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THE BURMA RESEARCH SOCIETY.
(FOUNDED 1910).

For the Investigation and Encouragement of Arts, Science and Literature in relation to Burma and neighbouring Countries.

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THE ORIGIN OF THE "TALAINGS."

[Introductory.—This paper by Mr. Cooper was read at the Annual General Meeting of the B. R. S. held last January. It throws an interesting light on a subject about which there has been much confusion in the past owing to what is undoubtedly a misapplication of the term "Talaing." Sir Arthur Phayre, in his History of Pegu published in the Journal of the Asiatic Society of Bengal for 1873, said:—"This word is derived from Telingana, and the name which was strictly applicable only to the foreign settlers has in the course of time become applied to the whole people." Since then other interpretations have been put forward, and a good deal of misconception has arisen. Mr. Cooper's discovery of Mon manuscripts seems however to settle the matter definitely; inasmuch as it shows that there was a foreign settlement in Thaton and that the settlers belonged to a distinct race, different from the inhabitants, the Mons. The only difficulty, if it is a difficulty, that now exists is to explain the spelling οςςςςε found in the inscription put forward by Mon. Duroiselle in the last number of this Journal. Yet this much seems clear,—that the Mons, although they may have received their religion and letters from Southern India, were not originally Indians, but were probably, in common with the Cambodians, a Central Asian race.—Editor.]

Who the Talaings were and where they came from are subjects which have given rise to much speculation. Forkhammer thought that the word came into use when the Mons were conquered by Alompra in the 18th century. Haswell, in his Vocabulary of the Peguan language, derives the word from "Ita lerm" and gives the meaning as, 'Father, we perish.' He then assumes that it was a cry of distress doubtless often heard in the wars of extermination waged by kings of the Alompran dynasty against the Peguans, and that from this expression the Mons were nicknamed Talaings by the Burmese. That this derivation is not correct has been proved by Mr. May Oung and Mr. Duroiselle, for they have shown in volume II part I (Journal Burma Research Society) (1) that the word Talaing was in use before Alompra conquered the Mons in A.D. 1757 (B.E. 1119).

(1) See also the Pagan inscription sent in by Mon. Duroiselle and published in Vol. II, Part II.—Ed.
The derivation now accepted is that given by Phayre that the Talaings came from Telingana. Colonel Spearman writing on the same subject says, 'The local accounts and the Tamil and Telugu traditions seem to show that probably some thousand years before Christ the inhabitants of Telingana visited and colonized the coast of Burma, finding there a Mon population, a branch of the Kolarian tribes of India, whose name still lingers in the designation by which the Peguans call themselves, whilst Telingana the country of the colonists appeared in the word Talaing by which they are known to surrounding nations and through them to Europeans?

Comparing this with what is found in Weerng dhat Saterm, a Talaing (or to be more correct, a Mon) manuscript, the derivation is somewhat correct but there is a slight confusion. The translation of the manuscript runs thus:—

'Fishermen of Talingu, a Kala or foreign race, arrived in the Thaton district and through their marriage with the women of that place (Mons) had children.

King Ajeen neer Geerng geer ( asses ) knowing that the race was destroyed or had deteriorated by the father, offered them for that reason to the pagodas (i.e., made them pagoda slaves). From that King's time, the year 300, up to now they are called "Ita term," and are well known by that name."

The year 300 (Sakkarat 300) presents some difficulty because the period during which King Ajeen neer Geerng geer reigned is not known. If 300 is taken as the year of the City this would be Anno Buddhæ 537 or B.C. 7, because King Thirimathoka started a new era in the year of religion 237 = B.C. 307, when Thauna and Ottara brought Buddhism into Thaton. If however Sakkarat 300 is taken as the Saka era this would be A.D. 378.

The Talaings therefore, it will be seen, were the offspring of a mixed marriage between the Indian fishermen from Telingana and the Mons, and when Ajeen neer Geerng geer degraded them to the position of pagoda slaves they were regarded as a separate class. Some of the older Mons assert that these people were also ordered to live within certain boundaries and that to this day there are still traces of this race between Zingyaik pagoda and the Oktada creek in the Thaton district.

The word Talaing, a corruption of Ita term, may be taken to mean 'half caste.' Nothing can be more galling to a Burman (from whom we have learnt this word apparently) than to call him_mage or a Mon, a Talaing. The term still conveys an amount of contempt. The people speak of
THE ORIGIN OF THE "TALAINGS."

themselves as Mons and their language as Mon, (2) and both Haswell and Stevens in their vocabularies have set us an example by avoiding the use of the word Talaing and calling them Peguans or Mons. Why then should we continue to call them by a name which undoubtedly gives them pain? They have already borne enough and the least we can do to show some sympathy for them is to call them by their own name—The Mons.

A copy of the manuscript is herewith attached.

(Translation in progress)

FURTHER NOTE.

In the We-erng Dhat Saterm (ဝါးရင်းရေးခါ) or "History of the Thaton Relics," we are told that about the time when Sona and Uttara brought Buddhism to Thaton (A.B. 237 or B.C. 307), Mahate-Gawon-pat brought with him some hairs and 33 teeth of Gautama and presented them to Thiri-ma-thoka, King of Thaton. These relics were then sent to different villages and enshrined there. In this manuscript we find a reference made to the Zingyaik pagoda. The name Zingvaik means 'foot of the pagoda,' or as some translate it "foot of God." This place was first called Breerng Naik (3) or "precipice of the Dragon." We learn also that in the city year 300, Ajeen-neer Geerng Geer, King of Thaton, when he found out that the Mon women were marrying Telugu fishermen and that their offspring had deteriorated, offered all these people to the Zingyaik pagoda and made them pagoda slaves as a punishment for corrupting the race. They were then called Ita terms.

Having discovered now who these Ita terms were let us turn to see what other evidence there is to support this idea. In the Weerng Dhat, or a complete "History of the Relics" of Gautama, we find a similar reference to these Ita terms, a literal translation of which would run thus:—

(2). Mon is said to be a contraction of Breh Mon= Brahmin or Brah- ma.
(3). At the present day it is called Greerng-naik, or "Naga's tusk."—Ed.
"Regarding the naming of the people of Zingyaik, Talingu Kalas came over from the West country and lived as fishermen in the Thaton District. The Talingu Kalas intermarried and had children. The people of Thaton said, "Our race is truly destroyed, let us be separated from them." The people of Thaton and all the villages around petitioned King Ajeen-neer-Ge-erng-Geer. When the King knew of this he offered the race of Ita terms (or the race which had been destroyed through the father) to the Bre-erng Naik pagoda. From that time they went out of (Thaton) city and lived at Zingyaik.

In the second foundation in the year of the city of Thaton 301, they were called Ita terms and, because they were Ita terms, they lived at Zingyaik and were also called Reer-cha-jaung-kyäik (which was the former name for pagoda slaves) and up to this day they are so called."

Turning to the end of the manuscript we find the date in which the manuscript was written is given thus:—In the year 1203, Nayon lasan the 11th, Friday, at 2 o'clock, this We-erng Dhat was written by Meerm Htaw Tu (Burmese Maung Shwe Tu)." In this the author's name is not given but in another copy obtained at Zingyaik and in which the reference to the Ita terms is the same we find at the end that "Meern Jane" and We-erng Dhat were checked and examined on seven different occasions both by kings and priests, to see whether what was written therein was correct.

The kings were:—

1. Dommeer Che Toi. (ဗားဗား)
2. Binya Deer Leer. (ဗားဗား)
3. Pagan King. (Name not given).
4. Binya Reerm. (ဗေားဗေား) or as given by Mr. Grant Brown, Binya Ran (see page 84 of the Burma Research Journal for June 1911, Vol. I Part I).

The year this king reigned is given as A.D. 1491 or more than 500 years ago.

5. Tala Nyeer Jeneer Deh Choh. စေတူးကြည်းစေတူးကြည်း or king of the ten corners. (4)

The names of two priests also are given.

6. Nom Porn Kon Ni. (ဗားဗား)
7. Nom Porn Kyaik Ber Taing. (ဗားဗား)

In the manuscript We-erng Dhat Saterm the year of King Ajeen-neer Geerng-Geer's order is given as 300, whereas in Weerng Dhat the year is given as 301. The reason for this difference may be accounted for thus. The Zingyaik pagoda festival, I am told, takes place on the full moon of

(4). This is Bayin Naung or Hanthawadi Sinbyushin.—Ed.
Tagu and it is probable that such an occasion would be selected as the most suitable time, when the people from all the villages around would be assembled together, for issuing the King's edict, in order that every one might know and spread the news why the people of Zingyaik or the Ita lems were made pagoda slaves. It must also be remembered that the new year begins in Tagu so that this must have happened either on the last few days of the year 300 or the first few days of 301. In the Burma Research Society's Journal for June 1912 Volume II Part I and on page 13 the date of the second foundation of Thaton is shown as Anno Buddhae 209 or B.C. 335, and if these dates are accepted as correct then the date these Ita lems were made pagoda slaves and excommunicated would be 509 Anno Buddhae or 35 B.C. In the first manuscript Weerng Dhat Saterm it was difficult to fix an exact date as nothing was stated as to which foundation this event occurred in. This date will have to be checked later with old palm leaf manuscripts.

Finally, before accepting these manuscripts as correct it is as well to get the opinions of learned and aged Mon priests and to see whether the knowledge of these facts was wide spread or not. The priests therefore of the following villages were consulted, namely, Kawhnat, Kado, Kwanpaw near Kawkareik, Thekkaw and Kahnyaw in Belugyun, and their opinions are all hereto attached. The most important one is that given by the Thekkaw priest. He is the Sadaw or Bishop of the Mon priests, and to my knowledge the highest authority in Burma on matters referring to the Mons. He is 85 years of age and has been a priest for 65 years. His statement runs as follows:

"I, Hmatè U Gonna Sara, priest of the Thekkaw Kyaung, in the Chaungzon township of the Maulmain Circle, Amherst District, do certify that I have seen the Weerng Dhat manuscript and that we, of the Mon race, accepted what is written in the manuscript as correct. The Mons are not Talaings and should not be called thus for the reason that the Talaings are a degraded race and half castes. This is also what is written in old manuscripts. The Mons are not the same as Talaings but of a different class. The Talaings are the pagoda slaves at Zingyaik and it is they who are called Talaings."

Take again also the statement of U Thara Wonna Tha of the Kahnyaw kyoung, Chaungzon Township, Amherst District. He is 62 years of age and has been a priest for 42 years. He agrees with the opinion expressed by the Thekkaw Sadaw.
The next priest whose statement should have some recognition is that of U Puppa of the Kawnat Kyoung. He has been a priest for 20 years and is said to be from the Yeh district. He states that what is written in the palm leaf manuscript is correct and that the language used therein is not the language of the present day. The Mons and Talaings are not the same. The Mons are the true race while the Talaings are the race which had degenerated through the Kala fishermen. In the Burmese also there is a saying ဗုဒ္ဓဗေဒီးဗေဒီး and these Talaings are still at Zingyaik.

The priest of the Kado Kyoung, U Wira Won Tha, also confirms the statement that the Mons and Talaings are not the same, and that the latter race which had degenerated was at Zingyaik, also that the Mons did not associate with the Talaings as they were an inferior or degraded race.

Last of all is the statement given by Jo-ti-pa-la, priest of the Kwanpaw Kyaung. This village is on the Gyne River and in the Kawkareik sub-division. It is also near the Siamese border and therefore far removed from civilization. He states that he has seen this manuscript (Weerng Dhat) and knows about it and that a copy seen by him was written over a hundred years ago. He has also heard the story about these fishermen and the Ita terms and that the statement is correct. The people of Zingyaik were this degenerated race and that they are separated from the Mons. Jo-tipa is 67 years of age and has been a priest for 21 years.

Seeing therefore that all this evidence pointed to Zingyaik being the home of these Ita terms, I determined to visit the place to see if any of these Ita terms were still to be seen there. For this purpose I went to Paung and then intended to work toward Zingyaik. At Paung I met U Shwe Lin, a retired advocate, and he gave me the circumstances under which the Mon Yazawin came to be written by U Naw of Belin. At that time one Mr. Brown was Deputy Commissioner and wishing to learn the history of the different pagodas in the Thaton District he asked U Naw, his sub-divisional officer, to do this. U Naw, not knowing Mon, got one U Bein from Sampanago, a village on the Salween, to translate We-erng Dhat for him. U Shwe Lin was then U Naw's head clerk and, when U Bein sent in his translation, U Naw marked off those portions referring to the pagodas only and got U Shwe Lin to make a copy of the parts marked off. He stated that in U Bein's translation he saw the reference to these Ita terms being descendants of Telugu fishermen and their being made pagoda slaves by King Ajeen-neer Geern-g-Geer, but as it was not marked off by U
Naw it was omitted. This may account for the derivation of *Talaing* not being given in U Naw's book. U Shwe Lin afterwards became an advocate and has lived at Paung for 40 years. I have omitted to mention that he gave the boundaries within which these Ita lerms had to live. These were—the Yinein (or Yinnyein) creek on the west, the Zingyaik range of hills on the north, the Tagaw-we creek on the east, and the sea on the south. These people were never taxed but they had to cultivate the land and to supply those who came to pay their respects to the Zingyaik pagoda with paddy or rice. I was also told that these people had to build their houses after a certain fixed pattern and that they were not allowed to alter the plan.

After this I went to Zingyaik. Here I noticed that these people had a slightly different accent from the Mons. Many of the houses too appeared to have been built after a certain standard fashion. The front of the house faced the North and the length of the house was placed East and West. In some cases where the road through the village ran East and West, the row of houses on the South side of the road would be facing this road while the row of houses on the north side of the road, instead of being turned round for the people to have the use of this road, would still be facing north and there would be no exit from the back of the house on to the road. Similarly when the road ran North and South none of the houses on either side of the road would have any use for this road as the front of one house would face the back of the house to the North of it and none of them would have any steps leading on to this road. Another point to notice is that the houses are built very high off the ground so as to allow the people to work under their houses during the day.

I also visited Dhamma-That and Tarana villages which are on the Gyne River and are to the East of Kado, as the people of these villages are said to be *Ita lerms* and pagoda slaves and that they fled from Zingyaik when they were oppressed by the Burmans after Alompra's Conquest. Here also the language is the distinguishing factor. The houses too are built after the fashion of those at Zingyaik.

The first instance we have of people being made pagoda slaves was in the year 111 (probably Thaton Era) during the reign of Teit Tha Dhamma Raja when 50 households were offered to the Zingyaik pagoda. The reasons assigned for making them pagoda slaves were:

1. giving false evidence or swearing falsely. This may be the reason why people in olden times always spoke the truth;
(2) for causing the race to deteriorate through marriages with other races.

In the case of these Ita lerms it was for the second offence that they were made pagoda slaves. This, as already has been shown, was in the year 301, of the second foundation of Thaton or B.C. 35. Now when the Burmese King Anawrata conquered Thaton in A.D. 1057 he took with him the Mon King Manuha and made him a pagoda slave, and also his followers. The term Ita lerm was applied to these people as an opprobrious epithet. The word lerm in Ita lerm we know cannot be written in Burmese and so was put down as laing (5) and the whole made into Ita laing. We still hear some people give the derivation of Talaing as being from Ita and laing or loing—that is, to perish and be lost through the father. From this it is easy to understand how after long usage the letter I was dropped and the name Talaing was applied indiscriminately by the Burmans to all Mons.

Summing up all these facts we learn:—

(1) That the Talaings or Ita lerms are the descendants of Telugu fishermen and Mon women.
(2) That they were made pagoda slaves by Ajeen-neer Geern-Geer for being a race which had degenerated through intermarriage with these Telugu fishermen.
(3) That their language is slightly different from the Mons.
(4) That the Mons do not marry or associate with the Ita lerms.
(5) That these people are at Zingyaik, Dhammathat, Tarana and also near Mudon in the Amherst District.
(6) That the term *talaing* was used indiscriminately by the Burmans from the time of Anawrata to both Mons and Ita lerms alike.

Under these circumstances and out of some consideration for the Mon race as a whole we should call them by their own name, Mon, and not Talaing as hitherto.

W. G. COOPER.

SECOND MANUSCRIPT.

(5). ဗီ is a contracted form of ဗော—Ed.
OPINIONS OF MON PRIESTS.

(1)

(2)
THE ORIGIN OF THE "TALAINGS."

(3)

(4)

(1) ဘုလိုင်အကြီးစာမေးသို့ပြောင်မှုကို နောက်ဆုံးအတွက် အားသေဆုံးထားသော စာသား အတိုးတွင် အသားတွင် သတ်သိမ်းထား

(2) သို့မဟုတ် နောက်ဆုံးအတွက် အားသေဆုံးထားသော စာသား အတိုးတွင် အသားတွင် သတ်သိမ်းထား

(3) အကြီးစာမေးသို့ပြောင်မှုကို နောက်ဆုံးအတွက် အားသေဆုံးထားသော စာသား အတိုးတွင် အသားတွင် သတ်သိမ်းထား

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THE ORIGIN OF THE "TALAINGS."

(5)

"... and the people living around them have been called Talaings since ancient times. The Talaings are known for their trade and their location on the sea route between East and West. They have a rich history and culture."

---

"..."
BURMESE PHILOLOGY.

I think by far the most important paper in the last issue and one of the most important in all previous numbers, is the contribution of Mr. J. A. Stewart. Its importance lies in the fact that it starts at a time when the systematic study of Burmese is about just beginning to be undertaken on a sound philological basis by a few young officers of the civil service of the Indian Empire, a study that has been too neglected. One or two papers, it is true, have already been written on the subject (1), but they are practically unknown and not readily available, the first being, I think, out of print, and the second published in a periodical which finds its way to very few libraries of private individuals in Burma. In those two papers the method was comparative, Burmese words being compared with those of one or more other languages, in order to try and trace the affinities and probable origin of the Burmese race (2); the field is vast, and the study correspondingly interesting.

Mr. Stewart's paper is concerned only with what we might call the internal structure and development of the language itself, but the phenomena he has pointed out, belong also to the domain of comparative philology, for they possibly, I ought rather to say, certainly, belong also to other polytonic languages of Indo-China. It is to be hoped his too short paper may prove the starting point of a serious and scientific comparative research on the lines indicated, by gentlemen who know intimately one or two other polytonic languages, and their number is not little (3).

(1). More than three decades ago, Capt. C. J. F. S. Forbes, of the British Burma Commission, wrote the only serious paper on Burmese philology which has as yet appeared; it forms the Vth chapter of his "Comparative Grammar of the Languages of Further India: A fragment; and other essays," London, W. A. Allen & Co., 1881, which was published only after the premature death of its author. Another paper by Mr. Hough, of the Burma Commission, appeared also in 1884 in the Journal of the Royal Asiatic Society of Great Britain and Ireland; it is a comparison of Tibetan and Burmese words, very useful indeed; but many of the words or roots are inconclusive, in that they are common to almost all the Indo-Chinese nations and tribes; in the drawing of such a list for the comparison of two languages such roots should as much as possible be left aside.

2. In this line may be also consulted with advantage: Grierson's Linguistic Survey of India: Tibeto-Burman languages and the lists of words given in the Gazetteer of Upper Burma and the Shan States, Part I, Vol. I.

3. Missionaries of all denominations have unique opportunities for such studies. In Burma, many are the grammars and dictionaries written and compiled by them; these are extremely useful and the
The author brings to our notice the important fact that "Groups of words whose main differentia is tone are seen to have a close similarity of meaning" and that "The members of such a group are probably derivatives or variations of one original root"; the greater number of the examples adduced in proof of the above two propositions are clear and to the point, and a great many more could easily be found. In all these series of words, the radical idea runs through, and is the same, each individual word conveying to the mind a slightly different mode either of action or of being, and these slightly different modes of the radical idea are conveyed by means of tones. This shows us that: 1st. the primitive roots of a polytonic language, such as Burmese, are few (4). 2nd. the paucity of those root-ideas is eked out by means of tones. 3rd. the tones affect mostly the same word (whatever its primitive form or tone) and are used to convey different modes of the root-idea. It will be seen from the above how important it is to the foreigner to master perfectly the tones when learning Burmese in order to be able not only to speak correctly, but also to read intelligently.

The question as to the number of tones in Burmese has been sporadically discussed. The general opinion is that there are only three: the abrupt, the natural and the falling (5) tones, as represented, for instance in ကြား ကြွား ကြည်း. I have myself always been of opinion that there were four, and am glad to see the same opinion hinted at by Mr. Stewart; the fourth being represented by the four final consonants ဒု ဒု ဒု ဒု for instance in: ကြား ကြွား ကြည်း ကြည်း ကြည်း ကြည်း ကြည်း ကြည်း ကြည်း ကြည်း ကြည်း

efforts of the several authors much to be commended; but they mostly ignore scientific methods, and this greatly detracts from the intrinsic value of their works. It may be urged their aim is wholly practical, and that their books are meant to impart these languages and dialects in as quick a manner as possible; but both methods could be easily united by confining all purely philological matter either in an introduction or in a separate paper at the end of the book, where it could remain ignored by the few who do not care for it; it must, moreover, be remembered, that the very great majority of the gentlemen who take up such books for study, are persons of high education and great intellectual ability, whose early training fits them well for such studies. It must be mentioned here, that two or three such "handbooks" shew a decided effort in uniting both methods, with no little amount of success. Missionaries could render great services to Indo-Chinese philology and ethnography in sending the result of their studies to the Editor of the Journal of the Burma Research Society.

4. Chinese is said to have about 500 root-words at most; those in Burmese would probably be found to be fewer still.

5. This expression "falling" is generally accepted; it seems to give the idea of the tone itself; some persons, however, object to it, but as far as I know, no better term has yet been found.
ac l' ac l'o. It will be remarked that the sound of words ending in any of the above final consonants is very abrupt, very much more than the sound or tone of words with the \( \text{c} \text{o} \text{o} \text{a} \text{a} \). If the very abrupt sound of combinations ending \( \text{s} \text{i} \text{i} \text{i} \) is not classed as a tone, the difficulty is to class it at all. Moreover, the series of words given by Mr. Stewart seems to militate in favour of the four tones theory: e.g., ac l' ac l' ac l' ac l' (6) although such examples are perhaps too few to base a theory upon; but it would be worth investigating.

I may be permitted here to bring to notice, as it is closely allied to the theory of Mr. Stewart, another phenomenon in the Burmese language which I discovered some years ago. Shorty stated it is this: Words which are closely related in meaning have the same inherent vowel sound. The number of words in the series illustrating this phenomenon is as a rule very much larger than that in the series of Mr. Stewart; indeed the latter cannot exceed four words, for they illustrate the difference in meaning obtained from the same word by means of the four tones; while in the former it is only the vowel sound which is constant, the initial consonants differing greatly. All the words in these series also may probably be traced back to one original root, from which the several cognate meanings have been wrung out, not so much by means of the tones, as by prefixing to the vowel-sound of the original root-word a different consonant; I am not prepared to point out which word in any series may have been the original root; this will require further research.

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6. Such examples seem to give rise to the question as to the original pronunciation of the combination \( \text{c} \text{o} \text{o} \text{a} \); was it 'awk' or "auk"? That is, \( \text{c} \text{o} \text{o} \text{a} \) pronounced mawk or mauk; it will be remarked the difference is extremely slight, the present pronunciation might be due to phonetic decay. Those who have studied the inscriptions in the original are well aware that Burmese was not pronounced then as it is now. It is well known that the symbol \( \text{c} \text{o} \text{o} \text{a} \) as in "law", is merely the initial letter, which becomes \( \text{c} \text{o} \text{o} \text{a} \) when compounded or medium i now, in inscriptions of the 11th century, we find works such as \( \text{c} \text{o} \text{o} \text{a} \text{a} \text{s} = \text{c} \text{o} \text{o} \text{a} \text{a} \); \( \text{s} \text{e} = \text{c} \text{o} \text{o} \text{a} \text{a} \), which seem to point out that these words were then pronounced 'ok' (o as in aw in law) and not a-uk as at present, on \( \text{o} = \text{aw} \) and not a-on. It will easily be seen that in such combinations: \( \text{c} \text{o} \text{o} \text{a} \text{a} \text{a} \text{a} \text{a} \text{a} \text{a} \text{a} \), which, excepting the first \( \text{c} \text{o} \text{o} \text{a} \text{a} \text{a} \text{a} \), have no initial corresponding symbols; in these, therefore, the \( \text{c} \text{o} \text{o} \text{a} \text{a} \) is mute; c.f. for instance, above \( \text{c} \text{o} \text{o} \text{a} = \text{h} \text{a} \text{a} \).
The following are only a few examples; many others can readily be found.

1. Words having the meaning of entering, or being or having been entered, appear to have the inherent sound ə (win; va’n): ə ə ə ə ə ə ə ə ə ə.

2. Words having the meaning of pressing, squeezing or being pressed or squeezed, have the sound ə (it; c).

3. Words having the meaning of hanging, being hung, to suspend, depend from, either down or on the side, have the sound ə and ə (7) (wè; wè):

4. Words meaning to coil, be coiled; to bend, turn, have the sound ə (wè):

5. Words having the meaning of stretching, stretching along, being stretched, being long, have the sound ə: (an; am), ə (an), ə (an):

6. Words having the meaning of tacking, fixing, putting or placing (a thing at, against, in or on another) have the sound ə: (at; ap):

7. Words denoting emptiness in general, vacancy, by opening or being open, have the sound ə ə (a; ì):

8. Words having the general meaning of separation, and hence differentiation, distinction; removal; breaking, have the sound ə (ë; wè):

9. Words meaning to be circular or nearly so, hanging, over-hanging or bending in a curve or downwards, have the sound ə:

10. Words of boasting, bragging, etc, have the sound {ə wa}: ə ə ə ə ə ə ə ə ə ə.

11. Words meaning to come to an end, be finished, ended, have the sound ə (ôn; un), ə (ôn):

12. Words meaning to rise, raise, to cause to rise up, have the sound ə (a), ə (wa):

| ə | ə | ə | ə | ə | ə | ə | ə | ə | ə |

7. ə is the falling or heavy tone; ə the natural tone.
13. Words having the meaning of projecting in any way have the sound ə ə (aw):
   ə ə ə ə ə ə ə ə ə ə

14. Words having the meaning of: to stick out, to protrude, have the sound ã (ũ):
   ã ã ã ã ã ã ã ã ã ã

15. Words having the meaning of to separate, be separated, in space or time, have the sound ã(a) ã(a) (wa):
   ã(a) (in time), ã(a) (in space), ã(a) ã(a): (as stripes) ã(a):

16. Words having the meaning of bulging, coming up, rising up hence also appearing, raising up, have the sound ə ə (aw):
   ə ə ə ə ə ə ə ə ə ə

17. Words meaning to mix, be mixed, etc, have the sound ə ə (aw):
   ə ə ə ə ə ə ə ə ə ə

18. To subtract, take out, have the sound ã ã (ã); but
   ã ã ã ã

   ã ã ã ã

20. To compare; sound ã ã (ã): ã ã ã ã

21. To love, have affection; sound ã (in; aû):
   ã ã ã ã

22. To be convex, arched, bulging; sound ã ã (ôn):
   ã ã ã ã

23. To come to a point, to point; sound ã ã (un; van):
   ã ã ã ã ã ã (come to a point: a sty) ã ã ã ã

24. To be calm, tranquil, extinguished; sound ã ã (óng; im):
   ã ã ã ã ã ã

25. Be confused, stupefied, vacant; sound ã (é):

26. To be calm, quiet, at rest; sound ã ã (ék; it);
   ã ã (of paint), ã ã ã ã ç also: ã ã ã ã

Some of the series above might, I think, be much expanded; but as they are, they will suffice to give a good idea of what is meant by saying that words closely related in meaning have the same inherent vowel sound. It might perhaps be thought at first sight that some of the examples given are rather forced and go somewhat beyond the mark; but, on carefully weighing and comparing the meaning of each word in any series it will be seen that the same radical runs through them all, the mode only being different and the idea presented either active or passive. Now, it
may possibly be affirmed that, in Burmese, the paucity of the original roots was eked out, not only by means of tones but also, by the use of different initial consonants. I think the phenomena pointed out by Mr. Stewart, and the present writer, are well worth further enquiry and research.

Such researches should be based on a strictly historical and comparative basis. A spoken language is a thing of life, and as such, changes and decays in the course of centuries. Such researches have practically never been attempted yet in Burma. It is surely time they should now begin.

First of all, we should know more of old Burmese, of the Burmese of from the 11th to the 15th or 16th century; for the earlier period, we have nothing to guide us but the inscriptions. The close study of these documents reveals, as might well be expected, the facts that: 1st the pronunciation of many words was different from that of the present day; 2nd the grammar, though on the whole the same, had some peculiarities; 3rd the spelling of many words has changed, owing, perhaps, to a change of pronunciation; 4th many words of the old language have been lost and replaced by new ones. The following list of words, taken from the Myazedî inscription (8) will illustrate some of the above points.

8. The oldest in Burmese up to now found (A.D. 1085) ; most Burmans now could understand it but very vaguely and many a passage not at all.
9. In é', é represents the French sound, as in pâté; the inverted comma represents final , and so in all other examples.
10. In this word, final seems to have been used for medial (1)
11. The subscript stands for ( )
self, body.

to give birth.

father.

I (in front, before.

to do, make.

(adv) = very

= in.

= thus.

= verbal suffix.

= if, equivalent to

The above are only a few words taken at random from a single inscription. Those that follow are taken from inscriptions from the 12th to the 16th century; this list is very far from being exhaustive:

= at, in, on.

= an almsbowl incrusted with stones.

is, there is.

= queen.

district.

to be destroyed.

to help.

clerk.

= master, teacher.

= the Law, religion.

the name of a month.

an official.

impetus; glory.

= umbrella.

= wife.

= man.

= woman.

= to enquire.

= woman.

rice for monks.

day.

= wife.

to be even.

= 10.

= gold.

= small.

= hell.

to be thirsty.

12. The dot on top () stands for .
BURMESE PHILOLOGY.

lest chira=master, teacher.

other.

c ūna=night.

cyē=hell.

c Āya=statue, image.

name of a month.

one (thing).

to ride.

danger.

suddenly.

blood.

water.

do.

Nirvāṇa.
	house.

to feed.

how?

for ; in.

for.

These few words will show how much the language has changed, in spelling (13), pronunciation and in the meaning of words; there are also found there several suffixes never met with now-a-days. These old words and forms, now lost, will probably be found, in some closely related forms, in some other dialects of the Tibeto-Burman family; hence the importance of drawing up a complete list of such words, as well as of writing a historical Grammar of Burmese, extending from the 11th century up to now. Similarly a list of all the words forming the second member of couples, and which, used by themselves, have now no meaning, would be useful for comparative purposes; for instance:

in


These words are fairly numerous, and though not used alone now, must certainly have been so used in the past, and may be so used still in some related dialect (14). Another complete list, for the same purpose, should also be made of the so-called porānakatū, “the old, obsolete

13. A careful examination of the above list will show how long and laborious was the proper adaptation of the foreign alphabet.

14. This is actually the case in some Tai (Shan) dialects; not a few words, obsolete in one, and used only in poetry, are the common colloquial words in another, and vice-versa.
words", which render the reading of poetry so difficult not only to Europeans but to Burmans as well; for all these words must have been in daily use centuries ago (15), and if so, may be found living still among other tribes who have not been exposed to so many influences as the Burmese and whose language, therefore, has been slower in its evolution and decay.

When, however, compiling comparative lists of words from several dialects, it will be absolutely necessary, for the Burmese at least, to give, in Roman characters, not only the actual pronunciation of such words, but, what is much more important and necessary, the exact transliteration of them; for as has been said above, Burmese has undergone much phonetic decay, a vast deal more than the other dialects of the same family; so that the modern pronunciation of words is, in nine cases out of ten, no guide at all in tracing their affinity in other languages. For instance, the Burmese now pronounce final ə as in, while its regular sound is properly ən (ang) and is so pronounced in the other dialects: ə in you, the Burmese pronounce ən, the others ən (nang) and ənk; again, the combination ə is now pronounced ən, but in most of the other dialects, it has retained its proper sound um, Burmese ə: (thon:) three, but in the others: sum, exactly as written; and so with most of the other letters and combinations (16). But it is important that the same method of transliteration should be followed by one and all. A literal transliteration of Burmese (ignoring the pronunciation (17), which differs vastly from the written form), should therefore be adopted. The consonants themselves would present no difficulty; the transliteration adopted by the Pali Text Society for Pali would with a few changes, answer admirably (18). The difficulty really lies in representing some vowel-combinations, as: ə ə, ə ə, which might be represented literally

15. These words were already obsolete in the 15th century, for Silavamsa, one of the greatest poets of Burma, compiled a short vocabulary of them, as a help to understanding poetry.
16. Cf. further, Burm. əə (=lan, pron. lan); and Tibetan lan, a street; Burm. əəə (=thon, pron. tha-ong), and Tibetan thon, a thousand; Burm. ə (=han, pron. hsan), and sunwar chan (chang).
17. The pronunciation might be given after the transliteration in some cases.
18. It must be remembered the Burmese alphabet is of Indian origin and exactly the same, therefore, as that used for Pali, differing only in some vowel combinations invented to represent sounds not found in the latter.
by eā, eā, and ui (19) respectively, or by ó, ó; again: aw, aw ó; all of which have their drawbacks (20). But whatever method be adopted, it will, if followed by all, present no more difficulties, for in Burmese itself these combinations are nothing but conventional signs.

It is very desirable that some gentlemen should put their heads together and try to evolve the best and simplest possible method of transliterating Burmese literally, in such a way that any one should be able, on seeing a transliterated passage, to write it back in Burmese characters without the least hesitation. This is the first step towards a serious comparative study of Burmese and the related dialects.

C. Duroiselle.

19. It is more than probable these combinations were never pronounced as here transliterated; they were simply contrivances to represent sounds peculiar to Burmese.

20. Scholars in Indo-China and Europe incline to the first method, that is: eā, ui, etc.
ABHISAMBODHI ALAKĀRA.
Edited and Translated by
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(Continued from Vol. II, Part II, Page 183.)

24. Dhammāsanāvataramānakapāṇḍito va
so nikkhami sukhapāritaḥatthapādo;
accantamanusasarirajīṣucchamānā
Brahmā pi rāgaviḍatā catuḍevarājā

25. Jālena soṇāvara-aṇjanadīpicammā
gānhiṃsu gārvayunā api tātāhacitā,
gānhiṃsu māṇusavara ca dukulakena,
kampittha sāpi paṭhavi mahatā ravena;

26. Lokantare pi nīraye ghanā-andhakāre
ālokapāturahu sabbatamaṁ niḥantvā
sabba disā ca vidissā pi ca 'hū pasanno
tārā ca candasurīyā atijotayiṃsu;

27. Ākāṣabhūmiratanā pi ca jotayiṃsu,
sogandhasitalamudū anilā ahesum,
vegena sandanamahogahanadī sahassā
assandanā va nadiyo sakalā ahesum;

28. Vassisiṃsu kevalamahācatudipakesu,
santo ca māḍhurajalo pi ca 'hū samudde,
nāvā videsapigata puna āgamiṃsu,
kākolukāna sahakilanakāh osi;

29. Suṣehi kilanamīga ca tadā ahesum,
pasissiṃsu paṅgulajanāna 'pi naccam andhā,
sāventi bādhirajanāna 'pi gitamūgā,
sampurṇatojajalā nirayā ahesum;

30. Bhuṃjiṃsu dibbavarabhojanapetalokā,
pakkhi na gantva gaganē bhuvī saṅcaṃsu,
vyyāhī ca rogabhayasitaladāhamuttā,
mutta ca bandhanagatā sakalā ahesum;
THE EMBELLISHMENTS OF PERFECT KNOWLEDGE.

24–25. As a preacher descends from the pulpit, so came he forth, his hands and feet gracefully outstretched. The Brahma gods though passionless and loathing human bodies with an intense disgust received him, as did the four regents (1) of the earth, respectfully with exceedingly joyful hearts in a golden net and in the superb hide of the black panther (2); the noble among human beings received him in the finest cloth. The earth shook with a great uproar.

26. A light appeared dispelling all darkness in the intensely dark hell between three world-systems (3). All the main and intermediate points of the compass became clear; and the stars, moon and sun shone with increased brilliancy.

27. The gems in the skies became luminous; breezes wafted fragrant, cool and soft; a thousand streams with swiftly flowing currents all became still as though they possessed no currents.

28. It rained throughout all the four great continents (4); even the water in the ocean became sweet; ships bound for foreign lands returned (safe and sound); there was sport between the crow and the owl (5);

29. And deer played at that time with dogs; the blind also beheld the dancing of the crippled; so too the dumb chanted songs to the deaf; and the hells (purgatory) were flooded with fish-laden waters.

30. The worlds of the departed spirits enjoyed excellent celestial food; birds, without flying in the sky, walked about on the earth; sick persons were freed from (the extremes of) heat and cold and from the danger of diseases; and freedom was given to all fettered persons.

(1). The four regents are the four great kings who guard the earth at the four cardinal points, viz., Dhatarattha, regent of the North, Virulha or Virulhaka, regent of the South, Virupakkha, regent of the West, and Vessavana, regent of the East.

(2). A garment made of this skin being considered the most fitting for ascetics.

(3). In Buddhist cosmogony, there are innumerable world-systems, called Cakkavalas, each with its own earth, sun and moon etc. They are scattered throughout space, arranged in groups of three, touching each other. The space between the three world-systems of each group is occupied by the “Lokantarika Hell.”

(4). In each world-system there are four continents:

1. Uttarakuru on the North. 2. Jambudipa on the South. 3. Pubbavideha on the East. 4. and Aparayogananam on the West. Of these Jambudipa is the largest.

(5). For an account of the origin of the enmity between the crow and the owl, see FaüsboI., Jataka No. 270 Vol. II of translation p. 242.
31. Loke vimānasakalesu kavāṭadvārā
tasmiṁ khaṇe sakasakā vivariṁsu sabbe,
sattākhilā piyavadaṁ va vadiṁsu loke,
hesāravāṁ piyakaram vivariṁsu assā;

32. Nāgā nadiṁsu nikhilā atikuñcanādāṁ,
ñādam nadiṁsu adhikaṁ va taddā migindā,
nādam nadiṁsu turiyā ca avāditā va,
ācālita sakasakābharaṇā calīṁsu;

33. Vattayiṁsu surā câpi
saṅgitiṁ caturaṁgikaṁ,
rukkhā latāyo gumbā ca
pupphiṁsu te visesato;

34. Jalassilāpaṭhavinaṁ
tale bhinditva 'parūpari
padumā pañcavaṁcēhi
uttāhitā sattabhūmakā,
adhomukholambakehi
padumēh 'ākīṅkakaṁ nabhe

35. Vitānam pi ahū tasmiṁ,
pātubhūte naruttame
nahuteccakavālesu
vassimśu dibbapupphakā,
vattimśu gagane paṁca
āṅgāni turiyāni ca.

36. Evam pavattesu nimmattakesu
hattena brahmāmaramaccakānaṁ
kamena gantvā avanṁ supatto
lokuttamo so atulo pasattho

37. Saradasamayacando sabbalokappasādo
sukatasutasuladdho lakkhaṇākīṁadeho
nikhilasuranarāṇāṁ moli 'laṁkārapādo
vibudhasuranarāṇāṁ kittighosen' upeto

38. Rajanikaradinindā kantitejen' upeto
vajirayudhasahasse dullabho paṁnasāro
jaladhī-r-īva gabhiro nibbikārovakāso
udadhidasavidhamhā pāramipārapatto
31. At that moment, all the doors and windows in every mansion in the world opened of their own accord; all beings in the world spoke loving words; horses neighed pleasing neighs.

32. All elephants trumpeted loudly; lions roared mightily at that time; musical instruments emitted sounds without being played on; and ornaments shook of their own accord without being stirred.

33. The gods chanted a chorus in four parts; and trees, creepers and bushes blossomed profusely.

34–35. Lotuses of the five colours, breaking through the surfaces of the waters, rocks and the earth, rose one above the other in seven tiers; and in the sky, behold, a canopy studded with hanging lotuses, face downwards; at the appearance of the best of men, the vast number of world-systems rained celestial flowers; and music of the five parts (1) went on in the heavens.

36. In the midst of such portents, he descended in succession from the hands of the Brahmas, gods and men and stood gracefully on the ground, he who was the best in the world, unparalleled and esteemed;

37. Like the autumnal moon, the joy of the whole world; who was worthily possessed of well-earned renown (2); his body replete with signs (3); his feet decorated with the diadems of all gods and men (i.e. he was the supreme lord of them all); and endowed with a fame noised about by deities, gods and men.

38. Lovely as the moon and majestic as the sun, he was the very essence of wisdom, which a fight with a thousand thunderbolts could hardly win; unruffled as the deep expanse of the sea, he had crossed the ocean of the Ten Perfections to the other shore (4) (i.e. he had completely fulfilled the Ten Perfections).

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(1) The pañca-turiyāni consist of:
1. Atatām, a drum with one side covered. 2. Vitatām, with two sides covered. 3. Atatavitatām, with all sides covered. 4. Ghanām, emitting a deep sound, such as the gong, and a pair of metal cups struck against each other. 5. Susirām, having a hollow, such as the flute, the conch and the clarionet.

(2) Sukata-suta-suladdho.

(3) Viz., the 32 major and the 80 minor characteristic signs of a Great Person.

(4) Cf. verse 4, line 3.
39. Kevalo guṇarūpo va
dayārūpo va kevalo
kevalo fiṇarūpo va
tejarūpo va kevalo
kevalo pārami Vissakammena māpitu viya

40. Suppaṭṭhitapādādi
dvattimśavaralakkhaṇo
byāmappabhāparikkhittarūpalīlā anūpamo
puṇṇasambhārabharita-
santānabbisesako

41. Moha-andhanudedīcco
lokkassā nayano viya
karuṇājalapavāho va
setusāṁsārasāgaram
karuṇājalamādhāro
santosajalāsāgaro

42. Dhammaddhaje veluyaṭṭhi
paṇṇacakkassa nābhiko
palayānalako lobha-
sāgarassa visosane
mahānubhāvamanto ca
kodhasappanivāraṇe.

43. Tadahu pi pana jāto soḷasabbassiko va,
avasanadharako pi kūsiceladdharo va
na ca sakala-alamākāro p'alamākāro va
dharanīgamanako ākāsāgacchaṁ va passāṁ.

44. Caranakamalamāgantvā uttaram sattapāde
navavikasitāgabbhe kāmale gandhakaṁ va
saḥajamukhasugandhā lokagandhāṁ karonto
jagāti asamakantā sīhanūdam nādīvā

45. Atha jalanidhighosāsannibhā bherighosa-
pabbhūtiyaghosā vattayantehi c'eva
amitavidha-aneke maṅgale c'eva nito
surabhavanasaṁānāṁ rājagehāṁ kamena,

46. Jagatisutamahiddhi (3) devalassīsi sīvaṁ
caranakamalato 'lamkārakatvā tath'eva
avanipati narindassāpi Suddhodanassa
caranapadumarāgā molijotiṁ karitvā

3. -iddhi-
39. The embodiment of virtue, the embodiment of mercy, the embodiment of knowledge, the embodiment of majesty, the embodiment of the Perfections, he seemed as though created by Vissakamma (1) himself:

40. His feet and his other limbs well fixed (sc. on the body); the major signs thirty-two in number; peerless with a halo playing about his person; burdened with the requisites of merit and descended from a distinguished family (2).

41. The leader (lit. eye) of the world was comparable to the sun dispelling the gloom of delusion; a stream flowing with waters of compassion; a bridge across the sea of transmigration; a receptacle for waters of mercy; an ocean containing waters of contentment;

42. The bamboo support in the banner of Truth; the nave of the wheel of knowledge; the fire for the destruction of the universe in the drying up of the ocean of covetousness; and the possessor of supernatural powers for the warding off of the snake of anger.

43. But the moment he was born he appeared like unto a sixteen-year old lad; not wearing any clothes he seemed clad with silk garments; without any ornaments, he was like unto one decorated; walking on the ground, he was seen like going through the sky.

44. He took seven paces with his beautiful lotus-like feet towards the north, and (standing) on the incomparably beautiful earth, shouted out in exultation (3), perfuming the world with the innate sweet smell from his mouth, as if diffusing it with the perfume of the calyx of a newly blossomed lotus.

45. Then he was led gradually to Rājagaha, which was like unto the mansion of the gods, amidst various festivities and the sounding of the drum and other musical instruments, emitting sounds as deep as the roaring of the sea.

46. He adorned the head of the world-renowned sage, Devala of Magical powers, by (placing on it) his lotus-like feet (4); he in like manner lit up the diadem of Sudhodana, Lord of the earth and men, by the hues radiating from his lotus-like feet (i.e. the king bowed respectfully at his son’s feet).

(1). Architect and artist to the gods.

(2). Santana-visesa-ko. Or taking visesako as one word, ‘distinguished by a family mark on his forehead,’ which comes nearly to the same thing. (Visesaka= a mark on the forehead).

(3). The words of the shout are given as “Ago ’ham asmi lokassa” —I am the chief of this world.

