

4. THE BHABRA EDICT.

Würzburg.

May 20, 1901.

DEAR PROFESSOR RHYS DAVIDS, — I am obliged to correct an error which slipped into my letter, "On a Passage in the Bhabra Edict" (J.R.A.S., 1901, pp. 311 et seq.). Already in 1887, in an article published in the *Journal Asiatique* (sér. VIII, t. ix, pp. 498 et seq.), M. Senart had recognized *tavitave*, or, rightly speaking, *taṃ vatave*, as he now reads, to be an infinitive dependent on *alahāmi*. M. Senart was himself so kind as to remind me of this error, regrettable, as I frankly confess. We must, of course, accept *taṃ vatave* (= *taṃ vattum*) as a better reading, and accordingly translate "I venture to adduce this (sc. word of the Buddha)," and so on. The difference in meaning between *tapitave* = *thapetum* and *vatave* = *vattum* is here a very slight one. Since now a correlate to *e* = *yaṃ* at the beginning of the passage is given, viz. *taṃ*, the relative *e* needs not to be taken adverbially, whereas *sadhamme* and NOT *sa dhamme* suits the context, the former standing for *saddhammo*, the latter for *so dhammo*. In this I disagree with M. Senart, and as to the words *hevaṃ . . . hāsati*, the interpretation I proposed is more in harmony with the whole tenour of our edict than Senart's, to judge from his translation in the *Journal Asiatique* (l.c., p. 503): "Je juge utile de dire ces choses (de parler comme je fais dans mes inscriptions), afin que cette loi religieuse soit de longue durée."—Yours truly,

E. HARDY.

5. THE TRANSLATION OF *devānaṃpiyā*.

When pointing out in my article on "The Authorship of the Piyadasi Inscriptions" (*ante*, p. 485) that the predecessors of Aśoka must have borne the title of *devānaṃpiya*, because in Rock Edict VIII the plural *devānaṃpiyā* is used as a synonym of *rājāno*, I unfortunately