruppers. All authorities seem to agree that 'chagrin' in the sense of 'annoyance' is a metaphorical word, originating in the use of shark-skins to rasp down or smooth wood.

One would expect an Arabic word like *Ságrī*, meaning 'a shark,' to be the origin of the Persian, Turkish, and European words; the more so as the inhabitants of the south coast of Persia are very largely of Arab descent and speech. There seem to be few or no Caspian fish of the sort.

<sup>1</sup> I have two French instances and two Italian.

But the only authority that I can find for such an use of the word is the traveller Thevenot, who names amongst fishes of the Red Sea "the Chagrin, which is a fish shaped like a sea-dog, and about seven or eight Foot long" (Lovell's English translation, London, 1686, part i, p. 175). It may be observed that Thevenot was well acquainted with artificial "shagreen," which he calls, quite correctly, "the Sagri, which is that we call Chagrine in France," and describes its manufacture in Turkey and Persia (part ii, p. 34). He does not connect or confuse it with his "sea-dog," but it is not clear whether he got the name of that from an Oriental or a Frank. The usual Arabic name of artificial shagreen appears to be *zarghab*, and at least one Red Sea name for a dog-fish is the equivalent *Kalb-al-Bahr*.

The subject seems to be Oriental enough for our Journal, the more so as the state of its terms implies the very ancient use of both genuine and manufactured shagreen in Asia.

W. F. SINCLAIR.

#### 8. THE LATE DR. BÜHLER ON THE GAṆĒÇA LEGEND IN THE MAHĀBHĀRATA.

DEAR PROFESSOR RHYS DAVIDS,—As I stated in my last letter (above, p. 380), it was the late lamented Dr. Bühler who first pointed out to me the occurrence of the Gaṇēça legend in the Pracandapāṇḍava Nāṭaka. When my letter was printed, I sent a proof to him, and on March 16 he wrote (how little did I think that it was to be his last letter to me!) that he intended to write a '*ṭikā*' to my remarks on the Gaṇēça legend, and that this '*ṭikā*' was to appear in the next (that is, in the present) number of the Journal.

As he (alas!) can no longer speak for himself, I feel it incumbent on me to state here briefly his views about the Gaṇēça legend in the Mahābhārata, as they are opposed to those which I expressed in my last letter.