(4). To show that he was superior to the sage.
47. Rajanikarakamuddhī sattavassī tadā tu, ratanamayasahasābhamkātitthe sataṁ ca ratanapulina-ākīnāya rekhaṇyatīra pavarasalilakīlaṁ pokkkharaṁṇa karontō

48. Iva tidivakumāro vadhhamāno kamena jinanimisadhajā rūpena patto mahantāṁ nihiitacaraṇaṇīpīthe 'nekabhūpālamoli asadisa-abhisekāṁ soṣaśabbassikāle,

49. Sunilakesaṁca latātamālabhaṁ supaṇaṣcandākati sommavattakāṁ subuddhanilambuṣanilantakāṁ surindacāpabhāmukaṁ savaṁkakāṁ

50. Surattadantāvaraṇena sobhitāṁ sukuṇapupphākatasadantaḥ sobhitāṁ payodharāsoṇikahāṁ sasaṅgamaṁ dhārā va gāṅgāgamuttahārakaṁ

51. Sumekhalāsobhakaṭīppadesakāṁ karikarupuṇaṇakamūrṇavandakāṁ sanādapādaṁ vaṇyāmaniyutāṁ alattapiṇḍīkanipādaṁ amembājāṁ

52. Anaṅga-āsaṅgabhivaḍānāraḥ sanāgaṁāṁninditarūpadhārītaṁ anantapuṇṇāṁ suciraṁ katham varaṁ Yasodharāṁ tāṁ amitaṁ yasadharāṁ

53. Katvā aggāṁ mahesīṁ surapurasadise Kāpilavhe puramhi rūpaṁ saddaṁca gandhaṁ rasamatimadhuraṁ essime paṅcakāme vindanto devarājā viya aparadine kāmarāgāribhūto disvā nemittake te varasutaratane Rāhule c‘eva jāte

54. Rammaṁ cāpi surammakāṁ subham īti ramme pi te mandire rammaṁ pokkkharaṁṇca nandanaṁvanassamkāsya-
uyyānamakāṁ rammaṁ bandhujanaṁ ca Rāhulasutam rajjham dhanaṁ tām puram,
rammaṁ taṁca Yasodharam sahakhilam tucchan ti gehassukham,
47. His head was as lovely as the moon; he was then seven years of age. At the bathing places of holy men at a thousand bejewelled bends of the river, and along river-banks variegated with streaks of shoals studded with gems, he sported with the excellent waters of lotus-ponds.

48. And grew up, in process of time, into a prince of the gods; endowed with beauty, in his sixteenth year, he, the King of Kings (1), holding the banner of the dauntless (2) Conqueror, was inaugurated with great unexampled splendour, his feet resting on a couch.

49–53. And in the town called Kapila, like unto the city of the gods, he made Yasodharā his chief Queen, that noble one of boundless glory; who had done endless virtuous deeds for a considerable length of time; who had a body worthy of (lit. not despised by) heavenly women and who was worthy of enhancing the attachment of the God of Love; her lotus-like feet being like a mass of lac and jingling with bejewelled anklets; with a pair of thighs plump as the elephant’s trunk; slender-waisted and of graceful deportment; wearing a necklace of pearls like the rippling of the Ganges waters; with breasts like the meeting of two golden swans; beautiful with teeth white like the beautiful jasmine flower; charming with very red lips; her brows bent like Indra’s bow (the rain-bow); her eyes blue as blue lotuses well opened out and graceful and round as the full moon; and her hair very dark like the hue of the tamāla creeper. He experienced like the King of Gods the five pleasures viz. the pleasures of form, of sound, of odour, of taste of exceeding sweetness, and (of touch); but having seen the four signs (3), he subsequently became disgusted (lit: became an enemy of) with the enjoyment of sensual pleasures; and at the birth of his jewel of a son, Rāhula,

54. He abandoned those three mansions, Ramma, Suralalla and Subha (4), together with that delightful lotus-pond and that garden delightful as the Nandana grove, those delightful kinsfolk and that delightful son, Rāhula, that delightful kingdom, that delightful wealth, that delightful city (5), saying, “all happiness in a home life including that delightful Yasodharā is a mere void.”

(1). Anekabhūmpalamolī—lit: ‘who was the diadem of various kings.’
(2). A-nimisā—‘not winking.’
(3). Viz. an old man, a sick man, a dead body and a monk.
(4). ‘Delight, Supreme Delight and Splendour’—three mansions built by the King-father for the prince’s use as places of residence suitable for the three seasons, hot, cold and rainy.
(5). The word Ramma—delightful—is repeated with each object for the sake of emphasizing the contrast between the delightful objects abandoned and the homeless life adopted.
55. Kāmacchanda-pahinātā asubhato passaṁ susānaṁ viya kappaggi avarundhakam tiṇakūṭīṁ mantvā ca lokā-khilam aggī ekadasāmatāsalilato dhamśemi icchādayo saddhiṁ Chaṇḍa-amaccakena turagaṁ āruhya tam Kanthakaṁ

56. Pūjento dibdavatthābharaṇakusumakādihi brahmā-marehi kārento dibbapupphā akhilagagaṇakam meghapuṇḍad-dinam va yāvabrāhmaṇalokaṁ tidivutiriyaghosāya nādaṁ karonto ratto so yojanānaṁ tidasamita-Anomānadiṁ gantva maggā,

57. “Channā imaṁ turagamābharaṇe gahetvā gacchā” ti vatva nagarassa ca pesayitvā dhamśetva andhanikhile suriyuggatasmiṁ chetvāna uttamasinā saha molikese

58. Nabhaṁ cajitvā varabrahmarājinā samāhaṭe pattaticivarādayo gahetva viro sunivatthapāruto cajitvā ’kāsaṁ pana pubbasatāke

59. “Pabbajito sayameva” iti so ambavane varamallanarinda tenajapitisukham varavindaṁ vāsamakappayi sattadināni.

60. Dipo va lokamasahāyasabodhisatto santindriyo hatarajo arahaddhajena cando yathā saradake atijotamāno santena dantagamanena gajindako va

61. Rājaggahavhayamahāvararājadhānim ekāhato tidasayojanamaggagantvā tasmin tu issaramadena pamādakānaṁ ḍasaṁ karaṁ iva sakena vilāsakena
55. Thus giving up all desire for pleasure, he came to contemplate the impure as the charnel-ground and to regard the whole world as a straw hut surrounded by the fire at the end of a cycle. Meaning to destroy the eleven-fold fire of passion, headed by covetousness, by means of the unquenchable nectar of Nirvāṇa, he mounted the horse Kan-thaka with his minister Channa as follower.

56. Amidst the honours paid by the Brahmās and the gods with celestial garments, ornaments, blossoms and so forth and amidst the showers of celestial flowers from the whole firmament—showers as profuse as clouds on a rainy day—and amidst the sounding of celestial music as far as the Brahma world—on such a night, he went forth and at the distance of thirty leagues along that road came to the river Anomā.

57. He dismissed Channa saying, "Take, Channa, this horse and the ornaments and go thou back to the town"; and when the sun arose dispelling all darkness, with his good sword he cut off his hair together with the diadem.

58. Thrown into the sky, the bowl, the three robes and his other paraphernalia were received in a lump by the good king Brahmā; and the hero, having thrown his former (princely) garments into the sky, was splendidly clad with the inner and outer garments (of a recluse).

59. "Myself has renounced the world"—thus experiencing great joy and happiness, he lived for seven days at the mango grove of the good King of the Mallas.

60. Isolated like a lamp in the world, the Bodhisat of subdued senses and subjugated passions, shining intensely by virtue of his saintly dress, like the moon in autumn and like the king of elephants (1) in calmness and in controlled gait,

61. traversed thirty leagues in one day to the noble royal city of Rājagaha, excelling (2) by his beautiful appearance those therein who were intoxicated with the pride of power (3).

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(1). The elephant, especially the white elephant, is in Buddhism the emblem of endurance and self control as well as of royalty.

(2). Hasam karam—lit.:—making laughter at.

(3). i.e. the personal beauty of the proud princes of Rajagaha was simply eclipsed by the brilliant beauty of the Bodhisat.
62. Cārurūpasirīyā guṇato janānaṁ ākaśdhāno iva ca attani netacitthe pīḍāya tattha sucaram vinayānukūlam laddham gahetva sakayāpanamattabhikkham,

63. "Kāmissaro himakaro ravi brahmaraṁā nāgādikessvayam-a-h' aṁnataro" ti ko vā kofūhale nagaravāsīnakasatte manthācalena udadhīṁ viya lolayitvā

64. Chāyāya Paṇḍavacalassa gato nisajja taṁ paccavekkhaṇavasena ca yoniso so nānāgharehi sapadānavasena laddham devāna' dibbavarabhojanakaṁ va bhutvā

65. Āgantvā Bimbisārena 'vanipatinarindena nāmaṁca gottaṁ samma pucchitva "Suddhodanarapatino jeṭṭhasūnū" ti sutvā rajjenāyacito "haṁ Magadhapatī 'khilaṁ cakkavattim pi rajjam hitvā Buddha bhaveyyaṁ mama tu Magadharaṇjena nālan" ti vatvā.

(To be continued).
62. Drawing unto himself the beautiful eyes of the people by the glory and beauty of his person and his charming thighs, he went on his begging rounds with proper deportment in accord with the Vinayas (1) and collected sufficient food for his maintenance.

63. "Is he Kāmiṣsara (2) or the moon or the sun or Brahmā or any of the serpent kings? Is he any other than these? Who is he?"—thus he agitated the excited promiscuous townsfolk as he might the ocean with Mount Mandara as a churning-stick (3).

64. Having gone to the Pañḍava mountain and sat down in the shade, he ate his food in philosophic contemplation, as he might the celestial food of the gods—the food which he had begged from house to house in regular order (4).

65. King Bimbisāra, having come, duly asked his name and family. "The first-born of King Suddhadana"—hearing this, he offered him his own Kingdom. "I, O King of Magadha, have abandoned even the Kingdom of a universal monarch with a view to become the Buddha. Of the Kingdom of Magadha, I have no need."

(1). One of the three pitakas—giving rules and regulations for the Monks.
(2). lit: "The Lord of Love."
(3). This refers to the churning of the ocean by the gods for the nectar of immortality. In this process, Mount Mandara was used as the churning-stick and Vasuki as the cord. This simile is often employed in Sanskrit literature but less so in Pali. That it is referred to twice in this poem (here and verse 100) is sufficient evidence of the author’s acquaintance with and fondness for Sanskrit literature.
(4). Sappadanavasena.

(To be continued).
THREE SONGS.

Some time ago Mr. Grant Brown contributed to this Journal some Burmese Songs with their translations into English. It is very much to be hoped that his example will be followed. For at present most Burmese poetry is, I suppose, to most Englishmen a closed book. I must admit that for one I have rarely found verse which I could understand, in fact the three songs which follow are the only ones which I have been able to piece out from beginning to end. But if we gradually accumulate examples it should be possible in time to read Burmese verse with some facility.

The main difficulty seems to lie in the Burmese theory of poetry. Their verse is post-impressionist, they supply the spiritual essence and leave the clothing of it with material significance to the imagination of the reader, it is co-operative verse. They lay the foundations and adjust the corner stones, the reader must supply the detailed modelling. On second thoughts however it is perhaps the reverse of this which is true, with a fine sense of artistic fitness they supply the ornaments confident that the reader worthy of their poetry will supply an adequate relief. Either way of stating it can be supported, for the ornaments are the corner stones of poetry.

In some degree all poetry, in fact all art, calls for such co-operation between the maker and those who would appreciate that which he has made. They both have to accept the same conventions. In the theatre of the Burman village the audience must consent to recognise the tree in the middle of the stage as the garden of the prince, the compound of the monastery, or the deep jungle, as the play demands, just as in the Haymarket the audience forms a pattern on a wall which is not there. But in poetry there is more than this, the value of poetic diction depends on the associations with which the words are clothed. The boot maker is not such a poetic figure as the admiral, the admiral is clothed with all the memories of sea and battle, the boot maker reminds one of tight boots. And there have been poets in English who liked to 'dock the smaller parts of speech.' But their verse does as a rule carry a direct meaning, it may not be readily intelligible, but it is not susceptible of a dozen different meanings. Unless there are some artificial conventions by which the reader can interpret verse this does not seem to be true of Burmese poetry. Here for sample are some lines of Swinburne,
With travail of day after day; and with trouble of hour upon hour;
And bitter as blood is the spray; and the crests are as fangs that devour:
And its vapour and storm of its steam as the sighing of spirits to be:
And its noise as the noise in a dream; and its depth as the roots of the sea.
So far as I have succeeded in my endeavours to read Burmese verse the Burman poet would render these lines as follows:

Travail, day, day: Trouble, hour, hour;
Salt blood splashes: hungry waves;
Vapour, storm, steam, sighing;
Noise, noise, dream; root sea.

This may seem like an exaggeration, but the imagined Burmese version is probably drawn too definitely. An illustration from Mr. Grant Brown's verses will indicate how far.

'The place is dim and grey, the darkness spreads'
is the first line of his version of 'In the Forest.' The Burman poet literally translated has written

"Dark, dim, blue, brown, dusky, very dark, dim."

This might equally mean to the uninitiated

'My Love is dark and distant, she gets darker every day.'

It is true that Mr. Grant Brown's version is more poetical, and also that there is poetry in the original; even a moderate Burmese scholar can feel many of the emotions which inspired and are associated with the words, the light flicker of mist in the morning along a plain studded with palm trees, deer suddenly revealed when the mist rises in a clearing in the forest, the voice of children from a village hidden with the mist, a thousand pleasant memories of shades and colours and sunsets and cool mornings are recalled. But you don't know what the poet is driving at until you know what he wants to say. This is, to me, the chief difficulty of Burmese poetry. There are of course verbal difficulties but these can be surmounted with perseverance and a dictionary. But at present when trying to read Burmese verse my feelings are much the same as when I am listening to program music without a program. If I could be sure that it was a direct appeal to the emotions, I could let myself go and build airy fortresses with stars upon their battlements. But all the time I have an uneasy feeling that while I am sacking cities the poet may be making love. So if there are any conventional interpretations of Burmese poetry I
should be much obliged if some Burman poet who is a fellow member of this Society would expound them.

All Burmese poetry of course is not like this. It does occasionally 'deviate into sense,' and in the songs below I suspect there must be a large infusion of prose. Otherwise I should not have been able to translate them. They run pretty straight off. Only one of them deserves the name of poetry and of this the translation is probably most inadequate. The other two are verse, and one of them perilously near doggerel. But from occasional verse, and 'The Comet' is of this nature, no high poetic standard can be expected. It was written on the occasion of a comet coinciding with a scarcity in the year 1220, (1849 A.C.) by a minister of Kuntaung-Min. Some previous famine, probably the Maha Thayawgyi, had also been distinguished by the advent of a comet, and the people appear to have dreaded a repetition of their former hardships. The minister attempted to discourage this delusion by publishing some doggerel, pointing out that no great evil could befall them while under the protection of 'so glorious a prince' as the monarch for the time being. It is still remembered by old men, and the opening lines seem almost to have reached the status of a proverb.

The other two verses are the songs with which a 'shin-laung' was accompanied round a village in the Myaingyan District prior to his dedication. In the second of these I have endeavoured to indicate by the internal rhymes the rhyme system of the original. The versions are perhaps as literal as is consistent with a translation into English verse, and while endeavouring to give equivalent sentiments in English I have tried to avoid introducing ideas alien to the Burmese original.

J. S. FURNIVALL.

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THREE SONGS.
THE COMET.

If you do not like it, look as if you did.
Whatever should you make a fuss?
If you are afraid of it your fear were better hid,
Whynever should you make a fuss.
For the country must evince
With so glorious a Prince
A condition of remarkable prosperity,
By the coming of twelve twenty
You'll have rice again in plenty
And I venture to affirm with all sincerity
Not to mention food and drink,
Gold and Silver you will think
Just as plentiful as rice,
And I give you this advice,
Don't go saying 'Well, you are
A very nasty long tailed star.'
That would be a bit too much, you
Must not think that harm can touch you
With so glorious a Prince.
While there's smoke from yonder comet
Just draw this deduction from it,
That his foes will find, my friend,
It is hopeless to contend
With so glorious a Prince.

THE CALL OF THE SEASONS.

(The boy asks permission of his lover to enter the monk-hood)
Longing, full of longing, I can hear the maidens sigh
THREE SONGS.

As I wander round the village now the rains draw nigh,
And my eyes are dim with longing as the mist enshrouds
the sky.
For the sobbing of the South Wind shows that Lent draws
nigh.
I must enter the Assembly of the Master without peer,
When your brother asks permission you must loose and
leave him, dear,
Loose me, loose me for a season, maid all other maids above,
Be not angry graceful maiden, there's ten thousand Lents
for Love.

(The Maiden Encourages Him).

My beloved, thou art cheerful to my life as morning dew,
Only three short months you ask me, but—three months
apart from you—
Still I know thy tender body must essay the lonely road
To that resting place for Travellers where Peace hath her
abode.
Then, brother, set forth bravely, holding steadfastly in mind
The four omens that all Travellers along life's path shall
find
Sickness, Age and Death: and Wisdom that Desire no more
shall bind.
And if still resolve shall waver, think of this, for this is best,
How the Master crossed the River: this shall set thy mind
at rest.

A SONG OF DESIRE.

You may hurry to the gate and wait there Master,
You'll be a little late, I'm leaving school.
Your little pupil's back is black with bruises
There's a great deal too much whacking marks your rule.
   In books I take no pleasure
   So I'll lead a life of leisure
And if I am unlettered I am bettered as a fool.
Oh; you little village maidens, staid and comely
Wait till I'm arrayed in man's attire,
If you would not grieve me, weave me quickly
Clothes and you'll receive your heart's desire.
   For my robes I wear with loathing,
   So rig me up some clothing,
Any kind of old *paso* thing,
   Quick, quick, quick,
   Oh Girls!
   I'm leaving school.
CLIMATE IN BURMESE HISTORY.

In his Gazetteer of the Lower Chindwin District Mr. J. F. Hardiman notes the existence in parts of that district of stretches of abandoned rice-fields. The same phenomenon is found in other districts in the dry zone. The reference is not to lands which formerly were planted with rice, and on which, owing to the spread of a new crop, such as cotton, or to economic changes which make it possible to import food-stuffs and produce some other crop for sale, the cultivator now finds it profitable to grow some dry crop. The rice-lands in question are now practically abandoned, and seldom still yield a crop. Yet it must at some time or another have been profitable to work these lands. For otherwise the cultivators would not have borne the expense and trouble of levelling and bunding them.

Local opinion everywhere imputes the abandonment of these lands to a diminution in the rainfall. Mr. Hardiman finds that there is reason to believe that such a diminution in the rainfall has occurred. He ascribes this to the denudation of forests. His reason can hardly be accepted, as the consensus of modern scientific opinion is that forests, while conserving rain after it has fallen and preventing its too rapid escape into streams and rivers, have no appreciable effect on the amount of the rainfall.

But, though the reason to which Mr. Hardiman attributes the diminution in the rainfall will not bear investigation, the fact of such diminution is unquestionable. It is necessary, however, to observe certain precautions before accepting the abandonment of such rice-lands as proof of a diminished rainfall.

In the first place, there has been, during the last quarter of a century a vast improvement in the means of communication within the province. It is now easy to import paddy into localities where formerly it was out of the question. The Burman prefers rice to all other food-staples and in the old days when imported rice was not to be had, would, if he had rice-fields on or about the margin of cultivation, take pains to keep these fields in good order and to conserve and to utilise fully the available water-supply. Now-a-days, when imported rice can readily be bought, the margin has shifted, the cultivator no longer finds it worth while to work such land, and so it is abandoned.

Secondly, in some cases the abandonment of rice-lands must be attributed to the tendency to increase the area of the rice-land beyond the capacity of the available water-
supply. Maung Pyu made a tank, constructed some rice-land under it and got a crop of rice. Maung Mé, with similar land, getting water from the same source, followed suit, and after him others, until the area of the rice-lands was in excess of what the water-supply could support, with the result that they all had to be abandoned.

Thirdly, in some cases the abandonment of rice-lands is due either to the decay of the corporate spirit among the cultivators or to a change in the position and authority of the local officials. Take for instance, the case of a stretch of paddy-land broken up into numerous small holdings, and depending for its water-supply on a tank. The tank, we shall say, is damaged by a flood. In Burmese times the corporate spirit would probably have been sufficiently strong to ensure the tank's being mended. And, if that failed, the local thugyi would probably have thought it his business, and certainly would have had the power to make the cultivators concerned turn out and do the necessary repairs.

Fourthly, in the case of rice-land surrounded by ya-land, with the increase of population and the consequently increased cultivation of ya-land, the water-supply available for the rice-land, even given an uniform rainfall, will have been diminished. The cultivators in Upper Burma are unanimous in saying that the amount of ya-land annually fallowed has been and is still diminishing. Land that formerly used to be kept fallow for five or six years continuously, is now fallowed for two or three years at most. This increased cultivation of the ya-land has diminished the water-supply available for rice-land of the type we are now considering. For, whereas a considerable proportion of the rain that falls on fallow ya-land will flow off into the rice-fields below, very little indeed will flow off when the ya-land is ploughed and cultivated.

But, after giving due weight to all these considerations, there are still ample grounds for believing that a diminution in the rainfall has been the main cause of the abandonment of the rice-lands under discussion.

That climate is liable to variation and is not a stable and uniform thing, is now-a-days not a matter of opinion but a proved fact. It has, of course, in modern times, always been admitted that climate has been subject to cycles of variation between the widest limits and usually measurable only in terms of geological time. Historians have often surmised that climatic changes on a smaller scale than this have occurred in various parts of the world, but until recently the opinion of scientific men has been against them.
In recent years, however, it has been shown that, in addition to the changes between glacial and interglacial periods, climate is subject both to minor cycles of variation within narrow limits and of short duration, and also to larger pulsations of change extending over centuries.

In 1890 Brückner showed that climate is subject to periodic oscillations both in temperature and rainfall. In a period averaging 35 years in duration, a series of years in which the temperature is lower than the average is followed by a series of years in which the temperature is above the average. The rainfall is subject to similar periodic oscillations, a series of years of more plentiful rainfall being followed by a series of years in which the rainfall is under the average. The moist and dry periods, while tending to coincide with, do not exactly coincide with the cool and warm periods respectively, being usually a few years later both in beginning and in ceasing. These Brückner cycles, as they are called, except in some maritime regions where, for ascertained reasons, there are abnormal conditions occur uniformly throughout the whole world. The amplitude of the variation in temperature is about 2°. The mean amplitude of the variation in the rainfall is about 12%, but the variation is greater in regions of light rainfall.

Mr. Ellsworth Huntington, an American scientist who spent several years in studying the geographical conditions of Central Asia, has quite recently shown that climate, certainly in all Central Asia at least, almost certainly in the whole of the northern hemisphere, and probably all over the world, is subject to pulsations of change within very much wider limits than the Brückner cycles and extending over centuries in duration. Mr. Huntington's researches have proved that within historic times there has been an alternation of what he calls "fluvial" and "interfluvial" periods. In a fluvial period there is comparatively low temperature combined with comparatively abundant rainfall. Localities at other times too arid to support human life become habitable, and localities where at other times conditions were favourable to human habitation may become too cold and damp. In an interfluvial period the process is reversed owing to the prevalence of conditions of greater heat and aridity. The changes that have been shown to have occurred have been uniform over all Central Asia, and, since they, like the Brücknerian cycles, appear to be due to variations in solar activity, they are probably uniform over the whole world.

The establishment of the fact that such pulsations of climatic change have occurred is of immense importance in
explaining the larger movements in history. Arabia, the steppes of Eurasia, and the plateaux of Central Asia have time and again sent out vast hordes of people into other parts of the world. During a period of coolness and abundant rainfall these localities support an ever-increasing population of vigorous pastoral nomadic peoples. Then comes a change to a period of comparative aridity. The pastoral peoples find the water and forage available for their flocks suddenly reduced, and are faced with starvation. The result is the migration of large bodies into regions that the change of climate has left more favourable to human habitation. The raison d'être of the successive waves of migration of the Indo-European peoples into India and Europe, the various migrations from Arabia, and of the irruptions of the barbarians into the Roman Empire, is to be found in change of climate.

Climatic variation, too, has another influence on history in determining the predominance of peoples. There is a climatic optimum for the human species, and Mr. Huntington finds that the people who at different times have led the van of civilisation have invariably inhabited a locality where at the time the climate conformed to certain conditions of temperature and humidity. Since the dawn of history the climate of the northern hemisphere, not, of course, progressively, but with intermediate cycles of variation, has been gradually growing warmer and drier. The southern portion, formerly moister and cooler than now, has gradually become more dessicated, and the northern portion, formerly very cold and damp, has become temperate. With this change of climate the seat of the dominant people of the world has gradually shifted northwards, Babylonia, Egypt, Greece, Rome, the Empire, being followed in modern times by the dominant peoples of Northern Europe. The application of Mr. Huntington's theories to the history of Burma is interesting. Mr. Huntington shows that about the beginning of the Christian era the climate of all Central Asia was much cooler and the rainfall much more abundant than under present conditions. About this time began a period of progressive dessication which culminated in a time of intense aridity from the third to the sixth centuries. About 800 A.D. a period of relatively low temperatures and abundant rainfall began, which lasted till well on into the Middle Ages. This mediaeval fluvial period, though falling short of the standards of the previous fluvial period was very cool and moist, relatively both to the preceding arid period and to present day climatic conditions. After this mediaeval fluvial period came a dry period and then appa.
rently a period of comparatively stable climatic conditions. In the last two or three centuries, there is reason to believe climate has been changing in the direction of greater heat and drought.

Now to apply these climatic changes to the history of Burma. Authorities agree, on grounds quite unconnected with theories of climatic change, that the migration into Burma both of the Mon-Khmer tribes from whose union was developed the Talaing nation, and of the Tibeto-Burman tribes from whose union came the Burmese nation, took place about the beginning of the Christian era. About the same time the Turkoman Yueh-chi invaded India and there were disturbances in north western China. There can be little doubt that all these movements were due to the dessication dating from about the beginning of the Christian era. And it seems certain, too, that it is to the conditions of aridity that prevailed during the succeeding centuries that we must ascribe the introduction into Burma of another racial element which determined the lines which the development of the Mongoloid peoples in Burma was to follow. Up to the second or third century of our era, the main caravan-route between China and the West lay through the valley lying between the Tian Shan Mountains on the north and the Kwen Lun mountains on the south. The main route had to be abandoned owing to the drying up of the springs lying along it. A longer land-route was still open but it is probable that the difficulties of travel were so great as to turn traffic to the alternative route between China and India, viz: through Yunnan, down the Irrawaddy either to a port on the sea-coast, or else to Prome and thence overland to Sandoway; and thence by sea to a port in peninsular India. The relations between the kingdoms of Tagaung, Thaton, Prome, and Pagan and contemporary kingdoms in India and their connection with the Indo-China trade, have not yet been worked out, but it is certain that the Talaing kingdom arose from the union of Dravidian colonists from Southern India with the Mon-Khmer tribes, and the other kingdoms from the union of colonists from further north in India with the Tibeto-Burman tribes. The Indian colonists were certainly attracted to Burma by trade, and almost certainly by the Indo-China trade; for at that time the Mongoloid peoples living in the Irrawaddy valley were probably in the pastoral stage and any surplus commodities they could produce would be too bulky for trade in them to be possible. So it seems likely that the Indian colonists were attracted to Burma by the trade with China, and that the impetus for trade to follow the line of the Irrawaddy
was due to the dessication that made the overland route too
difficult.

Climatic influence, again, probably played a part in the
rise of the Pagan monarchy. Present day Pagan, intensely
hot and situated amid barren sands, does not strike one as
being a likely site for the capital of an imperial people.
But, on Mr. Huntington's showing, the time of the rise of
the Pagan monarchy was a fluvial period and the climate
then would approximate much more closely to the conditions
elsewhere associated with racial predominance. The over-
throw of the monarchy, too, came at the time when a
change of climate had enervated the people and at the hands
of a nomadic people whom the same change had driven
from their original home.

Various minor points are explained by the hypothesis of
a change of climate. In Burmese inscriptions one occasion-
ally finds it recorded that some pious donor dedicated so
many pês of paddy-land or garden-land in places where
now-a-days there is either no such land or at any rate noth-
ing like the area said to have been dedicated. Thus we
find on page 3 of U Tun Nyein's translation of the "Inscrip-
tions of Pagan, Pinya and Ava," the dedication of "200 pês
of irrigated rice-land south of the Shwezigon pagoda." This
land is not in existence now. On page 2 of the same book
we find the dedication of "30 pês of mayin land situated at
Magyigan," and on page 51 that of "30 pês of paddy-land
behind Hgnetpyittaung." Nowadays mayin land at Magyi-
gan and paddy-land near Hgnetpyittaung are conspicuous
by their absence. The same is true of the garden land at
Pagan mentioned on page 31. And again (page 38) there is
the dedication of 3,000 pês of garden land and of nearly
15000 pês of mayin paddy-land in Pakan circle in the pre-
sent Pakokku district. There is not nowadays anything
like this area of garden land in Pakan. Nor yet is there
mayin land. But the decrease in the area of the mayin
land is due to the fact that the Myaungmadow irrigation canal
is no longer serviceable. A settlement officer who knows
the lands in question is of opinion that their lapse from
paddy-land to ya-land is due to the level of the river having
fallen and put the canal out of use. This is further evidence
of a change of climate. And in the case of all the dedicated
lands above quoted there is no way to account for the
change in the nature of the lands except by the hypothesis
of a change of climate. The cases cited all refer to lands
which the present writer either knows personally or about
which he has been able to get firsthand information. It is
probable that one better acquainted with Burma would be able to find many similar cases in the inscriptions.

The permanence of the pagodas at Pagan, too, is explained. This is usually attributed to the wonderfully dry climate. But the dryness of the climate does not preserve pagodas of recent construction which go to pieces if they are not kept in repair. The Burmese themselves say that the art of brickmaking was better understood in olden times than in the present degenerate days. But brickmaking, especially on the scale necessary for the pagodas at Pagan, is not an art that readily lends itself to secret processes. The real reason is to be found in climatic change. With a deficient rainfall, especially in hot climates, the alkaline salts formed by chemical changes in the soil are not properly washed out. Alkaline efflorescence (ægigæ) is a well-known phenomenon on badly-drained paddy-fields in Upper Burma. Now, as clay becomes more alkaline, it loses its adhesive-ness and is less suitable for making bricks. So the poorer quality of the modern brick is explained. The Pagan pagodas built of bricks made at a time of abundant rainfall, and subsequently exposed to an extremely dry climate, have had ideal conditions for preservation.

Turning to comparatively modern times, increasing aridity in recent centuries has probably been the cause of the migration of the Kachins into Upper Burma, and certainly accounts for the presence of numerous Chinese in Burma as in all Indo-China, as well as in places so far distant as California and South Africa.

J. C. Mackenzie.
NOTES ON THE HISTORY OF HANTHAWADDY.

PART I.—PRE-TALAING.

Of necessity there must often be a conflict between tradition and utility, and it can not be expected that an area constituted artificially for the convenience of present day administration should form a true historic unit. Thus in tracing the history of Thantawaddy it is necessary to disregard such limits as are for the time being officially appointed. The District takes its name from a City, which developed successively into a Kingdom and an Empire. Even however from the earlier days of its expansion the name was particularly applied to the home province, the seat of government. When the Burmans succeeded the Talaings this still remained intact as an administrative area. On the British occupation the name passed into desuetude for twenty years, but was revived when the administration of Rangoon Town was separated from the rest of the district. Thus at the present day Thantawaddy only covers an insignificant portion of the older province, while Syriam and Twante which until recently formed part of the British District were never incorporated in the Burman province.

This is not the only historical anomaly. The earliest history centres round Rangoon. The later founded city, Thantawaddy, the Pegu of present days, succeeded Rangoon as focus of the vital forces of the neighbourhood. Neither Rangoon nor Pegu is included within the limits of the present district.

It is easy then to comprehend the need of going beyond the actual limits of the district for an explanation of occurrences within its area. This is adverted to by Captain Lloyd in his Gazetteer of 1863, and subsequent changes have not diminished the necessity.

In one sense it may be said that Thantawaddy has no history: from another point of view it may be maintained however that it has too much. To the historian who sets himself to trace out some increasing purpose the rise and fall of dynasties and empires in Pegu will offer no attraction. But one who is contented to disentangle from the details of chronology some figure worthy of remembrance will find them worth his study. For this is the characteristic feature of the Thantawaddy annals: they are episodic. At one time the merchants who throng the ports of Cyron and Ansidei gather a rich harvest
from the villages of the interior, so thickly set that if a plate be broken on the sea coast it is heard of the same evening in Toungoo. In a few years time all these towns and villages are overgrown with jungle and at distant intervals a few miserable hamlets line the deserted creeks.

This episodic character is not without advantage to the student, for the history falls naturally into isolated cycles of progress and decline. The first stage, pre-Talaing, ends with the foundation of the City, Hanthawaddy. The second period relates the fortunes of the first dynasty until the invasion under Anawrata. The next period is one of gradual recuperation until under Wareru the capital is moved from Hanthawaddy to Tenasserim. Then three stages deal with the three successive Empires of Pegu; these are followed by the period of Burman domination which in turn gave place to the present occupation.

Although in the earliest traditions of Hanthawaddy there is ample material for conjecture it is not sufficient to prove conjecture true. Numerous legends, both Burman and Talaing, indicate that even some centuries after the beginning of the Christian era an inlet of the sea extended over the whole delta country reaching north so far as Prome, and leaving the higher land an archipelago of tree-clad islands. There is good reason for believing that cities such as Thaton now far inland were at that time situated by the sea. The present remains of Portuguese docks at Syriam(1) show that even within the last three hundred years much land has been reclaimed. An examination of the physical conditions has led geologists to the same conclusion(2).

It may be accepted with some degree of confidence that this archipelago was studded with Hindu colonies, engaged in trade, presumably with China, that there was an indigenous population, not of Talaing stock, and that from at least the second century of the Christian era the Cambodians were consolidating their position on the east. An enquiry along these three several lines is necessary to an elucidation of the early history of Hanthawaddy.

There is a legend much in vogue among the people of the delta which purports to account for the origin of life in Twante. Sifted of extraneous matter this may possibly convey a picture of the earliest inhabitants. If the jungle child who figures as the hero may be taken as a prototype of these they had but few

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(1). Settlement Report, 1880.
(2). Geological Papers on Burma: Theobald.
accomplishments. They fared on fish, shell fish especially, which they obtained in tidal limits, and therefore presumably were unacquainted with the use of boats; they had not learned to use the bow, and can have had little skill in warfare; they did not know the drum, and were thus ignorant of music; they were even innocent of clothing. If however there is anything in the legend they had learned to kindle fire (1).

Forchhammer was of opinion that they were Taunghthus, (2) who have affinities with the Karens: but the Taunghthus are described as pre-eminent in music and proudly claim the invention of the drum (3). Forbes thought that they were a Mon-Khmer tribe (4), and it is the opinion of Dr. Grierson that "some form of Mon Khmer speech was once the language of the whole of Further India" (5).

To these people must in all probability be assigned the stone implements which have been found in various localities. These stone implements are peculiar for their small size, in being carved with shoulders and in being sharpened chisel-wise, instead of being ground down on both sides after the ordinary manner like a hatchet (6). Similar remains have been found in Chota Nagpur, but not, it appears, elsewhere in India or Europe. No information seems to be forthcoming as to how far they resemble those of the Malay Peninsula. But suggestions have been made that these early inhabitants belonging to a primitive race widely spread in early times over the south of India, Indo-China and Polynesia. There is a considerable correspondence between the Mon Khmer languages and that of the Santals of Central India on the one hand and various Austronesian languages on the other. A table of the relationships between these tongues was published by the French Oriental School in 1908 (7). The people who speak them at the present day are certainly of divers races, and it would seem that they owed the common features of their languages to some primitive people a branch of which must have found its home in Hanthawaddy prior to the arrival of the Talais.

Although the unanimity of tradition is alone sufficient to render it certain that there was at one time a close connection between India and Hanthawaddy there is little corroborative detail. The

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The Hindu Colonists.

(1). Syriam Yazawin and Lloyd's Gazetteer.
(2). Note on Antiquities and Jardine Prize Essay.
(3). Ramanna, Taw Sein Ko.
(4). Further India, p. 20.
(5). Linguistic Survey.
(7). Bulletin, June 08.
legends of the country would trace the connection back to
the lifetime of the Buddha. The Mahayamsa, a history
compiled in Ceylon in the 5th century, relates the despatch
of Sona and Uttara in 308 at the end of the 3rd Council to
Suvannabhumi, which is identified with the Talaing country.
If this account can be accepted it is clear that intercourse
with India must by that time have been long established.
But there are grounds for considering the passage as a later
interpolation (1).

If the Burman chronicles can be accepted with reference
to the eras of local chronology in early days it is certain
however that Hindu influence must have been active in
Hanthawaddy by A.C. 78. For in that year the King of
Prome abolished the Era of Religion, and substituted a new
era known as the Dodorasa Era. This is the Saka Era of
India (2).

From 180 B.C. onwards the Andhra dynasty was supreme
over the whole of Middle India, they were fervent Bud-
dhists and notable merchants trading both by land and sea
from Rome to China. It would appear not impossible that
the colonists who settled along the coasts of Hanthawaddy
were people of this nation.

It is certain that sometime before the Talaings had en-
tered Hanthawaddy there were pagodas, many of them
built of laterite, extending from Syriam and Twante to
Pegu and Thaton. These are undoubtedly among the oldest
monuments in Hanthawaddy, (3) they form the subject mat-
ter of a series of legends relating to the Hindu colonists and
some of them, as is also the case with the Pteleik, one of the
oldest pagodas at Pagan, are so old that all tradition of their
origin has been forgotten. In the Thaton pagodas of this
series the sculptures have been held to correlate them with
the buildings of Orissa.

Each group of pagodas may be taken to represent the site
of one of these settlements, one of them occupied the laterite
ridge from Syriam to Pada, there was another at Twante
and numerous towns were grouped in the vicinity of present
day Rangoon. It can not be determined how far these dif-
ferent settlements were coeval, and it is probable that at
least the relative importance varied from time to time with
the shifting of the river and the convenience of trade; the
site of Rangoon however would seem always to have been
one of the more important centres. The fact that some of

(3). Similar remains recently discovered in Siam have been held to
date from the beginning of the Christian era.
these settlements are traditionally known by Sanskrit instead of Pali names affords a clue to the date of their establishment. Thus the best known of them was Utkala Nagara, the town of Utkala. Utkala is the Sanskrit form of Orissa, in Pali, a later and more euphonious form of speech, it was softened into Ukkala. Trikumbha Nagara was a town, the Town of the Three Hills, comprising the site of the Shwe Dagon Pagoda. The Pali form would have omitted the "x," and it was from this Pali form that Forchhammer considered the name Dagon or Tigun to derive. It has been held that these names are "suggestive of ethnical and historical relations with Hinduic rather than with Buddhist India." (1) Buddhism was predominant in India from 250 B.C. to 350 A.C., there is good reason for considering that these colonies can not have been founded subsequent to the latter date, and the argument from nomenclature lends some force to the possibility that they were established before the earlier date (2).

These colonists appear to have been driven out by the Talaings about the 5th century A.C. It is perhaps significant that by this time the Andhra domination over central India had come to an end.

The period and relations of the Hindu colonists is of some importance in the history of Hanthawaddy as to them is traditionally assigned the honour of introducing Buddhism. Although the evidence is insufficient to regard this as established history it does not conflict with a provisional assumption which seems to be in accordance with such evidence as is forthcoming. It may be considered then as more than possible that the coasts of Hanthawaddy were colonised from India not later than 200 B.C., that the people came from the East coast by way of the sea, their probable origin being the country between the Mahanadi and Godavéri, that the colonists were Buddhist either at the time of their arrival or shortly after, that they formed the eastern limit of a trading empire which linked China up with Rome, that about 300 A.C. internal trouble weakened their power in India, and left the colonists comparatively defenceless before the rising power of the Talaings.

Seeing that even the existence of the indigenes and colonists is not free from doubt little information can be expected as to their mutual relations. Presumably there were raids and punitive expeditions, and this presumption is strengthened by

(1). Forchhammer: "Shwe Dagon."
the earliest legend of Syrium. This tells how a native of
the island overcame the ruling dynasty at Pada, and fort-
fying Syrium, inaugurated a period of native rule (1). The
laterite remains at Pada suggest the former existence of a
Hindu colony at this place, and it appears that the island
did not become subject to the Talaings until some centuries
after the foundation of Hanthawaddy (2). The legend is
not therefore devoid of probability, but tradition has such a
way of playing shuttlecock with the centuries that any basis
of fact which the legend may possess may relate to an en-
tirely different period.

The third influence presiding over the birth of Hantha-
waddy was that of the Khmers, the inhabitants
of Cambodia. Here as in Burma and Pegu
an Indian civilisation appears to have been
grafted on a Mongol stock. The closer connection with
China and the survival of inscriptions from the 5th century
of the Christian era takes back their chronology to a period
when nothing is possible in Hanthawaddy but conjecture.
It is said that in 125 B.C., China as the result of a success-
ful war was enabled to levy tribute from them (3). But in
the second century after Christ there appears to have been
another influx of Hindu civilisation and in the third century
a Chinese ambassador met an ambassador from India at the
Cambodian court (4).

North of these were the Champas, the occupants of Old
Annam, a people of similar civilisation, who advanced
northwards until they were checked in the fourth century
by the Chinese in Tonkin. The civilisation of both these
peoples was Hindu, Brahmanic, the classical language of
their inscriptions was Sanskrit (5), and although in the 7th
century the Chinese pilgrim Yi-tsing found a few Buddhists
in the country this religion never seems to have made much
progress. To this source doubtless must be attributed the
traces of Shivaism in Thaton. And Chinese civilisation
also must have permeated through this channel. It is
significant that while the earlier era of Burma is imported
from India, that now employed has been derived from
China (6), and was introduced apparently during the acme

(1). Syrium Yazawin. This legend however has incorporated at least
one of the Jatakas in the same account.
(2). ib.
(3). Ferguson II, 373, Ed. 1910.
(4). Architecture Hindoue, de Beylie, p. 79.
(5). An inventory of these is given in the Bulletin of L’Ecole Fran-
caise for June, 1908.
(6). Taw Sein Ko, loc. cit. [See, however, this Journal, Vol. II, Part
II : "The Burmese Era."—Ed.]
of Cambodian civilisation. It has been held that both the Talaing and Cambodian script derive from the Vengi script of IVth century India, the latter being the medium by which it passed to the Talaing (1). Forbes with somewhat less probability thought that both received their letters independently from the same source, the Buddhist missionaries of the Vth Century (2).

Thus at the time that the Talaings founded Hanthawaddy they would seem to have been subject to three influences. The Orissa colonists along the coast were Buddhist of the "Southern" school with their sacred writings in Pali; these have played the greatest part in moulding the religion of the present day. To the primitive indigenes they would seem to have been indebted for some of the commonest words of their language; ka, for instance, the Talaing for "fish," is found in various forms from Santali to Polynesia. The Cambodians appear to have been the medium for the introduction both of Brahmanism and the influence of China. Prior to the 5th century the Orissan, and thereafter until the 10th century the Cambodian influence appear respectively to have predominated.

J. S. FURNIVALL.

(1). Jardine Prize Essay.
(2). op. cit. p. 17.
TALAING FOLKLORE.

The following stories are from a collection recently made in Bilugyun. The stories were taken down word for word as narrated and the text is a literal translation, except where for obvious reasons paraphrase has been preferred.

Books are unknown in the Mon country and conditions are therefore specially favourable for the survival of ancient song and story. Almost every school-boy in the pongyi-kyauang has one or more stories with which to while away the long evenings in the rains. These are regarded as his peculiar property and if there is a demand for any particular story, its owner is always summoned to tell it. The audience is ready with its laughter and the narrator consequently tells his tale with spirit, winding up with a triumphant "ot ra" (it is finished) while his hearers are still gurgling over the last joke.

The elders also are full of yarns. These are as a rule longer but of the same type as the school-boys' stories; the very canning man figures in most of them and, though sometimes hoist with his own petard, frequently, in defiance of the canons of poetic justice, enjoys to the full the fruits of his villainy.

A number of the stories, e. g., The Four Deaf People, are found also in Burman folklore. Many, however, seem peculiar to the Mons.

I.—THE STORY OF A KANUH LI.

Long ago there lived in a certain village a youth named A Kanuh Li. One day his friends called him to go with them to cut bamboos. Kanuh Li did not want to go, but, as they were very insistent, he had to. When they got to the bamboo jungle, the others went to cut bamboos but Kanuh Li only wandered hither and thither dreamily. When they had finished they asked, "Kanuh Li, where are your bamboos?" He replied, "I have not cut any yet." Then they took pity on him and all helped to cut for him. When they had cut enough, they said, "Come, let's carry them home." But Kanuh Li would not carry the bamboos the others had cut for him, and they had to carry home his bamboos for him, as well as cut them.

When they reached the village all the others split the bamboos up very small and made fish-traps. A Kanuh Li did nothing with his bamboos but his father made for him a very large fish-trap. Then they all went to catch fish.
Kanuh Li's trap was so large that it reached from one side of the creek to the other, and made it impossible for anyone else to fish. So his friends said, "Kanuh Li, don't you fish. We will give you a share of the fish we catch." Kanuh Li agreed. The others fished and gave him a fair proportion of their catch. They then carried the fish home to the village.

