

[M. Poussin has already informed me, since he wrote his letter, that he has found the sūtra in the Saṃyutta. It has been translated by Warren.

The 'last words' of Uddyotakara, quoted by M. Poussin, seem to mean merely that, in his opinion (which, as Professor Hardy points out, is wrong), the conclusion to be drawn from the sūtra is that one who denies the existence of the soul is heretic from the Buddhists' own point of view.—Ed.]

2. ON A PASSAGE IN THE BHABRA EDICT.

Gwynfa, Cheltenham.

April 30, 1901.

DEAR PROFESSOR RHYS DAVIDS,—Permit me to point out that Professor E. Hardy, when writing his letter about the Bhabra Edict which appeared in our Journal for April last (p. 311), was to some extent misled by overlooking the amended reading and interpretation of the Bhabra Edict published by Messrs. Grierson and Senart in *Ind. Ant.*, vol. xx, pp. 165–168 (1891).

M. Senart, when writing in 1891, was able to avail himself of a rubbing taken by Dr. Burgess, and an imperfect rubbing taken by Dr. Hoernle. The amended reading, instead of *diseyām*, is *diseyam*, but for the interpretation this is immaterial. The correction *taṃ vatave*, instead of *tavitave*, the form which Dr. Hardy discusses, is material, and supplies the needed infinitive to be constructed with *alahāmi hakāmi*. M. Senart expressly notes that *vatave* "is equivalent to Sanskrit *vaktum*." *Taṃ* corresponds to the relative *e*. Dr. Hardy's ingenious identification of *tavitave* with *thapetum* thus disappears. M. Senart, in 1891, agreed with Dr. Hardy in regarding *sadhamme* as equivalent to *saddharma*.

On the other hand, the principal point of Professor Hardy's contention, viz. his taking the words "*hevaṃ sadhamme cilathitike hasatīti*" as a quotation, seems, so far as I can judge, to be established, and is of considerable importance.—Yours truly,

VINCENT A. SMITH.