

- (g) Note on language of Cape York tribe (North Queensland).
 (h) Grammatical note on Koitapu language (Port Moresby).

I find that there is a great advantage in making inquiries as to language on the spot, and have received much help from missionaries.

SYDNEY H. RAY.

2. PĀLI MSS. IN NEPAL.

Kathmandu, Jan. 1, 1899.

DEAR DAVIDS,—You will be interested, and doubtless also other Pāli scholars, to hear that I have found in the Maharāja's library here, in a bundle of unrecognized fragments, three palm-leaves in Gupta character, evidently from a large book, and containing an index to some Pāli suttas, and giving the beginning of each sutta in Pāli. Of course, I have no Pāli reference-books here, and cannot say whether the leaves were at the end of a MS. of one of the Nikāyas; but I have photographed them, so we can work this point out at leisure. But it is satisfactory to find that in this country, which one considered hitherto exclusively Mahāyānist, the Hīnayāna literature was known in early times. It is only another proof (if proof were needed) to show how absurd it is to call the Hīnayāna 'Southern,' and to identify Pāli literature exclusively with Ceylon, Burma, and the South. In the same bundle were some fragments of a Sanskrit Buddhist work written in a character hitherto only known in Central Asia, and called by Hörnle 'Central Asian Nagari.'—Yours truly,

C. BENDALL.

3. BUDDHIST SCULPTURES FROM TAKHT-Ī-BAHĀĪ.

The two panels of carved stone represented by the accompanying photographs were found, after the Malakhand expedition of 1897, in the ruins of Takht-ī-Bahāī, an ancient fortified city which is situated in the Yusufzai country near



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Hoti-Mardan on the N.W. frontier, and in which a number of other Buddhistic sculptures had previously been unearched. The panel with the large central figure of Buddha was dug up in the ruined monastery of the town in December, 1897. It was found lying face downwards about five feet below some débris, having apparently fallen from a wall above. The other panel was found in the same ruins. Both are carved in a soft blue micaceous slate. Along with the larger panel was dug up a copper coin representing on one side a lion and on the other a man riding an elephant. This coin has been identified by an authority on Indian numismatics as one of King Huvishka's, dating from about 100 A.D. The stones are in the possession of Miss J. E. Hume, at present resident at Hurbunswala, Dehra Dun. The original photographs by Mr. F. Giles, C.S., were enlarged by Sands, Hunter, & Co. These enlargements are here reproduced on a smaller scale.

Both panels evidently represent scenes from the life of Buddha, who is identifiable in both cases by his halo. In the larger panel he forms the central figure, and is distinguished by his great size as well as his halo. He seems to be receiving an offering from the two *Nāgas* on his left, whose serpent nature is represented by the snakes rising up from between their shoulder-blades. The altar behind which they are standing resembles that represented on p. 96 in Grünwedel's *Buddhistische Kunst*. The figure to the right holding a *vajra* in his left hand is probably Māra. Behind and to the right of him in the air is a *Gandharva*, who, recognizable by his garland and the *vinā* in his left, is holding up a fruit in his right hand. Those who are more familiar with Buddhistic legends than I am will probably be able to identify the scenes depicted on these two carved stones. The sculptures are probably to be assigned to the first century A.D., the early period of Buddhistic art in which Greek influence is more marked; but others will be able to pronounce on the question of their approximate date with more knowledge than I possess.

A. A. MACDONELL.