Half way home, Kanuh Li came to a fire in which the corpse of a man was being burnt. He determined to smoke his fish here. When he had smoked two or three, a Kalok* came and took them away. When he had smoked two or three more the Kalok came and took them away as before. At last he had only one fish left. As he smoked this last fish, he held it by the tail. The Kalok came and snatched the fish as before. Then Kanuh Li seized the Kalok's hand and said, "You are the fellow who has stolen all the fish I caught with so much labour. This time you are going to die." Then the Kalok said, "Don't kill me. If you want gold I will give it you. If you want silver I will give it you. Whatever you want you shall have." Kanuh Li replied, "I do not want your silver or your gold. But I want my inside to make a noise like 'wang-wang wang-wang,' so as to scare the sparrows away from the rice-fields. If you can give me this, I will let you go, if you can't I will kill you." Then the Kalok, by the power of Kaloks, caused the inside of Kanuh Li to rumble "wang-wang, wang-wang." So when he went up on the platform in the fields, no sparrow dared come nigh him.

One day he went to steal buffaloes, and in order that the noise should not betray him he wrapped himself in straw.† When he went into the enclosure where the buffaloes were kept, a young buffalo, thinking the straw was intended for him to eat, took a mouthful of it. At once the "wang-wang" noise began, all the buffalo owners came out and caught A Kanuh Li. That is the end.

II.—THE STORY OF THE FOUR DEAF PEOPLE.

This is the story of four deaf men. One deaf man was herding goats. They disappeared in the jungle and he went in search of them. As he went he met a deaf man ploughing his fields and said:

"I have lost my goats. Did they pass this way?"

"Yes," said the cultivator, "all this is my land, from here up to there."

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*A "Kalok" is an evil spirit or tas'e.
†The original is scarcely translatable.
The goat herd thanked him and went in the direction he pointed. He found his goats and drove them back. Meeting the cultivator again he said:

"Friend, you have done me a kindness. Pray accept a lame goat in return."

"It is false," said the cultivator, "I did not strike your goats. I know nothing about your goats."

"No," the goat-herd replied, "you can have the lame goat if you like. I can't give you any other."

So the two had a dispute and went to the owner of a cucumber-garden.

"Friend gardener," said the goat-herd, "decide this case between us two. He wants a good goat and I can only let him have the lame one."

"I never struck it," said the cultivator, "I never threw stones at his goats."

"Not one but two of you coming and asking for cucumbers," said the cucumber-gardener in a passion, "you can't have any." Then he caught up a knife and cut all his cucumber-plants.

The goat-herd and the cultivator next went to the house of the Governor and said:

"Oh great prince, do justice between us twain."

Now the Governor had just had a quarrel with his wife, and thought they were come to apologize on her behalf. So he said:

"Away with you. Don't come here with your apologies. I will never take that woman back again."

That is the end.

III.—THE FOUR WOMEN OF GREAT SENSIBILITY.

Which was the most sensitive?

One woman went out in the morning to sun herself, and from the heat of the sun her skin withered.

One woman stood in the light of the moon, and the moonlight blistered her skin.

One woman was sleeping; as she slept, a hair fell on her and broke a rib.

One woman was in her house while someone outside was pounding rice, and the sound bruised her arm.

Of these four women, which was the most sensitive?

In the case of the first three, it required an impact to injure them; whereas the fourth was bruised by mere sound without impact. This woman was the most sensitive.
Once upon a time in a certain village there lived a man called A Dewaw. He was a very violent fellow and all the villagers were much afraid of him. One night he went to steal a bullock. When he arrived at the cattle-pen, a tiger also was there, looking round for the fattest animal. A Dewaw went in and felt one animal after another, intending to steal the fattest. At length he came to the tiger, and thinking to himself, "This beast is certainly the fattest of all," he grasped its ears and sprang on its back. He rode away thus on the tiger. But at dawn, when he saw that it was a tiger he was riding, he sprang up a tree.

When A Dewaw leaped off his back, the tiger also was very much afraid, and galloped off to his dwelling-place.

Then his friend the monkey asked him:

"Friend, friend, what is the matter with you?"

"My friend," said the tiger, "A Dewaw rode on my back, and I was afraid and ran away."

"Friend," said the monkey, "can a man ride a tiger? Come and show me this A Dewaw."

"Oh, friend, I dare not. I am afraid."

"In that case," said the monkey, "let us tie our tails together. Don't be afraid. I will come with you."

"All right," said the tiger: so they tied their tails together and went to the tree where A Dewaw was. When A Dewaw saw them coming he was very much afraid and hastily climbed up into the higher branches of the tree. But his foot slipped and he fell down on the tiger's back. The tiger gave a bound and ran off. The monkey was no match for the strength of the tiger and was dragged along, bumping against stones and trees, his teeth set and grinning in his pain. The tiger stopped when he reached his dwelling-place, and looking at the grinning dead monkey he said: "Friend, I ran away in terror and am half dead. You only could smile through it all."

V.—The Story of the Monkey and the Turtle.

The monkey and the turtle had sworn friendship. They went one day to the forest and came to a sycamore tree. The monkey said, "Let's climb up and eat the fruit." So the monkey went up, while the turtle, who could not climb, stayed below. The monkey was eating the fruit and the turtle said:

"Friend, give me one."
"You have legs and arms," said the monkey. "Why don't you come up and help yourself? I was able to climb. I am not going to feed you."

The turtle was hungry and went away from the sycamore-tree. By-and-by he came to a Kalon* tree and resolved to feed on its roots. When he was satisfied he trotted off. A man from the village saw him and exclaimed, "Good! I will take him home and eat him. I will cook him when I get home." So saying he seized and took away the turtle. But the turtle said, "Don't kill me yet. Let me first ease myself. Then eat me if you like." The turtle eased himself and the whole village was pervaded by a delicious perfume. Then all the villagers said, "Don't eat this turtle. Smear him with resin and cover him with gold and set him free outside the village." This they did and let him go.

The turtle went straight to the sycamore tree. The monkey was still there eating the fruit. The turtle called to him:

"Hallo friend, haven't you had enough yet. Give me half a fruit to eat."

"No, I won't," said the monkey.

"Well, I would have taken a little, as you would not give me a lot. As you won't give me any, there's an end of it. But just come down and look at me."

The monkey came down and looked.

"Hallo, friend," said he, "where did you get this?"

"I was very hungry. I asked you for fruit and you gave me none, so I went and stole dead, rotten fish out of a fish-trap. After eating these, I went into the village and eased myself. The people were so delighted with the scent that they smeared me with resin and covered me with gold. So I came back to show myself to you, friend."

"Come here, friend," said the monkey, "I will give you sycamore fruits, as many as you like. Only show me the place where you found the fish."

"Eat only rotten ones," said the turtle, "and then go into the village and do as I did. They will smear you with resin and cover you with gold, just as they did me."

The monkey believed the words of the turtle; he ate the rotten fish and went into the village and eased himself. Not only was there no scent but the whole village stank. They chased and caught the monkey and after otherwise maltreating him, gilded him with gold, the weight of a louse's head.

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*Kalon-some tree from which scent is made.
VI.—A Monkey’s Adventures.

The monkey came to the river to catch crabs. He could not reach them with his hands, so he let down his tail. The crabs held on to it and, struggle as he would, he could not get free. The water rose and at high tide the monkey was submerged. A big fish came along and swallowed him. By and by an old man came a-fishing and caught the big fish. He pulled his line but could not get the fish ashore, so he called to him seven daughters who were weeding the garden to come and help him land it. All his daughters came and pulled the fish out of the water and took it home. When they got home they cut the fish open and out jumped the monkey. He ran into the kitchen, caught up a live coal and a handful of straw, mounted the roof of the house, and made as if to set the thatch on fire. Then the old man shouted:

"Heh, young monkey, don't be in a hurry to burn down my house. I will marry you to one of my daughters."

"I won't have her."

"I will give you two."

"I won't have them."

"I will give you all seven."

"All right," said the monkey. So he took them all away to his house. When they reached the monkey's house, the seven girls put part of the big fish in the curry-pot to cook and went to weed the garden. As they left, they said to the monkey:

"Brother, don't eat the curry. When we come back, we will all eat it together."

"All right," said the monkey, "this fish is my mother. I won't eat it."

Before the girls came back, the monkey ate it all.

Next day they made chicken-curry, and smeared the lips of the pot with jack-fruit gum. Then they went off to weed the garden. But before going, they said to the monkey: "Wait and eat the curry with us." When they were gone, the monkey snatched up the curry-pot. It stuck to his hands and he could not get rid of it. So he went under the mosquito curtain and lay whining as if he had a fever. When the girls came back they asked:

"Brother, what is the matter?"

"I've got fever," said the monkey.

"If you've got fever, we will massage you."

"No, don't trouble," said the monkey.

But they hustled under the mosquito curtain and found themselves massaging the curry-pot.
"Brother, you promised not to eat the curry."
"Hai, hai, I was only fooling. If you free me of this glue you can go home to your father."
So they fetched a bottle of oil, and rubbed it on his hands and loosened the glue. Then they went home to their father's house.
The monkey went out and hid under the rice-pounder. Thence he called to the tiger:
"Oh, tiger, here is food for you."
The tiger came along and turned over the rice-pounder, and found the monkey. He was just about to eat him, when the monkey said:
"Ha, we don't eat like this. We wash our food first."
So the tiger washed him, and again was going to eat him, when the monkey said:
"Ha, we don't eat like this. We cook our food on the rack."
So the tiger went and fetched fire and put the monkey on the rack. But the monkey got cymbals and a drum and ran up a tree and laughed.
"Hai, hai, tiger, you couldn't eat me."

VII.—THE STORY OF ATAPLEM.

Long ago, Ataplem borrowed money from the Governor and though many years passed the loan was still unpaid. The Governor was rather fond of him and did not press for repayment. One day he went to pay Ataplem a visit. When Ataplem saw him coming he made up some jaggery in a curious way and scattered it on a board. Then he tied a cock on the board beside the jaggery. As the Governor came up, Ataplem said:
"See, here is the Governor and I have nothing to give him, I will feed him with this." He then scraped up what was lying on the board and handed it to the Governor.
"Where did you get this fowl? I should like to have it."
"If your worship really wants it, please to take it."
So the Governor took the animal away to his house and called his wife and children together saying, "Come and eat a delicacy." He then tied the cock up and they sat down and waited. And when there was something to eat he divided it among them all.
"It smells nasty," said his wife. "I cannot eat it."
"Why, so it does. It was quite sweet in Ataplem's house. I will go and find out what this cock can have eaten."
As the Governor approached, Ataplem said quietly to his wife: "Go and buy doves and herons in the bazaar, kill
them and throw them on the roof of the house." Then he fetched his gun and took the governor out shooting. The governor shot and fired at all the doves and herons he saw. "Don't trouble to hunt for them," Ataplem said, "We shall find them all on the roof of the house when we get home." So when they had fired fifty rounds they went back and Ataplem said to his wife.

"What have you got for his worship to eat?"

"I have nothing at all."

"Nonsense. Take some of the herons and doves that you will find on the roof of the house and cook them."

So she climbed on to the roof and threw down, before the governor's eyes, a large number of birds.

"This is an excellent gun," said the governor. "I should like to have it."

"I should not like to part with it," Ataplem said, "but if you are very anxious to have it, you may."

So the governor took the gun home and went out shooting. As he fired he said to each bird, "Go and die on the roof of my house." When he had fired fifty shots he came home and said to his wife, "We will have some curry of doves and herons. Go and look on the roof. You will find lots there." She looked on the roof but there was nothing there.

"How is this?" said the governor. "I will go and inquire of Ataplem."

Meanwhile, Ataplem had been to the village and hired a very beautiful girl and hid her inside his mosquito curtain giving her careful directions what to do. When the governor came he called to his wife, "See, here comes his worship. Get ready a meal quickly. What, are you still pounding the pepper? Haven't you finished yet?" So saying, he seized the pepper-pestle from her grasp and beat her so that she ran weeping to the inner room. After a little he cried, "Well, have you not become a beautiful virgin yet?" At this, as she had been instructed, the girl who had been hidden under the mosquito-curtain came out and when the governor saw her, "O my father," he said, "I must have that pepper-pestle." When they had eaten curry and rice, he said to Ataplem, "Now please let me have that pestle." Ataplem feigned reluctance but at last on the governor's handing over all his rings and chains and all the money he had with him, Ataplem let him have the pestle.

On reaching home, the governor struck his wife a blow on the head and she ran weeping inside the house. After a little he called, "Have you not become a beautiful virgin yet?"
His wife came out still weeping: "How should I become a beautiful virgin? With a broken head."
The governor looked at her head and said: "I verily believe Ataplem has been deceiving me. I will go and arrest him."

But Ataplem had run away before the governor reached his house. As he fled, he came to a ferry kept by an old man with his wife and daughter. The old woman was cooking rice.

"Ferrywoman," said Ataplem, "I pray you row me across. I am in a hurry."

"What might your name be," the old woman asked.

"Sunninglaw," said Ataplem.*

"Well, daughter, do you row him across. I am busy."

When they got to the middle of the river, Ataplem took charge of the boat and rowed off with the girl.

"Help, mother, help," she called.

"Help, help," cried the old woman. "Oh fathers, oh mothers, Sunninglaw has run off with my daughter."

When the neighbours heard, they said: "Well, what business is it of ours? If her son-in-law likes to take away her daughter, we can't interfere."

Ataplem rowed up-stream till he came to a place where five hundred dacoits were encamped. Some were sharpening spears, some were whetting swords and some were cleaning guns. When Ataplem saw them, he thought to himself: "Ha, I will cheat these dacoits." So he approached them weeping.

"What's the matter with you?" the dacoit leader asked.

"I miss my dear father so."

"What was your father?"

"He was a great dacoit. He committed many dacoities and was never caught. No sword or gun could wound him. That is why I weep."

"Now, do you possess any of your father's skill?"

"He taught me it all."

"Well, if you were to impart a little to us, where would be the harm?"

"All right. Go and fetch a two-masted boat and turn it upside down and get underneath it. I will compound a drug to inject you. Then you will be dacoits indeed."

So the dacoits went and fetched a large two-masted boat and set it upside down and, as instructed by Ataplem, they divested themselves of their clothes and went underneath

* Son-in-law is *haman*. So of old did an Ataplem deceive Polyphemus.
the boat. Ataplem strictly enjoined them not to come out till dawn. He then took all the clothes and property of the dacoits and went his way. At length he came to the village where the wives of the dacoits lived.

"Whence come you," they asked him.

"I am a soothsayer," he replied.

"Come, neighbours, come," they cried, "here is a doctor of learning come to our village. Doctor, our husbands have gone out as dacoits. Tell us by your art how they fare."

"You must first make me presents—rice, salt, ngapi, onions, chillis and money if you have it." When all were assembled he said, "Fear not. Your husbands are all dead. They have become ghosts. They have no clothes. They will come tomorrow evening. Don't let them come into your houses.

So saying, Ataplem packed all the goods he had collected in a cart and went off. Next day the dacoits came from under the boat and saw that their clothes had been removed. Thinking "That fellow has deceived us," they went to their homes. When their wives saw them coming, "O mothers, O fathers," they cried, "here come the ghosts." So they pelted them with stones and drove them off.

"We are not ghosts," the dacoits cried. "Ataplem has been deceiving you as he did us. He stole all our clothes and all our treasure."

"We also," said the wives, "we also gave him rice and salt and ngapi and silver and gold." So the dacoits and their wives sorrowed for that they had been deceived.

Ataplem journeyed till he came to a certain town. In this town there was a rich man who had a very beautiful daughter. Ataplem went into a ruined monastery and there procured a manuscript book. He then sat him down almost within hearing distance of the rich man's house and pretended to read from the book. "Such a rich man borrowed of me two hundred thousand on such a date at so much interest. In such a month such a rich man borrowed a hundred thousand. Altogether the five rich men have borrowed of me so much."

The rich man overheard him as he read and said, "This is the husband for my daughter," and straightway arranged a marriage. So Ataplem became the son-in-law of the rich man.

He did no work but spent all his time smoking opium. The townspeople began to jeer. "Other folk's sons-in-law trade or speculate or till the soil. But the rich man of our town has got a son-in-law who does nothing but smoke
opium." Then the rich man's daughter said to her husband, "Do you not know how people jeer at you?"

"Wife," he replied, "tomorrow I will set forth to earn my living. Make me a bundle of food."

In the morning he sat down under a banyan tree in the cool shade. When he had laid out the food from his bundle before him he sat smoking opium. Now in the banyan tree there was a Bilu. As he looked and saw the man smoking opium he said, "I have eaten many men. But while others eat rice and curry, this man eats fire. Such a man I have never seen. What manner of man is he?" And the Bilu shivered with fright in his banyan tree.

Having finished his pipe, Ataplem considered and said, "Now, what shall I eat first?" and happening to look up and see the Bilu he called.

"Haik, come down, come down here."

"Lord of benefits, do not eat me," said the Bilu.

"Ha, I have been without food for long. Come down."

The Bilu descended crying:

"Lord of benefits, do not eat me. I will give you a magic casket, wherefrom you can take as much gold or silver as you wish. Receive this casket and spare me."

Accepting the casket and telling the Bilu he might go, Ataplem went home and showed the Bilu's gift to his wife. As often as she opened it, it was full of gold and silver, and as often as she emptied it, it refilled. Whereat she rejoiced exceedingly. The rich man also made over all his property to Ataplem, who became a rich man in that town.

J. A. STEWART.
BURMESE GHOSTS.

The Burmese are a singularly imaginative people. Their imaginative powers are peculiar in that they are greatly tinged with superstition. It is true that their imagination finds other outlets, as evidenced, for instance, by their literature where imageries can be pictured only by Burmese minds or other minds soaked in Burmese ideas. But their imagination curiously blended with superstition has created a world of spirits, which is unapproached and unapproachable—literally, because the inhabitants are grotesque in appearance and awe-inspiring in temperament,—figuratively, because it is as distinctively Burman as the national dress itself. None but the Burman knows exactly the exquisite art of trimming his aerial turban and his rippling dress. None but the Burman could tell such superstitious tales, which pervade the very atmosphere of the country.

The inhabitants of this Burmese world of spirits are so different from what we have been accustomed to associate with the spirits in European literature that a few words of explanation may not be out of place. They are not exactly spirits in the sense that they are unwelcome visitors from beyond the grave, the weird occupants of a mysterious world, too shy of the light to reveal to us mortals their real nature. Though they can assume different forms as easily as western spirits, they have a tangible body which requires nourishment, just as human bodies do, and the question of food is with them as with all of us the one engrossing object. Like all of us again they have hopes and fears, suffer pains and afflictions and carry on an endless series of squabbles and brawls among themselves. In fact they form quite a world in themselves, marrying and giving in marriage, rearing up children, whom it is the duty of the parents to educate in their own peculiar habits and customs. They are of interest to us because they live in close touch with us and we may not tell how many of them we have met with in the ordinary course of our life. We have every reason then to suppose that these beings so human-like in character and in touch with us are visible to us. Yet under ordinary circumstances they are quite invisible. And herein lies the child-like simplicity of the Burmese mind which must have invented them at some remote period in the first stages of its infancy. For have not philologists and mythologists contended that the cruder human ideas are the greater antiquity they possess? So just as children may tell and believe tales which are nonsense to grey beards, these ancient Burmese story tellers, quite innocent
of logical induction, have told with inimitable child-like simplicity of ghosts, human in all respects and living among and associating with human beings but invisible to the human eye.

How then do we come by a knowledge of these spirits, so close to and yet seemingly so divided from us? Would not their destiny be as mysterious and unsearchable as that of the Buddha in Nirvāṇa? This question as strange as the spirits themselves would seem to be unanswerable. But nothing embarrasses the wild fancy of story-tellers. The question is solved by having recourse to a pretty little deus ex machina in the shape of a root whose powers are no less potent than those of the herb with which mischievous Puck plays such havoc with the lovers. The potency of the root lies in its power to break the spell which binds the ghosts and present them to our view. When it is dried and held in the hand, we may see the ghosts, monstrous demons of repulsive appearance, deep-throated, broad-mouthed and sharp-tusked. Their proper abode is on the outskirts of the village, in the grave-yard, where they live on such filthy food as dead bodies and human excrement. When pressed by hunger, they think nothing of intruding into the village itself, where they make a thorough search for food. It is generally on such occasions that we meet them and the fact that they sometimes stop and hold a conversation with us (provided we have the magical root with us) shows that they are by nature kindly disposed towards us. They harm us only when they are compelled by extreme hunger, just as tigers turn man-eaters out of a lust for human flesh. Man and ghost then enter into a mortal combat, man trying his best to escape, ghost being anxious not to lose his prey. More interesting than such combats of hunger are those which are undertaken less to appease hunger than to display physical strength. A wrestling ghost, for instance, would measure his strength with a human wrestler out of some uncontrollable propensity, the question of food being of secondary importance. There are again times when a ghost in a sportive mood plays with a mortal, just as a cat plays with a mouse, with this difference—that whereas the mouse is always the victim of the cat, the mortal may sometimes by readiness of resource turn the tables upon the ghost and even become his vanquisher. Whatever the motive may be, in any encounter with man, the ghost usually makes his hideous figure visible and thus the recollections and accounts of these ghostly contests have come to be expanded by the imagination of terrified man into the superb tales that we now have.
Most of these tales are indigenous but have undergone a considerable change, having been modified and twisted according to the fancy of each individual. It is no wonder therefore that we should find them coated with a thin veneer of Buddhism. Buddhism has influenced Burma in many ways and although it arrived in Burma too late to have launched these tales on their misty career, its influence is still seen in the introduction into them of certain Buddhist ideas and beliefs. The very idea of the magical root mentioned above seems to be Buddhist, being found in Pali ghost stories. And some of the ghosts have been made subject to the Law of Karma and so they die and pass away to a happy or miserable existence according to the workings of that inexorable law. In this connection we may mention another spirit, the Ottazaung who forms quite a personality in himself. He is the product of a belief which is no less Buddhist than Burmese and differs from the other ghosts in possessing a body which is tangible and visible. We read in Pali books of how a person in ancient India went to bury his treasure in a deep pit, at the foot of a tree or in any other place, which was deemed secure from risks to which treasure of all kinds was exposed in those uncertain times. This belief in the hidden treasure is still strongly adhered to and forms the germ of the Ottazaung myth. Such is the care he bestows on his treasure, such is the anxiety with which he nourishes it, being his only resource in times of calamity, such as famine, debt, incurring royal displeasure and so on, that when death steals over him, he is found alas! to have his last thoughts centred in his treasure, to the detriment of his spiritual welfare. And thus out of the intensity of his last wish and as a sort of punishment for his neglect of the other world, he is reborn as the guardian spirit of the treasure. But as a surfeit of quails brings the deepest loathing to the stomach of the stiffnecked Izraelite, so the treasure of his last existence becomes the torment of this existence. His only wish now is to get rid of it, which is done if he can hand it over to a fitting recipient. And so he reveals himself to some belated traveller as a man brooding over his treasure or if the spirit is a female, in the form of a demure young maiden with rich flowing hair and a sweet face, strolling leisurely along. The mortal thus allured by such a fascinating spectacle may be considered the most fitting recipient of the treasure. So for three consecutive nights he falls a prey to the machinations of the Ottazaung and dreams of a certain treasure buried in a particular place to which he must repair to take possession of it. But he is bound by
one condition—he must go alone and dig in the middle of the third night, having all along observed the utmost secrecy. But more often than not, the sceptical mortal is too terrified to go alone in the dead of night, perhaps to a grave yard, or else his extreme joy at the prospect of such wealth makes him divulge his secret. And so when he digs for treasure, he is punished by finding the treasure turn into common coal or earth. Thus once more the Ottazaung must guard his treasure until he can find a mortal who has faith enough to carry out his injunctions strictly, when he is rewarded with a rich treasure and the Ottazaung is released from his doom.

This study of the Burmese ghosts does not profess to be exhaustive. Indeed, it would be presumptuous did it do so. It is only an attempt to bring these fanciful beings within the bounds of human reasoning and analyse their character in accordance with human learning. Whatever shortcomings such a method may possess, whatever things it may fail to compass or else may slur over, will it is hoped be readily excused if it is remembered that the attempt is made from a study of the tales that live for the most part in the mouths of the people. A good selection will be given in the later numbers of this Journal. A certain portion have indeed been printed in book-form and from time to time in the local newspapers, which, however, are only an echo of the popular tradition. Whatever the source may be, there can be no doubt that these tales possess a considerable interest for folklorists and mythologists and this alone is an excuse for devoting one’s time to a systematic study of them. And it is the earnest hope of the present writer that they will not only entertain people by their intrinsic merit but also induce other gifted minds to unravel the mystery that surrounds them.

Maung Tin.
NOTES, REVIEWS, ETC.

NATURAL HISTORY QUERIES.

1. Is there any Zoological prototype for the pyinsarupa (ܘܗܘܙ) beloved of Burmese artists?
   I have been told by a learned and tolerably truthful Burman that he had seen in the Palace at Mandalay a live pyinsarupa brought from China as a present to King Mindon. The animals which combine to form the pyinsarupa (representations may be seen at nearly every large pagoda) seem however to vary according to the fancy (or ability) of the artist and the type does not appear to be fixed.

2. The existence of the ܘܟܠܐ:—(a bird as large as a goose with a single leg which has no joint) is firmly believed in by many Burmans. This bird is said to possess the power of speech and thereby to deceive its would-be-captors.
   Is there any foundation for the belief in the existence of a single-legged bird? The ܘܟܠܐ: and the ܘܙܐܐ are reported to live in the jungles of the Himawunta (ܘܘܬܐ) and elsewhere—presumably the same country where Sir John Mandeville found dragons to be “quite common.”

3. There is a small dried fish, when exposed for sale it presents the appearance of half a fish with only one eye showing. I have been told more than once that in its natural state the fish possesses only one eye and is developed only on one side of the body. These fish go in pairs and when threatened by danger the male and female unite to from a whole normal fish with the full complement of two eyes and consequent increased ability to escape. The appearance of the fish in its dry state or some resemblance to ordinary plaice or flatfish might be sufficient to account for the first part of the story told to me; can any reader explain or suggest a reason (other than the capping of one good story by a better) for the alleged combination of the two halves into an ordinary fish?

4. The small flying squirrel is known as the ܠܘܓܠܐ:— why is the larger variety always called the ܠܘܓܐ?

5. In certain parts of India shikaries declare that sambhur with heavy heads desiring to get rid of their loosening horns hook them over the low lying branches of trees and swing backwards and forwards. Is this belief found in Burma and has the fact been substantiated?

6. A large python with a fondness for fish is said to have emptied a pool of water in the dry season by making
his tail and head fast to trees on opposite sides of the pool and swinging his body backwards and forwards so as to bale out the water. Is this tale a mere invention or can it he substantiated?

Maung Gyi.

CAVE SEPULTURE.

Near the village of NOTÈ about 8 miles east of LOIKAW in KARENNI, concealed among the hills there lies a long, dark cave with a very narrow entrance, this cave is popularly known as the graveyard of the KYATS (degraded, invisible beings) and contains over 100 so-called coffins many of them still in good preservation.

These coffins, hollowed out from solid logs, vary considerably in size, the average is about 8 feet in length but many are only from 4 to 6 feet while some go up to 10, 12 and even 14 feet. Some of the smaller coffins have roughly fashioned handles at the ends, and occasionally an extra long coffin is found to contain two smaller coffins placed end to end. Some of the coffins are provided with grooves for lids, and several lids are strewn about the cave; many of the coffins rest on wooden trestles more or less dilapidated.

There are no traces of bones in or about the cave.

No information about the cave or its contents was forthcoming, although it was said that similar caves with similar coffins were to be found elsewhere in Karenni and in the Shan States east of the Salween. Some of these other caves were said to contain bones (apparently human) which would seem to show that cave sepulture was formerly practised by some of the inhabitants of these regions. Perhaps some reader can throw light on the use made of these caves.

Maung Gyi.

A CONUNDRUM WITH A SUGGESTION.

In some parts of Burma a mile is commonly called ဗီးဗီးဗီးကီးကီး. What is the derivation of this term?

The ordinary measure of distance is a daing (ဗီးဗီးကီး) said to be equivalent to a little over two English miles (although villages 3 daings apart are seldom nearer than 10 miles.)

Ten daings are said to be a day's journey commonly called ဗီးဗီးကီးကီးကီးကီး.
The existence of a numerical relationship between ၁၁၂ (within 500 measures?)
၂၀၀ (some corruption of one thousand measures?)
and ၂၀၀ (a distance of 10,000 measures?)
seems probable; the unit would then be a measure of about
twelve feet—is there any record of such measure being used
in Burma?

MAUNG GYI.

A PECULIAR AFFLICTION.

Every Burman knows what is meant by a ကြီးကလေးဦး; the
cause of this affliction can often be traced back to some
sudden shock upsetting the mental balance, the result is a
tendency two become disconcerted at any sudden or unex-
pected noise or movement and to imitate the actions of the
person towards whom the attention of the subject is directed.
Recently I saw two cases of this, one was an elderly woman
who several years before had lost her husband and the
whole of a large family of young children from epidemic
disease within a week, the other was a young girl, an actress,
whose lover had been stabbed by a jealous rival before her
eyes. To shout loudly or to clap the hands at either was
quite sufficient to produce extraordinary results; every
action was copied and every suggestion carried out with
ludicrous results, non-existent moustaches were twisted care-
fully, imaginary insects were pursued and captured, dogs
were attacked and driven off, fictitious bites were carefully
dressed, etc., etc., just as by hypnotic suggestion.

The girl declaimed with suitable gestures several passages
in various languages quite unknown to her, and the woman
hid under the table at a suggestion that the police were
coming.

Although absent-minded to a degree in the ordinary
affairs of life the girl was a good actress and very seldom
forgot herself on the stage. I saw her perform several times
and only once, at a sudden onslaught on the big drum, was
she for a moment at a loss.

Women so afflicted are generally looked after by their
relatives, are seldom allowed to go to ပဝ်စ lest they create
a disturbance by unwillingly imitating the actors, and are
not allowed to wear jewellery without an escort as a mere
suggestion would be enough to cause them to take off and
throw away their bracelets, earrings, etc.
Several amusing stories are told of such persons; an old woman in a Zayat keeping the sabbath was seen to fix her attention on a post up and down which ants were hurrying in their usual busy manner while the old woman told her beads to the refrain of "one goes up, one goes down" (စိုးဗိုလျောက်ဗိုလျောက်)

Another woman similarly afflicted was returning from the bazaar with a bottle of oil when her attention was attracted by a buffalo leisurely walking ahead of her, she suited her pace to that of the animal and sauntered along swinging her bottle of oil in time with the movements of the buffalo's tail and then (still imitating the animal) she slowly inverted the bottle and spilled out all the oil.

A dignified old gentleman crossing a bridge was much astonished at the strange behaviour of a woman coming towards him who suddenly made faces at him, threw down her tray and clasped him round the waist; on his complaint to the local authorities it was discovered that a rude small boy following him across the bridge and seeing the woman advancing had attracted her attention and inspired her actions.

I have never heard of a man being affected in this way and I cannot say whether the affliction is curable or not, it appears to be a kind of nervous disorder but perhaps some medical reader may be kind enough to throw some light on the subject.

Maung Gyi.

FROM KARENNI.

An account of the horns still preserved in Homeric fashion in the wilds of Karenni as records of treaties of bygone days may be of interest to some of the readers of this magazine.

Some time ago I was privileged to see and examine a buffalo horn now in the possession of the widow of SAW-LAWI, the late SAWBWA of KANTARAWADI; this was one of the horns of an animal slaughtered and eaten to celebrate a treaty of friendship between the Chief of Karenni and the Chief of Chiangmai. The horn was engraved in YUN characters so worn as to be undecipherable, and was surrounded by strips of palm leaf, also written in YUN of which I was able after some trouble to procure translations. It is clear that there were several treaties between Karenni and Chiangmai and it is not possible to
ascertain the date of the earliest agreement; the earliest letter in the collection I examined was dated 1181 B.E. It announced the safe return of the Chief of Chiangmai from WEINSAN, where he had gone on duty at the orders of the King of BANGKOK, and forwarded for acceptance in token of friendship by SAWLAPAW Chief of Karenni, a WEINSAN da of special quality.

Presumably the buffalo whose horn is still preserved was slaughtered in commemoration of the alliance of B.E. 1217 witnessed by another document bearing date Tabaung lasan 6th., 1217, B.E. This sets forth a friendly alliance between the Chief of Chiangmai with his 32 relatives and officials, and the three Chiefs of Karenni, Sawlapaw (Chief of Kantawadi), Kyebogyi and Kyebogale (now Namgpat) described as relatives of PABAN the overlord and Chief of the whole of KARENNI.

The boundaries between the two countries are defined and the treaty binds each party to consult and to act in concert with the other in all circumstances and in picturesque language unites the contracting parties like two plates of gold welded into one.

Sacred water was drunk and a buffalo slaughtered and eaten on the spot with due formality, the head of the victim being placed towards the source and its tail towards the mouth of the SALWEEN river.

A horn of the animal was taken by each party and the friendship declared was to continue so long as the buffalo horn remained crooked, so long as the Salween river was dangerous and until the cave of the royal white elephant was swallowed up by the earth.

(With reference to the Salween the expression used in the Shan copy of the original is HAI which may mean "to be dangerous" or "to disappear," according to the tone. The latter meaning is that employed by the Burmese translator of the YUN original but the former seems preferable; it is certainly more picturesque and to any one who has travelled on the Salween in its upper reaches the image will require no elaboration.)

This alliance is noted as being the latest renewal of several previous similar engagements.

The alliance thus renewed was apparently not allowed to fall into neglect for a later letter from the Chiangmai Chief (whose officials and relatives are now shown as 37, and whose honorific titles occupy several lines,) refers to the satisfactory settlement of a dispute between Shans and Karens over 20 buffaloes and of a similar dispute between YUNS and Karens over 60 buffaloes; it refers also to the
appointment of three Commissioners to take a census of cattle and buffaloes returned at 1319—the object of this census is not explained but presumably it referred to cases of dispute.

This letter notes that intercourse and rights of trade between the two countries are free and unfettered and concludes by a reference to the previous treaty document and the expression of a pious hope that the good relations existing may continue as before.

Another letter refers again to the alliance of friendship and likens the succession of rulers to bamboo shoots springing up afresh in an old clump, it points out that gold and silver if not made use of are of no more value than common stones, and even brothers if there is not love and affection between them are just like strangers. The application of these platitudes is found in a cordial invitation to the Karenni Chiefs to visit CHIENGMAI or HMINELONGYI in the hope that the alliance may be fostered and may become as endurable as the earth and sky.

An enclosure to this letter is a general order from the 32 rulers of CHIENGMAI to all the villages on the way to make preparations for the suitable reception of the Karenni Chiefs on their journey.

The present Chief of KYEBOGYI has in his possession a bullock horn mounted in silver, with a lid engraved with leaves and berries and enclosing an oval yellow stone. The horn bears a shield with the following inscription:—

"The token of Friendship
Between
EDWD. O'RILEY ESQRE
Asst. Commr. of TOUNGOO
and the Chiefs
KYAY-HPO-GNAY and KYAY-HPO-GYEE
with the Subordinate Village
Chief of the Western Division of
KAREN-NEC
The Ceremony of Fraternity
having been performed
at the village of KYA-HPO-GYEE on the 16th January
1857."
The KYAY-HPO-GNAY referred to is the state now known as NAUNGPALE, and the Subordinate village Chief is the Chief of NAMMEKON.

Mr. O’RILEY (the spelling is that given on the inscription on the horn, the name is spelt in at least three different ways on a road in TOUNGOO called after this officer,) was one of the first Europeans to visit Karenni and the record of his travels is interesting reading, his opinion of the Karenni whom he describes as arrogant, savage, filthy and cruel and as living in a state of perpetual warfare, is the reverse of flattering.

It was rather interesting to see still preserved at KYEBOGYI a letter dated 1875 from Colonel D. BROWN, Commissioner of Tenasserim, fixing dates for an interview with the KYEBOGYI Chief either at KAWLUDO in PAPUN or at TOUNGOO, and a later letter dated 1879 from Col. DUFF (Commissioner of the same division) in which the writer was evidently much puzzled by a report that SAWLAPAW of KANTARAWADI had established a force on the HPA CHOUNG (between PAPUN and KARENNI) and destroyed certain boundary pillars. In both these letters the Chief Commissioner is referred to as the ruler of three kingdoms (evidently Arakan, Tenasserim and Pegu Divisions.)

MAUNG GYI.

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THE ARI OF PAGAN.*

We are apparently called upon to change our views entirely about the Ari, the monks of Pagan whom King Nawrata disestablished. The very name it appears is wrong. It has ordinarily been explained to be the Pali Ariya, which means "the noble." But already in 1899 Mr. Andrew St. John pointed out that the orthography is wrong and that the true word is Arañ, which corresponds to the Pali Araññaka, which means the "jungle-dwellers." There was always a certain amount of irony in styling "nobles" those who, from all we have hitherto been led to believe, were distinctly ignoble, or at any rate, reprehensible in their ways. The Araññaka at any rate does not lead us to expect so much. It is applied to all ascetics, whether they are Brahmans or Buddhists, who lived apart in the jungles. But the Pagan Ari were not ascetics of the solitary kind at all. They lived in monasteries, wore black garments

* From the Rangoon Gazette.
and were the leaders of the people in serpent or dragon-worship. They had moreover the jus primae noctis over all brides. They have hitherto been looked upon as the ministers of a degraded Buddhism, corrupted by both Tantrism and Sivaism, but this is quite a mistaken view according to M. Louis Finot who writes about them at some length in the *Journal Asiatique*. When Anawratha of Pagan deposed them from the position of ministers of the state religion, on his conversion to the Southern Canon of Buddhism, he did not put an end to them altogether. They were not in fact definitely suppressed by royal decree until the middle of the fifteenth century. Up till that time the King of Burma went once a year to Mount Poppa, south of Myingyan, to worship the golden heads of Mahagiri. With him went all the people, headed by the Ari, and there were many bloody sacrifices to the Nats. The slaughter of offerings was in fact the chief act in the Ari ritual and the heads of animals were hung round the pillars of the temple, just as they are in the houses of the Chins, or in the skull avenues of the Tame Wa. There is a mention of the Ari as late as 1498 in an inscription discovered by Mr. Taw Sein Ko and reported in 1909. But though there were no Ari, the spirit festivals held by the Burmese Court to the Thirty-seven Nats of Burma are no doubt a memory of the old cult of the "forest-dwellers," and Min Magayi remains the household nat of all Burma, though the Golden Heads of Mahagiri are now in the Phayre Museum.

M. Finot discusses these Ari very fully in his paper and comes to the conclusion that they were priests of Hinduism rather than Buddhist monks and he finds traces of them in Siam and Cambodia. The description of their rites certainly has nothing in common with Buddhism, any more than their black robes had. The worship of the Nagas and their meat offerings are absolutely contrary to the doctrine of the Order of the Yellow Robe. The monastic life was the only thing common to them and monasticism was no less practised by Hindu ascetics. They are indeed referred to as "false Sramanas" in Mrs. Bode's edition of the Sasanavamsa, though there is no mention of them by name and their most characteristic rites are only obscurely hinted at. There were, according to this authority, thirty thousand false sramanas in the country of Sammuti, who had sixty thousand disciples. They had the following doctrine: "If a man takes the life of another he can free himself from this sin by reciting a certain Pareitta. If any one has killed father or mother, and wishes to absolve himself from this terrible crime, there is a Pareitta which, if he recites, will
do this for him. If any one is about to marry his sons or daughters, he must first hand them over to the Asariyas. Whoever transgresses this rule incurs great demerit. Those were the lying doctrines which they taught to the people." There is only an exceedingly vague and ambiguous allusion here to the supposed \textit{droit de jambage} credited to the Ari. M. Finot refers to similar practices in Siam and Cambodia and the Philippine Islands and concludes that they were really a ritual ceremony practised by the first inhabitants of these countries, before they were colonised by Hindus. After this colonisation the ritual was carried on by the new missionaries, Hindu or Buddhist, just as there are modern missionaries who wink at ancestor-worship among their converts. M. Finot thinks, therefore, that we might look upon the Ari, not so much as degenerate Buddhists, but as propagators of Sivaism if it were not for one thing. In the land that was Ciampa and in Cambodia there are images of Siva by the hundred, especially in the form of the Linga but it does not appear that there is a single example in Burma. On the other hand there are distinct signs of Vishnu worship at Thaton, Prome and Pagan. Three fine bas-reliefs have been found at Thaton, one representing Vishnu Caturbhaya seated, the two others Narayana lying on Ananta with a lotus springing from his body supporting the three deities of the Trimurti. Prome at one time took to itself the name of Pissanu-myoo, the town of Vishnu, and one of the discoveries of General de Beylie there was a bas-relief of Vishnu Caturbhaya standing on Garuda. At Pagan there is a temple obviously consecrated to Vishnu, and there are a number of images of him, while the outside walls are decorated with bas-reliefs of the ten avatars. All this is against the belief that Sivaism can have been the the religion of Burma before the eleventh century. The serpent worship attributed to the Ari also points to Vishnu, who is often represented sitting on the many-headed dragon. On the other hand the blood offerings are as much opposed to Vishnuism as they are to Buddhism. On the whole it seems most probable that the faith of the Ari was a survival from barbarism which had adopted certain Indian rites to cover its savagery. It is not merely the images and the decoration of Prome, Pagan and Thaton that show the great influence Hinduism had on early Buddhism in Burma. The great number of Sanskrit and Pali words point to the same thing. This is especially significant in the Talaing inscriptions, because they were set up in a country which was one of the centres of the Southern Buddhist
Pali canon. There are plenty of Sanskrit words retained down to the present day.

The conclusion which M. Finot comes to is that the discoveries made up to now point to the existence of three religions in ancient Burma; 1 Hinduism, in the shape of Vishnu worship which was practised in Pegu (Thaton), Prome and Pagan, 2 Mahayana Buddhism, proved from Tibetan sources and introduced about the fifth century, probably at the same time in Upper Burma and in Pegu. It was greatly affected by Tantrism. 3 The Theravada, or Hinayana Buddhism, introduced in Pegu at a date which is not yet determined and from there taken to Pagan in the eleventh century by Anawrata. Though we are not able to fix with certainty the time when Singhalese Buddhism reached Burma, the Prome discoveries make it certain that it was there five hundred years before it penetrated to Upper Burma. The proofs lie buried in the ancient cities of the Province and it is a duty which we owe to our Buddhist fellow subjects to carry on the work of research.

NOTE ON THE DERIVATION OF THE NAME OF “PROME.”

Whether the alleged form (Supaññānagarā) was ever really used as a name for the town of Prome, is a question of fact to which I can contribute no direct evidence but the name strikes me as being quite a natural and normal one, of the “scholarly” kind. Such names were sometimes manufactured on the basis of pre-existing local names. I need only give, as one instance out of many, the well known Pāli name Mattimanagara of Martaban, which was certainly formed from the Talaing name Muh-tma' (of which Mat-tma' is, I believe, the more usual modern variant). Similarly (I conjecture) ప్రోమే suggested (prajñā, paññā), as a suitable ingredient for the classical appellation that scholars were looking out for, when they wanted to give Prome a literary name.∗

∗On my view of the matter the bare possibility of ప్రోమే being derived from (prajñā) is immaterial. But I may point out that there are scores of Sanskrit words in Burmese, that this particular one was certainly quite well known to scholars, for it is found in the Burmese text of the Myazedī inscription (circa 1100 A.D.), and that the Burmese pronunciation of it to this day points distinctly to the Sanskrit and not the Pali form, as has already been noticed in this discussion. The Talaing ప్రోమే, on the other hand, must have been taken from the Pali, because the Talaings preserve r unchanged in such a position.
No doubt this involves the view that Ῥ was formerly pronounced prañ, and for my own part I have very little doubt that it was. I can see no reason whatever for the supposition that the Burmese Ῥ and the Talaing ὑ are unconnected and distinct words. Referring as they do to the same places, which lies just between the old language-spheres of the two nations, it would be a most extraordinary coincidence if these two forms were not variants of one original. In my view the older form was prañ. We know from the Talaing inscriptions that in that language final Ῥ was common in the 10th. and 11th. centuries but had been replaced by n in the 15th. That is the general rule, the only exception I have come across as yet being that final in turns into en. Therefore if the original name was prañ the Talaing form pran would be a perfectly regular modern resultant.

The only possible objection to the identity of Ῥ and ὑ seems to me to be the rooted idea that final Ῥ in Burmese was never, even in the earliest times, pronounced as (n.) I cannot follow that train of thought at all. In Talaing the pronunciation of final Ῥ was certainly (n.) for otherwise we should not find it represented, since the 15th. century, by n. Now the Burmese got their alphabet from the Talaings in the 11th. century, that is to say at a time when final Ῥ was still pronounced (n) in Talaing. What reason is there to assume that the scholars, probably mostly of Talaing origin themselves, who first wrote down the Burmese sounds in the Talaing alphabet, used that alphabet in a way quite different from what they had always been accustomed to in writing Talaing? Surely the presumption is that they made no unnecessary changes but wrote Ῥ because they heard (n.) and for no other reason whatsoever.

