

But there is one point of detail too often neglected in India, and that is the necessity of recording possession and proper custody of such objects as sculptures. These are not unfrequently brought into offices, courts, gardens of public buildings, or store-yards, fit enough to hold them, at least for a time. But it commonly happens that they are simply left there, and not entered in the stock-books as Government property; for the custody of which some particular public servant is responsible. In consequence, their provenance and ownership soon become mere matter of tradition amongst underlings; and they are too often mislaid or misappropriated.

It should be a standing order of all departments that such objects should be entered in the stock-books, just as much as office chairs and tables worth a few rupees, and copy of the entry sent to the Archæological Surveyor.

W. F. SINCLAIR.

June 12th, 1895.

To the Secretary of the Royal Asiatic Society.

4. THE JAINS.

The Homestead, Barnes.

7th July, 1895.

DEAR SIR,—With reference to the paper recently read before the Society on the subject of the Jain religion, it may be of interest to members to have the following translation of the opening words of the 104th Sutta of the Majjhima Nikāya:—

“Thus have I heard. Once on a time the Blessed One was dwelling among the Sakyas in Sāmagāma. Now it was at this time that Nigaṇṭha Nātaputta had just died at Pāvā. By reason of his death the Nigaṇṭhas were broken up, divided into two camps, filled with dissension and contention, and were always wounding one another with

biting words, such as '—'You don't understand this Doctrine and Rule; I do. How can you understand this Doctrine and Rule? Your conduct is crooked, mine upright. What I say is to the point; what you say is irrelevant. You say last what ought to be said first; and you say first what ought to be said last. I have refuted your theses; your errors are exposed; you are put to shame. Begone and purge yourself of your errors; or defend yourself if you can.' Indeed, the followers of Nigaṇṭha Nātaputta appear to have gone to any lengths short of murder. As for those disciples of Nigaṇṭha Nātaputta who were of the laity and wore the white robe [of the layman], they, too, were sick and disgusted and in revolt against the following of Nigaṇṭha Nātaputta, as with an ill-preached and ill-taught Doctrine and Rule, leading not to salvation, offering no asylum, not proclaimed by a Very Buddha, a broken shrine, in which was no refuge."

Unfortunately the Sutta gives no further details; and Buddhaghosa's commentary is silent on the subject of Nigaṇṭha Nātaputta.—Yours faithfully,

ROBERT CHALMERS.

To the Secretary of the Royal Asiatic Society.

¹ This is a stock passage (occurring *e.g.* at p. 8 of vol. i of the Dīgha Nikāya in the Pāli Text Society's edition), and cannot be regarded as historical here. In the 77th Sutta of the Majjhima Nikāya, the same words are used by the revolting disciples of Pūrana Kassapa against their master, who, like Nigaṇṭha Nātaputta, was a rival of Gotama.