As to the ultimate origin and meaning of Ῥ, I fear I can make no suggestion save the negative one that it does not appear to be derived from the old local language "Pyu", which seemingly allowed no final consonants at all.

I suspect that the form Prome used by Europeans is due to a Portuguese modification of the Talaing form. The Portuguese, as is well known, had a habit of turning every final nasal into a nasalized sound which they usually represented in writing by m. They also went so far as to nasalize (and consequently tack an m on to) words ending in a vowel or a faint consonant such as h. Numerous instances could be quoted, but Pam (for Pahang in the Malay Peninsula) will serve to illustrate the one set of cases, where there really was a nasal originally, and Tenasserim the other. It is worth pointing out (from "Hobson-Jobson")
that Pinto (1545) has Prom, Bocarro (circa 1609) Pren, Prom and Porão (this last showing the phonetic value of the Portuguese m as a nasalization), while Baker (as late as 1755) calls the place Prone, which I believe is pretty near to its Talaing pronunciation.

C. O. BLAGDEN.

PHILIP DE BRITO.

The Talaing Pegu Chronicle (edited by Schmidt) styles this personage ဗိုလ်ချင်းခန် (kappitān jarā.) I think this ought to be (kapitān jarā,) but anyhow it represents the title of Captain-General (in contemporary Portuguese Capitam Geral) which was actually conferred upon this adventurer. The final l of course had to be dropped because Talaing of the 17th. and subsequent centuries admits no final l.

Is De Brito’s Burmese nickname Nga Zinga derived in its turn from the Talaing version of his title? I should have supposed that jarā would be turned into zāyā, just as the Burmese zayat represents the Talaing စိုး jrap, but one must be prepared for such irregularities sometimes, particularly in proper names of the popular kind.

C. O. BLAGDEN.

POWERS OF HEAVEN AND EARTH.

Although there is at times a tendency to talk of the Burman Village, and endow it with a Community and Corporate Existence any close enquiry into the organisation of the Burman State has always shown that its basis was not territorial, but tribal, the bond between man and man was personal, not local.

In Pegu the British found the revenue collected through, and the magisterial authority invested in, not the heads of each village, but the “heads over the Karen of each Township, over the fishermen, and over the brokers, over palm juice drawers and silver assayers, over the ploughmen of the royal lands and the cultivators of the royal garden.” This is the organisation pictured in the records of the settlements of 1145 and 1164 B. E., (1784 and 1803 A. C.), and it did not readily give way before the organisation introduced on the annexation of Pegu with the village as the unit. For
some years there were difficulties with men claiming to be hereditary owners or wardens of the fisheries (Inthugyis). The tradition remained so long as 1880. It is mentioned in the Gazetteer of that year that those set in authority by the British took a long time to "understand that they had jurisdiction over all residents within their charge without reference to their more personal jurisdiction."

It was the same in Upper Burma. The settlement of 1127 B.E., (1766 A.C.) shows that there were hereditary heads over the brokers, the bazaar sellers and the ferrymen. There were then four lines of hereditary head ferrymen, and in 1886 there were still four lines, while to the present day the representative of one line has a grievance against the present administration for auctioning his ferry to the highest bidder. The Cavalry, the Fusiliers, even the peons and cooks and sweepers were similarly organised. And I believe that the ecclesiastical organisation of Upper Burma remains unchanged to the present day. The Bishop is not, so to speak, Bishop of Bloomsbury, but Bishop of the Broad Churchmen.

Of greater interest however is the fact that the higher powers were and still are thus regimented. Very little is known about the Nats of Burma. There is a Burman "play book" giving their names and physical appearance, with the appropriate rites and chaunts, and on this is based the handsome volume by Sir Richard Temple. But this only deals with the thirty seven nats of national celebrity, there are many others of less fame. All of these appear to be tribal and not territorial deities. Ordinarily of course the tribe inhabits a definite area, and in such cases it is difficult to distinguish between the spirit as guardian of the locality and as guardian of the people. And casual immigrants are rapidly absorbed, so that although the first generation may worship their ancestral gods, by intermarriage they will fall under the protection of the gods of the locality, and in the course of time lose sight of their peculiar guardians. There are thus two factors continually at work converting tribal into territorial gods. This tendency to change the status of the nats will probably be accelerated under the economic conditions of the present day and it is therefore worth while to put on record a few facts which have come to notice.

It was in Lower Burma that the matter first attracted my attention. But at that time I did not appreciate its full significance and made no note of it. I can not be certain therefore that my facts are correct. But so far as I remember U Yin Gyi is the guardian of all those whose ancestors have inhabited the regions of brackish water. Immigrants from
Upper Burma do not appeal to him for aid, but to the spirit to whom their ancestors have looked for aid, in Upper Burma. In the upper province however the fact has repeatedly attracted my attention.

Before the ‘shinpyu’ ceremony the boys are presented at the village monastery and also to the local ‘natsin’. It often happens that one or more of his parents have immigrated from another village, and in this case instead of presenting the boy before the local ‘nat’ they either have to take him back to his parental village, if it is near enough, or to pronounce the formula without taking him before a shrine. Some villages are composed in fairly equal proportions of the adherents of two or more nats. In these the inhabitants can often allot each family to its ancestral guardian.

Such instances often throw a light on the history of the village. Over the greater part of the cavalry country of Myingyan the guardian spirit is the Myin-byu-yin, the Lord of the White Horse. Within this area there are a few villages whose inhabitants do not own allegiance to this power, and in many villages there are isolated families which do not claim his protection. Enquiry sometimes shows that these villages did not belong to the cavalry caste, or that the isolated families are the descendants of immigrants in the recent past. Outside the Cavalry country there are few adherents. But villages are sometimes found where the Myinbyu-yin is owned. For instance the village of Nwabyin is subordinate to Taungtha, which is a non official village, hereditarily composed of ‘athis’ or non officials paying a money tax, and not rendering official service. I noticed however that the village natsin contained a figure of the Myin-byu-yin, and that judging by the numerous red scarves hung up, he had a numerous clientele. According to the theory that the bond was personal and tribal this village, owing allegiance to the Myin-byu-yin, should have been a cavalry village independent of Taungtha. It proved that until quite recently it had belonged to the cavalry country, but that shortly before the annexation the then thugyi of Taungtha had successfully asserted rights over it. The people themselves had never acquiesced in his claim, and although they were no longer called upon to render service in the cavalry they continued to propitiate the guardian spirit of their regiment.

Talok-myo was one of the Burman divisions of the district. The inhabitants had to provide service in a regiment of fusiliers, ‘The Company of Golden Fortune.’ But here also some villages are to be found where the Myin-byu-yin
is propitiated. In this case also enquiry showed that the villages had originally belonged to the cavalry regiment.

A large number of minor instances might be cited. But these are sufficient to suggest that the line of enquiry is worth conducting over a wider basis. If people of one tribe migrate to a territory inhabited by another and still retain their allegiance to the guardian spirit of their tribe it should be possible to re-construct many of the larger influences and movements of Burmese history which must otherwise remain unknown. One instance may be suggested. There is a local tradition that the Shans fought the Burmans for the occupation of Popa. The Shans in the old traditions of the Burmans are, I understand, identified with the Pyus of Prone. The Pyus of Prone are also connected in tradition with Ari worship, which seems to have been interwoven with the older animism. The two nats of Popa are fabled to have come down from Tagaung. They are at the present day the two leading deities in the 'indigenous pantheon.' If the Popa Nats were the deities of the Pyus, their present pre-eminence is accounted for by the dominant position once occupied by the Pyus in Burma. This is mere speculation, and is only put forward as a suggestion that a study of the present localisation of the nats may give the clue to many tribal movements in former times. For as to the fact that people moving from place to place ordinarily retained and still retain allegiance to their tribal deity there can be no doubt.

Another point of interest arises. To these tribal nats, the powers of heaven, the people appeal for protection against harm. Local gods, the powers of earth, are malevolent and evil. It is within the shade of an old tree outside the village that the devil lurks. This piece of forest land is banned, it is unsafe to break a twig there. This holding remains uncultivated because it is cursed. It is only safe to cross this stretch of marsh in daylight. This house is the dwelling place of ghosts. It is a strange allegory this, that the gods of evil are circumscribed in place, while the helpful gods of their imaginings travel with them for protection. This of course is not merely a Burmese invention, it was the same when Jehovah marched with Israel against the gods of Canaan. It is a rude figure expressing their instinctive recognition of man's laborious and doubtful mastery over nature.

But these speculations are beside the point. The main object of the present paper is to suggest the value of a detailed enquiry into the distribution of nat worship at the present day.

J. S. F.
A FURTHER NOTE ON THE WORD TALAING.

At page 246, Vol. II, Part II, of the Journal of this Society, Mr. C. D. in his note on the word Talaing, referring to an inscription dated B. E. 469 = A. D. 1107, says that that word has been in use long before it was thought to be, and thinks that it was probably in use among the Burmese in the time of King Anawrata in the 11th century A. D. In support of the above I am glad to be able to give below another inscription, (1) dated B. E. 444 = A. D. 1082, wherein the same word “Talaing” occurs, thus taking us back a few decades further and bringing us within a few years from the end of the reign of King Anawrata (A. D. 1044-1077). (2)

TRANSCRIPTION.

(1) ၀ိုးဟိုးတွဲသောင်းသူသူလူသူတွေ ရန် ရေသောင်းလာသည်
(2) မိသားစုံက...ရှင်ဖေါ်ထားရှိသောင်းလာသည် နေထိုင်သည်
(3) ကာလလုံးကို ရုပ်သောင်းလာသည်ကို သောင်းလာသည်
(4) ကာလလုံးကို ရုပ်သောင်းလာသည်ကို သောင်းလာသည်
(5) ရုပ်သောင်းလာသည်ကို သောင်းလာသည်
(6) လုံးကို ရုပ်သောင်းလာသည်ကို သောင်းလာသည်
(7) ရုပ်သောင်းလာသည်ကို သောင်းလာသည်
(8) ရုပ်သောင်းလာသည်ကို သောင်းလာသည်

(1). The inscription was found among those collected by King Bodawpaya, and placed originally near the Sin-gyo Shwe-kku Pagoda, but now removed to the Patodawgyi Pagoda, Amarapura. The whole collection has now been transcribed into modern Burmese characters and printed. It is expected that the volume will issue from the Press in a few months' time.

(2). This date was taken from the “Jāta-bōn-Yazawin” which is considered to be more trustworthy than the Hman-nan. (See para 44 at page 16 of Mr. Taw Sein Ko's report on the Archaeological Survey of Burma for the year ending 31st March, 1911).
TRANSLATION.

(1) (The year) in which the King Saw Lu built (this pagoda) is Sakkaraj 444, (3) and the land which the King dedicated to the pagoda

(2) is comprised of 70 (plots of) land at Sagyet, 30, at Chet, within the district of ......................

(3) totalling 100, and of one large plot, and one small plot, of paddy land in Tanlaing-in

(4) of Mayingwè paddy land at Anauk-in-ngè, of one pè at Nyaung-she-gwè, at Tanlaing-in

(5) of 2 pèś of land that has to be watered, and of one and a half pèś of Mayin at Min-dè-in. (The land) dedicated by Sithu Min Hla (to this pagoda) is, below Lôn Wun Kan (lake) of Mingyi Yon,

(6) 10 (plots of) paddy land. The land dedicated by Sithu Min Hla to the great monastery is 55 (plots of land) for cultivating betel, totalling

(7) 510 Above, ............... is Khädibauk, and below are Kyauksaunik and Myinmu. (The land) dedicated by (the monk) Thingahti is

(8) below and above Tahnaung Kan (lake), 10, On the South ..............

The word Talaing, occurs in lines 3 and 4 and is spelt Tanlaing, in the same way as in Mr. C. D's. inscription. It is used here as an appellation or name of a certain lake, perhaps in commemoration of a certain event connected with the Talaings. This fact would probably take us right into the reign of King Anawrata, if perhaps not earlier, for the event after which a certain place is called will occur some years before the name becomes popular.

The inscription records the dedication of land to a pagoda and a monastery by Kings Saw Lu and Sithu Minhlà (4)

(3). This date falls outside of that assigned by the Hmannan to the reign of King Saw Lu. According to it King Saw Lu reigned from B. E. 421–426 (A. D. 1059–1064). But if we accept the date given in the "Jātā-bon-Ŷazawin", B. E. 439–446 (A. D. 1077–1084), the date in the inscription fits in very well, and the construction of the pagoda took place two years before the death of King Saw Lu.

(4). There were two Kings with their names ending in Sithu: Alaungsitthu, B. E. 473–529 (A. D. 1111–1167) and Narapatissithu, B. E. 535–572 (A. D. 1173–1210). It is not certain to which of them the name in the inscription refers; most probably Alaungsitthu is meant. The inscription was put up probably in the time of Alaungsitthu, i.e., about 50 years after the reign of Saw Lu. This is borne out by the archaic character of some of the words; for example, སོབ (l. 1) for སོབ (a pagoda), སོབ (l. 2) for སོབ (District), སོབ (ls. 3 and 4) for སོབ: (Talaing), སོ (ls. 4 and 5) for སོ (pè=about 2 acres).
and a Monk; therefore it is not contemporaneous with King Saw Lu. But there is no reason to doubt that the name Tanlaing In has been kept intact without any attempt to obliterate the original that existed in the time of King Saw Lu.

Maung Mya.

TRUE AND FALSE PAGODAS.

One often comes across pagodas which have apparently been dug at to get whatever treasures there may be in them, and it seems probable that such tampering or destruction may have been done by Buddhists or other persons who have no religious sentiments in them. Or, can it be that such pagodas were not built with any religious object in view but solely for the purpose of hiding treasure when the Mons were conquered by the Burmans? If the last, what are the characteristic features which distinguish a true or genuine pagoda from a false one?

W. G. Cooper.

A GRADUATED PALI COURSE.

Pali grammars to be successful should discard the antiquated garb of Kaccāyana and Moggallāyana. These classical works are like a book of riddles to beginners. Not that they are to be despised. They are indeed the corner-stone of the study of Pali. The amount of matter co-ordinated in them is simply marvellous. But they are sadly deficient in the method of instruction, which is not at all what is to be expected from a grammar written on modern lines. No wonder, considering the high antiquity accorded to them. It is for modern grammarians to improve on them in the direction of utility and adapt them to the wants of modern students. No one would now dream of competing for the Historical Tripos with Sir Walter Raleigh’s History of the World alone. No one should take up these classical Pali grammars unless one is a scholar.

A Graduated Pali Course by the Rev. Sāriyagoda Sumanāgalo of Ceylon is an attempt in the right direction. And as far as attempts at reformation are praise-worthy, we hail this new work with delight. But we regret to have to say that the attempt is not as successful as it is expected to be. The author has followed the antiquated method to a greater
extent than the modern scientific one, and his book suffers. As a hand-book for beginners, it is too confused in the arrangement of its lessons. Often the explanations are far from illuminating; see for example para 101 page 164. And some of the rules, which should be presented to the minds of students as clearly as mathematical equations or chemical formulas, are rather loosely stated or too succinct. One rule does not strike us as being more important than another. The result is that the student will be lost in this bewildering maze of indifferent statements. What he wants is a sure guide to lead him safely on avoiding the lesser rules and paying more attention to the important ones.

Apart from the general plan of the book there are technical defects. It appears that the author has called the past participle in *ta* as *passive* or *active*, probably according as the meaning is passive or active. See page 158 where *pūjita* is *pass. dec. p. p.* and *sannipatita* is *act p. p.* It is difficult to approve of this method, since the *active past participle* is quite distinct from the *passive past participle* both in meaning and formation. These two participles have been hopelessly confounded in *para 70 page 150*. *Hi* appears to be wrongly given for √dhā or √dhā in the derivation of *samāhita* (p. 77) and *supanihita* (p. 95). The rendering of *Upa nikkhe kahāpanam* (p. 173) as *nikkha is less than a kahāpana* does not coincide with the meaning of *Upa* as denoting *inferiority*, according to which, the sentence should translate: *a kahāpana is less than a nikkha* (*Upa* being constructed with the *loc. nikkhe*).

Most of the sentences in illustration of the uses of different cases, as for example those given in *f g h i* on page 166, should not be given at all. They have been framed by or after the classical grammarians as possible uses for particular cases and will only embarrass the student. The Pali sentences for exercise are judiciously given, generally being quotations from the pitakas. But will not the student find those toward the end of the book to be a little beyond his power? The vocabulary at the end is a very useful part of the book. Thus stands the book, with its great mass of information, which only requires a more judicious arrangement to make it one of the best books on the subject.

M. T.
THE INDIAN THEATRE.

BY E. P. HORROWITZ.

Mr. Horrowitz has written a perfectly delightful book on the Indian Theatre, which forms a companion volume to his Short History of Indian Literature. The author is fully aware of the mist of darkness in which the origin of the Hindu drama is lost and out of deference, as it were, to the conflicting views on the subject of eminent authorities, has refrained, to a large extent from indulging in theories of his own. He has been content to give us a brief sketch of the Sanskrit Drama and the result is perfectly satisfactory:—an interesting picture drawn with considerable skill of Hindu life and manners as revealed by the drama.

The author’s aim being to present his subject in as popular a style as possible, only the well-known plays are analysed, the account of each masterpiece being made charming by a judicious selection of the best translations of the play. A good feature of the book is a fair sprinkling of foot-notes, which are a model of what such notes should be. They are as interesting to the general reader as important to the scholar and testify to the sound scholarship and mastery of the subject on the part of the author. A few instances are: heathen, p. 15, rook, p. 117, pelican, p. 138, punch, p. 155 and morris, p. 160.

M. T.

THE SATAKAS OR WISE SAYINGS OF BHARTRIHARI.

The Satakas, or the Centuries, are the Wise Sayings of an Indian sage, Bhartrihari, who lived, some say, about the 9th Century, A. D., or others believe, in the second century. Very little is known about him except that tradition represents him as the brother of King Vikrama. Even the origin of these aphorisms hovers between two conflicting views: that, on the one hand, they are the outcome of his life of devotion, his false wife having made him turn ascetic, and that, on the other hand, they form a sort of anthology of the sayings of various wise men. The sayings themselves are quite in keeping with the Hindu spirit, breathing ascetic austerities and denouncing the pleasures of life. Some verses inculcate very pure morality and show a sound criticism of life; a good one-third are the pessimistic utterances of a neurotic woman-hater; still some more verses strike us.
as self-contradictory: for instance, "If he possess perfect wisdom, why should be strive for wealth?" (Niti, 21) would not prepare us for such a line as in verse 39 "let us keep a firm grip on our money, for without this the whole assembly of virtues are but as blades of grass." We read in verse 103, "What is the most perfect happiness? Staying at home" which seems to sound like a discordant note, unless happiness is judged from the point of view of a worldly man of the truest type. However high may be the level of excellence attained by these sayings, they are on the whole decidedly inferior to the Buddhist Dhammapada. And the author anticipates this when he confesses in Ch. II Verse 51 rather abruptly that "Although I have given careful thought to this matter, I know not by what strict penance this perfect state may be reached." Perhaps it may interest scholars to know that Vairagya Sataka 40 is probably one of the compositions of King Muñjä of Mālava, though Sārgadharapaddhati (4102) attributes it to Bhartrihari. (vide Dasarūpa—by Haas. Columbia, 1912 p. XXIV note 1).

An important feature of the book is the masterly introduction by the present translator of the Wise Sayings. Mr. Kennedy treats of the Four Castes, summarizes the doctrines of the Six systems of Philosophy, emphasizes the importance of the Bhagavad Gita and explains the Vedas, casting many a quick but sure glance at less important things. The result is a safe guide to the study of Indian Philosophy, which should be especially valuable to beginners or the general reader.

M. T.

BACTRIA, HISTORY OF A FORGOTTEN EMPIRE.
(Indian under Greek Rule.)

BY H. G. RAWLINSON.

Ever since the study of that interesting Pali book, The Questions of Milinda, was undertaken by scholars, a considerable amount of ingenuity has been expended to discover the exact historical value of that work. Some have looked upon it as little more than an airy fabrication, while others are more hopeful. Whatever the truth may be (it is not our purpose here to enter into the technical discussions) the book acquires an additional interest in that it concerns a historical personage, Menander, King of Sāgala. The vexed point is whether what we know of Menander from
other sources is confirmed by the Questions. However it may be, our curiosity is only increased by the meagre information we get about Sāgala and Bactria from coins and stray references. The book under review contributes not a little towards that curiosity. The historical importance of this part of the world cannot be overrated. Besides being a great emporium of trade, Bactria, the capital of Bactria was the great stronghold of Asiatic ascendancy. With Bactra at the height of its power, the sturdy Scyth had little to fear the aggressive Greek. The home of Zoroastrianism, Bactra offered a stubborn resistance even to Alexander. But its history is fraught with greater results than mere accounts of battles fought and won, of sieges undertaken and raised. In its pages we read the manners and customs of a people who may be compared on historical grounds to the Goths and Huns of European history. We see the influence of Greek civilization in the shape of coins and probably in certain aspects of Hindu literature and drama. We must await future research to tell us exactly the amount of debt due by the Hindu to the Greek and also vice versa.

This interesting story has been ably told by Mr. Rawlinson, though the absence of sufficient evidence makes it almost impossible in certain places to arrive at decisive conclusions. The care and scholarship brought to bear on the work is none the less commendable. Every inference has been drawn after carefully weighing each available information. It should reflect much credit on the author when we say that though on one or two points we may not wholly agree with him, there is not a single one of his inferences with which we would like to quarrel. Even when we do find ourselves somewhat hesitating in our beliefs—as for instance about Menander's becoming a Buddhist—we do not imply that he is wrong. We only blame the inadequacy of materials for our difference of opinion. Such a sentence as the opening line of Chapter V well testifies to the tangle of confused mass with which the author has to deal. We are only pleased to congratulate Mr. Rawlinson on a piece of work, which must remain, for a long time to come, the standard work on the subject.

M. T.
PROCEEDINGS OF THE BURMA RESEARCH
SOCIETY, ANNUAL GENERAL MEETING.

At the Rangoon College on Friday 31st January, 1913. afternoon the Burma Research Society held its second annual general meeting. Mr. Justice Hartnoll, President of the society occupied the chair and the following gentlemen were present: Mr. M. Hunter, vice-president, U May Oung, vice-president, the Hon. Mr. Rutledge, Mr. H. M. S. Matthews, Revs. W. C. B. Purser, and J. F. Smith, Dr. T. F. Pedley, Messrs. J. W. Darwood, J. E. Godfrey, J. E. Best, U Bah Too, F. L. A. Boeddicker, Y. H. Hsiao, A. E. Bellars, U Ne Dun, Shwe Zan Aung, A. C. J. Baldwin, Saya Thein, Tun E, San U, Ba Dun, A Khalak, A. H. Wooster, A. D. Keith (hon. sec.)

The chairman called upon the hon. secretary to read the report of the working of the society during the year 1912. The report ran as follows:

Membership.—At the beginning of the year there were 230 names on the list of members of the Burma Research Society. During the year thirty-two members were added and seventeen resigned, leaving, at the end of year 1912, 245 active members. Sir Richard Temple and Mr. C. O. Blagden were elected corresponding members under Rule 6.

Officers.—Mr. C. Duroiselle having resigned the editorship of the journal, U May Oung was elected to take his place. The post of honorary treasurer vacated by the resignation of U Tun Nyein was filled by the election of U Set, of the Accounts Department. There were no other changes during the year.

Meetings.—The society met only twice during the year on the 8th February and the 12th July. Committee meetings were held before each of the meetings of the society. The sub-committee met five times in all for the transaction of immediate business. The most important matter discussed by the committee was the proposed alterations of Rules 5 and 9 which are to be put before to-day's meeting. The suggestion made by U May Oung that the society should hold a conversazione at which a collection of Burmese objects of interest should be displayed was found not to be feasible in 1912. It is hoped that the proposal may be carried out at some future date.

Library.—The nucleus of a library has been started by a very generous gift of thirty-two valuable books from Mr. J. W. Darwood dealing with Burma and things Burmese. The society is greatly indebted to Mr. Darwood for the very fine collection he has presented to it. The thanks of the society
are also due to Sir Francis Gates, K. C. I. E., Financial Commissioner, who has presented the society with a copy of "L'Indo-Chine Francaise." Several periodicals have been received from the Government and various societies and associations. The thanks of the society are due to all those who either as donors of books and periodicals, officers, members of the Committee or authors of articles helped to promote the objects of the society.

In the absence of the honorary treasurer the secretary read the Financial statement for 1912. At the last statement of accounts the balance in hand amounted to Rs. 3,990-6 6. The receipts during the year amounted to Rs. 2,877-12 while the expenditure was Rs. 924-12. The total balance in hand on the February 1, 1913 was Rs. 4,915-2-6. The chairman explained that from the balance in hand the amount spent upon the latest number of the journal which had been published that day would have to be deducted. In view of the fact that the society appeared to have a substantial balance the committee had resolved to ask the permission of the society to place the sum of Rs. 3,000 on fixed deposit with the Chartered Bank provided that suitable interest could be arranged for. This proposal was assented to and the accounts were passed unanimously.

The business of electing officers was next proceeded with. Mr. Justice Hartnoll, proposed by Mr. Hunter and seconded by Mr. Rutledge, was unanimously elected president. Mr. Rutledge proposed, Mr. J. T. Best seconding, that Mr. M. Hunter and U May Oung be re-elected vice presidents along with Mr. G. F. Arnold, a former vice president, in the place of Mr. R. E. V. Arbuthnot, at present on leave. The proposal was unanimously carried. U May Oung, U Set and Mr. A. D. Keith were re-elected honorary editor, honorary treasurer and honorary secretary respectively. U May Oung, seconded by Mr. Hunter, proposed the re-election of the present members of committee with the addition of U Hpay and the omission of Colonel Pridmore and Major Rost, both of whom were not likely to return from leave during the year. The motion was carried. The committee members, therefore, are the Hon. Mr. G. Rutledge, Maung Shwe Zan Aung, Dr. G. R. T. Ross, Bishop Cardot, Mr. J. T. Best, Mr. W. G. Wedderspoon, Rev. J. F. Smith, U Hpay, Maung Ne Dun, Maung Kin, Captain Ba Ket, I. M. S., Rev. W. C. B. Purser, U Bah Too, C. I. E., Mr. J. W. Darwood, Mr. R. F. Greer.

On the motion of Mr. Rutledge, seconded by Mr. Baldwin Mr. Bridges, lecturer in Burmese at Oxford and a distin-
guished Burmese scholar, was elected a corresponding member of the society.

The chairman then called upon the honorary secretary to explain the proposed alterations in Rules 5 and 9 suggested by the committee. The purport of the first alteration was to give the sub-committee powers to elect members of the society without reference to the Committee. Reference to the committee involved a delay which was quite unnecessary. The sub-committee might safely be trusted to use a wise discretion in the election of members. The second alteration aimed at mitigating the harshness of Rule 9 which declared that a member whose subscription was six months overdue should be deemed to have resigned his membership. In the place of the first two clauses, on the suggestion of the president, it was proposed to substitute in Rule 9 the following: “If the subscription of a member be overdue for a period of six months his privileges as a member shall lapse until he has paid the amount outstanding.” Both proposals were agreed to without further discussion.

The next item on the agenda was the reading of a paper “On the Origin of the Talaings” by Mr. W. G. Cooper, the first gentleman in Burma to secure the Government award for passing an examination in the Talaing language, the study of which is now being taken up by several others, notably by Mr. C. Duroiselle, U May Oung, Mr. J. A. Stewart and Mr. Fraser. The paper, in the absence of Mr. Cooper was read by U May Oung who prefaced his reading by a few words of explanation. There was a great distinction between the Mons and the Talaings although he latter name had come to be the appellation of the whole Mon race. There had been much speculation as to the origin of the word Talaing and as to who the Talaings actually were. Forchammer attributes the name to the time of Alompra and the 18th century. Haswell explains the name as having resulted from a cry “Father, we perish” used frequently by the Mons in the wars with the Peguans during the reign of Alompra’s dynasty. This theory, however, had been disproved by Messrs. May Oung and Duroiselle who pointed out in Vol. II, part I of the Burma Research Society’s Journal that the name had been used before 1757. Phayre connected the name with Tellingana. Spearman says there are traditions that Tamils and Telugus visited Burma about 100 B.C. Confusion has arisen between those Tamils and Telugus from Telingana and the original Mons. There are traditions that fishermen from Talingana, kalas of a foreign race, intermarried with Mon women, and that the king made their half-caste offspring pagoda slaves because they
were looked upon as degraded. Mr. Cooper protested against the use of the word Talaing, which was looked upon as a term of contempt to designate a race which as a matter of fact were, and should be called, Mons. From an interesting manuscript—all the more interesting from the detailed humanity of the author who dates it "Friday at 3 o'clock Nayon la san" of the year 1203 it appears that Talingana *kalas* intermarried with Mon woman. Immediately the the indignant Mons petitioned the king lamenting the destruction of their race. The King by way of showing his sympathy with the objects of the petition promptly offered the half-castes as pagoda slaves to the Zingyaik pagoda. The date of this offering would appear somewhat uncertain—either 300 or 301. This discrepancy might be explained by the fact that the dedication very probably took place on the occasion of the festival at the full moon of Tagu, the month on which the new year commences which would have given the king a very good opportunity of explaining far and wide why the *Ita-terms* were made pagoda slaves. The question of date however must be gone into later. In order to glean the opinion of living Mon authorities on the tradition Mr. Cooper had consulted the most eminent of the Mon priests—U Gunasara in especial—and one and all they had confirmed the manuscript account. According to them the term Talaing was a term of degradation only applicable to the pagoda slaves at Zingyaik. Seeing that Zingyaik was apparently the home of the Talaings proper Mr. Cooper visited the district and found distinct evidences that the people of the district were a people apart. Their houses, for example, were all built after a fixed pattern. The front faced north, the length of the house ran east and west. If a village road ran north and south the houses had no direct access on it. The local accent, too was distinct from the ordinary Mon accent. Elsewhere we find instances of the dedicating of pagoda slaves at Zingyaik. In the year 111 fifty households were devoted to the service of the pagoda, the reasons given for such a step being accusations of false swearing, and marriage with other races. In 1057 King Anawhrata having conquered King Manuha made his victims Pagoda slaves. The meaning of *Ita-term* might well be "lost through the father" not as it has been taken "O father, we perish."

To sum up, the results of Mr. Cooper's investigations were as follows. He has decided (1) that Telingana fishermen came over and married Mon women; (2) that the intermarriages resulted in the creation of pagoda slaves by an indignant king; (3) that there are evidences of two distinct
tongues ; (4) that the Mons do not intermarrу with the Talaings proper ; (5) that the Talaings proper inhabit three or four places in Amherst district ; (6) that the name Talaing was given by Anawhrata to Mons and Talaings alike.

U May Oung mentioned that in connection with the interpretation of *Ita-term* as "O father, we perish." Mr. Stewart had pointed out that, as the universal cry in times of difficulty or distress among Burmans and Talaings at the present day is an appeal to the mother not to the father, it was very improbable that the interpretation suggested was correct.

The Rev. W. C. B. Purser said that Mr. Cooper had given a very lucid account of the Talaings but that several salient facts had been omitted. No mention had been made of one consideration which would, in his opinion, suffice to destroy the whole argument. It was generally admitted that the Burmese alphabet and Buddhism came to Burma through the Talaings. If they were only pagoda slaves how could Buddhism and writing come to Burma through them. Then again, if the people who came from India were real Mons and married with Mons how could a half-breed race have come into existence. They would surely all have been *Monthas*. He concluded by asking for further information on these two points.

U May Oung replied that Mr. Cooper's points was that the newcomers were not Mons, but members of a purely Indian race who married with Mon women. The descendants of these intermarriages were real Talaings. The term Talaing was used, quite wrongly, of the whole race. He thought Mr. Purser was quite correct in saying that the Burmans had got their writing and their scriptures through the people of Thaton. The whole trouble was that from Anawhrata's application of the term Talaing to King Manuha and the others whom he made Pagoda slaves the term Talaing had been transferred from a small section to the whole race.

Mr. Rutledge remarked that the derivation of Talaing from Telingana appeared very plausible. It was very likely that the king would object to inter-marriages and he may quite well have shown his displeasure by making Pagoda-slaves of the out-casts. It would not be unnatural for Anawhrata to use the same term, and the fact that he did so threw out the theory that the name originated in the wars of the eighteenth century. With regard to the two derivations of the word from Telingana and *Ita-term*, might it not be that the modern term Talaing was derived from both? He felt sure that philologists,—men equal to any
occasion—would not fail, if pressed, to solve this equation. The modern objection to the use of 'Talaing' might be due to the use of an obviously obnoxious term by the Burmese conquerors. Resentment at the adoption of the victors' epithet might account for a good deal. He was not an expert in either anthropology or philology, but he felt sure that, as a side issue to the present subject, a paper on the origin, development and present social position of the descendants of pagoda slaves would be of great interest to the society. He commended the subject to the attention of investigators.

Maung Ba Dun remarked that a derivation of Talaing from a Mon phrase meaning "O mother, I perish" had its supporters. It was said that the word was used after Alompra's conquest but there were many expeditions in Anawhrata's time and the phrase might well have been used in those earlier days.

The chairman proposed a vote of thanks to Mr. Cooper for his very interesting paper which showed that he must have spent a great deal of time and trouble on the investigation of the question. The vote being very heartily accorded, the meeting broke up after partaking of the usual refreshments.
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Ba, Maung.

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Duroiselle, C., M.R.A.S.
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MacKenzie, J. C.
Mathews, H. M. S.
Maung, Maung
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Maung Maung
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Me, Maung
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**CORRECTIONS.**

*Page 104 line 4 (fr. bottom) for enough read enough*

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THE BURMA RESEARCH SOCIETY.
(FOUNDED 1910).

For the Investigation and Encouragement of Arts, Science and Literature in relation to Burma and neighbouring Countries.

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DECEMBER, 1913.

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TALAING NISSAYAS.

The study of the Talaing language on a sound scientific basis is as yet in its infancy (1). Still more so is its practical study; by practical study I understand, not only a very good knowledge of the colloquial, but also the ability to read the literary language fluently; this latter accomplishment is, I think, the more important, for, by means of it alone, shall we be able to understand thoroughly, (2) translate and so unlock the treasures of Talaing history and general literature, both of which are, up to the present, a perfectly sealed book. The principal stumbling block in the way of such studies is the very much felt want of a good dictionary and of a complete grammar. The only thing we have now is Haswell’s “Grammatical Notes and Vocabulary of the Peguan Language”; (3) but the Vocabulary is very poor, and, which is worse, the definitions of the words are incomplete, when not wrong; the Grammatical Notes are very scanty, too scanty indeed, and do not offer much help if any to the serious study of the literary language. Another difficulty is the paucity of printed texts accessible. As far as I am aware, the only original (that is, not translations from other languages) Talaing works published up to now are the following:—

(1). Siddhilokavajjarabhakathā (Siddhilokavajjarabhakathā) 1906, in verse.
(2). Tikkhatyalokavajjarabhakathā (Tikkhatyalokavajjarabhakathā) 1906, in verse.
(3). Slapat Anamataggasamsarakathā (Slapat Anamataggasamsarakathā) 1908, in prose.
(4). Navakovāda Vinayakathā (Navakovāda Vinayakathā) 1908, in prose.
(5). Lik Bodhisat cah (Lik Bodhisat cah) 1908, in verse.

1. All that we have up to the present are the works of Father Schmidt, in German, and Mr. C. O. Blagden’s translation of the Talaing face of the Myazedi pillar at Pagan, with “Quelques notions sur la phonétique du Talaing et son évolution historique” in Journal Asiatique, 1910.

2. Revd. Halliday, a missionary now in Siam, has made a special study of the modern literary Talaing, but unfortunately has, to my knowledge at least, published yet nothing based on the results of these studies.

(6). ထွင်ရေးစိုးတန်သုံးနှင့်  (Lekhachandadānasilakathā) 1909, in verse.

(7). လျင်ထွင်သုံး (Lekha Likh blāai bhā) 1909; a spelling book followed by a few pages of moral and religious precepts in easy verse; what is called in Burmese သေား (saṅ-pum-kri):

(8). သိုးသွေးချန်ချုပ် (Lik kyāk trai ḫā coh dcām) 1909, in verse.

(9). လျင်ထွင်လာရှမ်း (Lekha Likh pāramī kān) 1909, in verse. This is an adaptation of the famous Burmese poem of the same name by Shin Silavamsa XVth century.

(10). ပျော်ရှိုးတမ်သားပြီးရေး (Paṭhama Sudhammavatī Gavampatī Rājādhiraj) 1910; a history of Thaton and Hanthawaddy, in one volume.

(11). သေားကြည်စိုးစိုးနှစ်စာ (Dhammaceti Mahāpi-ṭakadhara dutiya) 1912; a history of King Dhammaceti, one volume.

(12). မဟာရာပရာ (Mahārajaparitta) 1912; the Parittas, all in Pāli, except for a few words of explanations interspersed from p. 97 to p. 108.

(13). စည်ညွှန်ညွှန်ညွှန် (Slapat Rājāvaḥ datov smim roṇ) 1906, The Book of the History of the dynasties of kings; this is accompanied by a German translation by the Père Schmidt.

4. "ဗွားသေားသိုးသွေးချုပ် "
   "ဗွားသေားသိုးသွေးချုပ် "
   "ဗွားသေားသိုးသွေးချုပ်"

Likh paramīkan p. 1.

5. All the above books have been edited and published by the Buddhist monk P'ra Candakanta, at the Mon Printing Press, Paklat, Siam.

6. "Die Geschichte der Mon-Könige in Hinterindien nach einem Palmblatt-Manuscript aus dem Mon übersetzt, mit einer Einführung und Noten versehen", von P. W. Schmidt; in "Sitzungsberichte der Kaiserlich Akademie der Wissenschaften in Wien." The manuscript used by the Père Schmidt is rather corrupt; Mr. J. A. Stewart found another copy of the same work, which is far superior to the other, and a copy of which he was kind enough to have made for me. It is desirable this text should be re-edited with the necessary corrections and with an English translation; the Père Schmidt has misunderstood his text in a number of passages.
The following translations from the Holy Scriptures have been published by the American Baptist Mission:


(17). ဝါသိတ္တမာ (Kharet Vaṅ bva sarup) 1837; “The Life of Christ.”


(20). ဝါသိတ္တမာ (Sakem Slapat Samma) “A Digest of Scripture” 1855.

(21). ဝါသိတ္တမာ (Slapat Śālām) 1904; “The Psalms.”

It will be remarked that, of the first thirteen books, which contain original Talaing texts, seven are in verse, the easiest of which to read—having been composed for children—is No. 7, the ‘Lekha Lik blāi bhā’; the others are written in high flown language and require no mean scholarship to be understood; it may be remarked here, however, that Talaing poetry does not appear to be so difficult for the foreigner to master as Burmese poetry is; any way, in both cases, a thorough knowledge of Buddhism is indispensable for its thorough comprehension. Of the prose works, No. 13, the ‘Slapat Rājāvaṅ datov smim roṅ’ is the easiest; the history of Dhammaceti (No. 11) is particularly difficult reading. As already hinted at above, what makes these works so difficult to read, is the large amount of new words one meets with at every page, which are not recorded in Haswell’s vocabulary or have meanings other than those registered therein; of these words not a few are unknown to the majority of lay Talaings who can read their own language, and those who can do so are not very numerous, at least in Burma; no doubt a few monks, in Burma and Siam, are to be found who have continued

7. American Baptist Mission Press, Rangoon. The short sentences in this very elementary, but useful little book, are colloquial; some of the Burmese translations are quaintly Talaingized if I may coin a new word.
the tradition and can read these works with ease. Hence
the urgent need of a good dictionary. As may be judged
from the above list, Talaing literature is practically all in
manuscripts; some of these are to be found in the great
libraries of Europe and of the East. Amongst the latter,
the Bernard Free Library at Rangoon possesses by far the
greatest number, (8) among which a great many nissayas,
and it is from these latter that an absolutely reliable and
complete dictionary could easily be compiled and many of
the grammatical forms ignored in Haswell's Notes re-
covered. (9)

In January 1912, consequent on a short discussion (10) on
the Talaing language and literature, in which I pointed out
the imperfections of Haswell's Vocabulary and Grammatical
Notes; as well as the fact that, in the Bernard Free Library
at Rangoon, we had all the necessary material for a com-
plete and absolutely reliable Talaing-English dictionary, it
was suggested that the Burma Research Society, following
up my proposal, should set some one at work to make such
a vocabulary, "for the Society existed for this sort of
thing"; and I was subsequently asked by the President to
give more details both, as to which manuscripts I had
particularly in view and the method of compiling such a
dictionary. In the present paper, I have endeavoured
succinctly to comply with this request and to show, by a
probing example, the richness of the materials at our
disposal.

THE NISSAYAS.

Talaing literature, as most of the literatures of Indo-
China, is derived from and entirely based upon the Bud-
dhistic Pali literature, excepting local legends, historical
records and such works as, for instance, the history of
Rāma, treatises on medicine and astrology, which are trans-
lations or adaptations of well-known Sanskrit works. The
Talaing translations of Pali works fall into two great
divisions: 1st. Translations in the proper sense of the word
as understood in Europe, the direct rendering, in continuous

8. The Educational Syndicate, Rangoon, are taking steps to have a
list as exhaustive as possible of all Talaing Mss. in monasteries drawn
up, with a view to acquiring them for the Bernard Free Library; see
Note 18.
9. Haswell's 'grammatical notes' are mostly colloquial, and of no
much use for the literary language; some of them are erroneous, others
incomplete; and the grammatical forms he has left out are numerous.
He practically does not treat of the syntax at all.
p. 136 ff.
and unbroken Talaing of a work in Pali, as for instance, the ṭāṭṭha Prāti (vatthu Prāti), a translation of the Petavatthu (11); ṭāṭṭha canda (vatthucandakumāra), the translation of the Khāṇḍahāla jātaka, (12) etc.

2nd. A word for word translation, in which each word of the Pali text or a short expression or phrase is immediately followed by its Talaing equivalent, (13)

11. Edited in the original text by the Pali Text Society; there is also a Burmese translation.

12. Faustboll's edition Vol. VI, 129 ff. This story is better known in Burma as the Candakumara jātaka.

The following extract from the ṭāṭṭha jātaka (Skem Jāt Bhūridat)

"An Abstract of the Bhūridatta Jātaka" may serve as an example of such Mss.: रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा रा

"In times of yore, King Brahmadatta was ruling in Benares; he had a son; to that son he gave the Viceroyalty. Subsequently, perceiving his son's wealth and glory increasing, a doubt arose in him thus "I know not but this son of mine might seize the government of the city in my place" and he spoke in this wise to him "My son, having left this city, dwell in any place that may please you; when my eyes are closed, return and rule the kingdom." The prince said, "very well" and went out into the wilderness; he built a hut of leaves between the river Jumna and the sea, assumed the ascetic garb and there dwelt, living on fruits and roots."

13. These translations are designated in Mon by the word သိမ်း, trāi, and in Burmese by nissaya which literally means a 'help' that is, to the study of Pali texts. The following, which is the beginning of the သိမ်းတို့, the word for word translation of the Dhammapada Athakatha, will give an idea of a nissaya:

"'}
The manuscripts under the first category, being translations of Pali works easily accessible will be, by mere comparison with the original text, of great value in fixing the meaning of many words, and being written in continuous language, will be of the greatest help, by furnishing reliable materials both for the grammar and the syntax, which latter Haswell has completely ignored. (14) There are also some manuscripts which are not translations, but original compositions which have their counterparts in Burmese, and these also will prove most useful. (15) But the work of utilizing such manuscripts for the compilation of a dictionary would necessarily be tedious and long, and would require the exercise of the greatest caution and care, owing to the fact that many passages are not translated literally but rather freely, and therefore it would be, in some cases, difficult to fix with absolute assurance the exact meaning of some words. (16) Let it not be understood that I mean these

14. As an illustration of these I have under preparation the edition of the စကြောင်းတော်ဝိဟာရ စကြောင်းတော်ဝိဟာရ, Skem Jāt Bhūridat (see footnote 12), which will include the text, the translation and grammar and syntax.

15. For instance: အနီကက်က = Burmese: အနီကက်က = Burm. အနီကက်က = Burm. အနီကက်က = Burm. အနီကက်က = Burm. အနီကက်က = Burm. အနီကက်က = Burm. အနီကက်က = Burm. နှစ်ပတ္တြော် = နှစ်ပတ္တြော် etc.

16. Persons acquainted with Burmese will perceive this readily on comparing one of the Ten Great Jāts တော်ဝိဟာရတော်ဝိဟာရ တော်ဝိဟာရ = Fausbøll, Mahanipata, Vol. VI of his edition of the Jātaka with the pali text.
manuscripts should not be utilized; very far from it. I simply mean that, for rapid and accurate work, the nissayas should be worked upon first.

The reason is simple, and a glance at the extract in Note 13, will make it still better understood. In the nissayas, as already mentioned, each Pali word being immediately followed by its Talaing translation, the compiler's labours will be greatly lightened; he will see at once which word in Talaing is the equivalent of the Pali one, without being obliged, in a great many instances, to compare carefully a whole Pali sentence with a whole Talaing one, above all if the translation be somewhat free, and then decide on the exact meaning of such or such a word; this latter process would sometimes entail some uncertainty, which does not, or at least very seldom, exist in the case of the nissayas, for a little practice and only a fair knowledge of Talaing will enable the compiler to see immediately, even if the Peguan explanation is somewhat long (as it sometimes is) the exact single word corresponding to the Pali. This is precisely the case with Burmese and Talaing monks, who rapidly learn Pali by means of the nissayas, which they consider, not only as literal and critical translations but as dictionaries as well. The words from only three or four nissayas having thus been extracted, the result would already be a vocabulary containing two or three times as many words as are registered in Haswell's and would enable one to read, with comparative ease, the works coming under the first category without even having recourse to the original text as a constant help. This has at least been my own experience.

The vocabulary given at the end of these remarks is, I think, a good example and a clear proof of what has just been said. It contains a little over four hundred words, expressions and forms, which are not to be found in Haswell's Vocabulary, and they have been collected from only forty four pages of a nissaya, each page containing 22 lines of mixed Pali-Talaing; that is, about 22 or 24 pages, were the Talaing written continuously. This result is gratifying and shews the richness of the materials to hand for the compilation of a complete and reliable Talaing dictionary, in the Bernard Library; the following list of nissayas will show the enormous extant of these materials, which will prove more than sufficient for such a compilation:—
JĀTAKAS.

<table>
<thead>
<tr>
<th>Name.</th>
<th>No. of leaves.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dukanipāta (complete)</td>
<td>216</td>
</tr>
<tr>
<td>Abstracts of the:</td>
<td></td>
</tr>
<tr>
<td>Ekanipāta</td>
<td></td>
</tr>
<tr>
<td>Dukanipāta</td>
<td></td>
</tr>
<tr>
<td>Tikani pāta</td>
<td></td>
</tr>
<tr>
<td>Sattani pāta</td>
<td></td>
</tr>
<tr>
<td>Dasani pāta</td>
<td></td>
</tr>
<tr>
<td>Ekūdasani pāta</td>
<td>538</td>
</tr>
<tr>
<td>Terasani pāta</td>
<td></td>
</tr>
<tr>
<td>complete jātakas:</td>
<td></td>
</tr>
<tr>
<td>Vessantara</td>
<td></td>
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<tr>
<td>Temi</td>
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<tr>
<td>Nārada</td>
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<tr>
<td>Janaka</td>
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<tr>
<td>Bhūridatta</td>
<td></td>
</tr>
<tr>
<td>Suvaṇṇasūma</td>
<td>314</td>
</tr>
<tr>
<td></td>
<td>1068</td>
</tr>
<tr>
<td>Dhammapada Commentary</td>
<td>872</td>
</tr>
<tr>
<td>Paritta</td>
<td>24</td>
</tr>
<tr>
<td>Saddatatthasāra jālinī</td>
<td>32</td>
</tr>
<tr>
<td>Maṅgaladipani</td>
<td>235</td>
</tr>
<tr>
<td>Dhammasaṅgaṇī</td>
<td>24</td>
</tr>
<tr>
<td>Abhidhammatthasāṅgaḥa</td>
<td>124</td>
</tr>
<tr>
<td></td>
<td>1311</td>
</tr>
<tr>
<td>The books of the Vinaya and three Tīkās on</td>
<td></td>
</tr>
<tr>
<td>same</td>
<td>1600</td>
</tr>
<tr>
<td>Kaccayāna’s Grammar</td>
<td>660</td>
</tr>
<tr>
<td></td>
<td>2260</td>
</tr>
</tbody>
</table>

That is, roughly, 4639 leaves of Pali-Talaing actually in the Library. (17)

It is true, all of these nissayas will not be equally serviceable; for instance the Abhidhamma books and Kaccāyāna’s Grammar repeat mostly the Pali technical terms in peguānized forms. But what remains, the jātakas, the Dhammapada Commentary and the Vinaya books, that is, about 3,000 palm leaves, would, I believe, yield a complete dic-

17. This list includes only the principal nissayas, some of which are duplicated.
tionary of the language. (18) To these may be added those original works mentioned above (p. 6), in prose and verse, which have their counterpart in Burmese, and these roughly cover about 500 palm leaves, as well as the direct translations mentioned under the first category, and which are contained in about 300 or 400 leaves. Talaing is the least known of the great languages, though one of the most important, of Indo-China, and the Burma Research Society would confer a great boon on science could they see their way to help substantially in carrying out this most import-

18. The following list of 55 Talaing palm-leaf manuscripts, compiled by orders of the Educational Syndicate in the Moulmein and Amherst Districts, contains several other nissayas; those of the Pali dictionary known as Abhidhanappadipika would be particularly useful; the Educational Syndicate are, I learn, taking steps to procure all these mss. A copy of this list was kindly given me by Maung Tin, Honorary Librarian, and I reproduce it in transliteration, just as it stands, omitting only the names of the monasteries in which the mss. were found and according to which they are grouped:—


It will be remarked there are in this list several chronicles, which it is very important should be procured as early as possible, for it is precisely such mss. that are very badly needed, if a complete history of Burma is ever to be written.
ant undertaking; the Government of Burma, if approached on the subject, would no doubt help also materially.

The Vocabulary which follows has been compiled from the Talaing nissaya of the Cakkhupaḷattheravatthu, (19) the first story of the Commentary on the Dhammapada. I have left out the ten stanzas which form the introduction to this commentary, because the text is very corrupt in the manuscript and its nissaya correspondingly so and uncertain; for the same reason, I have not used the gloss on the stanza "Manopubbaṅgama...", (20) though somewhat better than the opening verses. I have made use only of the story proper, the Pali of which in the nissaya is no doubt corrupt here and there, as cannot but be expected in a work that has several times been copied by men who often, not only do not know Pali at all, but do not even understand all the Talaing they are copying; but on the whole, the manuscript is correct and clear. In the vocabulary, I have included not only new words, and these make up about three fourths of the total number, but also words having another meaning than that given to them by Haswell; couplets, like כסב כב(snēv ramm, knap snam), of which the first or second member is not in Haswell's but is found in the literature used either by itself or in composition with some other word of the same or cognate meaning; couplets, each member of which is found entered separately in Haswell, but which, when thus brought together to form a couplet, acquire a new meaning independent of that of each member separately; expressions and adverbial phrases, such as: כוכב כוכב(yām lam mvai,) "so long as"; כוכב כוכב(mvai mvai damrip "all at once, all of a sudden," etc. In a word, I have endeavoured to include all that is not in Haswell's vocabulary, but I dare say a few words may have escaped me; I have purposely left out prepositions used to show the cases, instrumentive, locative, etc. as well as some verbs which, in default of a better term, may be called here provisionally "auxiliary verbs", and answering to the Burmese so-called "verbal prefixes and suffixes." All these—not in Haswell's of course—will better be explained in the grammatical notes which I hope soon to be able to

publish, and to which reference is made sometimes in the vocabulary. (21)

The Talaing word is given first in the vernacular characters, then in literal transcription; the English meaning follows, after which comes the Pali word of the text of 'Cakkhupāla' which the Talaing word translates. After the Pali word, I have given, in many instances, the passage of the nissaya in which the Talaing word occurs: the Pali comes first in roman characters and is immediately followed by the Talaing translation. Last of all are given references to other works in which these new words have also been found, not seldom quoting and translating the passage; many more such references have been withheld for fear of too much increasing the size of an already long paper. I have, after some phrases and expressions, given as literal a translation of them as was possible, within inverted commas.

My sole aim in drawing up this list of words, has simply been to shew, by a clear, and at the same time, useful example, the richness of the Talaing nissayas, and the abundant material they can be made to yield, (22) and not at all to give a model of the form a future Mon dictionary should take. (23)

21. Care will have to be exercised in quoting grammatical forms from the nissayas, for these forms are much influenced by the Pali idiom; many prepositions, used as case-endings (if I may use this expression) are however regularly used in the nissayas which are found also in purely Talaing works, such as: aczov nov ‘among, in’, for the locative; oææ min, smin, ‘with, by,’ for the instrumentive, etc.

22. As above said, this list contains over 400 new words and expressions, taken from the 44 pages of the word for word translation of the story of Cakkhupala; from this it may be seen what a large number of words would be obtained from only the first part of the Dhammapada Atthakathā Nissaya, which contains ten stories. In the first four pages of the story of Matthakundali, which follows immediately that of Cakkhupala, I have collected about 30 new words and forms.

23. But I think that, on the whole, the plan of the dictionary should be somewhat that followed in this list; the Pali equivalent should be given in every instance; extracts from the nissayas might be left out, except in special cases, and as many references as possible to other works should be given.
VOCABULARY.

ABBREVIATIONS.

B., Burmese.
Dhc., Dhammaceti Mahāpiṭakadhāra.
Hasw., Haswell's Vocabulary.
L. S. K., Leka chandadānasīlakathā.
N. V. K., Navakovāda-Vinayakathā.
M. K., Maṭṭhakunḍali Vatthu.
M. T., Modern Talaing.
O. T., Old Talaing.
P., Pāli.
S. B., Skem Jāt Bhūridat (ms.)
Skt., Sanskrit.
S. R. D., Slapat Rājāvañ datov smim rōn.
Sudh., Patīhama Sudhammavati, Gavampati, Rājādhīrāj.
T., Talaing.
T. L., Tikkhatyalokavajjārabbhakathā.
U. O. K., Upāsakovādakathā.

acb (acen tamlā), in the order of, according to;
in the expression: ṣudāvīacb=anupubbena; B. ṣudāvīacb

acb (alôv asim), control, control over, power over;
P. assava=obedient: hatthapādi pi anassavā honti, ṣudāvīacb
ci sa ṣudāvīacb, ṣudāvīacb ćhanda ṣudāvīacb; ṣudāvīacb lit., "and the hands and
feet are state of not getting control"=are uncontrollable.
Both members of this compound word can probably be
trace back to Burmese influence; ṣudāvīacb, may be compared
with B. ṣudāvīacb, (alô); ṣudāvīacb may be a loan word from the B.
acb, sim.: to take possession of, take unto oneself, cf.
such Talaing expressions as: ṣudāvīacb, (sim gōn), ṣudāvīacb, (sim dak),
acb, sim ket and Burmese: ṣudāvīacb, ṣudāvīacb, ṣudāvīacb
acb. The Burmese renders the Pāli phrase
given above by, ṣudāvīacb=acb=acb or ṣudāvīacb
acb=acb=acb
acb (alôv jaku), oneself; P. sayām; B. ṣudāvīacb,
where ṣudāvīacb=acb and ṣudāvīacb=acb cf. MK. 49, ibid.
VOCABULARY.

沫ACTIVE, (alum kov), during, for; lit., 'throughout with'; it translates a P. accusative of time: pañcavassāni, अङ्कःक्षौत, during or for five years. B. अङ्कःक्षौत

沫ACTIVE, (attabau,) self, personality, body. P. attabhāva; B. अङ्कःक्षौत

沫ACTIVE, (ayāmmāt), the exact quantity, the exact measure; exact time, as soon as; just as, just when, the moment that...; merely, about, it always translates the P. mattam. Examples from the Nissaya: (i) tasmīm (Anāthapiṇḍike), अङ्कःक्षौत्, nisinnamattē yeva, अङ्कःक्षौत् निसिन्नमत्तेव, "and even as soon as Anāthapiṇḍika sat down; or, and the very moment, etc."; (ii) addhāhamāsamattē, अङ्कःक्षौत्, अङ्कःक्षौत्, "about half a month." The expression is made up of अङ्कःक्षौत्, time and अङ्कःक्षौत्=Skt. mātra, and literally means "the exact measure of time," and this original meaning has expanded into those registered above. Rev. Schmidt, in his translation of the Slapat Rājāvāṇi datōv smim roū; errs completely in rendering this expression by: längere Ausführung des kurzen Texts" as well as in analyzing it: "अङ्कःक्षौत्=P. āyāmo, ausführlich (detailed), अङ्कःक्षौत्=P. mātkā, skizze (sketch)"; in this passage, it means merely: "in the (exact) measure of, according to" and answers exactly the B. अङ्कःक्षौत्, "befitting the strength of...", hence "according to"; and the passage may be rendered, "in the exact measure of my intellect...shall I," etc.

沫ACTIVE, (ā cóp), to arrive, reach, attain; P. pāpuḍāti; to go to; Nissaya: Jētavanaṁ, अङ्कःक्षौत्, gantvā, अङ्कःक्षौत्

沫ACTIVE, (ā lōm), to get spoiled, or destroyed; here 'to get' is expressed by अङ्क (to go); cf. B. अङ्कःक्षौत्

沫ACTIVE, ('in), abbreviation of Indra=Sakka, the god; in the older language, for instance the terra-cotta plaques of the Ananda temple at Pagan, it is written, more correctly: अङ्कः, in.

沫ACTIVE, (ah nah), to clean. P. paṭijaggati, this meaning of paṭijaggati is not registered by childers, but see Mudulakkhana-jātaka, Fauböll, Vol. I, p. 305. Also=adv., cleanly, cf. अङ्कःक्षौत्
VOCABULARY.

कृक्रक्रम, (कृक्रक्रम), to walk to and fro, up and down. 

P. caṇkamati; B. कृक्रक्रम 

is from the Skt. caṇkrama.

कृक्रक्रम, (कृक्रक्रम), to learn; study. P. उग्न्हैति; lit., "to learn-receive-take."

कृक्रोण (कृक्रोण), (कृक्रोण), "to appear and descend," (from the womb), to be born, कृक्रोण to cause to be born, to bring forth. P. vijāyati.

कृक्रोण (कृक्रोण), (कृक्रोण), the arising, appearance; this is a noun from the verb कृक्रोण, to arise, appear; see next:

कृक्रोण (कृक्रोण), (कृक्रोण), (कृक्रोण), the arisen (कृक्रोण) state (कृक्रोण) of Arhan," that is, Arahatship. P. Ara-
hattam. कृक्रोणैति; lit. 'Lord Arham'; the form (arham) shows the word has been taken from the Skt.

कृक्रोणै, (knap sāna) (so in two places), to be silent; (adj.) silent. P. तुष्ठी ahosi; Hasw. has कृक्रोणै knap sāna, with the meaning only of 'lost in thought'; but as कृक्रोणै is merely a form of कृक्रोणै, कृक्रोणै means also 'to be silent.'

कृक्रोणै (kara), to turn away, hence: to reject, abandon. 

P. paccakkhaṇā. Cf. झेल, krau cah, in Hasw., 'to turn the back in contempt,' where झेल=the back; and cf. झेल, after, behind. कृक्रोणै, karau klem, ibid., in which कृक्रोण (written also कृक्रोण) is a kind of verbal suffix, or auxiliary verb, very frequent in M.T. and often equivalent to the B. झेल.

कृक्रोणै, (kala, cau,) to return, to turn back. P. nivattati.

कृक्रोणै, (kasap,) to consult, talk over, discuss. P. manteti.

कृक्रोणै (कृक्रोणै), (kā gacot), death. P. तीस; this is never used by itself, but always with ती, pa, to do, to make: कृक्रोणै, to die= P. kālam karoti; ती is the P. ती; कृक्रोणै is the proper T. word; I have met with कृक्रोणै, (dacot), in Maṭṭha-
kundalivatthu. See under कृक्रोणै.

कृक्रोणै (कृक्रोणै), (kāla), time (in counting); it is from the P. kāla, but corresponds to the P. vāra; Nissaya : dve vāre, कृक्रोणै. 

Cf. T. o, vā (P. vāra).
VOCABULARY.

(o) (kālagayah), "the time of morning," forenoon. P. purebhattām.

(o) (kālagah), at that time, then. P. atha.

(o) (kāla-hrón), "the time of dawn," the dawn. P. aruṇa, from which (from (kāla-smavānai), "the time of evening," evening. P. pacchābhattatam.

(o) (ket ptit,) to take out from. P. gañhātī, niha-rati.

(o) (kov byāp), to seize, to catch hold of. P. pariya-dāti. It is the causal of (kov), to pervade, from P. vyāpeti, and means lit. "to cause to pervade (the mind)," that is, to catch hold of it.

(o) (kov ymu), to give a name, to name.

(o) (krap,), to be near.

(o) (krap ñan), near; to be near; Hasw. gives only the form (o) = ibid.

(o), (krau, a road, street. P. vithi; Hasw. = (o), tarau, found also written (o)

(o) (kleñ tluñ), to return, come back, P. āgacchati.

(o) (kluñ cóp), to arrive, reach, P. sampāpuñātī ; B. (o) (kon bót), (i) to offer food, wait upon. P. parivisati. (ii) to look after, take care of (someone). P. paṭi-jaggati. (iii) to clean (as a house, etc.,) P. paṭijaggati ; vide, (o) (kon bót), ibid.

(o) (klôh), perforated; to be perforated. P. chidda; Hasw. = a crowbar; a spade.

(o) (kvóv), to tear out, tear off. P. uppāteti; (o) (o) (o) = ibid, cf. (o)

(o) (khadán), to abridge, contract, narrow, shorten; (o) (o) (o) = ibid; P. saukhipati; cf. Hasw. (o) = to be narrow and (o) = (o) (o) (o)

(o) (khyap gnāp) to think, consider, consult with. P. manteti.
VOCABULARY.

(khya camāñ tū), to be anxious, have anxious thought, to bother; fret. P. cintayati. See (khya)

(khyōm), the jasmine flower, P. sumanā.

(ga-uai), medicine, drogue; this is the original and true spelling; it is generally found spelt: (ga-uai).

(ga-uai yāai), medicine, medicament, drogue. P. bhesajjaṁ.

(gakū sāv), a good family, an honorable, well-to-do family. P. kula; Nissaya: imasmim kule, (gañi).

(gañi), (by itself), to go about, go the round. P. acarati; (gajol, going the round for alms, P. bhikkhācāra.

(gacot), death. P. accu; Nissaya: maccurajassa, Hasw. gives to this word only the sense of: to kill, but it is very frequently met meaning: death; cf. U. O. K. 37: param marañā, (gajol).

(gajam datau) "to sit and remain," to dwell, sojourn, live. P. viharati. See (gaj).

(gataklem.), to turn upside down; Hasw.= only; — to turn words upside down," to deceive. P. vañceti.

(garañ ptim), "to cause to understand and know," to make known, tell, inform. P. aroceti.

(gah kōv tim), "to say (and) make known," to tell, inform. P. katheti; (gañ) is the causal prefix; when two verbs are compounded, it generally comes between the two.

(gōñ ket), to learn. P. ugganhāti; cf. (gāñ)

(gōi), (by itself), to adorn, decorate. P. alankaroti.

(gnan; ganan,) to consider, think, consult. P. manteti; Hasw. has and only in composition with (gāñ), and with the meaning only of: an intention, desire. See (gāñ).

(gnap,) to think, consider consult. P. manteti; cf. (gāñ) see (gāñ)
VOCABULARY.

ṛṣa, (gróp), (adj.) (i) wild, savage, applied to animals and plants—P. vana; (ii) retired, secluded, applied to huts or monasteries, etc., = P. āraññaka; Nissaya: āraññavihāro, oṛṣa; ṛṣa, as a noun means: forest, jungle, wilderness, cf. B. cūc, to. The opposite of ṛṣa (adj.) is oṛṣa; lit. ‘village’=domesticated, cf. B. cūc. ṛṣa is constantly written ṛṣi in the Ānanda plaques; that this was the form in Old Talaing is shewn by the same plaques writing ṛṣi, cip for ṛṣi, (cóp), to arrive.

ṛṣa, (gróh), the heart; P. hadaya; Nissaya: hadayam-aṁsaṁ, oṛṣi, ubbatteṭvā ṛṣi oṛṣi. Hasw. has ṛṣi=liver.

ṛṣi, (glik,) to tear out, tear off, tear up; P. ubbatteṭi; ṛṣi, ibid. cf. oṛṣa.

ṛṣi, (glu,) to be blind; the original meaning being: ‘to be dark’; Nissaya: cakkhuviḍakāle, oṛṣi oṛṣi oṛṣi oṛṣi oṛṣi. is also used in this sense, also in the sense of foolish, cf. B. oṛṣi oṛṣi oṛṣi.

ṛṣi, (glam,) a room, closet, cabinet; P. gabbha; Nissaya: gabbhaṁ, ṛṣi, pavisitvā, oṛṣi oṛṣi. ṛṣi means primarily, ‘interior’ (noun), and hence, a room, closet; this is the pure T. word (see next). Cf. S. R. D. 40: ṛṣi ṛṣi ṛṣi, “they constructed a royal chamber”; here ṛṣi ṛṣi is equivalent to oṛṣi oṛṣi, and to the B. cūc and means ‘royal, pertaining to royalty.’

ṛṣi, (glam gav,) a room, closet, cabinet; P. gabbha; ṛṣi is not derived from the Pāli, as Schmidt thinks, op. cit. p. 41 note 1, but from the Skt. garbha; Talaing in adopting foreign polysyllabic words, clips off, as does the Burmese, the last syllable or syllables, to adapt them to its own peculiar genius; thus ṛṣi gah=Skt. garbha=ḥ, gar, which remains intact in Old Talaing; cf. the Ānanda plaques (XIth century): oṛṣi oṛṣi oṛṣi oṛṣi oṛṣi, lit. “(Prince) Janaka comes out from the womb”; translated in M.T.=oṛṣi oṛṣi oṛṣi oṛṣi. Final r in O. T. always becomes ṅ (ṅ) in M.T.
VOCABULARY.

උංගම අලෝවාසිම, (gvan alóv asim), to have control, power or mastery over; see ආදිස්සමයි

ඒබැටිය (nevi), (by itself) to look, look at, observe, examine; P. oloketi. Nissaya: vasanaṭṭhānāṁ, මුහුණුසිදුකාවූ, olokessāmi, හානිකා L.S.K. 26: අයිරුව, මුළුව, to look at the faults of others. Hasw. has not this word by itself, but has registered අයිරුව, to which he gives the meaning of 'to look askant,' which I have not as yet met anywhere; අයිරුව always translates the P. oloketi, 'to look, look at,' simply; අයිරුව අයිරුව With අයිරුව cf. අයිරුව.

උබ්බේසි, (ca buai mah), a forest; P. atavi; උබ්බේසි, ibid; so in two different places.

කොහොමකා, (cakā ṇā), to send to, send on an errand or mission; P. pahīṇati; cf. B. අදිත්තපකා Hasw. has simply: අදිත, 'to make use of.'

ක්කාවි, (cakkvi), a wheel, wheel of a carriage; P. cakka; this is a hybrid: කකුපු P. cakka, a wheel මත T. =ibid.

කනහා, (canah thabah), (i) to point out, show P. accik-khati; this form is quite common, although not registered by Hasw., who has: ඛජුන්කෙන්ඟිකකුත්තරිසි and ඛජුන්කෙන්ඟිපා; the first member of this compound verb means to 'point out' B. කනහා, and the second, used by itself colloquially is properly 'to show,' B. හොහොමකා (ii) to be well; in the expression: ගනන්දක්නුරා, "(pasāk canah thabah rau)? Nissaya: bhaddhe, අවශ්කයි, kīdisu? උජෝන්දක්නුරා"

කනා, (canāi,); crafty, fraudulent; craft, fraud; P. saṭha; cf. U.O.K. 30, කනාය P. māyā, deceit, false appearance, etc., and කනා at p. 32.

ළු, (cana,) food; P. āhāra; this word is not entered separately in Haswell; but see S.R.D. 62; V.E.P. p. 40, has කනා, (caṇaca) and කනා, and not කනා alone, which is, however, very common; කනා means lit. "which is for eating," "something for eating," කනා being a prefix equivalent to the B. කනා="what is for, something for." The spelling කනා is wrong.
VOCABULARY.

てしまった, (camah) to release, set free, liberate; P. bhujisse karoti; cf. Hasw.: ตั้ม, tamlah, free; to be free.

160, (camat) way, manner; P. niyāma; ตั้ม, 'in the way of;' according to, as.

229, (camat) to inquire, search into; examine, consider; P. sallakkheti; cf. S.R.D. p. 189, "genau untersuchen," to examine carefully. Hasw. ตั้ม, to discern.

ตั้ม, (cmanī) every, each; Nissaya: divase divase, ตั้ม ตั้ม S.R.D. p. 84, ตั้ม, "every time," always; sudh. 5, ตั้ม, every existence (ตั้ม=ตั้ม, this way of abbreviating is very frequent); used without reduplication at sudh. 2, ตั้ม.

ตั้ม, (camin praman) authority, power, control, mastership, influence; the highest authority, the greatest power; P. vasa; Nissaya: attano, ตั้ม vase, ตั้ม S.R.D. 140, 178; Dhc. 13, reads: ตั้ม ตั้ม is from the Skt. prama (cf. S.R.D. 179 note 1, where Schmid says it is fr. P. pramāna (sic!)); the form ตั้ม as given at Dhc. is from the P. pamāna; ตั้ม, therefore is the T. equivalent of ตั้ม.

ติ, (cmanī) empty; P. tuccha. Nissaya: tucchahatthā, ติ na gatapubba, ติ ติ S.R.D.

ติ, (cannā) insect; P. pūna; at another place written: ติ, where the superscript dot=ติ.

ติน, (carnon) part, fold, as in: 'two parts, five-fold,' etc.; P. dhā. Nissaya: muuddhā, ติน sattadhā, ติน pāleyya, ติน ติน S.R.D.

ติน, (carōh) to pour, drop (liquids), sprinkle, anoint; P. āsiṅcati; cf. Hasw: สิน, (carōh), the same; this vowel change is frequent, e.g., สิน=สิน S.R.D.

ติน, (carōh nuh) "to pour and apply," an unguent, salve, etc.; P. āsiṅcati; here applied to medicated oil; see สิน S.R.D.

VOCABULARY.

ذلك، (cīreṅ gñi), to decorate, ornament; P. alaṅkaroti; with ذلك cf. B. ذلك (cīraṅ); see ذلك
ذلك, (cen.) to smear, anoint; P. aṅjati.
ذلك, (cem.) to discard, abandon; P. apaneti. Nissaya: किसायक्नि, अपेन्ति apanetvā, अभिन्युर्विन्द्र here is a kind of verbal affix or secondary verb to B. ذلك
ذلك, (cón), to be complete, perfect; accomplished (of an action), être revolu. This is very frequently used as an auxiliary verb to indicate perfect past tense; it translates the P. aorist. Nissaya: आक्षणि, थोकाम, रुज्जिम्सु, N.V.K. 7: निर्मये, "he took away (many robes); N.O.K. 27: चेत्य, "he said" = P. avoca. A phrase commonly found at the end of chapters is: अथोऽ, lit. "all this is finished," viz. this chapter is finished, finis, cf. अथोऽ under ذلك.
ذلك, (camā tū), to be anxious, troubled; to sorrow; P. cintayati, socati; Sudh. 4; U.O.K. 41.
ذلك, (chu mayem,) a large tree with fruits, but without flowers; P. vanaspati, vanappati.
ذلك, (chu,) a fire—stick, firewood; P. dāru.
ذلك, (chim,) to forsake, abandon; P. vivajjeti.
ذلك, (jan,) person; the people; P. jana; generally found in the expression भुखोऽ=P. mahājana; but also used sometimes by itself, as at S.R.D. 30: भुखोऽर्विन्द्रोऽ... "for the people (who)...."
ذلك, (ja-ah jaiāh), clear, clearly; Nissaya: devindo, देवि दिब्बाक्कुमamb, दिब्बाक्कुमvisodheti, दिब्बाक्कुमvisodheti,
ذلك, (jovā tit.), "to flow and come out," to ooze, percolate; P. paggharati.
ذلك, (jòn kov), (i) to give to, hand over to, transfer; P. paṅipadesi; (ii) to confer (upon), U.O.K. 43: अयोऽ, to confer benefits upon.
ذلك, (nī nau), a little; P. thokam.


VOCABULARY.


(ñamū rau), "like the manner," as, like; P. viya; yathā; cf. U.O.K. 31; see ágenes.

(ñamū sāk gah), "like that manner," likewise; P. tathā; sāk sāk, and in like manner; P. tath' eva.

(ñamū sāk vvaṁ), "like this manner," like this, thus; P. evaṁ.

(ñamū smah), like, alike; similar, the same as;
Nissaya: samma Cūlapāla, "Oh! Cūlapāla, who art alike with us!"; see جبهة.

(ñah), a person; this meaning has not been registered by Haswell, although very frequently met in this sense, e.g., in the oft recurring expression:  responseObject., "the many persons," that is, the people, men; responseObject., "any one person," any one, anybody, U.O.K. 43; responseObject., "another person," other, others = B.  responseObject.

(ñah jâmno), an elderly person; P. mahalaka.

(ñah ma tvāk tarau), a person who goes on a journey," a traveller; P. addhika.

(ñah smah), "person like...;" friend; dear.

(ñon ku drahāt), "weak with strength," feeble, weak; P. dubbala.

(ñapcōp.), to lead to, conduct to, bring to; P. neti, þupti; cf. U.O.K. 19.

(tarem.), original, natural, ordinary; P. pākatika.

(ñarau vāt gāṭ), a difficult road or journey; wilderness, forest; P. kantāra. Cf. B. responseObject.

(taram) uncle; P. mātulaka.

(tala arhan), "Lord Arhat," an Arahat, a saint; P. khīṃāsava.

(tavah dhav.), "the word of the Law," a religious discourse, sermon; P. dhammadāsanā; also found
written _snd, _tvah dhav_, but the form _nd_, _d_ is used always or most generally, for the verb, and _mnd_ for the noun from it; see _mnd_

_omnd_, (tit blah,) to escape from, get out of, get free from, exit from; P. _nisarati_; U.O.K. 27 = _vimuñcati_, _vimucatti_.

_omnd_, (tit vah,) "to get out from the Lenten season," to end the Lent. _Nissaya_: _pañcavassāni_, _mnd_m d _vasitvā_, _mnd_ _vutthavassa_, _mnd_m d _vutthavassa_.

_d_, (tup.), to resemble, be like, be similar; cf. U.O.K. 19; _mnd_m_d_, U.O.K. 30, 42; in _mnd_m_d_, _tup smah_, (verb), _ibid_; U.O.K. 19.

_d_, (tuai,) to be completed, finished; elapsed, passed, être révolu; cf. S.R.D. 32: _nd_m d _d _mnd_m_d_, "then, 10 antarakalpas having elapsed . . . .", and pp. 34, 36; p. 42: _nd_m d _mnd_m_d_ "82,000 generations having passed . . . ."

_omnd_ "all this is finished," a phrase used at the end of sections or chapters, e.g., _Kosiya_ _d_ _mnd_m_d_, "The ten rules in the Kosiya section are finished (= have been explained), N.V.K. 10.

_d_, (tau,) to live (in), dwell, sojourn, P. _vasati_, _vihari_.

Cf. S.R.D. 30, 46, 60; Sudh. 9.

_d_m_d_, (thai smav ā), "to go under," to set (of the sun); cf., _d_m_m_d_, the sun sets, S.R.D. 54.

_d_m_ (tmāt), to be made of, to consist of. _Nissaya_: _mano_ _m_ _nd_m_d_.

_d_ (trum.), a man; P. _purisa_, _manussa_.

_d_ (fluū), to come. _Nissaya_: _nahātvā_, _d_m_d_.

_āgacchanto_, _mnd_m_d_. For _d_ see forthcoming grammatical notes. Cf. _mnd_m_d_.

_d_m_ (tvāk tara), to travel; Hasw. has: _d_.

Cf. B. _mnd_m_.

_d_m_d_, (tvāk ret bōv), to go the round of, go from place to place; P. _cārika_ _m_ _d_.

_d_m_d_, _d_m_d_ = _round_, about.
VOCABULARY.

(o), (tvam,) to tell, recount; P. vatthum catheti; superscript (°) stands for final o.

 misconduct, (thān), a place, a spot; through Skt. sthāna; P. thāna.

 misconduct, (thān gajam), “place to sit,” a sitting place; P. nisidanaṭṭhānam.

 misconduct, (thān gajam datau), “a place to sit and live,” a dwelling place; P. vasanaṭṭhānam.

 misconduct, (thān dmamū), a dwelling place; P. vasanaṭṭhānam.

 misconduct, (thān stik), “a place to lie down or sleep,” sleeping place, bed; P. sayanaṭṭhānam.

 misconduct, (the,) a Buddhist monk of more than 10 years standing; P. thera; frequently spelt: misconduct

 misconduct, (dagnap,) to be agreeable to, to please to; P. ruc-cati; a appears to be a pretty frequent verbal prefix; e.g., misconduct, to desire, find pleasure in, wish for, misconduct; misconduct, to cut, misconduct, to cut into long strips, to decide a case at law, render justice; misconduct, to live, dwell, misconduct, to stand, remain, live, dwell; misconduct (S.R.D. 50; cf. B. misconduct), to lean on one side, be not level, to decline (as the sun), misconduct, to lean, incline, be out of the perpendicular, etc.; a is also frequently used as a prefix to form nouns from verbs (see grammatical notes in forthcoming numbers).

 misconduct, (dget klu)”, “to follow and come,” to follow behind and come together with to (a place)”; P. anugacchati; cf. B. misconduct

 misconduct, (dget bak) to follow behind; P. anveti.

 misconduct, (dacun,) a stick, a staff; P. yaṭṭhi; S.R.D. 66; cf. misconduct

 misconduct, (datau,) to dwell, reside; P. viharati.

 misconduct, (dadah,) state, estate, condition; P. bhāva and neuter suffix yaṁ; B. misconduct misconduct misconduct=ariyasāvaka bhāva; misconduct, puthujjanabhāva; misconduct, “state or condition of monk,” pabbajjaṁ; misconduct misconduct misconduct, pahīnabhāva; misconduct
of the estate of manhood, Sudh. 2: रोवान्ती सुधिन्
सुधिन्तिपुरुषः सुधिन्तिपुरुषक्षरः "Mātali, desiring to know the reason
of that condition (state), asked Indra," U.O.K. 42. अस्,
alone or joined to the verb with the connective अ, forms
abstract nouns, as may be seen from the following words:

सुधिन्तिपुरुष, (dadah arhan,) "state of the Arahat," Arahat-
ship; P. arahatam.

सुधिधार्य, (dadah camah,) "the state of being free," freedom.
Nissaya: dve, द्वे सुधिधार्यम् j "dāsadārake, हिसो Symfony
tē bhūjissee, भूजिजस्तिं katvā, तत् lit. "doing the freedom of
two small boy-slaves," having liberated two young slaves.

सुधिन्तिपुरुष, (dadah bcāranā,) "the state of 'to reflect','
reflection, thinking over, pondering.

सुधिधा, (dadah blāiai,) "the state of young man," man-
hood, the being of age.

सुधिन्तिपुरुषः, (dadah ma ā,;) "the state of 'to go',' a going,
the going; P. gamanam.

सुधिन्तिपुरुषः, (dadaw ma knap śām,) "the state of 'to be
silent',' silence; P. tuṇhihbāva.

सुधिन्तिपुरुषः, (dadah ma kluṅ cop,) "the state of 'to
arrive',' arrival; P. āgatabāva.

सुधिन्तिपुरुषः, (dadah ma glu ā,) "the state of 'to become
blind',' blindness.

सुधिन्तिपुरुषः, (dadah mat ma glu ā,) "the state of 'eye
which has become blind',' blindness.

सुधिन्तिपुरुषः, (dadah ma yut,) "the state which is mean, de-
praved", worthlessness; P. okāra.

सुधिन्तिपुरुषः, (dadah ma ranuk pa peṅ,) "the state of
'to have fulfilled',' fulfilment, accomplishment; P. pāri-
pūri; रोवान्ती generally spelt रोवान्

सुधिन्तिपुरुषः, (dadah ma slam,) "the state which delays"," de-
lay, procrastination; P. papañca.

सुधिन्तिपुरुषः, (dadah ma ha givm hōt māai,) "the
state which is not negligent," earnestness, zeal; P. appa-
māda.

सुधिन्तिपुरुषः, (dadah ma hut lōm ā,) "the state of 'to
vanish',' disappearance, loss (here: of the eyes); P. pari-
hinabhāva.
VOCABULARY.

(\textit{dahad ma hamai kov datuai-mra-mov}), "the state which is without benefits" disadvantage, damage, uselessness; \textit{P. anattham}.

(\textit{dahad ha gvaam alov asim}), "the state of not having control over", weakness, feebleness; \textit{P. anassavabhava}; see \textit{ācāśā} Also: \textit{dahad hamai kov alov}, \textit{ibid}.

(\textit{dahad hamai lahin cót}), "the state of being with no happy mind", indisposition, the not being well; \textit{P. aphāsukam}.

(\textit{dahad hamai gun}), "the state which is without virtue", demerit, unrighteousness, impiety, sin; \textit{P. adhamma}.

(\textit{dahad smim}), "the state of king" sovereignty, rule, kingdom; \textit{P. rajjam}.

(\textit{dama reh seh dhav}), (adj.) revering the Law; \textit{P. dhammagaruka}; \textit{96} placed before a verb makes of it an adjective (see my grammatical notes).

(\textit{dayeh}), a song; \textit{P. gitām}.

(\textit{daróm}), to cry, weep; \textit{P. viravati}; \textit{ibid}.

(\textit{dalom paton}), instruction, admonition, from the verb: \textit{dalom pata}; \textit{P. ovāda}.

(\textit{dah ra sāk gah magah}), "If it be like that", if it be so, very well; \textit{P. tena hi}; also simply: \textit{dahāsā} \textit{gān}, (dip), heavenly, divine; \textit{P. dibba}.

(\textit{dān}), (duī), to receive, accept; \textit{P. paṭipajjati}.

(\textit{douv}), (dov), centre, middle; \textit{P. majjha}; \textit{S. R. D. 64}; Hasw. has only \textit{douv}; in Genesis p. \textit{66}, is found \textit{covi}

(\textit{doh}), (dōh), direction, region, part, place; from \textit{P. desa}.

(\textit{dev)}, "that direction this direction", here and there, to and fro; \textit{P. aparāparam}.

(\textit{dah rah}), to be well, be alright, good etc; \textit{98 q} \textit{vaj}, very well! very good! \textit{P. sādhu}!. For the suffix \textit{vaj}, see notes on grammar.

(\textit{dām}), (dhamān), a place to sit upon, a seat; \textit{P. āsanam}.

\textit{Nissaya}: pasannacittā, \textit{āsanānī}, \textit{paṭināpetvā}, \textit{āsanānī}
VOCABULARY.

дратъ, (drat,) to scatter, sprinkle; P. okirati; косо, ibid.
драмкъ, (dramk,) to lift up, raise, haul up; P. ussāpeti.
дхав кусовъ, (dhav kusov,) a good deed; P. puññam, but lit. = kusaladhamma.
дхая катовъ, (dhaja katov,) couch, sofa, throne; P. pal-

дхав, (dhav tmik,) a virtuous action, good action; P. kalyāṇam. Nissaya: kim nūma kalyāṇam, kalyāṇo

карисси, kalyāṇam, karissasi, kalyāṇam,

дхать, (dahah,) pick up, gather; P. uddharati.

дхать (na ma ptam kov,) “beginning with”, et caetera,

and so forth; P. ādinā, ādihi. Nissaya: dāru-ādihi, дхать

никай, (nikāi), a collection of the Buddha's Discourses; from the P. nikāya; U. O. K. 3: никаа

нисай, (nissai,) (i) depending on, belonging to; this word represents the gerund: нисая; the PPP: nissita and the

verb: nissayati (nivāri); the form ниса = nissaya, and comes from the Pāli; in the Cakkhupāla story, the form met

with is ниса equivalent to a Skt. niçrāya; Hasw. spells wrongly ниса. Nissaya: sabbāñ dehanissitam,

ниса нисая, ниса, “all that is depending or or belonging
to the body” ; it is used as a noun in the following expres-

sion, ниса, lit. “to take dependence on”, to depend

on, Nissaya: vanaspatiṁ, ниса нисая, ниса, ниса.

For the form: ниса, cf., U. O. K. 28: ниса ниса, ниса, ниса, ниса, ниса, ниса, “Name and form are dependent on each

other”; used as a verb, U. O. K. 29: ниса ниса ниса ниса

ниса, “Name and form, being dependent on each other

. . . .”, and N. V. K. 1: ниса ниса ниса ниса ниса ниса ниса ниса,

“(what a monk) should not practise, should not perform,

should not rely upon”; in Burmese, ниса in this sentence

would be translated by: ниса ниса, thus ниса ниса ниса ниса ниса ниса ниса 
ниса ниса.
VOCABULARY.

نة (nuh,) to apply medicine, as unguent, medicated oil, etc.; P. ăsiñcati. Nissaya : bhante, nisiditvā, (plot) te āsittam? ăsoy ăsity ăsity

(ătśāk, (nū kōv krau,) behind, at the back; P. pacchato;

(ătśāk, P. pacchato pacchato.

ăk, (nai,) way, manner, method; P. naya. Nissaya : etena nayen' eva, ătśāk

ătśāk, (nai lveh,) guise, form, appearance; P. naya-vesa (see ătśāk). Nissaya : piyasahăyavaññena, ătśāk ăss Iron; this compound word translates the P. vañña; lit. 'way and guise.'

ătśāk, (nvam kasap,) to have an intention or design, to think, cogitate; it translates the P. etad ahosi.

ătśāk, (nvam kāla mvai tūai,) "there was a time one day" once upon a time, one day; P. ekadivasam, ekadī; U. O. K. 42.

ătśāk, (nvam dmamū,) to dwell, live in; P. ajjhāvasati.

ătśāk, (nvam pīlai payām mvai tūai,) "there is on a time one day", see ătśāk, above; U. O. K. 39:

ătśāk, ibid.

ătśāk, (nvam pmik,) to have a desire, to desire, want; P. icchati; cf. B. ătśākūmāṇī

ătśāk, (pa kat,) "to make learn", to teach, train; P. sikkhāpeti. Hasw. has quite a wrong entry here: "to learn", ătśākūmāṇī, "to teach and give", to import learning, cf. B. ătśākūmāṇī

ătśāk, (pa klem gamhi,) to become a monk; P. pabbajati; ătśākūmāṇī, "to cause to become a monk", to ordain a monk; P. pabbajeti. ătśākūmāṇī, a monk.

ătśāk, (pa gakom,) to mix, to compound; ătśākūmāṇī, ibid.

ătśāk, (pa gamhi,) ătśākūmāṇī, q. v.

ătśāk, (pañ,) to listen to, hear, harken; P. suññati; generally in the compound; ătśākūmāṇī
VOCABULARY.

(oṅga), (paṅ miṁ, ) to listen to, hear, hearken; P. suṅāti; S. S. K. 24 : coccavāsāsa, ibid.

(oṅga), (paṅñaṁā, ) a question, a query, from the P. paṅha; see next :

(oṅga, (paṅñaṁā smāṁ, ) a question, query.

(oṅagā, (paṅdūkamav, ) P. paṅdūkambala (silāsanaṁ), the marble seat of the god Sakka; oṅ is the abbreviation of kambala.

(oṅga, (pa tāvov, ) to set out from, begin from; translates P. paṭṭhāya and the Ablative in-to. Nissaya : tato, cocc, paṭṭhāya, oṅgā in cocc, cocc=P. kāla; see under cocc oṅga, ajjato, cocc paṭṭhāya, oṅgā oṅga probably means, 'beginning', cf. oṅgā in līt. "beginning from that", henceforth.

(oṅg, ) (ptim,) to ask leave; P. āpucchati; cf. B. cocc oṅgā  

(oṅg, ) (pton,) to explain; P. āroceti.

(oṅg, (ptuai,) (i) to perform, accomplish; P. karoti, kāreti; (ii) to get ready; P. sampādeti; (iii) to conclude, bring to a close, P. niṭṭhāpeti.

(oṅga, (pa tau,) to dwell, live; P. vasati; Nissaya: therassa vasanaṭṭhānaṁ, cocc oṅga oṅgā

(oṅga, (pa dah vah,) "to cause to be a Lent", to spend the Leaten season (in, at); P. vassāvāsaṁ vasati.

(oṅga, (pa mah,) a yoke; a burden; P. yuga; dhura; oṅga, ibid ; Hasw. has : cocc oṅga

(oṅgā oṅgā, (palamā ptit naṁ,) to send; P. peseti.

(oṅga, (pa s'ah jñah,) to get (something) cleaned; P. sodhāpeti.

(oṅga, (pa smim,) "to make king", to rule, govern; P. rajjam kāreti.

(oṅgā, (pa hót,) "to make (something) a reason for (doing or saying anything); used as a gerundial preposition with following: P. ārabbha, which it always translates, hence=concerning, about. It exactly answers to the B. oṅgā Nissaya : kam, oṅgā, ārabbha, oṅgā,
bhāsitā, ဝန်းကျင် M. K. 48: Maṭṭhakundalīm, စိုက်ပျိုး, အရား, ဝန်းကျင် Sudh. 9: စုစုပေါင်းကြည့်ယူစွာဖြစ်သည် ကြည့်စွာဖြစ်သည် "Why the Buddha was living in the city of Mithilā, the Mahāthera Gavampati came to Thaton with reference to his mother."

ကျား (p'op,) to send away, dismiss; send on some errand or business; P. uyyojeti, peseti.

စျီး, (pöt,) a word, a passage in a book; P. pada.

ဗြဲ, (pḏai kāla,) (i) when; often joined to the verb with the connective ဝ, immediately following or separated from it by one or more words; P. kāle, samaye Nissaya: ၱနာနာ, ဗြဲဗြဲဗြဲဗြဲဗြဲ; see example from Sudh. 9 under ဗြဲဗြဲ (ii) at that time, ဗြဲဗြဲဗြဲဗြဲဗြဲဗြဲ, "now, at that time ...") (Nissaya.)

ဗြဲဗြဲဗြဲဗြဲ (pḏai kāla krau,) "after that time", subsequently; P. aparabhāge;

ဗြဲဗြဲဗြဲဗြဲ (pḏai kāla krau mvai vā,) "once, after that time"; P. aparabhāge = ဗြဲဗြဲဗြဲ

ဗြဲဗြဲဗြဲဗြဲ (pḏai kāla lmuḥ vvaṁ,) "at the time of this moment", now; P. idāni.

ဗြဲဗြဲဗြဲဗြဲ (pḏai kōp kū,) formerly, before; P. pubbe.

ဗြဲဗြဲဗြဲဗြဲ (pḏai tūai yah gata,) "on the day of tomorrow", the morrow, the next day; P. punādivase; cf. ဗြဲဗြဲဗြဲ, on that day, U. O. K. 9.

ဗြဲဗြဲဗြဲ (pḏai payām,) = ဗြဲဗြဲဗြဲ

ဗြဲဗြဲဗြဲ (pḏai lmuḥ vvaṁ,) "at this moment", now; P. idāni.

ဗြဲဗြဲဗြဲ (pmyik cōt,) "desire of the heart", bent, inclination, meaning, intention; P. ājjhāsaya.

ဗြဲ (pmyah,) = ဗြဲ (q. v.)

ဗြဲ, (pyap,) to connect; P. ghaṭeti; cf. Hasw: ဗြဲ, to join.

ဗြဲ, (prayāi,) way, manner, method; P. pariyaśa; Skt. paryāya; B. ဗြဲ ဗြဲ (prāp cāu ā,) "to proceed—return—go", to return, go back. ဗြဲ carries merely the idea of 'proceed-
ing', either to or from, according to the verb following it;
cf. B. โก๊ด๊ก
โก๊ด๊ก๊ด, (prāp lop.) "to proceed and enter", to go
unto, approach; P. upaṣacchati.
_roi, (próv,) to be old, grow old, become decrepit; P. jirati;
๊ะ๊ะ, "to go old" = to become old.
๊ะ๊ะ, (próv tarem,) = ๊ี่; P. jirati; ๊ะ๊ะ๊ะ๊ะ, see
๊ะ๊ะ๊ะ๊ะ.
๊ะ๊ะ, (plan tun,) but, now.....; P. pana.
๊ะ๊ะ๊ะ, (plin,) to roll; see next:
๊ะ๊ะ๊ะ๊ะ, (plo plin,) to roll; P. pavaṭṭeti.
๊ะ๊ะ๊ะ๊ะ, (plóm klem,) to destroy, spoil, ruin, injure; P.
padüseti.
๊ะ๊ะ๊ะ๊ะ, (pva ma ā bhai prabh,) "a business which
goes very quickly", an urgent affair or business; P. accāyikaṁ; for
๊ะ๊ะ๊ะ๊ะ, used to form nouns see the grammatical notes.
๊ะ๊ะ๊ะ๊ะ, (pva ma kóv mān mvai glam gav,) "the
act which is for protecting the womb or the embryo", pro-
tection to the embryo, a ceremony performed on a woman
becoming pregnant; P. gabbhaparihāra.
๊ะ๊ะ๊ะ๊ะ, (pva ma tvāk ret bóv,) "the act of going
from place to place", wandering from place to place; P.
cārikā; ๊ะ๊ะ๊ะ๊ะ๊ะ๊ะ๊ะ=round, around, about.
๊ะ๊ะ๊ะ๊ะ๊ะ, (pva ma dget dhav dhammacak), "the
act of following or practising the Law of the Dham-
macakka"; P. Dhammacakkapavattanaṁ, this was the first
discourse delivered by the Buddha, its title signifies: the
Establishing (pavattanaṁ) of the reign (cakka) of Righteous-
ness (Dhammā).
๊ะ๊ะ๊ะ๊ะ๊ะ, (pva ma pa gakoṁ ga uai,) "the act of
compounding drugs", hence (the art of) medicine.
๊ะ๊ะ๊ะ๊ะ, (pva ma rádanā mik,) "the act of aspiring
to", aspiration; prayer; expectation, see ๊ะ๊ะ๊ะ๊ะ
๊ะ, (phyin,) to cook; P. pacati.
๊ะ๊ะ๊ะ, (bak latak,) to put on clothes, to dress; P.
paridahati. Nissaya: gihiniyāmena, ๊ะ๊ะ๊ะ, paridahitvā,
๊ะ๊ะ๊ะ, cf. ๊ะ, to wear dress.
VOCABULARY.

दो, (bcap,) to establish a connexion between, to connect, to make a connexion; P. anusandheti; दो=ो (causal) +ौ, with which cf. B. दोऽोऽो.

दोतो, (bnat tūñai,) "about one day", one day; P. ekadivasa.

दोतोतो, (bnat mvai mvai,) "about one one,....", some one (of many); P. ekeka; B. दोऽोऽोऽोऽो.

दोतोऽोऽोऽोऽो, (balah ṇā, to send away, dismiss; P. vissajjeti.

दोतोऽोऽोऽो, (bón dnamā,) sure, certain; lit. "to remain firm"; P. niyata.

दोऽो, (byāp,) to pervade; दोऽोऽोऽो, to pervade through and through, to influence, have a strong hold on. In the nissaya, this word translates: pariyādāti, but it is derived from vyāpeti; cf. U. O. K. 37, 39 writes दोऽोऽोऽो.

दोऽोऽोऽो, (brai jnok,) "great rain", storm; P. mahāmegha.

दोऽोऽोऽो, (blah,) to let go, release; P. vissajjeti दोऽोऽोऽो, ibid.

दोऽोऽोऽोऽो, (bval gata,) in front, before; P. purato; for the force of दोऽोऽो in this and following expressions see the notes on grammar; cf. U. O. K. 36.

दोऽोऽोऽोऽोऽोऽोऽो, (bval doh tem doh vvaṁ,) see दोऽोऽोऽोऽोऽोऽोऽोऽोऽो.

दोऽोऽोऽोऽोऽोऽो, (bval ma glōñ kōv vā,) "very many times", repeatedly; P. punappunam; U. O. K. 38: दोऽोऽोऽोऽोऽो, ibid.

दोऽोऽोऽोऽोऽोऽोऽो, (bval ma glōñ lon,) "very much exceeding", exceedingly; P. atirekataram.

दोऽोऽोऽोऽोऽोऽो, (bval ma dah rah,) properly, duly, correctly, wholly; P. samā; sammad.

दोऽोऽोऽोऽोऽो, (bval ma jip glip,) "meekly", kindly; P. saṁhena.

दोऽोऽोऽोऽो, (bval ma prah,) (very) quickly; P. khippam.

दोऽोऽोऽोऽो, (bval ma lam,) (very) long, a longtime, long; P. ciram, cirassa.

दोऽोऽोऽोऽोऽोऽोऽोऽो, (bval lak karau,) behind, at the back; P. pacchato.

दोऽोऽोऽोऽोऽोऽोऽोऽो, (bval lūov,) some; P. ekacce.
VOCABULARY.

אבי, (bvai smat,) "very true", indeed, for ; P. hi ; hi in Burmese nissayas, is translated by စီး, which is equivalent to the Talaing expression ; and by : သူငယ်နှစ်ဝိုင်း

אביတို့ (bvai smat gah daj tuij,) "(it) being true", if it be true, hence : if ; P. ce, sace.

ဗျား, (bvaiv tam,) the under part, the space below ; P. ဟိုးသီးဟိုး.

ဗိုလ်, (bhók bhak,) goods, property, fortune, wealth; P. bhoga. Nissaya : mahābhogo, များသီးသီးသီးသွယ် ; and : bhogo ca, ပေါ်သီးသီးသွယ်းတိုးတိုး Cf. Sudha. 2, များသီးသီးများ, where တိုး properly so written=ဗျား=bhoga in the sense of 'food'.

ဝ, (ma,) for this most important word, so shortly and inadequately explained by Hasw. see the notes on grammar.

ဝဗျာ, (ma ka mvai,) "more than one", numerous, many; P. anaka ; cf. B. ဝဗျာ, ဝဗျား, ibid.

ဝဗျာသီးသီး, (ma gap gov kov,) proper, suitable, comformable ; P. anurūpena; often written, ဝဗျာသီး. I have decided to enter words preceded by ဝ, because the latter, besides its divers functions is often used to construct adjectives.

ยว, (mgah)=ဝဗျာ, ma gah, a suffix, throwing emphasis on the word which precedes it ; for full explanations and examples see the notes on grammar ; it often translates the P. nāma, and is equivalent to B. ဝဗျာသီးသီးသွယ် Nissaya : Buddhā ca nāma, ဝဗျာသီးသီးသွယ် Cf. N. V. K. 7, 8 ; U. O. K. 9, 11, 15, 22, 35.

ဝဗျာ, (mgah tun,) as for, ...; but ; P. pana. Nissaya : ဝဗျာသီး, mano pana.

ဝဗျာ, (mgah ymu,) namely, called, named ; P. nāma ; lit. = "saying the name". Nissaya, Pālito nāma, ဝဗျာသီးသီး

ဝဗျာ, (ma gōt,) many ; much ; P. bahu ; ဝဗျာသီး, ibid, U. O. K. 37 : ဝဗျာသီးသီး, many enemies ; ဝဗျာသီး, ibid, U. O. K. 37 : ဝဗျာသီးသီးသီး, many faults.
VOCABULARY.

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......., (ma glōn kōv vā,) "many times", often, repeatedly; P. punappunam. Nissaya; punappunam, ......., yācitvā, .......

....., (maṇ mvaī,) to haunt (as spirits, devils, ghosts); P. parigahāti. Nissaya: amanussā parigahātā, .......

....., (ma cōn,) perfect, venerated, venerable, often applied to the Buddha=Bhagavā; cf. S. R. D. 26.

........., (ma cōn dak tau kom ku,) connected with, joined with, accompanied by; P. sahagata. Here: .......=....., to tie.

........., (ma cōn skōm tau kom ku,) connected with, depending or dependent on; P. sampayutta.

..... (ma jnok,) great, large, big; P. mahanta; ......., a large tree.

........., (ma jnok kōv,) "large or great with", abounding in.

........., (ma jnok kōv trījah,) "abounding in power", powerful, influential; P. mahesakka.

........., (ma tup tau rau sāk gah ra,) "like that manner" in that manner, likewise; P. tathā. Nissaya: tathā, ....... tesam pi, ....... cf. S. R. D. 58: ......., which Schmidt has completely misunderstood, as his note 5 on p. 59, (1) as well as his translation, shew. ......., tau, is simply the euphonic suffix, without any precise meaning, which is so often used after verbs; ....... (not entered in Hasw. as a verb by itself) means: to be like, to be similar, and ......., very frequently met with, has the very same meaning (cf. B. .......) ; ....... is a noun (not registered as such in Hasw.) meaning: way, manner; etc., and answers to the B. .......; ......., means lit., "like the manner of....", exactly the B. .......

1. Note 5, p. 59 "Die Bedeutung von tau-rau (=.....) ergeben sich einerseits daraus, dass es Pāli gando entspricht, andererseits aus Vergleichung mit yrau (=....) irgendeiner, mū rau (=....) irgendein etwas".
in the Talaing text, the reading gandho is an error for khandho, "the trunk of a tree"; the error of Schmidt arises from the fact that he has not seen that this word, khandho is not rendered in Talaing; the passage is; setagandho (khandho), (ViewGroup) as literally as possible = "It (the Bo-tree) has an appearance quite white, like the manner of pure silver"; more freely; "and the Bo-tree (has a trunk) which is in appearance perfectly white, like pure silver". Cf.  , under  .

, (mat ma lóm,) blind; P. hatacakkhu.

, (ma dah rah san,) nice, sweet, excellent, tasty; P. pañīta; for suffix  see notes on grammar.

, (madhya,) middle, centre; a loan word from the Skt; P. majjhā.

, (madhyaima,) central, medium; Skt. madhyama, P. majjhima.

, (ma nvam kov lamyóm,) "which is with life", alive, living, live; for  see notes on grammar; it generally forms adjectives, or adjectival phrases; lit. = "which or who is with..."; cf. N. V. K. 2; U. O. K. 24, 25;  = ibid., U. O. K. 29, 34.

, (ma ptam,) et caetera, and so on, and so forth; lit. "beginning with"; cf. B.  Hasw. has, wrongly "in the first place; (Bur.)  " Cf. U. O. K. 5: suddhādi sampannakulaputto,  Often followed by , , cf. M. K. 49.

, (ma prai,) excellent, noble, distinguished; P. maha ; B.  .

, (mayem,) a kind of tree; see ; P. vanaspāti.

, (mah,) = (q. v.)

, (mit,) a friend; P. mittam.

, (mit sahāi,) a friend; P. = mittāni + sahāya.

, (muh,) end, tip, point, extremity; P. koṭi. Nissaya: yathikoti, , the extremity of a staff.—, the nose = "the tip (of the face)"; , a cape = "the extremity of land".
VOCABULARY.

what indeed is the fruit?", what 's the use of....? P. kim used with an
instrumentive. Nissaya: me, भक्ति gharāvāsena, धनोऽधनम् kim ?

... चरित्रम्, (mū rau kom ku ūvah mvaï,) "with what
manner of a person?", with whom? P. kena. For चरित्रम्
... see notes on grammar.

... (mū rau thān mvaï,) "(to) what kind of a
place?", where? whither? P. kūhim.

... (mū rau pākā thān mvaï,) "in, on or at what
kind of a place?" where? wherein? whereon? whereat? P.
kattha.

... (mū hōt tvah,) "what reason say ?", for what
reason having?" धनोऽधनम् here is evidently used as a
verb: to have; cf. the very frequently met with negative:
धनोऽधनम्, "not to have, not to possess, to be without," etc.

... (mnih gamlō,) the people (in general), 'le
monde', P. mahājana, manussa; hence: they (i. e., the
people). Nissaya: iti āha, दुःकोऽकृत te, दुःकोऽकृत nānappakārena, दुःकोऽकृत

... (mvaï hān kom ku,) together with; P. sad-
dhim.

... (mvaï mvaï damrip,) all at once, all of a sud-
den; cf. दुःकोऽकृत at S. R. D. 62.

... (mha) = P. mahā; Hasw. has wrongly: "a lord."

... (mha jan,) the people; P. mahājana; cf. S. R. D.
28.

... (yav,) if ; Haswell has only दुःकोऽकृत Nissaya: tena hi,
दुःकोऽकृत, lit. "if it be like that" = very well, alright. At
the end of a sentence beginning with दुःकोऽ, ग्रा (if) is often
used, Nissaya: दुःकोऽकृत, "if it be so" = very well; P.
tena hi.

... (yām,) from the P. yāma, a watch (of time).

... (yām lam mvaï,) until, so long as; P. yāvām.

... (yāiai,) medecine, drogue; P. bhesajja.
VOCABULARY.

οὐδὲ, (yut,) minus, placed before numbers; οὐδὲς, minus one; οὐδὲς, minus two. This is probably a loan word from B. οὐδ', used in the same sense: οὐδὲς, minus one; P. ὁ, ὁ, ὁ.

1ος, (yai,) to ache, rujjati.

2ος, (yai,) (noun) a disease, sickness; P. aphāsukāṃ; M. K. 49 = roga; not entered by itself in Haswell.

οὐδῆν, (yōp yāp,) to support (the body by means of nourishment); the second member of this compound appears to be the P. yāpeti.

οῦ, (yōv,) "to say yes", to assent. Cf. οὐς

οὐκόος, (yōv kalaṁ) to follow (an advice), to listen to. Nissaya: tava kathāṃ, οὐκόος οὐκόος, na suṇāmi, οὐκόος οὐκόος.

οὐδ', (yōv duṁ,) to assent, agree to; P. sampaṭicchati; cf. B. οὐδηθεδ' U. O. K. 9: matthakena, οὐδηθεδ', sampaṭicchāmi, οὐδηθεδ'. Cf. S. J. 1: οὐδηθεδ', "and having said: I agree...."

οὐθ' (yōv svā) to stretch forth or throw up, as the hands or arms; P. paggaṇhāti.

οσς, (yah-) it is said that, we are told that, tradition has it that....; P. kira. Nissaya: na pucchatī kira, οσς οσς M. K. 48.

οσς, (ymu magaḥ,) called, what is called...namely....; P. nāma; cf. B. οσς οσς οσς οσς Nissaya: guṇadhammo nāma, οσς οσς οσς οσς.

οκ', (yrau hnau,) whatever; P. yam. Nissaya: yam, οκ', οκ', οκ', icchati, οκ', οκ', οκ',

οκ, (rau tlu,) to bring; P. āharati; so also at M. K. 50 = āharati cf. Sudh. 2: οκ, οκ, οκ, οκ, οκ, οκ, οκ, "in order to bring fire-stricks from the forest".

οκ, (ranuk,) to fulfil, accomplish; generally in the compound, οκ, οκ, P. pūreti. Nissaya: pāramiyo, οκ, οκ pūrento, οκ, οκ, and: tini duccaritāni, οκ
VOCABULARY.

सुधि पुरेत्वा, कृपा ४४४१; ४९; सिलान, दृष्टि पुरेत्वा, कृपा ४४४२ Sudh. २।

कृपादप, (rap ket,) to catch hold of, to seize, to hold: P. ganhāti.

कपोलव, (रादाना mìk,) to look out for, look forward to, expect; P. paccāsiṁsati. Nīssaya: kassaci, शिष्टं शिष्टं शिष्टं शिष्टं शिष्टं शिष्टं paccāsiṁsati, शिष्टं शिष्टं शिष्टं

कपोलव, (rān stikt,) to be grievous, be very serious; P. bhāriya.

कपंजय, (rān stut,) to obstruct, annoy, oppress; P. bādhati. Nīssaya: yuga, ओळे गिवाम, ओळे बाधति ओळे ओळे

कपोलव, (ramū ānev,) to look, look at; P. oloketi; see औ and औ६

कपोलव, (ramū ānev mvae,) “to look to one (only)” = to look at carefully, examine with care; P. oloketi. For the force of औ in such expressions see grammatical notes.

कपोल, (ret,) round, around, about; it translates the P. cārika in cārikāṁ carati; cf. S. R. D. 162.

कपोल, (ret bōv,) = कपोल (q. v.)


कळ, (rau kóm ra,) “and thus...”, thus; P. evām.

कळ, (rau vvam,) “(in) this wise”, thus; P. iti, 'ti. Nīssaya: iti, कळ; M. K. ४९; Sudh. ४: कळगैः कळगैः, “having such a mind or intention”; S. R. D. ३८; cf. कळ, so, in this manner, thus, at Sudh. ४: ओळेळेवले ओळेळे ओळेळे, “Brahma, seeing (it was) so”.

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 VOCABULARY.

enco, (la-"it," end; P. pariyanta; Sudh. 3: ꞌsuriṣṭhaco
vīla, "to the end of life"; ꞌsgra = guṇa and is an older form
than the latter; the Ānanda plaques write regularly ꞌsgra for
gra and sspa for sspa; ꞌs is the prefix used in forming nouns.

cor, (lpāk,) a half, hence, a fortnight; P. pakkha; lit. =
"one half of a month." Nissaya: aḍḍhamāsamatāṁ,
From ṣā, to halve.

cor, (lamah,) the nose; P. nasa;

cor (lamāk,) (by itself), trace, mark; S. R. D. 44; also

oro, (lamo-,) to be weary; P. kilamati; Hasw. has
only the compound, cora Calling


cor, (lalam,) to be relieved, assuaged, to be healed; P.
vūpasamati. Nissaya: kin nu kho, ꞌsuriṣṭhaco rogo, ꞌsgra
na vūpasanto, agra C. O. K. 5.

cor, (lalam klem,) to heal, to cure; P. vūpasameti.

cor, (lasōv,) to lie down; P. nippajjati. Nissaya: pass-
atha, sasa sacakkhukāle, ꞌsgra agra C. O. K. nippaj-
jitvā, cora Calling

cor, (lop,) to go in, enter; P. pavīsati; M. T. = ꞌsgra
The form cor is the more frequent in the literature; cf.
cor, in O. T. in the Ānanda plaques.

cor, (lmit,) to be weary, tired; P. kilamati; see cora Calling

cor, (livi gacōt,) destruction, death. Nissaya: yeby-
huyyena, ꞌsgra vippajjimsu, ꞌsgra. Probably ꞌsgra = P. vippajjati; see under cor

cor, (lveh,) disguise, attire, form; P. vesa. Nissaya:
piyasahāyavāṇena, ꞌsgra sgra, (see ꞌsgra); Hasw.
is not quite right in giving to this word the meaning of
"pretence, assumption." This word is the P. vesa-cor=
cor; the initial ꞌs appears to be a prefix frequent enough
in words derived from the P. beginning with a 'v'; cf.
VOCABULARY.

There is at S. R. D. 126 another word merc4 meaning a man of the third cast, a vācya, P. vessa=vimāna; viriya. It is natural.

is, (sa-an,) to be able, capable; P. samattha. Nissaya : sakalasariraṁ, pharitvā, jātum, samattho, anño, saddo nāma, n’atthi, iti.

is, (sa-ah,) to speak to, to recite; P. adhibhāsati. Nissaya : iti, bhūtakāyam, ovadanto, imā gāthā, ajjhabhāsā, Hasw. has the word : soko, snok.

is, (skov,) to give; to cause; used to form causal verbs; = P. suffixes, e, aya, pe; it is formed of prefix + is = to give at M. K. 54 : dātum vā, “to cause to go to”, to send; P. peseti; , to cause to be established, P. patitthāpeti; equivalent to B. qm.

is, (sget,) to blame; P. garahati; ibid. Nissaya : pāpagaraino, Hasw. has merely, “heavy, grievous”; B. qm.

is, (sju,) burden, charge, duty, responsibility; P. bhāra; Hasw. has merely, “heavy, grievous”; B. qm.

is, (sāt,) to see; P. passati; = qm prefix.

is, (stim dah,) to recognize; P. sañjānāti; for the force of 3 : as a verbal auxiliary see notes on grammar.

is, (spa,) to do, make; to cause; P. kāreti; forms also causal verbs, and makes neuter verbs active. This form is frequent in O. T. and M. T.

is, (spa dah,) to dwell, sojourn, live; P. vasati; cf.

is, (sappāai,) from P. sappāya; proper, fit.
VOCABULARY.

mişti, (sappuróh,) a good man; P. sappurisa; L. S. K. 27.

 갖고, (sabán krau,) a road, street; P. vithí.

 갖고, (samüh,) a well-to-do man, a rich man; P. kutimbiika; S. R. D. 50.

 갖고, (samat,) the same, the same as; as dear as; P. sama. Nissaya: pãnasamam, పానసమము putdadāram, పట్టడారం pariccajítvā, పరిసిద్ధి

 갖고, (samah ratha,) to be able, be capable to, competent to, “to can”; P. sakkoti, sakkunāti; also sakkā. Nissaya: puññāni, పుంపులు kāturū, కాటరు sakka, సాక్కా Pesetūnī, పెసేటునీ na sakka, నాసక్కా Uppajjīturū, ఉపపాజిష్టురు na sakkonti, నాసంక్తి U. O. K. 39, 40, 43; 52: sabbaññutaññam pi, సభాబండునుయాంపి sudha. 3: సుద్ధ అంశాలు “I could not do it or I could not work.”

 갖고, (smat yav sdah magah,) if, lit. “if it be true”; P. ce, sace; M. K. 49.


 갖고, (smāna,) (noun) a question; P. pañha, pucchā. Nissaya: pañham, పాంచ్ఛమ na pucchitapubbo, పంచ్ఛితాపుబ్బు Hasw. gives this word only as a verb. The Ananda plaques write 갖고.

 갖고, (smih,) thick (of a grove or forest); P. sañḍa.
VOCABULARY.

ısıy, (smih gróp,) a thick jungle or forest; P. vansanda. Nissaya: (vansandaṃ,) ³ ıy, pakkanditvā, əcākka.tī.

əb, (sav,) medicine; P. bhesajja. Nissaya: tassa, əb əcākka.tī kathema, əcākka.tī əcākka.tī here əb (abbreviated from əb) = a practionner. Bhesajjam, əcākka.tī see əb M. K. 49 : rukkhatacādikām, ³ əb əcākka.tī əcākka.tī əcākka.tī ācikkharti, əb əcākka.tī əcākka.tī ibid : iti, əb əcākka.tī əcākka.tī əcākka.tī


əqə, (süev ramu,) to look, look at; P. oloketi, vide 2nd example under əqə; Sudh. 3 = əqə əqə; for the meaning of ə in such expressions see notes on grammar; ibid. 4 : əqə əqə əqə əqə “Then the Mahā Brahma who dwells in the heaven of the Sudhāsa Brahmas looked down upon the world.”

əqə, (süev ja-ah ja-ah,) lit. “to look clearly,” to make clear one’s vision; P. visodheti; for əqə = ‘to clear’ and hence ‘to obtain’ S. R. D. 54.

əqə, (süev sa-ah,) = əqə əqə In all these examples, əqə = the prefix + əqə Cf. əqə

əq, (sām,) silent; to be silent; P. tuḥī, tuḥī ahosi; S. B. 1. See əqə

VOCABULARY.

Nissaya:

Buddhā ca nāma, etc. saṃghena, etc. ārādhetaṁ, etc. na sakkā, etc. nissaya

salm., sla'; to delay, procrastinate. P. papañca hoti, bhavati. Nissaya: tava, etc. papañca, etc. bhavissati, Cf. etc., to be long.

128, (slah.) to give away, forsake, abandon; P. pariccjati.

Nissaya: puttadāram, etc. pariccajitvā, etc.

228, (slah.) to spend (money); P. vissajjati.

328, (slah.) to stretch; P. pasāreti. Nissaya: piṭṭhim, aham, etc. na pasāressāmi, cf. etc.

∞, (ha.), no, not.

osta, (ha krók.) unworthy; improper, unfit; P. ananucchavika.

osta, (ha seu.) not, not so; lit. "not true"=osta

B. osta corresponds is a verb meaning "to be true," not in Haswell.

osta, osta, (hut, hut ā.) to be lost, to decay, perish; P. hāyatā; Hasw: has "to diminish, as numbers."

osta, (hut prov lóm.) to decay, deteriorate, be lost (as the eyes); P. parihāyatā; osta, osta, ibid.

1osta, (höt.) occurrence, event, incident; P. pavatti, attha. Nissaya: taṁ pavattim, etc. sutvā, etc. Taṁ attham, etc. acikkhi, etc.

2osta, (höt.) tendency, natural inclination, potency; P. upanissaya. Nissaya: tassa, etc. upanissayāṁ, etc. oloketvā, etc.

3osta, (höt.) therefore, consequently; P. tasmā. Nissaya: (tasmā) osta, manopubbaṁgamā, etc. osta, etc.

osta, (höt dah sākgah,) therefore, consequently; P. tasmā, tena; lit. "there is that reason"; U. O. K. 26, 35
VOCABULARY. 145

७०१२०, (hôt māi,) to be negligent, remiss, lax, slothful; P. pamajati. Nissaya: āvuso, अङ्गोऽि apamattā, य निस्स डी होठा, हस्व. has simply "to be grieved."

७०१२३, (hôt mvai,) to have a reason or cause, to have for cause or reason; Nissaya: telam, तेलम् पेसितम्, नवत्सुः धीर्यसि kin nu kho, तेलम् रोगो, य नवत्सुः na vūpasanto, हस्व. M. K. 54, य seems to mean "to have", cf. यां-से

७०१२४, (hóm kóv,) "to tell and give"; to give information, to inform, communicate; P. ācikkhati. Nissaya: tam attham, तां अच्छक्षी, हस्व. Cf. B. अच्छक्षी

७०१२५, (hóm khlev,) to deceive, cheat; P. vañceti. Nissaya: naṁ, वाच्छसि vañcessāmi, हस्व. has only "to reply in conversation."

७०१२६, (hmāi,) = अङ्गेऽि, hamvai=ोङ्गेऽि, (hvam mvai,) not to have, not to possess, to be deprived of, be without; P. n'atthi; very often followed by य, 'with': येंसेप

CHAS. DUROISELLE.

NOTE TO THE ABOVE.

In connection with Mr. Duroiselle's valuable paper on the Talaing Nissayas, it may be interesting to know that 12 more Talaing manuscripts have been added to the Bernard Free Library. These manuscripts were borrowed by me from Talaing monasteries in Amherst district in October last when I was deputed by the Education Syndicate to visit them with a view to acquiring such manuscripts as were not in the Bernard Free Library. The names are as follows:—

1. ठोङ्गेऽि निस्सयोऽि
2. ठोङ्गेऽि निस्सयोऽि
3. ठोङ्गेऽि निस्सयोऽि
4. ठोङ्गेऽि निस्सयोऽि
5. ठोङ्गेऽि निस्सयोऽि
6. ठोङ्गेऽि निस्सयोऽि
7. ठोङ्गेऽि
8. ठोङ्गेऽि
9. ठोङ्गेऽि
10. ठोङ्गेऽि
11. ठोङ्गेऽि
12. ठोङ्गेऽि
We quite sympathize with Mr. Duroiselle in his plea for the making of a Talaing dictionary. He has stated his case very ably. But we rather fancy that the utility of a dictionary would be much affected by the want of printed texts. We would take this opportunity therefore of urging the publication of the Talaing manuscripts in the Bernard Free Library just as strongly as Mr. Duroiselle has urged the making of a dictionary. We need not be scared away from this by the possible objection that without the help of a dictionary, printed texts would not be understood and therefore the dictionary should come first. Surely, if there are talents enough to make a dictionary, there must be talents enough to understand texts, translate them and give their contents to the world. The drawbacks of printed texts without a dictionary will very nicely balance the drawbacks of a dictionary without printed texts. Moreover, the contents of these texts have been awaited with the highest expectation, for scholars and historians are at one in the belief that much of the mystery surrounding the history of not only Burma but the whole of Indo-China may be solved by Talaing literature. The publication of the dictionary would be a linguistic achievement, the publication of the texts would be a literary and historical achievement. We shall not be accused of partiality if both can be published at the same time. We therefore view the publication of both dictionary and texts with equal enthusiasm.

Maung Tin.
ABHISAMBODHI ALañKĀRA.
Edited and Translated by
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(Continued from the last number.)

66. Paṭikkhepakatvā tam aggam pi rajjaṁ padhānāya gacchaṁ pathe antaramhi pasiddhena Alāraken' Uddakena gurutṭhānato yācito Bodhisatto

67. Ācāriṭhānam api taṁ na ca sādiyitvā Nerañjarāya nadiyā avidūrāṭhāne sāladdumehi ghanasālavane visāle katvāna vīriyapurassaradukkaram pi

68. Pubbe tu Kāpilapure iva devarājā kāmesu kāmasukha-allika-ānuyogā nibbāṇa'bhāvam api lokapakāsayitvā dassetaṁ idisakato pi idān' abhāvaṁ

69. Aṭṭhāṅgikāriyapathe paṭiṇpajjamānam āhārapāṇaparibhogavases' udāre battīṁsakkhaṇādharman tanuṇpīṣayitvā sampuṇṇuposathadinamhi visākhamāse

70. Tamaṁ dhaṁsayitvā dininduggatamhi vaṭassājapālassa mūlassa gantvā nisinno sa tasmiṁ Sujāṭāya dinnaṁ madhukkhāra-annam sapāṭim gahetvā

71. Nadīṁ gantva Nerañjaramaṁ vālukāyaṁ thépatvāna pāṭim nahirvatvāna pacchā karitvāna ekūnapanāṇāsapiṇḍe subhutvāna pāṭim cajiv'uddhasotam

72. Pammudittakusumānam gandhato āgatānaṁ alikula-āmitānaṁ nādaniccukulānaṁ suratarusadīsanānam 'nekāsāladdumānam vanapavisiya tasmiṁ so divāvāsakatvā

73. Vassantesu nirantaresu amarabrahmāsuriṇdādihi Pāricchattakapuppharanattapadumādī dibbappupphī ca vāyantesu 'niladdisāsu ca mudūmānuṭīnāsogandhisu kampantiṁs vasundharāsu ca tathā sattuttamo nāyako

74. Aṭṭhūsabhena puthulena susajjitena devābhīninmitamahāvāra-āṇjasena mattebhakumbhathaladālanakathagacchaṁ sīho va gacchaṁ atulaṁ varabodhīmāṇḍam
THE EMBELLISHMENTS OF PERFECT KNOWLEDGE.

66–67. Having rejected that great kingdom, he went to exert himself (in the path of Buddhahood) and on the way was offered by the renowned Āḷāra and Uddaka (1) the position of teacher, which he refused. He performed exacting austerities, preceded by fortitude, in an extensive Sal grove dense with Sal trees not far from the river Nerañjara.

68. As in former days when in sensual enjoyment he was reigning, like Sakka, in Kapila, he had declared to the world the unattainment of Nirvāṇa through sensual pleasure, so now also did he declare the same.

69–70. His body marked with the thirty-two characteristic signs having become thin in his exertion in the sublime noble Eight-fold Path, (2) he satisfied it with food, drink and other eatables; and on the full-moon sabbath day of the month of Visākha he dispelled darkness and at sunrise went and seated himself at the foot of Ajāpāla’s banyan tree and there accepted a meal of sweet milk, offered together with its bowl, by Sujātā.

71. He then went to the Nerañjara river, placed the bowl on the sand, took his bath and then making forty-nine balls of the food, ate them contentedly and threw the bowl upstream into the river.

72. He entered a grove of Sal trees numerous as the trees of the Gods, resounding with the ceaseless noise made by countless flights of bees, which were attracted there by the sweet fragrance of lovely flowers; and there he rested for the day.

73–74. While the gods, Brahmās, kings of gods and others were ceaselessly showering down celestial flowers such as the Pāricchattaka and the red lotus et caetera, and while winds were blowing in all directions soft, pleasing and fragrant, and while the worlds were shaking, the best of men, the Leader went to the excellent unparalleled Throne of Wisdom by that excellent high-way, miraculously prepared by the gods and well laid-out being eight usabhas in width, appearing in his gait like a lion on its way to split the raised temples of an elephant in rut. (3)

(1). These two were the first teachers of Prince Siddhattha after his renunciation of the world. The Prince, however, was not satisfied with their teachings.

(2). The Path leading to the cessation of suffering viz., right views, right thoughts, right speech, right actions, right living, right exertion, right mindfulness and right meditation. It is also the middle path which was found out by the Buddha and which is conducive to benefit and leads ultimately to nirvāṇa, by avoiding the two extremes of sensual pleasure on the one hand and self-mortification on the other.

(3). Matta-ibha-kumbha-thala-dalanka-atham-gaccham.
75. Kappasahassesatāmitapuṇṇaṁ
katva supatthitasotthidvijena
vippavaren 'upanītakusavha—
āṭṭhamaṁ tinamavuttātigahetvā
76. Suddhasiniddhasumāṭṭhasuvatāṁ
khandhamujum ghanabaddhamayūra—
piñjasuni-nilīcalapatattāṁ
cāṅcalattasupallavasobhaṁ
77. Mandanilāsuviśkampiṭasākhaṁ
bhūṭilageṁ sahajamśitakhandhaṁ
sabbamunissarasevitabhūjaṁ
tenā tarūṁ vijayavhapasiddhaṁ
78. Attadayā viya sitalachāyaṁ
tāṁ varabodhitarūṁ samupecca
vūratayo ca padakkhiṇaṁkatva
buddhapadesavijāṇiya aggaṁ
79. Cāletva tāṇi kusanāmatiḥañi tasmīṁ
sammā katena kusalena ciraṁ tamatthaṁ
bhūmiṁ padāliya tahim pana utṭhitasmiṁ
cūtuddase ratanake vajirāsanasmīṁ
80. Bhūmi ayaṁ ca nikhilāparivattayante
'nekasahassa asani pi ca vattayante
phālentake gaganagajjanasukkhato pi
aṅgāravassani kare pi ca vattayante,
81. "Tacaṁ maṁsa-aṭṭhīṁ nahāruṁ ca maṁyaḥhaṁ
 tathā lohitam me visussantake pi
apatvāna bodhiṁ ito vutthahitvā
na gacchāmi, " 'dhiṭṭhānakatva nīsidī
daḥ
82. Atha surapatisakko 'ṭhāsi sarṅkhaṁ dhamento
akari madhuraviṁśānaṁdaṁcassikho pi
suravaracasuyāmo cāmaṁ cālayi so
sirasi adhari chattāṁ brahmārājā pi tassa
83. Santūsito pi acalī maṇītālavaṇṭāṁ
sāhassa 'siti 'mitanāgavadhū gahetvā
Kālo pi so phanivarō thutigīyamāno
aṭṭhāsi tassa varabodhigavesakassa
84. Dvattīṁsakā suravarā ca tathā vadhuhi
aṭṭhamu dibbamayapupphakaranḍakahattā
devissarā dasasahassa pi cakkavāḷa
sabbeva te chaṇakavesadharā samantā
daḥ
85. Dhajagabitarā pī kādalitorañā pī
ghaṭitakusumadāmā dhūmakāṭacchukā pī
gahitamaṇimayaddaṇḍākhyadīpā 6 tath'eva
karagabitaratuvemāṅgalādī anekā
daḥ
daḥ
4. Santusito.
5. pi.
6. -khyadīpā.
75. He accepted the eight handfuls of kusa grass offered with due aspirations by the noble Brahmin Sotthi, who had accumulated boundless merit for a hundred thousand cycles.

76–78. He approached that noble Tree of Wisdom which was giving a cool shade as if out of compassion for him; that celebrated tree called the Vijaya (the shelter of) whose branches had been resorted to by all the Buddhas; which had a naturally beautiful trunk; the pride of the world; its branches gracefully swaying in a gentle breeze; beaming with very red dancing sprouts; whose leaves, dark-green as the feathers of a peacock, were swaying in the breeze; having a trunk firmly fixed, straight, perfectly round and shining, smooth and clean. Having approached the tree he circumambulated three times and found out the spot best suited for the Buddhas.

79. He shook the kusa grass and on the adamantine seat, fourteen cubits (in extent), which, by virtue of his good deeds duly performed for a long time, appeared there for his use breaking through the earth,

80–81. he took his seat,—while this entire earth underwent a complete revolution, while a thousand different thunderbolts flashed, while rainless clouds thundered in the sky (1) and an abundant shower of live coals fell—with this resolution: "My skin, my flesh, my bones and my sinews may dry up, likewise my blood, but I will not rise and go hence without attaining knowledge."

82. Then stood Sakka, lord of the Gods, blowing his conch; and Pañcassikha performed sweet music on his lute; the noble god Suñyāma waved his whisk make of yak's tail; and Brahma held his umbrella over the Bodhisat's head;

83. Santusita likewise shook the bejewelled fan; and that serpent king, Kāra, with an immense number—eighty thousand—of serpent brides, stood singing praise unto him who was seeking sublime knowledge.

84. Likewise the thirty-two noble gods together with their brides attended holding in their hands flower caskets of celestial mould; and on all sides were those lords of the gods from the ten thousand world-systems wearing festive garments.

85. Their hands held various banners and arches of plantain leaves, wreaths of flowers and vases of incense (2) and also candelabra, having the appearance of jewel posts. Thus they were holding in their hands these various kinds of eight auspicious things.

(1). taking gagana with the ablative suffix to at the end of the compound.

(2). dhuma-katacchuka, "spoons of smoke."
86. Pūjente iti brahmadevanikare ābrahmalokā tadā Māro so Vasavattiko katavaso pothujjane lokike,
"So Siddhatthakumārako visayame ātikkamaṁ maññati
kāmaṁ taṁ na ca atthisādhakakarāṁ kārom' asid
dhatthakamaṁ." 

87. Iccevaṁ vatva bāhū dasasatapamite māpayitvā maṁ
hante
khaggāṁ sattiṁ ca kuntaṁ kaṇayapabhutike sāyuđhe
pajjalante
paññāsaṁyojanānaṁ dasadasakamitāṁ yojanuccaṁ
mahantaṁ
caṇḍam āruyiha 7 Māro giripabhut'abhīdhānaṁ gajin
daṁ surindo

88. Sīhabbyagghādivaṇṇaṁ amitavidhamkhaṁ tambajā-
laggikesāṁ
rattāṁ nikkhatanettaṁ bhayajanakamukhaṁ piṭṭhi
otthāḍḍahantāṁ
sappalāikāradhāraṁ karagata-amitāṁ āyudham pajja-
lantāṁ
nikkhantaṁ bhūridantaṁ akhilatanumukhā aggiñjālaṁ
mahantaṁ

89. Kappaggampajjalantaṁ bhayajanakaraham Mārasenāṁ
ghaṭvā
samvaṭṭe meghamāla-āmitaghaṭanato jātacaṇḍāsanānaṁ
Kālo sāhassalakkhappatana 8-r-iva-r-atiddāruṇaṁ agghora-
sadde
sāvento brahmadeve sakalajagatikaṁ ekaninnādakatvā

90. "Gaṇḍhātha Siddhatthakumārakaṁ amuṁ
māretha vijjhetha ghaṭvā pāde
pāraṁ khipethā" ti samuddatevaṁ
āṇaṁ mahantaṁ ca karaṁ vidhānaṁ

91. Kappānilā picumivassakadassanena
pāḷapayaṁ nikhiladevagāne ca brahme
sāmantaḥpabbattaghaṁ viya maddayantaṁ
ghambhiradhiratarameghadhanippacaṇḍaṁ

92. Nimmetva vātampi tena ca cīvarasmīṁ
cāletum assa apaho api kaṇhamattāṁ
vassetva cāpi palaye īva caṇḍavassāṁ
binduṁ ca tena na gate pana santikam pi

7. āruyiha.
8. papatana.
86. While thus the hosts of Brahmases and gods, as far as the Brahma heavens, were paying him homage, Māra Vasavattika, the Evil One, who has in his power the un-converted worldlings, said thus:—"This prince Siddhattha thinks he has passed beyond my sphere of influence. Shall I not, indeed, ruin the success of him who has accomplished his object?" (3)

87–89. Thus saying he created many powerful blazing weapons to the number of a thousand, such as the sword, the javelin, the lance and the spear and he, Māra, the chief of gods, mounted the chief of elephants, named Girimekhala, (4) a fierce and mighty animal, fifty yojanas in extent and one hundred yojanas in height, and took his army, consisting of beings, awe-inspiring, blazing like the fire at the end of a cycle, mighty, the whole body and face a mass of fire, with large protruding teeth, holding in their hands various blazing weapons, wearing snakes as ornaments, with burning lips and backs, with fear-producing mouths and red protuberant eyes, with fiery hair red like a mass of copper, having manifold faces and the appearance of lions, tigers and so forth. The Black One then produced the exceedingly dreadful and terrific noises comparable to the falling of thousands and lakhs of fierce thunderbolts that would dart from the clashing of innumerable masses of clouds, and created an immense uproar that filled the whole earth even unto the Brahma world.

90. "Seize this prince Siddhattha, kill him, pierce him, catch him by the legs and throw him across the ocean"—thus he gave an authoritative order.

91–92. His appearance put to flight the entire company of gods and Brahmases like cotton driven by the wind at the destruction of a cycle. He created a wind and a tremendous uproar of thunderous clouds more terrible than the sound of the deep and setting, so to speak, the multitude of mountains on all sides clashing one against another; but he was not able to shake even so much as the corner of the Bodhisat's robe. Then he produced a fierce rain as at the destruction of the universe, but not a drop could he let fall near the Blessed One.

(3). This is a nice pun in the Pāli: The Prince's name is Siddhattha, 'he who has accomplished his object', and the Evil One is going to make him a-siddhattha, 'he who has not accomplished his object'.

(4). Giripabhuti, lit. 'commencing with Giri'.
93. Nikkhantaggisikhiphulidhamikanarasañchanna-āliṅgite aggiñjálamahantake bhayakare pāsañjavassāyudhe aṅgāre pi ca uñhabhasmakalale vassetva pi vālukā pūjābhāvagate ca te ghañataraṁ māpetva andhaṁ tathā

94. Ālokaṁ tena disvā bhayajanakadharam dāruṇam vesaghoram Merū Mandārakādīdharaṇidhara api chinditum sakyabhūtam dibbānūbhāvupetaṁ atitikhiññataram dhārayuttaṁ khuraggā cakkavhaṁ āyudham pi khipiya sirasi tam chaṭṭabhūtam pi disvā

95. Khitte mārehi ditte dharaṇidharamite pupphabhūte ca disvā so sokenābbhiḥūto apaṭihatatasaṁ bodhisattam upecca "Siddhatthāgaccha mayham vajira" iti "amum āsanaṁ pāpuṃati" vatvā "etan tu nissāya kusalakaraṇe sakkhi ko te" ti vutto

96. "Ete sakkhi" ti vatvā sakaparisakathāpetva mārehi sakkhiṁ pucchitvā "sakkhi ko te" iti, "na ca idha me pāṇa-bhūto" ti tena bhūmiṁ katvāna hatthaṁ, "pacaliya vividhā bodhisaṁbhārakāle kim tuñhi tthā ti dāni," avaca avaniyā sakkhivācāpito ti

97. Pubbe pare sakavasaṁkaramaccudāro attānamatta-avasaṁkarabhūt' idāni dhāvantakehi sakamārabalehi saddhīṁ cakkavhayācalapi yāva palāyi Māro

98. Mārappicinepalayānilabodhisatto ādicca-h-atthaganassasa puretareva Māraṁ sasenaṭṭhametva tahiṁ nisinno āgantva brahma-amarādihi pūjayanto

99. Pubbenivāsam pana ṇāṇaseṭṭhaṁ yāmamhi pubbe samanussaritvā majjhamhi yāme varadibbacakkhuṁ ṇāṇaṁ labhitvā 'para antayāme
93. Then he rained down big, frightful rocks, encircled by a mass of fire, covered with a multitude of flashing flames and sparks, and likewise a shower of weapons, one of live-coals, one of hot ashes, one of mud and also one of sand; but these turning into offerings (1) (by the power of the Buddha), he created an intensely dense darkness.

94. But on seeing a light (radiating from the Bodhisat's body) he threw at him his weapon, called the Disc, having an edge sharper far than the best razor; which, endowed with supernatural powers, was able to cut even such mountains like Meru and Mandara; a dreadful, terrible weapon; having an awe-inspiring appearance. And he saw this weapon change into an umbrella over the Bodhisat's head.

95. He saw the flaming mountains hurled by his army turn into flowers, and overcome with sadness approached the Bodhisat of unsullied fame and demanded, "Siddhattha, hence with thee; this adamantine seat belongs to me." The Bodhisat asked, "Who is witness to thy having done good for this seat?" The Tempter replied,

96. "These are my witnesses", and referred to his own army. When in turn the Bodhisat was asked to call upon his own witnesses, he said, "I have no animate witness here." But he placed his hand on the earth and addressed it, "Having shaken in various ways at the time of my perfecting the Constituents of Knowledge, why art thou now silent?" Thus the earth was summoned as his witness.

97. The pre-eminent Māra, who in former times had been able to bring others under his power then became powerless to bring his own self under control and fled together with his fleeing army as far as the range of mountains encircling the world-system.

98. The Bodhisat, who had driven away Māra as wind drives cotton, (2) even before sunset having vanquished Māra together with his army, was seated there, being honoured by Brahmas and immortals who had approached him.

99. In the first watch of the night, he reflected on the excellent knowledge of former existences, in the middle watch obtained the noble Divine Eye, and in the last watch,

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(1) *lit* : 'gone to the state of worship', *i.e.* they became flowers and perfumes in honour of the Blessed One.

(2) *lit*: "Mara-cotton-fleeing-wind-Bodhisat."
100. Ādīṁ katvāṇa 'vijjaṁ aparāmarṣakaṁ antakatvān' udāraṁ
gambhīrāpāragādham atinipuṣapatićcassamuppāda-
dhāmaṁ
sāmuddaṁ ṇāṃsamanthācalamathanavasā sammasanto
vīsesā
vesīrajjādisaddhim labhiya amatakaṁ aggasabbaṁu-
ṅāṁ

101. Sammā vijetvā 9 saha vāsana-āsave pi
neyākhilaṁ karatalāmalakaṁi 10 va ṇatvā
sampuṣṇasundaramanorathako munindo
vattesi pitivacanam pi akāramādīṁ

102. Buddhamāḥ lokanāthā tibhuvanamahitū aggadīpaṅka-
ramhā
laddho yo sammaveyyākaraṇamātulakaṁ bodhisam-
bhāradhamme
piśretvā bodhimūle iti tikhiṃabale paṅcamāre vijetvā
Buddho taṁ dhammarājaṁ suranaramahitaṁ mud-
dhanāhaṁ namāmi.

9. vijetvā.
10. karatara-.
100. he obtained the excellent ambrosia and omniscience together with the Four Confidences (1) and others, thoroughly grasping and revolving in his mind the sublime Law of the Chain of Causation, (2) exceedingly subtle, unfathomable, immeasurable, deep as the ocean, beginning with ignorance and ending consecutively in death, churning it, as it were the ocean, with the churning-stick of knowledge. (3)

101. Having duly gained the victory, he knew everything to be known, including Evil Passions and the impressions of one's former deeds, as clearly as the myrobalan on the palm on the hand. The chief of sages, delighted in mind and full of joy, uttered words of gladness beginning with the vowel 'a'. (4)

102. I, the Buddha, having duly obtained the perfect, unparalleled prediction from the eminent Buddha Dipanika, the world-chief, honoured by the three worlds, and having fulfilled the Constituents of Perfect Knowledge at the foot of the Tree of Wisdom, after vanquishing the deadly five-fold army of Mara, salute respectfully that king of Truth, revered by gods and men.

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(1). (a) The consciousness that a Buddha has of his having attained omniscience (b) the consciousness that he has freed himself from human passion (c) that he has rightly described the obstacles to a religious life (d) and that he has rightly taught the way to salvation.

(2). This is the Buddhist explanation of the phenomena of life, setting forth in consecutive order the production of misery from the starting-point ignorance.

See more fully Childers's Dictionary, s. v. paticcasamuppadā and Rhys Davids, 'American Lectures', pp. 120 et seq.

(3). See verse 63, note.

(4). viz. "Anekajati-samsāram sandhavissam anibbisam &c." which correspond to Vv. 153, 154 of Dhammapada. The English is "I have run through many a transmigration searching for but not finding the house-builder. Repeated birth is misery. O architect of this house, thou art now seen; thou shalt not build this house again; all thy rafters are broken; the pinnacle is destroyed; my mind disintegrated—I have attained the destruction of desires."

According to another tradition, Buddhaghosa says that the first words of the Buddha are those of the verse "Yada have patubhavanti dhamma &c...." which are the concluding words of Paticcasamuppadā and occur also in Atthasālinī p. 17 and Nettipakarana, p. 145. See Anderson's Pali Reader p. 124.
103. Satthussādiccavāmsassativipulaguṇassatthaṁatassa
nīyye
gāthānāṁ dhammaraṁño dasadasakamitāvaṁnītam me
guṇāṁ yaṁ
puññen'etena hantvā tamam agha'suciraṁ ṭhātu sad-
dhappadīpo
rājā pālentu dhammenagati-agamakā sāsanaṁ c'eva
lokaṁ

104. Meghā vassantu kāle tīsaraṁsaraṁ sabbasattā bha-
vantū
dukkhā muttā ca niccaṁ pamuditahadayā aṁmaṁnaṁ
averū
asāhāṁ pāpuṇeyyaṁ Tusitapuravaram gantva tas-
mīṁ vasanto
pacchā Metteyyanātham tibhuvanatilakam dassanāya-
ggabuddham
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103. In various ways that virtue has been extolled in one hundred verses (or so) by me—that virtue of the king of Truth, who knows the essence of what is to be known, who possesses extensive merit, who is of the dynasty of the Sun, the Teacher. By this deed may the Lamp of the good Law, after destroying darkness and Sin, last for a good long time; may kings protect the religion and the world in righteousness, without following the four Evil Courses. (1)

104. May the rains fall in due season; may all creatures, resorting to the Three Refuges, (2) be free from suffering, be friendly always one towards another; may they be of joyful hearts. And I would go from here to the unparalleled city of the Tusita Gods, so that living there I may subsequently behold the noble Lord Buddha Metteyya, (3) the pride of the three worlds. (4)

(1) *viz.* lust, hatred, ignorance and fear.
(2) *viz.* the Buddha, the Law and the Order.
(3) The Buddha, who is to appear.
(4) The last two Verses form the Author's benediction.
THE PWINBYU PEST OF SORGHUM FIELDS.

BY L. AUBERT, B.A., B.Sc.,

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I. The Pwinbyu (Striga lutea), the scourge of sorghum* fields in the dry zone districts of Upper Burma, is an annual of the order Scrophulariaceae. It makes its appearance in August and September with the middle rains, and can be recognized among the grass by its small white corolla, from which is derived the Burmese name of pwinbyu, "white flower."

At first, this plant from its appearance may be mistaken for a sickly and harmless little weed. It is not until the pyaung crop, which is sown at that time, has come up and is a month or two old, that the pwinbyu begins its work of destruction under-ground and unseen. The young sorghum begins to wither and to droop, while the weed, cosily ensconced in the shade at its feet, develops into a healthy subject blooming with a new life, and bears large numbers of blossoms until its exhausted victim is completely killed, or until the time has come for a meagre harvest.

II. Before an attempt is made at discussing suitable means and methods for combating this evil, the following facts might be carefully noted by the reader.

1. The pwinbyu is a weed common to the eastern tropics. It is found on the dry uplands of China and India, as well as in Upper Burma. It has certainly not been imported here. The writer has heard with surprise and pain, on several occasions, old Burman cultivators who passed in their villages as "wise men," remark that the pwinbyu was unknown before the annexation of Upper Burma, and that it has been imported, with many other evils, since the fall of King Thibaw. Such remarks are absolutely incorrect and denounce the ignorance of those who utter them. A large village in the Minbu district, Pwinbyu, established on the banks of the Môn river, two or three centuries ago, and where pyaung has been the staple crop until the opening of the new irrigation works by Government, derives its name from this weed.

*Indian, jowari or jowar; Burmese, pyaung.
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It was well-known many years ago, and specimens of it have been collected there by the writer in 1901.

2. If, with a little patience and care, we dig up the earth around one of the affected pyaung plants, and gently remove it entire with the clod of earth still adhering to it,—not uprooting it with a jerk for fear of snapping off the tender rootlets which would be left buried in the ground,—if then, we stand this plant in a pail of water for a night, so that all the earth is removed and the roots are left completely bare, the work of destruction of this small but terrible weed is at once revealed. The roots of the pwinbyu will be seen adhering in several places to the tender succulent rootlets of the pyaung by tiny almost invisible suckers which greedily drain the sap and the life of their doomed host. The pwinbyu is therefore an underground parasite.

3. The majority of Upper Burma peasants affirm that the pwinbyu bears no seed. This again is an absurdity: the weed reproduces itself by seed alone. In the months of February and March, some time after the white blossoms have faded and dropped off, a small dry capsule will be found in the place of each flower. These capsules contain the seed, an almost invisible black dust, spores, which the magnifying glass or the microscope clearly shows to be perfect seed with a highly germinating power. These spores drop on the ground and, with the high winds of the hot season, are carried from field to field, and, sometimes for miles, mixed with the dust.

Another means of propagation is by the pyaung grain itself. The pwinbyu ripens with the pyaung. At harvest time, the crop is cut and allowed to lie on the field, before it is carted away. The grain is protected by hairy glumes or shells, in which the invisible spores of the pwinbyu get entangled immediately they come in contact with them. The grain is threshed with these spores still adhering to it, and is sold to merchants and traders for export, or to other cultivators for seed. The weed is readily propagated from village to village in this unsuspected manner.
4. There are certain crops for which the *pwinbyu* seems to have a marked antipathy. Such are for instance, the sesame (*hnan*) and the ground nut (*myē-bē*).† It is well known that the *pwinbyu* is not to be found in a field of sesame. Put down some *pwinbyu* seed at the proper time, in June, in a corner of a freshly ploughed and sown sesame field the *pwinbyu* never appears. Again, a young full grown subject carefully dug up from a neighbouring field and transplanted close to and surrounded by young sesame plants, soon withers and dies. In a field of ground nut its behaviour is the same, though the antipathy is perhaps not so marked. The *pwinbyu* does not thrive and live long there either. Ground nut, and sesame especially, are therefore enemies of the *pwinbyu*.

III. A remedy, rather, a method for combating and overcoming the scourge may now be offered by the writer after careful observations during the past three years with a view to assist materially the cultivators in his district. Weeding is out of the question here, because the host would have to be pulled out with the parasite weed. Chemical preparations for destroying the pest, would be of little or no use, because their effect would be, at least, as deadly to the already weakened sorghum. Advice of a simpler nature and within reach of the poorest is essential. With this object in view, the writer ventures the following recommendations.

1*stly*. The grain should be soaked for a quarter of an hour, at least, and washed by rubbing in the hands in three changes or more of water, before sowing. The spores being of lighter density than the millet grain, will thus be separated from the latter, and can then be easily poured away with the water in which they are held in suspension.

2*ndly*. Pyaung should not be sown broadcast. A large amount of seed is wasted in this process and the overcrowded young seedlings have not sufficient air, room and light for a normal and healthy development. On the uplands of the Yaw country, around the town of Pauk, sorghum is sown in furrows, and healthier and hardier plants are not to be found anywhere. Besides, the great advantage of sowing in furrows is that

* Sesamum indicum. † Arachis hypogea.
one row of late sesamum between two of pyaung can be put down as a deterrent to the pwinbyu. This has been tried by the writer and has proved successful. The late sesamum can be sown a little earlier than usual, without detriment to the latter; but, in tracts where rain is fairly heavy or the monsoon closes late, one furrow in three should be sown in July with the long lived form of early sesamum (hnanyin), generally known as gawyā. This crop is not cut until after the sorghum has firmly established itself in the ground.

3rdly. It is of first importance to vary from year to year the crops on a given field, viz.: to observe a certain rotation, by which the soil can recover; because all plants do not absorb the same nutritive elements; rather, they draw them from the ground in different proportions.

It will be noticed that in an ordinary year, or even in a year with a rainfall somewhat under the average, a crop of sorghum will thrive very well after a crop of sesamum or ground nut, whereas the same sorghum, or any other crop, if grown in succession for three years, will go on yielding less and less every following season, and, after that time, will generally develop symptoms of rachitism and disease, or become too weak to struggle with its enemies.

The best plan for a cultivator who owns three yas is to adhere to the following table of rotation:

<table>
<thead>
<tr>
<th>Ya A.</th>
<th>Ya B.</th>
<th>Ya C.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st year . . . . Ground nut or Sesamum</td>
<td>Sorghum</td>
<td>Fallow.</td>
</tr>
<tr>
<td>2nd year . . . Sorghum</td>
<td>Fallow</td>
<td>Sesamum or Ground nut.</td>
</tr>
<tr>
<td>3rd year . . Fallow</td>
<td>Sesamum or Ground nut</td>
<td>Sorghum.</td>
</tr>
</tbody>
</table>

A cultivator who possesses one ya only might parcel it up into three equal portions with the same object.

By such a rotation or variation of crops, it will be seen that, before a field is cropped with sorghum, it is left fallow. During this period of recovery, any pwinbyu that might have sprung up with the last crop is given time to die. As already shown, this weed can barely support itself, and will certainly not thrive without its host. Besides that first
precaution, and before a crop of sorghum is put down, the soil bears, during the second year, a crop of sesamum or ground nut, in dread of which this terrible pest positively seems to stand.
NOTES ON THE HISTORY OF HANTHAWADDY.

(Continued from the last number.)

PART II.—THE FIRST TALAING DYNASTY.

From the similarity of their tongue it would appear that the Talaings or Mons formed part of the same wave of Mongol immigration as the Khmers, the people of Cambodia. The latter seem to have led the way down the valley of the Mekong to the plains where at a later period they came in contact with the Hindu element already mentioned. The Talaings seem still to have inhabited the uplands, where we still find them when their history, as written by themselves begins.

At least three versions of the Mon Chronicles are in existence, a copy from Tenasserim translated into German by P. W. Schmidt, and two Burmese translations, one incorporated in the Syriam Yazawin, and one known as the Razadirit, which is apparently the copy used by Phayre in the compilation of his history. They must be distinguished from the Traditions antecedent to and amplifying the earlier Chronicles, some of which have been collected, some still being handed down only by word of mouth. A collection of these is published under the title, Mon Yazawin.

Both chronicles and traditions open with a prophecy of the Buddha concerning the foundation of Hanthawaddy. They represent that at the time when the site of the future city first rose above the waters the Buddha was travelling in Ramanna, the country of the Mons.

"The Master was journeying among the places of the North when He reached the summit of Kara Puppata. On observing the pair of Hinthas large and small, circling in the air above Hinthas Puppata with their wings clasped in reverence the Master gave this oracle in the presence of Gawunpati and of Ananda and of the Sekra Lord himself. In the place where the Hinthas large and small are resting shall be set the dwelling of the Razatani Prince, and the limits of their feeding ground shall be the city boundaries."

The limits then described coincide roughly with the limits of Lower Burma between the Arakan Yomas and Tenasserim.

The Chronicles are then silent until the founding of the city. In the Traditions the gap is filled with legend. Noteworthy features of the legends are the existence of several
petty tribes, principalities are mentioned at Taikkala, Thaton and Don-Zaingtu, seven kings unite to attach Gola Nagara; traces of intercourse such as the last mentioned with the Hindu colonists, and also the alleged visit of Sona and Uttera, Buddhist missionaries; and the numerous migrations from East to West.

They tally therefore with what seem to have been the facts that about the beginning of the Christian era the Talaings were ill-organised tribes scattered about the upper waters of the Mekong; that the rising Hindu power in Cambodia and Champa drove them west and south, where they came in contact with the Buddhist colonies long since established; and that under this double pressure they acquired a political entity which enabled them to drive out or assimilate the colonists.

After the foundation of Hanthawaddy the Traditions run along two courses, one a barren list of Kings, presumably the princes of Cambodia, the other relates in greater detail the fortunes of the dynasty established by the founders of Hanthawaddy.

Although recent custom has rendered it convenient to talk of these people as Talaing this was not the name by which they generally called themselves. In fact, it is not certain that this style was used at all until the Burman conquest in the middle of the eighteenth century. Two suggestions have been made as to its origin. According to Phayre they took their name from the early colonists along the coast. These are supposed to have been people from Kalinga, the course of time having eliminated the final vowel and modified the initial letter into (i) "t". Forchhammer pointed out that the Talaings spoke of themselves as Mon, and that there appeared no trace of the former name in their earlier history. He suggested accordingly that the word was a compound formed by the use of a Talaing word signifying "oppressed" as a numerative, and that the term had been invented after the Burman conquest. It has been stated however by Parker that the word Talaing occurs in the Chinese chronicles so early as 1603 when it is stated in the Momein annals that "Siam and Teleng in consecutive years attacked Burma." (ii) In this passage however Teleng may signify some tribe of Shans with whom the Burmans were at that time continually involved. No definite conclusion therefore is at present possible.

(i) Forbes followed Phayre, op. cit. p. 37.
(ii) Burma, p. 72 Parker.
It is not until the foundation of Hanthawaddy in 514 A.C. that the chronicles begin. They give a very brief account, but in the legends there is greater detail. Thamala and Wimala were the founders. They were the twin sons of Teiktha Dhamma Thiha Raza, the first king of Thuwanna Bhumi; he was the offspring of a dragon and had been tended as a child by Teiktha Kumara and Thiha Kumara, the sons of Teiktha Raza, King of the "ancient city of Thapeinda". Their mother also is represented as the offspring of a dragon. It was apparently on the discovery of their mother's parentage that they were exiled from their father's kingdom. Podaw Rathe, the hermit who had tended their mother as a child comforted them in their adversity by recounting the prophecy concerning Hanthawaddy, and announced that they were destined to found the city. They set forth towards the West and arrived at the kingdom of Keinne Reze, who ruled at Don Zangtu. His grandfather, Thamonte Reze, had ruled the city during the life time of the Buddha; and had received the Law from Maha Thuwaka and Sula Thawaka, two merchants who had made the journey to the middle country. Keinne Reze joined them in their quest. After two years wandering they arrived at Hanthawaddy, which is some miles west of Don Zangtu. Here they found a colony of Hindus. There were descendants of people who had been sent there by Dili, King of Banga, beyond the Yomas on the West, when first he heard of the appearance of the island.

Shortly after the appearance of the island Dili King of the twelve cities of Banga heard of its emergence, and sent a hundred armed men in two vessels with an iron post, fifteen cubits long and seven spans in girth to mark it out as a possession of his kingdom. One boat and forty men under a Headman were left behind to guard it. Banga was West of the mountain range of Bassein. When Thamala and Wimala and Keinne and Reze and their followers arrived they trod all over it, as by this time it had become hard. The head of the Kala Colony was a man named Sheikh Abdullah Law. He asked them why they were prospecting on his island where for more than a hundred years they had been guarding the iron post. The Talaings haughtily made answer. "It is our own Mon country of Ramanna, it is not fitting that you kalas should come proudly trespassing and mark it as your own. It is within our country, you do not own it, we only are the owners." The Thagya Min warned in the usual manner that something untoward was happening took note of the dispute and came to earth, assuming the form of an old carpenter Wagaki by name. He welcomes the Talaings and tells them that as a Master Carpenter he has come to help them build a palace there according to the promise and prepare a shrine for the relics of the Buddha. They inform him of their difficulty, and he replies "Tell them that on the first appearance of the island there were buried in token of Talaing possession nine copper tray, nine iron sickles and a basket of peas. Tell them this, and I the carpenter your father will settle the dispute."
On the day appointed for decision the Talaings make answer as instructed and the Carpenter pronounces judgment "Let them dig and see which lies the deeper."

The beans and trays and sickles are found beneath the iron post, and it was evident that they had first been buried. The kala admit the justice of the judgment, and making an offering of cloth and fine linen, jewels, gold and silver they pay their reverence and depart. Thus by guile the prophecy reached fulfilment.

The long migration from East to West, the situation of the Hindu Kingdom in the West and not across the water to the South, and the helping presence of the Sekra Lord are noticeable points. The name of the city also points to Buddhist influence, the Hintha or Hansa having been long appropriated as a sacred symbol.

Thamala was the first king and his brother Wimala succeeded him. Attha, a posthumous son of Thamala, was the third prince. It was long before the Hindus ceased endeavouring to regain by force what they had lost by guile; during the reign of Wimala they had nearly gained their point, but Attha succeeded in finally defeating them.

Thamala became enamoured of a Village maiden, but she was not desirous of her destined honour. She took refuge in a gourd tree full of flower, and was therefore known as Queen of the Golden Gourd. For ten years she bore no son to Thamala, but shortly after his decease was delivered of a baby. Wimala had however seized the kingdom and married the queen. For the better establishment of his position, he ordered that the baby should be made away with. The mother was forced to pretend compliance, but she would not let her son be killed and he was thrown by night among a herd of buffaloes belonging to a woman Mi Nan Galaing. In the morning when she went to loose the cattle she found the baby and took compassion on him bringing him up herself. When he was old enough she set him to tend the buffaloes, and as he wandered with them through the jungle he learnt the language of every living beast. He played fearlessly with tigers and other wild animals, and thus became endowed with more than ordinary subtlety and strength. By the time that he was thirteen years of age, Wimala his uncle had been driven to great extremities by the kala incursions. Lamba, a giant, seven cubits high, led the foreign army and there was no champion in Hanthawaddy to stand before him. Attha however had never been forgotten by his mother, and she had visited him secretly. He heard of the king's distress and offered himself as guardian of his country. By a simple wile and a swift blow, he transfixed the giant with his spear and rid the country of the foreigners. His parentage was then made known, he was reconciled to his uncle and on the death of Wimala succeeded to the throne.

Mahaintha was the sixth prince after Thamala. He also is the centre of legends, and a rationalist interpretation suggests that in his time there was a revival of serpent worship. In his reign also Hanthawaddy seems to have come into contact with Syriam.

Altogether there were seventeen generations; Punnarika and Teiktha Raza are the names given to the last two
monarchs. Phayre has suggested that these represent two periods of a struggle between Buddhists and Brahmanism. This suggestion finds corroboration in the legend relating the final victory of Buddhism in the reign of Teiktha Raza.

The legend of Bhadradevi bears internal evidence of authenticity and is at the same time, to a modern mind, one of the most attractive of these tales. In the time of Teiktha Raza Buddhism had fallen into disrepute, the pagodas were in ruins, the figures of the Buddha overturned and buried in the earth or cast into the water. Bhadradevi, the daughter of a merchant was one day bathing when she hit her foot against something that proved to be one of these golden images. An old attendant had come with her to the bathing place, and in answer to her questions told her of the Buddha and the Law. She immediately decided to embrace it and risk all evil consequences. Her devotion was so manifest that news of it before long reached the king. He summoned her before him, and finding she was resolved in her contumacy ordered that she be thrown before the elephants. These refused to tread on her, so he again gave orders for her death, this time decreeing that she be cast into a furnace. The flames, by virtue of the Buddha and her faith in Him, rose round her harmlessly. This marvel made the king send for her again to question her, and when she proclaimed the message of the Buddha disposed him to accept it. Then he reestablished Buddhism, and to show his gratitude raised the maiden to the throne. She was very beautiful.

Although the legend relates the final victory of Buddhism, it was with Teiktha Raza that the first dynasty came to an end. Their downfall is ascribed to his having been a follower of Devadat. It seems more probable that they were conquered by Anawrata on his expedition to Thaton. The chronicle relates that governors from Pagan were henceforth sent to administer the kingdom.

J. F. FURNIVALL.
TALAING FOLKLORE.—(Continued).

VIII.—THE STORY OF THE TWO FRIENDS.

Once upon a time there were two friends of exactly similar appearance and both bald-headed. They set out on their travels together, passing from field to forest and from forest to field. Coming to the abode of a hermit, they asked him: "What shall we do to make the hair on our heads grow?" The hermit replied, "Go to the west. You will find a tank there. Dip yourselves in it once and your hair will grow a span. But don't dip twice." So they went and searched for the tank and when they found it they both had a dip in it and their hair grew a span. Then they said, "One dip, one span. With a second dip we should be able to have top-knots." So they had a second dip and became bald again. Then they said, "Our heads are bald as before. The only thing to do is for one of us to become a priest and the other a pothudaw."

They went on and came to a monastery where there was no priest. There they decided to stay. At dusk the pothudaw went out and stole a buffalo and tied it up under a big tree. He told the priest what he had done and went and waited at the four cross-roads. Presently a man passed and the pothudaw asked him, "Where are you going?"

"I am looking for my buffalo which has disappeared."

"Go to the priest in yonder monastery. He is a good sooth-sayer."

The man went to the priest and told his case and the priest scribbled some figures and said, "Your buffalo is under a large tree to the north east."

The man went to the tree accordingly and found his buffalo and said, "Our priest is a great sooth-sayer."

Next day and for many succeeding days the priest and the pothudaw played the same trick and the priest's reputation increased in the district. After a time it became impossible to steal cattle.

Then the pothudaw collected a quantity of small pebbles and scattered them by night in every house in the village. In the morning the people came to ask the priest's advice. The priest replied, "The meaning of this fall of stones is that your village will be attacked by dacoits. Wherefore let each man bring all his silver and gold and bury it in the garden of my monastery. And for the space of seven days let no one come inside. I will busy myself inditing magic squares, which will cause madness to anyone who comes.
When seven days have elapsed, come and take away your property." So they buried their silver and gold, each one carefully marking his own.

No one went to the monastery except a man from a distance who had lost a bullock and had heard that the priest could help him to recover it. In the monastery he saw the priest and the pothudaw drinking spirits. He went and told this to the people, who said, "This fellow is mad. Let us tie him up and put him in confinement."

The priest and the pothudaw dug up the silver and gold and divided it equally and said, "Let us now separate. In future, if we prosper let us not forget each other." So they parted and one of them became a courtier in the city and one of them became very poor. Then he said, "My friend is said to be a courtier and is likely to be rich." So he went to the capital and when the courtier saw him he said to his attendants, "Go and beat this fellow. Let him not come into my house." The attendants beat and drove off the poor man and he went and lodged in another house. Next morning when the courtier went to the house of the king the poor friend followed behind and entered the king's house. Presently he came out and entered the courtier's palanquin which was in waiting and the bearers carried him to the courtier's house. There he feigned sickness and the wives of the courtier (thinking he was their husband) massaged him. In the evening when he was a little better, the courtier who had not found his palanquin at the palace, came walking home. When the poor man saw him he said, "Here comes that fellow again. Beat him." The attendants beat and drove the courtier away from his own house.

The case went before the king who, after examination, directed that the courtier should divide his property equally with his poor friend.

Note.—Compare the Burmese story of Nga P'yin and Nga Kin and the Arabian Nights story of Aboo Seer and Aboo Keer. In both these vows of friendship are made and broken.

IX.—HAPUI TSANG RET (The koyin of the crickets.)

Once upon a time there was a poor widow who had one son. She placed him in the monastery and he became a novice. One day the novice formed a plan to cheat the buffalo-herds of their food. So he went and dug in the ground for crickets and placed them in the holes of other crickets—one in one hole and two in another. Then he called the buffalo-herd and said:

"How many crickets are there in this hole?"

"One, of course."
They agreed that if the novice was right he should have the buffalo-herd's breakfast and if the buffalo-herd was right the novice should herd his buffaloes. When they dug the hole they found two crickets.

"Now," said the novice, "how many are there in this hole?"

"Two," said the buffalo-herd.

"There are three," said the novice. He was right again and won the buffalo-herd's breakfast. And many other such wagers he won so that his fame reached the ears of the king.

Now, there came men from a foreign country in seven ships bringing three pumpkins and they bore them to the king's presence and said: "If your majesty can tell us how many seeds are in each of these pumpkins then all our seven ships are forfeit but if your majesty cannot tell, then will we take the kingdom."

Then the king said: "On the seventh day I will answer." And straight-way he sent for the Hapui Tsang Ret who has now living in a monastery which the king had built for him and told him the riddle that he must read. When he had heard, Hapui returned to his monastery and meditated: "In the case of the crickets I knew because I had put them there but how shall I tell the number of the pumpkin seeds? Death will be my portion and death by the spear and the sword can I not endure. I will drown myself." So he threw himself into the river and was carried by the tide to the place where the seven ships rode at anchor and was caught in the anchor ropes. At this time the ships' crews were talking among themselves and one man said:

"How many seeds are in the large pumpkin? How many in the middle-sized one? How many in the small one?"

And the captain replied: "In the largest we placed seven seeds, in the middle-sized one five and in the smallest three."

Now the Hapui heard these words and saying, "Ha, I shall not die," swam ashore and returned to his monastery.

On the seventh day the foreign men brought the pumpkins to the palace and the king sent for the Hapui. When the messengers came to the monastery the hapui laughed "Ha ha ha. Don't be afraid, ministers," and putting on his satin robe he went with them to the palace and sat down in the proper place maintaining a dignified demeanour. Then said the king to the Hapui, "Tell them how many seeds are in the largest pumpkin." And the Hapui said "Seven" and it was cut open and the king counted seven seeds. And the middle-sized and the smallest pumpkins
contained five and three seeds even as the Hapui Tsang Ret said. So the strangers lost and the king took their seven ships.

Not long after, two attendants of the king Asoh and Atsah stole one of the king's rubies. The king wishing to discover the thieves sent Asoh and Atsah* to call the Hapui. As they bore him along in a palanquin the Hapui meditated and said, "Verily I am in danger of my life but whether the danger will come from in front (Glong soh) or from behind (glong tsah) I know not. Thereupon the bearers Asoh and Atsah thinking that the Hapui knew the truth, confessed their theft and asked him not to inform against them. On his inquiring where they had hidden the ruby, they said it was in the stomach of the largest of the palace geese.

The Hapui presented himself before the king and asked, "On what business has your majesty called me?"

"My ruby has been stolen. Do you exercise your art and recover it."

"Has your majesty a herd of geese?" the Hapui asked.

"Yes," said the king.

"Then," said the Hapui, "the ruby is in the stomach of the largest of the geese."

And when the largest of the geese was caught and opened up the ruby was found, even as the Hapui had said. And his fame increased.

Now there was another kingdom where no rain had fallen for three years and both men and trees were dying in large numbers. So they sent ships with an embassy to invite the Hapui to their country. The Hapui went with them and in the middle of the voyage the store of firewood became exhausted and they touched at an island to replenish it. The Hapui also went ashore on the pretext of searching for the medicinal plants. And coming to a well he threw himself into it with the intention of ending his life. But he was caught on a large cane which stood in the well and did not reach the water. Now in this well were two frogs and while the Hapui hung suspended the male frog said to the female frog, "My power is great. There is a country where no rain falls and if they take my skin and make of it a drum and beat it the rain will fall." And the female frog said, "My power also is great. If they take my skin and make of it a drum and beat it, it will cause the rain to cease." So the Hapui caught the two frogs. By and by the ship's company came to search for him and found him in the well and rescued him.

* Asoh, Mr. Chest. (soh=chest) Atsah, Mr. Back. (Tsah=back).
The Hapui marked the skins of the frogs so as to distinguish the male from the female and on arriving at the country went before the king, and said, "On what business does your majesty call me?"

The king said, "No rain has fallen in my kingdom for three years."

"I will remedy that," said the Hapui, "let a platform fifteen cubits high be erected."

This was done accordingly and the Hapui went up and beat the drum made of the skin of the male frog and the rain fell without ceasing for seven days and seven nights and the land was flooded. Then the king said, "O Hapui, abate the rainfall" and the Hapui beat the other drum and the rainfall abated and the sun shone. And the fame of the Hapui increased still more.

One day the king went to the monastery of the Hapui and said, "Lo, the forces of my enemies have come against me from four directions. I rely on you for deliverance."

"Let a stallion be provided for me," said the Hapui.

So the king sent for a stallion and the Hapui mounted and as he could not ride he directed them to bind his feet under the horse's belly. When it was let go, the stallion seeing the enemy with their horses galloped towards them in the hope of finding mares among them. The Hapui's seat being insecure, he slipped down under the horse. Seeing him in this position the enemy said, "Other people ride on the back of a horse but this soldier rides under his belly. Surely he is a man of exceptional prowess." So saying they all fled. At last the horse was caught and the Hapui taken off him half dead.

After this he returned to his monastery and meditated, "The danger of war I have escaped. Now it behoves me to take thought how I may pass my life for the future in peace." So he went to the king and said, "O King, I wish for a large quantity of earth oil to rub on my palm-leaf manuscripts, so as to renew and preserve them." The king granted his request. The Hapui soaked in oil a number of old clothes and mats and rugs and set fire to his monastery. When it was ablaze he went and called the king and a large number of townspeople to put out the fire. "It is not my monastery that I regret. All my manuscripts will be burnt. In future I cannot practise my art of divining." From that time forward the Hapui was able to lead a peaceful life and sleep sound.

X.—The Story of the Golden Crab.

Once upon a time an old woman and an old man had a
daughter whose name was I Nu. One day the old woman and the old man went fishing and the old woman said as they caught each fish, "One for I Nu, one for I Nu." At last the old man got angry and struck the old woman with the handle of the fish-scoop and killed her. And she became a golden crab in the big river.

Then the old man and his daughter had to work as gardeners for their living. One day I Nu went selling the pumpkins from their garden and came to the house of the mother of I Nao. The mother of I Nao bought pumpkins. In paying the price* she put a stone in the basket and poured the paddy above it and when I Nu was going away she could not raise the basket to put it on her head. The old woman refused to help her and told her to call her father. She did so and when her father came the old woman prepared a meal and asked him to partake of it and when he had finished his daughter called him to come away. But the old woman said, "No, he has eaten with me and he is now my husband. You go away if you like but he cannot go." Then the old man said, "I will not stay unless my daughter stays also." "All right," said the old woman, "let her stay." So they all lived together.

I Nu and I Nao had to go and herd the cattle day by day but one day the old woman kept I Nao at home to hand her the shuttle and I Nu herded the cattle alone. Then the mother of I Nu who had died and become a golden crab saw her daughter unhappy and untidy and came and revealed herself and combed her hair with her pincers every day.

Now the old woman noticed that her step-daughter's hair was smooth and after beating and bullying her asked, "Where have you been enjoying yourself?" But I Nu kept silence. Then one day the old woman followed her to the jungle and watched her as she was herding the cattle and saw the golden crab combing her hair. And the old woman vowed vengeance against the golden crab and resolved to compass her death. So she pretended to be ill and placed wafer bread under her mattress. Every time she turned over the bread crackled and she moaned, "Oh mother! Father of I Nu, all my rib bones are broken." The old man believed her to be really ill and tended her. Then the old woman said, "Go call a doctor." And she sent a secret message to the doctor saying, "When my husband comes to consult you, say, 'Only with fat from the golden crab can the case be treated successfully.'" The doctor spoke

*The transaction is a barter.
accordingly and the old man went to catch the golden crab. But I Nu went and told her mother, saying, "If he fishes for you by the shore, go to the middle of the river and if he fishes for you in the middle keep inshore." Many days did the old man fish and never caught the golden crab. Then the step-mother beat and bullied I Nu and sent her to fish for the crab. Every day she went but though she caught the crab she never brought it home. At last her mother the crab perceived that her daughter was in grievous plight and said, "Catch me and take me away. So shall your trouble cease and I be released from the life of a crab. Let them have their will." When her mother had urged her many times I Nu caught the crab and took it home. And her step-mother ordered her to boil it and I Nu had to do so. When the water became hot the crab said, "Daughter, daughter, your mother's legs are very hot." I Nu reduced the fire but her step-mother, noticing, beat her and she had to make up the fire again. Then the crab said, "Daughter, daughter, your mother's breast is excessively hot." And I Nu reduced the fire and her step-mother beat her and she had to make it up. And the golden crab enjoined her daughter, saying, "Daughter, when I am dead, gather you up my bones and place them suitably in an urn and go and bury it near the pagoda." With these words the golden crab died. And the step-mother took the flesh of the golden crab and gave it to I Nu to divide among seven households and I Nu as she gave them their portions said, "Do not throw away the bones. Keep them and give them to me." The step-mother threw the bones from her portion in the mud but I Nu, pretending to be a chicken, recovered them from under the house and put them in an urn with the other bones and buried them near the pagoda.

Ere long above the place where the urn was buried a golden banyan tree grew. And the king of the country hearing of it came forth with his captains and men-at-arms to dig up the tree and take it away. But though the captains and the men-at-arms dug they could not so much as shake the tree. Then the king proclaimed by beat of gong: "Whosoever can dig me up this banyan tree, if it be a man, I will give him half my kingdom, and if it be a woman, I will make her my chief queen." Then I Nu went to the king and volunteered and instantly with her two forefingers she pulled up the tree. Thereupon I Nu with the tree was escorted to the capital. The golden banyan was planted in front of the palace and I Nu became chief queen.

One day, the queen's step-mother sent a lying message to her that her father was ill. So I Nu dressed and adorned
herself suitably and came to the house of her stepmother. When she arrived the stepmother said, "Do not go in yet. I am afraid he is possessed of a devil. Go and bathe first." As she was bathing the old woman stole her clothes and pushed her into the well and she died, and became a parrot.

Then the old woman dressed and adorned I Nao in the clothes of I Nu and took her to the palace. And the king asked, "O queen, why does your hair curl?"

"My father died and I wept and tore my hair. That is why it curls."

"O queen, why are your eyes so prominent?"
"When my father died I wept and rubbed them."
"O queen, why are your fingers crooked?"
"I wept and wrung my hands."
"O queen, why are you bandy-legged?"
"I kicked foot against foot in agony of grief for my father."

I Nao therefore lived in I Nu's place and I Nu who had become a parrot came every day and perched on the golden banyan tree and sang, "A shameless woman lies in the embrace of the king and my little child is at the feet of a shameless woman." The king heard the parrot and ordered it to be caught and fed it. One day while the king was visiting the town I Nao killed the parrot and cooked it with gourds. When the king came back he missed the parrot and asked I Nao what had happened to it. She said, "The cat killed it and I cooked it with gourds." Then she set the meal before the king but he would not eat but cast the food away and in the place where it fell a gourd tree sprang up bearing one fruit. This the king plucked and put in a box and ere long a girl came out of the gourd. She told the king of her previous existence and when he heard all he put I Nao to death. Her body he ordered to be pickled. The head was placed at the bottom, the legs in the middle and the palms of the hands at the top. When the mother of I Nao came to visit her at the palace the king gave her some of the pickle which she took home and gave to her youngest child to cook. And the child said, "Mother, mother, this is very like the palms of Sister Nao's hands."

"Baggage, what do you know? My daughter is a queen and the pickle is lizard-pickle which the king gave me."

Again she went to the palace and the king gave her the legs. And the child said, "Mother, mother, these are very like the legs of sister Nao."

"Nonsense, my daughter is a queen and these are the legs of the lizard."

Next time she went to the palace the king gave her the head. When she gave it to the child to cook the child
said, "Mother, mother, this is very like the head of sister Nao." The old woman looked and recognized her daughter's head and went to the palace to reproach the king. When she came to his presence he let fall a betel-cracker and said to the old woman, "Mother, please pick it up and hand it to me. Then we can have a proper talk." The old woman went down to pick up the betel-cracker and the king poured very hot water on her from above. The old woman screamed with pain and rolled over and over in the mud. Then the king said, "Go home and lay out a smooth mat and sprinkle it with salt and roll on it. So will the pain be eased." So the old woman ran home and called, "Oh youngest child of your mother! Spread a mat and sprinkle it with salt. Spread a mat and sprinkle it with salt." And when the child saw her mother come hurrying along, she stood on the verandah of the house and danced and sang, "My sister is a queen and I shall be allowed to wear a court dress." And so dancing, and singing she went for a mat and danced down with it and spread it out and sprinkled salt over it. And the old woman lay down and rolled and died there on the mat.

NOTE.—There is a somewhat similar Burmese story where the mother becomes a turtle and pays similar attention to her daughter. (အမိုးရွှေသေင်္ကေတာင်မီ:စိုးရွှေမီ) From the turtle's bones gold and silver trees grow. These are pulled up by an itinerant prince who marries the daughter. The stepmother dies and becomes a porpoise. From the bones of the porpoise springs a Gön-bin, with its appearance the villagers quarrel all day long. Finally they up-root the gonbin and cast it into the river. Now this species of tree is called On-bin.

Burmese folk-lore, unlike Talaing, does not seem to admit the emergence of animal life from vegetable life. If it does, one would be glad to hear of instances.

The story of the Okshitthi minthami is hardly parallel, for the girl there seems to be a fairy who lives in the fruit and only becomes human when the fruit, her home, is destroyed during her absence. There is another story of Ngétpyaw-mê who came out of a piece of plantain trunk but this story, though told in Burmese, was obtained in Pegu and may not be of Burman origin.

XI.—THE STORY OF THE LYING YOUNG MAN.

Once upon a time a man and wife had a son. They sent him to school and there, alone of all the pupils, he acquired no knowledge whatever. The priest considered his case and said, "What is this fellow? He has no skill save in cheating." So he said to the youth, "Leave this school. Go bind the water and roast the wind." The youth went away but he could neither bind the water nor catch the wind. He came again to the priest and told how he had failed and the priest said, "Your only skill is to cheat others."
Then he went back home and there heard of an old woman who was at law with her son-in-law. He went to court and the judge said, "The old woman wins and the son-in-law loses. The old woman is to take the hundred pieces of gold." As the old woman reached home the youth came up behind her and said, "Lady, give me a drink of water."

"There is my daughter," she said, "Go and ask her."

Then the youth went to the young woman and said, "You have lost your case. Give me the hundred pieces of gold. It is the judg's order."

"Mother," the girl said, "shall I give it him."

"Give it him, daughter," the old woman said.

So the youth took the gold and ran away with it. When he had gone the daughter said, "Mother, is it really true that we lost our case?"

"No," said the old woman, "we won."

"Then why did you tell me to give him the gold?"

"I did not, I told you to give him a drink."

Then they gave chase, and the youth ran. In the middle of an open space he met a man on horseback who asked him why he ran.

"I am running from that girl. She wants to marry me and I don't want to marry her."

"Why not make an exchange? You take my horse and I will take the woman."

"Done," said the youth and got on the horse and rode off.

The man waited for the girl and said, "Why are you running?"

"I am chasing that fellow. He has stolen a hundred pieces of gold." Then the man stood drooping.

The youth came to a certain village and lodged in the house of a rich man. Next morning he asked the rich man's wife for a sieve. She inquired why he wanted it and he said, "Come and look if you like." They went to the stable and the youth scraped up the horse dung and sifted it and behold a hundred viss of gold.

"Will you sell this horse?" the rich man's wife asked.

"I cannot part with him," he replied.

Then the rich man's wife went to the rich man and said: "this youth has just sifted the dung of his horse and it yielded a hundred viss of gold."

"We must buy it," said the rich man. His wife again went to the youth and asked him to sell.

"How much will you give me?" he said.

"Our treasures are in the house. Go and take as much as you can carry."
Then the youth warned the rich man and his wife saying, "Not till seven days have elapsed shall you sift the dung of this horse." From the house of the rich man he went on, passing from field to forest and from forest to field. When seven days had elapsed they sifted the horse's dung for gold and gold there was none. Then said the rich man, "Verily the youth has cheated us."

The young man's way lay through a forest and in the forest he met a bear. As it came snarling towards him he caught both its fore paws and they circled round each other wrestling. The gold and jewels from the young man's bundle were scattered on the ground. Presently a hunter came along and started to gather up the treasure.

"Heh, what are you doing?" said the youth, "I am grinding gold and if you want some you must come and help me."

"Lord of benefits, let me grind."

"All right, come and catch hold of his right and left paws. So. But don't start grinding yet. I will first pick up what I have already ground."

So the youth picked up the treasure and went his way, passing from field to forest and from forest to field. Coming at length to a town he went and did homage to the king. And the king gave him the revenues of a bazaar. He collected the dues every day and became rich and built a large house in the middle of the town. And the people said, "Formerly we paid four annas a day but this man collects eight annas. It is unendurable. We will go and complain to the king." Then the king called the youth before him and said, "Why are you charging eight annas when four was the customary charge. The bazaar sellers complain that they have no profit." Then the king passed an order, "Let this man die. Take him to the river shore and when the tide rises push him in." The attendants took the youth to the river bank and he remained there as in a dream. By and by a cloth seller came along and said, "Friend, why do you stay there as one in a dream?"

"The people have chosen me to be king and I would not. This is why I stand as one in a dream."

"I am quite willing to be king," said the cloth-seller. "Suppose I take your place?"

"All right," said the youth; so the cloth-seller stood as the youth had stood and the youth took the cloth-seller's bundle, went back to his house and remained there privately. As for the cloth-seller, he stood facing the river as one in a dream and the king came from behind and kicked him into the water.
After about three months had passed, the youth went to the palace and the king asked him, "What seek you here?"

The youth replied: "Verily that is a happy country. Your majesty's parents and grandparents all enjoined me, saying, "Tell our son to come and visit us."

"How can one go?" the king asked.

"Just as I did," said the youth. The king therefore went to the river's bank and the young man kicked him in.

Then the ministers asked him: "To what town has our king gone?" He replied, "To the town of Pao." When they asked again, he said, "To the town of Ui." When they asked again, he said "He is now in the town of Dzut." And when they asked again, he said, "Ask me no more. He is now in the town of his parents and it is well with him. If you question me again I will kill you and all your households." On this, none of the ministers dared inquire further and the youth became king.

Note.—The Talaing words in the last paragraph mean respectively, "to swell," "to rot," "bones." "The town of his parents" is hardly an adequate rendering of tông mi. toi. mè. nyin-lit. "the town of his mother and the earth of his father."

XII.—THE STORY OF THE HUNCH-BACK AND THE BLIND MAN.

Once upon a time the hunch-back and the blind man went to earn a living. They passed from field to forest and from forest to field. In the forest there was a fierce tiger which ate every man who came there. The hunch-back and the blind man lay down and laid the soles of their feet together and went to sleep. The tiger came and found them lying thus and said to himself, "Lo, a two-headed man. I have never seen such an one. If I eat this head, that one will rise and attack me." So the tiger went and called all the four-footed animals. They came and looked and said, "We never saw such a man." At this moment the hunchback and the blind man both got up together. Seeing this, all the four-footed animals ran away. Only the turtle remained, who could not run and moved off slowly with his joints creaking. The hunchback caught him and hung him on the neck of the blind man.

Passing on their way, they came to a village where there was a festival. They were getting the drum ready. The dancing had not yet begun. "We will dance tomorrow," they said. So at night the hunchback stole a drum and hung it on the neck of the blind man. Going on from thence, they came to rice-fields in a clearing and found a
harrow there. The hunchback stole it and hung it on the neck of the blind man.

So they went on, passing from field to forest and from forest to field, till they came to the house of a Bilu (takoh) The takohs had gone to search for food but the seven children of the takohs were in the house. The hunchback and the blind man gave them each a mouthful of rice and a drink of water and hit them all on the head. Then they shut the door and hid inside the house. When the sun was low the takohs came back and cried, "Hè, who are you in our house?"

"Us," said the hunchback and the blind man.
"I am a takoh: don't you know?"
"If you are a takoh, I am a takah."
"Would you like to see one of the lice from my head?"
And he passed in a louse as big as a rat.
"Should you like to see a takah's louse?" And they handed out the turtle.
"Aw, La, la la la," said the takoh. "Would you like to see my hair-comb?"
"Would you like to see my hair-comb?" And they handed out the harrow.
"Aw, la, la, la, la, la," said the takoh. "Would you like to hear me break wind?"
"Would you like to hear a takah break wind?" And the hunchback and the blind man beat the drum rub-adub-dub.

When the takohs heard the noise, they ran away. Then the hunchback and the blind man heaped up the gold and silver in the house and fell to dividing it. The blind man ran his hands over the hunchback's heap and found it bigger than his own and scattered the heaps. Then the blind man divided the treasure and took the bigger heap to himself. Then they fell to words and from words to blows: the hunchback smote the blind man on the cheek and the blind man hit the hunchback with his elbow. And the hunchback's back became straight and the eyes of the blind man seeing. Then they divided the gold and silver equally and carried it home.

NOTE.—The halt and the blind also appears in Burmese story.

J. A. STEWART.
BURMESE GHOST STORIES.

I.—NGA CHAN KAUNG AND THE GHOST.

Away back in the year 1753 A.D. there lived a monk, named Atula in Ushit village in Tapayin district. He was a man of upright character, steadfast virtue and religious precept. As the representative of the Buddha, he brought peace and happiness into that small village. Pwè's, wrestling matches, gambling, cock-fights, drinking and debauchery were stopped, and everybody became a better Buddhist. Buddhist festivals were religiously held and five times a year the village of Ushit was as gay as the mansion of the Gods, when candles were lit, torches were burnt, offerings were made to monk and layman and everybody appeared at his or her best.

Two miles away from the village, on the out-skirt of a forest was a little hut, the rest-house of a cultivator and his wife, Nga Chan Kaung and Mi E Nyo. They were very poor and ploughed the field regardless of sun and rain. It was their habit to rest at the hut during the day and return to the village with the last rays of the setting sun. They were the proud owners of two dogs, Táw-lone-hmway (1) and Twáy-ma-shuang, (2) ferocious animals, of the hunting breed and plucky enough to fight even tigers and leopards. At that time, the stretch of land between the village and the hut was infested with a band of ghosts, which taking the form of hideous monsters, were wont to frighten way-farers, seize them and eat them. Those who managed to escape invariably took ill and died. Such was the terror of these demons that nobody would think of passing by that way after 3 o'clock in the evening.

It was the eve of Taboung Festival and every one in Ushit was making preparations against the morrow, which was to be a day of rejoicing, when, according to ancient custom, everybody did meritorious acts. Nga Chan Kaung, like a good villager, thought it his duty to be in the village on that day and help in the preparations. So he took his dinner at the hut and went along in the direction of the village in company with his two dogs, not forgetting first to sharpen his trusty dah, which he held firmly in his hand. Just as he came near a banyan tree hard by a tank, he heard the trampling of hoofs and presently behold! there came towards him a horse in full gallop. Nga Chan Kaung

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(1). "Ranger of the whole forest."

(2). "Never spare."
at once knew that the horse was nothing else but the notorious ghost, which had inspired so many with fear and trembling. Being full of courage, he grasped his dah firmly and stood still in self-defence. The ghost disappeared. Instantly, it showed itself in the form of a man hanging on to a branch of the banyan tree. Nga Chan Kaung letting out an oath, as much as to say, "Now I have got you," cut a branch off the tree and threw it at the ghost. The ghost let itself down from the tree and took to its heels. The two blood-hounds which were used to hunting game needed no encouragement but gave immediate chase. The ghost ran up a kyun tree. Nga Chan Kaung, guided by the barking of the hounds, came up and finding the ghost up in the tree, climbed up and beat every branch of it with his stick. The ghost came down and ran, the dogs chased, the ghost ran up the nearest tree it could find, Nga Chan Kaung climbed up and beat the ghost out of the tree. This little scene was acted at every tree on the way until they came close to Ushit, when the ghost entered a tree-hollow. The hounds unable to enter the hollow barked from outside and Nga Chan Kaung thrust the end of his stick into the hollow and disturbed the ghost so much that it was obliged to run out. The hounds were again at its heels and it only escaped by slipping into a prawn hole in a field. Nga Chan Kaung came up and finding the hogs barking at the prawn hole uttered an oath, saying "I won't stay till I kill you." He then blocked up the hole securely, fetched a spade from home and began digging it up. When he had dug deep enough he found a lizard inside. He swore that the lizard was the ghost, killed it with the spade, roasted it in the fire and ate it with some toddy at a toddy seller's shop. The ghost finding itself well-nigh annihilated and wishing to continue its existence took conception in the womb of the toddy-seller's wife, Mi Lun Hmway and in due course was born as her son. When the boy was old enough to speak, whenever he saw Nga Chan Kaung, he would scream with fear and fall into strange fits. When the another asked, he would bawl out, pointing his trembling finger at Nga Chan Kaung, "He ate me up with toddy, I fear him." Nga Chan Kaung thus found out that the ghost he had molested so much had been born as a human being. And it was his pleasure to entertain people grouped round him on a moon-lit verandah by recounting his former experiences and advising them to be always bold in any encounter with ghosts. He lived to a good old age and never more did he hear of any ghost haunting the road which led from the village to his little hut.
II.—The Ghost in the Royal Service.

It was in the year 1762 that King Naungdawgyi sent an army under two of his generals to settle some difference in Zimmè. Udain-kyaw-kaung, one of the officers happened to die on the way and became a ghost. One night he appeared to the king, who was asleep, shook him by the legs and having related the circumstances of his death demanded permission to enter the royal service. The king who was as fearless as the lion granted his request and made him Guard of the Palace Verandah. Hearing that the Siamese had surprised the Burmese Guards at Martaban, the king despatched two horsemen, Nga Tha and Nga Shoon by way of Toungoo to report on the matter. The king being impatient of their return sent after them the man-ghost Udain-kyaw-kaung, who discharged the duty in the course of that very day. The king disbelieving that he could have done it so quickly, the ghost reported thus:—"May it please Your Majesty. Your most humble servant found on the return journey the two housemen cooking their food under a tamarind tree at Toungoo at about one o'clock in the evening. To prevent any doubt on the matter, your most humble servant took the precaution to cut down some tamarind leaves and branches and to frighten the horsemen by shaking the whole tree. The horsemen have in their possession a letter from the Governor of Martaban to your most Gracious Majesty to the effect that the city owing to the glory of Your Majesty is not disturbed by any rebels, dacoits or thieves. These horsemen will arrive in due course at the Golden Feet of Your Most Gracious Majesty." When a few days later the horsemen arrived, they confirmed everything the ghost had said. In recognition of this service the ghost petitioned that he might be honoured with a suitable title. The king desired that he should appear bodily in his true colours and take the honour from the royal presence. Thereupon, the ghost pleaded that his true bodily appearance being hideous and awe-inspiring, his presence might be excused, but that the title having been duly conferred would be conveyed by him to his own residence (the Pillar in the Palace Verandah). Accordingly, in the presence of all the ministers, the king had the title of Javana-yakka-kyaw-kaung, (the celebrated Demon of quick despatch) inscribed on a gold plate and every one present saw the plate being carried by the string and placed at the haunted pillar by the invisible ghost.

Note:—Both these tales have been adapted from the Burmese of Tajjatthadipani kyan.

Maung Tin.
NOTES AND REVIEWS.

THE CHINS OF MYINGYAN.

There are numerous legends connecting Myingyan with the Chin Country. It is reported that one at least of the Chin tribes has a legend of having migrated within recent times from Popa. Relations still exist between the district and the Chins inhabiting the Pakokku Hills.

The Chins of Myingyan are said to be derived from two sources, the aboriginal inhabitants, and a settlement from the Chin Hills established by Namani sitthu near the river bank at Yuatha in the Pagan Township.

The aboriginal inhabitants have left their mark all over the district. From Payagyi in the Natogyi township to Popa in the south there are Chin Relics. These consist of burial grounds in which little clay pots containing stone beads are found, buried with the bones. Most of these have been sold to the Chins, there was until recently a regular market, some of the ornaments fetching so much as Rs. 5/- a bead. The beads are of two kinds, amber and black stone in each case with white circles engraved.

The old town of Payagyi is fabled to have been swallowed up by an earthquake before the days of Nawrata (11th century). The walls, the moat and southern gate are still to be identified. It appears possible that the place was a trade centre, before the establishment of a dynasty of Pagan, an out-post of the Pyus of Prome. The aboriginal inhabitants were reduced to the status of pagoda slaves, and the well can still be pointed out where the people hid the stone inscription commemorating their servile status.

East of Popa some are the people are still termed half caste Chins, and it is said that within the last two generations they still spoke Chin. The old people of the present day still wore Chin ornaments and Chin attire when they were young. At present however they all call themselves Burman, although 13 people in the district returned themselves as Chin at the last census.

The tribal warfare between Chins, Shans and Burmans which accompanied the settlement of the district by its present occupants is still commemorated in legend and tradition. These traditions centre round Popa and it is said that all the Chins between Popa and the Tayuindaing range are of aboriginal origin. A few place names recall a Chin incursion or migration. Lin-che-tauk is a tank where the leader of the Chins wearying on his long journey from Popa to the river stood on tip toe to see if he could see the water.
original name was Chin-che-tauk. There are other tanks
and villages along the line of route recalled in this tradition.

West of the Tayuindaing range the Chins are alleged to
represent the survival of a colony planted by a Burman
King. Narathu, the son of Na mani sithu, made his brother
overlord of Taungzin Kohna-kayaing, the official style of
the Chin country. His brother as an acknowledgement of
suzerainty sent him a thousand Chins. These were planted
near Yuatha, a village traditionally founded by Thamodarit
on his emigration to Pagan from Prome. With one of the
maidens Narathu fell in love. He married her and raised
her four brothers to the rank of "thu-gaung" at Salin.
From these four brothers the present thu gaungs derive
their origin. That at least is the story in Yuatha. The
girl however did not find a husband sufficient consolation
for the loss of her four brothers. She pined away and
died. She became a nat, and her image is still enshrined in
a "nat-sin" near the village.

There was an earlier connection between this village and
the Chins. Shwebonsin was a Chin maiden found in the
Chin country by Namani sithu who had sailed there in his
magic raft. She also was raised to the throne but being
superseded by a new favourite she died of a broken heart.
Finding herself promoted to the country of the nats she
took vengeance on the king. Seizing the prow of his magic
raft, she revealed her identity and the cause of her death.
The king was filled with remorse and bestowed on her the
village of Nyaung hla just by Yuatha, which was hence-
forward until the annexation exempt from paying revenue.

She still appears to her villagers as a beautiful maiden in
a queen's robes whenever they are in difficulty. As is so
often the case the rule is personal and not territorial. By
intermarriage of her subordinates she has extended her
authority over people in adjacent villages. And it is said
that even when one of her followers is in Lower Burma, he
finds protection in her from spiritual adversaries such as a
"thu-ye." In the natsin she is represented as seated on an
elephant. An attendant rides behind her carrying a cere-
monial ornament. This however has been broken off and
lies beneath the elephant. It is claimed that the statue is
that originally erected at her apotheosis.

J. S. F.

SOME PLACE NAMES.

Most place names, I suppose, like most personal names
have a meaning. In Burma a meaning of sorts is very
readily arrived at, but it is not so readily determined how much fact underlies the fiction which envelopes most of the older names. Sometimes of course the meaning is obvious, Ye-dwin the village with the well, Chaung-bet, the village by the stream. And it is remarkable how many of these names recall suburban villas, Kon-tha, Mount Pleasant, Myin-tha, Fair View, or Bella vista. But many of the older villages are often associated in a single tradition, if the sub stratum of truth could be dissociated we should be a long way towards determining the history of the country for a period when the chronicles relate nothing but the benfactions and the wars of kings and the visits of ambassadors. Here are two examples from the Myingyan District.

In Pagan several villages are associated with a dog which once belonged to Maha-Thipade, better known as Talok pye min, the King who fled before the Chinamen. The dog was lost, and big men and small, thugs, ministers and servants all had to turn out in chase of it. They followed it to Kwe-byok, originally kwe dauk pyok, the village where his neck bell fell off. The dog ran on and arrived at a place where a woman was cooking palm sugar. He went inside and the woman threw a lump of fuel at him, hence Kwegaung-pyit, a village now abolished but formerly near Taungzim Myoma. He ran on towards the hills and the hunters hid themselves in the pass termed Kwe-chaung-wa. They did not catch it but following the tracks they obtained information that it had been seen eating plum fruit (zi this) in the jungle. This is the fashion of wild dogs. This place formerly known as Zithi sa myin, the place where the eating of plums was seen, became Zi tha myin, and is now called Zi sa myin, shown in the ordnance map as Zi sin myaing. Failing to catch it alive they killed it at Kwe gyi that, a village near the river still existing within living memory.

Taung zin above mentioned is the place where the peacock came down from Popa, Daung le, nearer Popa is the place where it fell. The names seem to be associated with the tribal wars which took place between Chin and Burman during the first occupation of the country by its present inhabitants.

Many of these place names recall the amours of princes. At Linga-sauk Namani sitlu caught a glimpse of hair, “a fine girl that” and he went in search of her. There was an old man near by frightening sparrows, lin-sa-sauk, hence Linga sauk, from whom he asked her name. At Seiktein a series of tanks recalls the adventures of another prince with a maiden of the village. Here the story connects the then dynasty with Arakan.
One of the longest stories in the district however is connected with the foundation of Talok myo. This, the former capital of Myingyan, was according to tradition, founded in B. E. 218, (A. C. 858). It was then known as Tha-zi Myo, pleasant and prosperous. A pagoda was built here by Asoka, Thiri-dhamma-thawk (the dates of course do not agree) but in later days the town was deserted and relapsed to jungle. After four hundred years a hunter, Nga Ta, saw what appeared to be a burning bush. He went to see what was happening, it was no earthly light. As he came up a deer, thamin, ran out of the cover. He gave chase and at Pyo-gan, it vomited (pyo an) out of distress. But he ran on and he did not catch other glimpse of it until Shwe-myindin, the pagoda still standing fabled to have been erected in memory of this incident. At Kyauk kand it was lying down but started up in fright (kyauk-ian) and fled from sight. The next glimpse he obtained was by climbing up a tree on the site of the pagoda known as “Tet-tin-gyi,” it was then crouching down, pasit-tok, near the present pagoda of that name. Tired of the chase he sat down at Nga-ta-laing, a village known formerly as Nga-Ta-taing, but was again encouraged to resume pursuit by seeing the deer bathing its horns in the Gyo-the, originally gyo-thwe, Lake. It crossed the river to Ngatayaw, a village which commemorates his longing Nga-ta Hmyaw, for the chase to end. Finally it turned back to its old lair. Here he called men to surround it. They cleared the jungle, and found the old pagoda. This was restored by order of the King, Namani sithu—he plays a large part in the most of these legends. The old town was re-established, and Nga Ta appointed the first governor, hence Nga Ta lok Myo, the Town founded by Nga Ta, now corrupted into Talok-myo.

Another explanation of this name is tempting. The Myin country of Myingyan, is generally supposed to owe its name to its connection with the cavalry. The regiment which it supported however was not mounted. The name is usually explained as having been given to the regiment in token of its prowess in defeating a large force of mounted men. More probable perhaps is the explanation that it was the country of the Myin or Mran, an early centre of the Mrans, who have given their name to the whole country. This derivation has the approval of U Tin, the learned magistrate of Pagan. Pyu-gama, Pagan, has often been explained as the cities of the Pyus or Paios. It is an interesting specualtion that Talok myo recalls some settlement of Chinamen, just as Myingaba, Myin-Pagan, recalls the Burman quarter at Pagan.
NOTES AND REVIEWS.

There are many indications that Pagan was once the capital of the Pyus, who migrated northward from Prome, that they were connected with the Ari worship, that the Burman centre was in the north of Myingyan and that the expulsion of the Ari priests by Nawrata represented the rise of Burman power at the Pyu court. Kyauk sauk Myo still recalls the days when the Ari priests fortified themselves behind stone buildings against the Burman power. But these indications have never been worked out, possibly they never will be, probably correlation and analysis of the numerous traditions concerning place names would go far to establish or refuse the theory which is here suggested.

J. S. F.

A JUNIOR COURSE OF PÂLI GRAMMAR
(IN BURMESE.)

BY THA DUN AUNG.

This is a book which testifies to the industry of the author without reflecting much credit upon him. From beginning to end it is a veritable mine of information but unfortunately the information is mostly such as is not welcome in a book which goes by the name of A Junior Course. One would expect in a book of this sort the treatment of the subject to be lucid with a judicious selection of well-authenticated examples in illustration of the salient rules of grammar. The author should work through each lesson fully aware of its difficulties and quite in sympathy with the intellectual struggles of the learner. In place of that the author in the present case has expected too much from the pupil, who must be as learned as the author himself if he is to benefit at all by the book. Every conceivable rule is given, together with such an overwhelming mass of examples that instead of making the rule clearer they are more likely to mystify it.

To illustrate what we have said, we refer to the chapters on Kîta and Kāraka. In the former chapter, the Pali sentences showing the derivation of roots, such for instance as the one on √sun on page 199, are out of place in an elementary book. We register some glaring technical errors:— in migś+iva (p 8) the sandhi is not that the following (i) has been dropped but that it has coalesced with the preceding (i); in gacchāmi+iti (p. 9) and ati+ite (p. 10), the same rule has been distorted into the statement that the
preceding (i) being elided, the following has been lengthened. The same mistake is made with regard to madhu + udakam and bahu + upakāram, on the same page, where the right sandhi is u + u = ū. The products assādo and tanhakkhayo (p. 17) have not been properly explained. Page 45 gives the infinitive suffixes as nipāta’s! Kukkūra (p. 60) means not a fowl but a dog. The root of pāpuniṭvā is wrongly given as √pāpa (p. 174), √pāp (pp. 181, 244), though, strange enough, the right root √ap is given on page 229. The Perfect Participle Passive has not been distinguished from the Perfect Participle Active (p. 188). The root of ravati is not rav (p. 221) but ru, and of peseti not pis (p. 232) but is. On page 224 the intensive verbs have been mixed up with the Reduplicated verbs. Santo, samāno, sati, the pres. part. ref. of √as have not been explained.

It stands to reason that if the author had been less diffuse, most of these errors would have been avoided and the book, which is full of matter, would have gained much in point of utility.

M. T.

“BURMESE SKETCHES.”

BY TAW SEIN KO.

In this compact volume of 365 pages, Mr. Taw Sein Ko has brought together most of his Essays, criticismis and other utterances during the past thirty years. His many contributions to the journals of various learned societies have not hitherto been accessible except to a very few, and, now that the Burma Research Society has begun to create an interest in scholarly studies and investigation, we are particularly thankful to anyone who is able to provide matter worth reading. At present beginners in the intellectual pursuit of things Burmese are often at a loss to know where to start from and how much has already been achieved. The few land-marks that exist are obscure to the uninitiated. A book, such as the one under review, which contains chapters on Ethnology, Philology, History, Archaeology, Biography, Superstition, Folklore, Religion and so on, affords a very wide range of subjects to select from, and no one can fail to find at least two or more topics which appeal to him. References to other works are copious and the student is enabled to map out a course for himself.

At the same time the reader should remember that research work in Burma is still in its infancy and that one
has often to contend with preconceived notions and prejudices in the quest for what is most probably the truth. The Burman, that is the Upper Burman, strongly resents the theory that he obtained his religion and letters from the so-called Talaings, and puts forward the claim that the Buddha personally visited his part of the country. Such a claim is refuted by all the available evidence, but one has to be careful, on the rebound, not to fly off to some other equally untenable suggestion. Where the Burmese came from, whence they obtained their first knowledge of Buddhism, how their language and alphabet were constructed—these and similar points have not yet been thoroughly investigated and it is too early to dogmatise in any direction. Our sole complaint against the author of "Burmese Sketches" is that he looks too much to China as the fons et origo of many Burman institutions (See the Journal, Vol. I, Part II, page 43, and Vol. II, Part II, page 197). In his article at page 179 on "The Introduction of Buddhism into Burma," Mr. Taw Sein Ko gives most of his reasons for suggesting that the national faith was imported from or through China, but a good deal of fresh light has been thrown on the subject since the article was first published (about nine years ago). Thus, the antiquity of Prome, hitherto in question, was recently admitted to a great extent, and the Pyus, forerunners of the Burmese, have been shown to have professed Buddhism. Further investigation into the indigenous Burmese Mon, and Shan literature will probably show that Chinese or Tartar influence was not felt in Burma till a comparatively late period.

We think every reader of this Journal should possess a copy of the work before us, as it will enable him to follow more easily the discussions which from time to time take place.

M. O.
PROCEEDINGS
OF THE
BURMA RESEARCH SOCIETY.

Minutes of the Meeting of the Committee of the Burma Research Society, held at the Rangoon College on Friday, the 31st January, 1913, at 5-15 p.m.

PRESENT.

The Hon'ble Mr. Justice Hartnoll, President.
M. Hunter, Esquire, 
U May Oung, 
} Vice-Presidents.

The Hon'ble Mr. J. G. Rutledge,
U Ne Dun,
U Bah Too, K. S. M., C. I. E.
J. T. Best, Esquire.
U Shwe Zan Oung.
A. D. Keith, Esqr., Hon. Secretary.

1. The Minutes of the last meeting were confirmed.

2. The Honorary Secretary's report for the year was read and confirmed.

3. The Accounts for the year were passed. The Honorary Treasurer was asked to arrange for a deposit of Rs. 3000/- at either the Chartered or National Bank, if interest at the rate of 4% were allowed.

4. It was decided to elect Mr. Bridges, a corresponding member of the Society.

5. The alterations in the rules suggested by the Sub-Committee were approved for presentation to the General Meeting.

6. The following gentlemen were elected members of the Society:

Major Ormiston, I. A.
K. M. Ward, Esqr., 
G. H. Luce, Esqr., 
} Rangoon College, Rangoon.

RANGOON:

The 20th March, 1913.

ALAN D. KEITH,
Hon. Secretary.
Minutes of the Meeting of the Sub-Committee held at
Rangoon College, on the 5th September, 1913.

PRESENT.

Mr. M. Hunter, Vice-President, (in the chair).
U May Oung, Vice-President.
Prof. Maung Tin, Hon. Treasurer.
Mr. A. D. Keith, Hon. Secretary.

1. The Minutes of the last Meeting were confirmed.

2. Recorded the taking over by Prof. Maung Tin on the
5th August, of the duties of the Honorary Treasurer from
U Set, who has proceeded on privilege leave.

3. Read a letter from Mr. B. Carey and other members
of the Society suggesting that the Society undertake the
task of bringing out a new edition of Stevenson’s Burmese
Dictionary.

Resolved that U May Oung and Prof. Maung Tin report
on the likelihood of obtaining sufficient help from Burmese
scholars to make the task feasible.

4. Read a letter from Mr. Chas. Duroiselle suggesting
the publication by the Society of certain inscriptions, etc.

Resolved that the matter be referred to the Committee.

5. It was resolved to refer a proposal by U May Oung
to publish a certain historical work in Talaing to the Com-
mittee.

6. It was resolved to hold an Ordinary Meeting of the
Society on Friday, the 26th September, when the following
papers would be read:—

   (a) Notes on the History of Hanthawaddy (Talaing
       Period), by J. S. Furnivall, Esquire.

   (b) Climate in Burmese History, by J. C. MacKenzie,
       Esquire.

7. U May Oung brought the question of a possible exhi-
bition of objects of archaeological interest. The Honorary
Secretary was asked to write to the Officiating Superintend-
ent, Archaeological Survey, to discover whether it would be
possible to borrow any objects for the occasion. U May
Oung undertook to inquire into the possibilities of the
Phayre Museum.
8. The following gentlemen were duly elected members of the Society:—

Major T. L. Ormiston, I. A.,
Messrs. H. M. Nadder,
B. W. Swithinbank, I. C. S.,
H. V. Wallace, I. C. S.,
C. R. P. Cooper, I. C. S.

ALAN D. KEITH,
Hony. Secretary.

Minutes of the Committee Meeting held on Friday, the 26th September, 1913.

PRESENT.

Mr. M. Hunter, Vice-President.
Rev. J. F. Smith. | Prof. Maung Tin.
Mr. A. D. Keith.

1. Resolved that a special meeting of the Committee be called to discuss the questions raised in paragraphs 3, 4 and 5 of the Minutes of the Meeting of the Sub-Committee held on the 5th September, 1913.

(3) Read a letter from Mr. B. Carey and other members of the Society suggesting that the Society undertake the task of bringing out a new edition of Stevenson’s Burmese Dictionary.

Resolved that U May Oung and Prof. Maung Tin report on the likelihood of obtaining sufficient help from Burmese scholars to make the task feasible.

(4) Read a letter from Mr. Chas. Duroiselle suggesting the publication by the Society of certain inscriptions, etc.

Resolved that the matter be referred to the Committee.

(5) It was resolved to refer a proposal by U May Oung to publish a certain historical work in Talaing to the Committee.

2. Recorded the taking over by Prof. Maung Tin on the 5th August, of the duties of U Set, Honorary Treasurer, as temporary measure.
3. It was resolved to propose to the General Meeting that Professor Maung Tin be asked to accept the post of Editor in place of U May Oung who was anxious to resign the duties of the post.

ALAN D. KEITH,
Hony. Secretary.

Minutes of the Sub-Committee held at Rangoon College on the 16th January, 1914.

PRESENT.

M. Hunter, Esqr., Vice-Presidents.
U May Oung,

Rev. J. F. Smith, U Set,
Prof. Maung Tin, A. D. Keith.

1. The minutes of the meeting held on the 5th September were confirmed.

2. The following gentlemen were elected members of the Society:

Major J. H. Sewell, Burma Railways.
G. W. Smitz, Hlawga Water Works.
Maung Thein Maung, Barrister-at-Law, Prome.
Mr. G. H. Luce, I. E. S.
Mr. T. Z. D. Babington, I. E. S.
Maung Kin Maung.
Mr. Khun Praisom Salaraks, Bangkok.
Mr. John Shaw, E. A. C., Prome.
Capt. C. M. D. Enriquez, I. A.

3. It was resolved to hold the Annual General Meeting on the 29 or 30th January, whichever date would be most convenient to the President. It was resolved to read a paper by Mr. J. Stuart, entitled "Why is Burma sparsely peopled?"

ALAN D. KEITH,
Hony. Secretary.
ORDINARY MEETING.

An ordinary meeting of the Burma Research Society was held at Rangoon College on Friday, September 26th, 1913. Mr. M. Hunter, Vice-President of the Society, presided and the following were present: The Hon. U Hpay, the Rev. J. F. Smith, Mrs. Ross, Miss Morris, Maung Ne Dun, Messrs. Stewart, Morris, Bellars, Baldwin, A. Khalak, Maung Thein Kin, Saya Pye, Dr. G. R. T. Ross, Professor Maung Tin, Maung Thein Han, Mr. Taw Sone Teong, Maung San Pe, Maung Kin Maung, and Mr. A. D. Keith, Honorary Secretary.

In the absence of the writer, Dr. Ross read Mr. J. S. Furnivall's "Notes on the History of Hanthawaddy." The paper dealt with the history of Hanthawaddy from the Talaing period. Mr. Furnivall described the foundation of Hanthawaddy, the legends connected therewith, and the first dynasty. He gave at some length an account of the three empires of Hanthawaddy. In discussing the later history of Hanthawaddy Mr. Furnivall included a very interesting account of the internal administration and the system of taxation. To the lay mind not the least attractive portion of the paper were those dealing with the early settlers and the missionaries who flourished for so brief a period in Syriam. The paper ended with a short account of the monuments still unexplored in Hanthawaddy. Much work still remained to be done before questions connected with the laterite ruins, pagodas and walled cities of Hanthawaddy could be fully elucidated.

Mr. Stewart, while hesitating to criticise so valuable a paper, doubted whether Mr. Furnivall had not perhaps understated the oppression of the Talaings by the Burmans, after the Alompra regime.

The discussion was not continued.

The second paper, "Climate in Burmese History" by Mr. J. C. MacKenzie, was read by Professor Maung Tin. The writer discussed the causes which may have led in certain instances to the decrease of cultivation. One cause might be the diminution in rainfall. It was very probable that at the beginning of the Christian era rainfall was more abundant in Central Asia. The climate, too, was cooler. From 800 to the Middle Ages the climate had been stable. In the modern period the climate had been growing drier and hotter. Desiccation was very likely the cause of the early immigrations into Burma. In Burma itself there was proof of desiccation. We read of grants of land at Pagan which now were very different in soil and fertility from what they
must have been when the grants were made. Moreover the permanence of the Pagan monuments was probably due to the fact that the clay out of which the bricks were made was more alkaline owing the greater dampness of the soil when the buildings were constructed. This original superiority in the clay had now disappeared owing to the greater dryness of the climate.

The chairman remarked that speculations as to change of climate had long been popular. The data, however, were insufficient to support final conclusions. The migration of peoples often followed desiccation and so afforded some sort of evidence as to climatic changes. It was true that in times past there had been a much heavier rainfall in Central Asia, but, as far as he was aware, no scientific explanation of the change—no explanation which scientists could safely accept—had been given.

Dr. Ross doubted whether some of Mr. MacKenzie's positions could be defended. To say, as Mr. MacKenzie had done, that immigrations from China into Burma and California were instances of emigration as the result of desiccation was to ignore the many other causes which combine to encourage emigration. One might as well attribute the presence of the English in Burma to the desiccation of England. As regards the growing dryness of Burma, Dr. Ross agreed with Mr. MacKenzie. He had himself observed signs of desiccation in the Kalaw country. There seemed there to be a dry belt which ran as far as the Inle lake. There were narrow valleys with signs of terraced paddy-fields well defined, yet nobody now grew paddy in them. There was no water. The water there seemed to have an unfortunate habit of disappearing underground. No doubt the sub-soil might be very permeable, but there seemed to be signs that once upon a time the chaungs had managed to retain more water than they now retained: Dr. Ross also touched upon other points raised by the paper.

Mr. Morris (Public Works Department) considered that the diminution of paddy-growing in Burma had been overstated. The evidence for diminution consisted in local traditions and the presence of disused irrigation works. Although, for example, the whole of Kyaukse district might have been irrigated at different times, there was probably never more lands cultivated at one time than were cultivated now. In Meiktila there had no doubt been many tanks but they were never all used at one time. The catchment area of the Samon could never have sufficed to fill all the tanks that existed. The Burmans had a habit of building a new thing rather than repair an old one. This might explain to
some extent the large number of tanks. Mr. Morris also pointed out that a larger amount of paddy might be cultivated with the same amount of water, if hill-paddy were grown. This might explain some of the signs of greater cultivation in past times.

Mr. Hunter, in a short speech, felt that he expressed the feelings of the society when he thanked Mr. Furnivall and Mr. MacKenzie for their interesting papers. He announced to the society that during the absence from Rangoon of U Set, Professor Maung Tin had kindly consented to take on the duties of Honorary Treasurer. U May Oung having expressed his desire to hand over the office of editor of the journal, Professor Maung Tin had been approached on the subject, and very probably would take up U May Oung's post. As regards the society generally, he felt sure that all regretted the absence of the President from Rangoon. He would like to warn members that the Society had reached the critical stage to which all societies are liable. The first enthusiasm had worn off, and the stage of steady progress has not yet been attained. He hoped that all members would do what they could to enable the society to pass rapidly through this critical period of its existence. More writers were wanted for the journal. It was not necessary to write a long article. Short notes would be most welcome and most valuable. He regretted that he was unable to fix a date for the appearance of the next number of the journal. The editor was unfortunately unable to attend the meeting. There had been difficulties, he understood, but he hoped that publication would be achieved without much further delay.
STATEMENT OF ACCOUNTS.

On the 1st January 1913, the date up to which the last statement was prepared, there was in hand a balance of Rs. 4,915-2-6.

The receipts during the year 1913, amounted to Rs. 2,042-8, being subscriptions from 103 Ordinary Members and two Life Members, U Po Bye and Maung Tin.

The expenditure for the same period was Rs. 995-10-9, and the total balance in hand on the 1st January, 1914, was Rs. 5,961-15-9, of which Rs. 3,000 is in deposit with the Chartered Bank.

Details are given below:—
### ACCOUNTS OF THE BURMA RESEARCH SOCIETY.

#### Receipts.

<table>
<thead>
<tr>
<th>Month</th>
<th>Description</th>
<th>Rs.</th>
<th>A.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>January, 1913—</td>
<td>Balance from last year</td>
<td>4,915</td>
<td>2</td>
<td>6</td>
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<tr>
<td></td>
<td>Subscription from 6 members</td>
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<tr>
<td></td>
<td><strong>Total</strong></td>
<td>5,020</td>
<td>2</td>
<td>6</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>Month</th>
<th>Description</th>
<th>Rs.</th>
<th>A.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>February, 1913—</td>
<td>Balance from last month</td>
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<td>2</td>
<td>6</td>
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<tr>
<td></td>
<td>Subscriptions from 7 members</td>
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<td>0</td>
<td>0</td>
</tr>
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<td></td>
<td><strong>Total</strong></td>
<td>5,120</td>
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<td>0</td>
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#### Expenditures.

<table>
<thead>
<tr>
<th>Month</th>
<th>Description</th>
<th>Rs.</th>
<th>A.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>January, 1913—</td>
<td>Clerk's pay for December, 1912</td>
<td>30</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Peon's pay December, 1912</td>
<td>3</td>
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<td></td>
<td>Printing 25 Talaing slips</td>
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<tr>
<td></td>
<td><strong>Balance in Hand</strong></td>
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<td>2</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td>5,020</td>
<td>2</td>
<td>6</td>
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</table>

<table>
<thead>
<tr>
<th>Month</th>
<th>Description</th>
<th>Rs.</th>
<th>A.</th>
<th>P.</th>
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</thead>
<tbody>
<tr>
<td>February, 1913—</td>
<td>Clerk and Peon's pay for January</td>
<td>33</td>
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<tr>
<td></td>
<td>Postage Stamps</td>
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<td>0</td>
</tr>
<tr>
<td></td>
<td>Refreshments, Cigars, Ghary and</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Cooly hire—General Meeting</td>
<td>34</td>
<td>13</td>
<td>6</td>
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<td>Post Cards</td>
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<td>On blank book</td>
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<td></td>
<td>Stencil papers and wrappers</td>
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<td>12</td>
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<tr>
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<td><strong>Balance in Hand</strong></td>
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<td><strong>Total</strong></td>
<td>5,120</td>
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## ACCOUNTS OF THE BURMA RESEARCH SOCIETY—continued.

### Receipts—continued.

<table>
<thead>
<tr>
<th>Period</th>
<th>Description</th>
<th>Rs.</th>
<th>A.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>March, 1913—</td>
<td>Balance from last month</td>
<td>4,568</td>
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<tr>
<td></td>
<td>Subscription from 4 members</td>
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<td></td>
<td><strong>Total</strong></td>
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<td>6</td>
<td>0</td>
</tr>
<tr>
<td>April, 1913—</td>
<td>Balance from last month</td>
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<td>6</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Subscription from 2 members</td>
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<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
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<td>6</td>
<td>0</td>
</tr>
<tr>
<td>May, 1913—</td>
<td>Balance from last month</td>
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<tr>
<td></td>
<td>Subscription from 22 members</td>
<td>397</td>
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</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
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### Expenditures—continued.

<table>
<thead>
<tr>
<th>Period</th>
<th>Description</th>
<th>Rs.</th>
<th>A.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>March, 1913—</td>
<td>Clerk and Peon's pay for February</td>
<td>33</td>
<td>0</td>
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</tr>
<tr>
<td></td>
<td>One copy Rangoon Gazette</td>
<td>1</td>
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<td></td>
<td><strong>Total</strong></td>
<td>34</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Balance in Hand</td>
<td>4,609</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td>4,643</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>April, 1913—</td>
<td>Clerk and Peon's pay for March</td>
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<td>File holders</td>
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<td></td>
<td><strong>Total</strong></td>
<td>34</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Balance in Hand</td>
<td>4,605</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td>4,639</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>May, 1913—</td>
<td>Clerk and Peon's pay for April</td>
<td>33</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td>4,969</td>
<td>14</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Balance in Hand</td>
<td>4,969</td>
<td>14</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td>5,002</td>
<td>14</td>
<td>0</td>
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</tbody>
</table>
# Accounts of the Burma Research Society—continued.

## Receipts—continued.

**June, 1913—**

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
<th>A.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance in Hand</td>
<td>4,969</td>
<td>14</td>
<td>0</td>
</tr>
<tr>
<td>Subscription from 19 members</td>
<td>330</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total Rs.</strong></td>
<td>5,299</td>
<td>14</td>
<td>0</td>
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</tbody>
</table>

**July, 1913—**

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
<th>A.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance in Hand</td>
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<td>14</td>
<td>0</td>
</tr>
<tr>
<td>Subscription from 19 members</td>
<td>315</td>
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<td>0</td>
</tr>
<tr>
<td><strong>Total Rs.</strong></td>
<td>5,575</td>
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## Expenditures—continued.

**June, 1913—**

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
<th>A.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clerk and Peon's pay for May</td>
<td>33</td>
<td>0</td>
<td>0</td>
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<tr>
<td>Postage Stamp</td>
<td>6</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total Rs.</strong></td>
<td>39</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Balance in Hand</td>
<td>5,260</td>
<td>14</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total Rs.</strong></td>
<td>5,299</td>
<td>14</td>
<td>0</td>
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</table>

**July, 1913—**

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
<th>A.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clerk and Peon's pay for June</td>
<td>33</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>One pad-lock</td>
<td>3</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>One book-cheques</td>
<td>0</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total Rs.</strong></td>
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<tr>
<td>Balance in Hand</td>
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<td>0</td>
</tr>
<tr>
<td><strong>Total Rs.</strong></td>
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</tbody>
</table>
# ACCOUNTS OF THE BURMA RESEARCH SOCIETY—continued.

## Receipts—continued.

<table>
<thead>
<tr>
<th>August, 1913—</th>
<th>RS. A. P.</th>
<th>Expended—continued.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance from last month</td>
<td>5,539 0 0</td>
<td></td>
</tr>
<tr>
<td>Subscription from 12 members</td>
<td>225 0 0</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>5,764 0 0</td>
<td></td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>September, 1913—</th>
<th>RS. A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance in Hand</td>
<td>5,731 0 0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>October, 1913—</th>
<th>RS. A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance from last month</td>
<td>5,698 0 0</td>
</tr>
</tbody>
</table>

## Expenditures—continued.

<table>
<thead>
<tr>
<th>August, 1913—</th>
<th>RS. A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clerk and Peon's pay for July</td>
<td>33 0 0</td>
</tr>
<tr>
<td>Balance in Hand</td>
<td>5,731 0 0</td>
</tr>
<tr>
<td>Total</td>
<td>5,764 0 0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>September, 1913—</th>
<th>RS. A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clerk and Peon's pay for August</td>
<td>33 0 0</td>
</tr>
<tr>
<td>Balance in Hand</td>
<td>5,698 0 0</td>
</tr>
<tr>
<td>Total</td>
<td>5,731 0 0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>October, 1913—</th>
<th>RS. A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clerk and Peon's pay for September</td>
<td>33 0 0</td>
</tr>
<tr>
<td>Balance in Hand</td>
<td>5,665 0 0</td>
</tr>
<tr>
<td>Total</td>
<td>5,698 0 0</td>
</tr>
</tbody>
</table>
ACCOUNTS OF THE BURMA RESEARCH SOCIETY—concluded.

Receipts—concluded.

<table>
<thead>
<tr>
<th></th>
<th>Rs.</th>
<th>A.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>November, 1913—</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Balance from last month</td>
<td>5,665</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Subscription from 7 ordinary members</td>
<td>92</td>
<td>8</td>
<td>0</td>
</tr>
<tr>
<td>Subscription from 2 Life members</td>
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<td>0</td>
</tr>
<tr>
<td><strong>Total Rs.</strong></td>
<td>6,012</td>
<td>8</td>
<td>0</td>
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</tbody>
</table>

Expenditures—concluded.

<table>
<thead>
<tr>
<th></th>
<th>Rs.</th>
<th>A.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>November, 1913—</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Clerk and Peon's pay for October</td>
<td>33</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Refreshments, Aerated waters, Gharry hire etc., for the Ordinary Meeting held on 26th September, 1913</td>
<td>40</td>
<td>15</td>
<td>3</td>
</tr>
<tr>
<td>500 Envelopes</td>
<td>5</td>
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</tr>
<tr>
<td>Post Cards</td>
<td>6</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td><strong>Balance in Hand</strong></td>
<td>5,927</td>
<td>7</td>
<td>9</td>
</tr>
<tr>
<td><strong>Total Rs.</strong></td>
<td>6,012</td>
<td>8</td>
<td>0</td>
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December, 1913—

<table>
<thead>
<tr>
<th></th>
<th>Rs.</th>
<th>A.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance from last month</td>
<td>5,927</td>
<td>7</td>
<td>9</td>
</tr>
<tr>
<td>Subscription from 5 members</td>
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<td>8</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total Rs.</strong></td>
<td>6,009</td>
<td>15</td>
<td>9</td>
</tr>
</tbody>
</table>

Rangoon, 21st January, 1913.

Maung Set, Hon. Treasurer.
LIST OF MEMBERS.

Adamson, The Hon'ble Sir Harvey, M.A., LL.D., KT., K.C.S.I., I.C.S., .. Life Member.
Ah Yain, L., Bar.-at-Law.
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