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KAREN BRONZE DRUMS *

BY THE

REV. H. I. MARSHALL, M.A., D.D.

When we step into a friend’s house and see his drawing room adorned with a bronze drum on which he has placed a shining brass lizard or two to keep company with the more sombre frogs which seem to be in the act of chasing one another around the rim of the instrument, we little think that that parlour ornament may have been the cause of tribal warfare in which crops were burned, villages devastated, and any member of lives lost. However, the owner of the drum may after all congratulate himself on his possession for according to the ancient Karen tradition the owner of such a drum stands higher in the community than if he possessed seven elephants.

A Martial Symbol.

When Mr. O’Riley, the first English Officer of Toungoo made his tours of exploration of the Karen country in 1857, as he has recorded so fully in the now defunct Journal of the Indian Archipelago and Eastern Asia, New Series Vol. II. (1857) p. 454, he writes that he was assured by the chief of Lepyagyi near Thandaung, that “these drums were the chief cause of the inter-tribal feuds which existed among the Karens up to that time. The loss of one by theft or from having been lent to another tribe and not returned, was the cause of a revenge handed down from generation to generation until satisfied by the exchange of a man from the indebted tribe or by presenting a ‘Kyedzei’ (as he calls it) to replace the lost one, otherwise a cause of enmity would ever exist among them”.

He found that all the Karen tribes had “a passion for the possession of Kye Dzies”. He continues by saying that in the more remote districts these drums were held in such high esteem that children were bartered for them. They were supposed to give forth a deep sounding note which would propitiate the demons of the mountains and avert evil. They were beaten at the times of sacrifices or when preparations were in progress for a raid and at the sound of the drum the people would go into ecstacies of excitement. Mr. O’Riley gives a rough sketch of the drum and continues to say that “when beaten they are slung around the centre and that in case a buffer is not at hand, they are thumped with the fist. The head is on the larger end, the smaller end being open. They are made by the Shans of metal consisting of copper and spelter of about one quarter inch in thickness and profusely ornamented in a rude style.

* Read at the Annual General Meeting of the Society held on 12th February 1929.
on the surface of the cylinder with figures of animals, elephant, monkeys and dogs, principally jutting from them. They vary in size and are valued accordingly from 50 to 500 ticals of silver”. [Journal Indian Archipelago. New Series Vol. II, 1857 (p. 454 ff.).]

From that time on little notice has been taken of these interesting instruments. Dr. Mason and others made brief references to them. European scholars began to pay attention to them in 1883 when a specimen found its way to the Royal Austrian Exhibition of Art and Industry at Vienna. This had passed through the hands of several antiquarian dealers and its origin could not be traced. It was exhibited in a very undignified position head downwards and called a “vessel”. I might however add that the first Karen drum I ever saw was in the Pegu Yomas. It too was turned to a practical use by being placed in a similar position and held the family’s supply of cleaned rice. Its glory had departed, but its bronze sides were proof against rats. It happened that a gentleman who had been resident at the court of Siam saw this exhibit at Vienna and informed Dr. Heger (Alte Metalltrommeln aus Sudost-Asien, Franz Heger, Leipzig 1902. Intro. p. 1 ff.) that he had seen similar articles at the court used as drums which were struck to announce the approach of his majesty. Later another drum was exhibited at Amsterdam at the International Exhibition held in that city the same year. This specimen was supported on a stand of pure Chinese workmanship but the drum was also upside down. It was labeled “Drum in bronze from Tze-Cuoen-Liang, General of the Haog Dynasty, found under the earth, 3,000 years old.” The sight of these drums excited the interest of M. Heger who has given us the fullest treatment of Bronze Drums yet published. Others who have written on them are, Dr. Mayer of Dresden, Prof. Foy of Vienna and H. M. Paramentier (A. B. Meyer, and Foy, Bronzepauken aus Sudonz-Asien, Dresden 1807. W. Foy, Uber Alte Bronzetrommeln aus Sudost-Asien. In Selbstverlag der Anthropologischen Gesellschaft, Wien 1903. H. Parmentier, Bulletin de l’Ecole Francaise D’Extreme Orient, 1918. Anciens Tambours de Bronze) of the French archaeological service in Hanoi. Except the latter gentleman who writes in French, the literature on the subject is entirely in German. Very little, so far as I know, has yet been published in English, except the brief notes in the first volume of this Burma Research Society’s Journal by Mr. Taw Sein Ko, formerly Superintendent of Archaeology in Burma, who writes under the mistaken heading of “Chinese Antiquities”, describing a specimen of these drums which is in the museum at Pagan. He speaks of the drum as the most beautiful object they possess, and speaks of it as “a characteristic production of the Shan Tribes between South Western China and Burma. They are known in China as the “Chu-ko-ko” or Chu-Ko’s drums after the famous Chinese general Chu-Ko Liang, who invaded the Shan country early in the third century A.D. One of them is still preserved in his ancestral temple in Szech’uan. It is of circular form with bulging shoulder and flat top displaying a star
in the centre, and four conventional frogs near the rim. It has four loops on the sides for suspension by cords. It is decorated with encircling rings in relief filled in with narrow bands of hatched wavy concentric and corded ornament of primitive character, and with broader bands apparently from human and animal forms suggestive of elephants and peacocks. The material is of bronze. The Burmans call them "P'a-zi" or "Frog Drums". He refers to an article in Bushell's *Chinese Art* Vol. I for his authority on the subject. The writer has also made mention of these drums in his book, *The Karen People in Burma*.

**Four Types.**

Before taking up the Karen drums of Burma it may be well to consider for a moment the wide distribution of these instruments in South Eastern Asia and the types into which they have been classified by the students who have investigated them. M. Heger divides the drums that he has studied into four groups or types. Of these the first class (Type I) is the oldest and is found in Cambodia and adjacent regions. The cylinder of these drums is of three distinct parts, the lower portion, beginning at the edge of the lip, or open end, is conical, running inward toward the central portion, or waist, which is straight, or in other words almost a perfect cylinder. Above this the uppermost section bulges outward with a curve not unlike the Grecian vase, and then draws in to meet the head which it joins at its outer rim. The joint between the centre cylinder and the upper part is very abrupt. The handles are joined to the drum at this angle. The ornamentation of the cylinder is in large bands or panels containing large figures of men, birds, boats and animals. On the head the zones surrounding the central star are wide and also contain similar figures together with representations of houses and domestic scenes, as well as warriors and geometric designs.

Type II shows slight deviation from the above. The three sections of the cylinder are joined with less sharp angles. The handles are smaller and often circular and the head projects over the top of the cylinder, and is sometimes bent downward over the side. The central star has fewer points and they are filiform. The zones contain smaller figures both on the head and on the cylinder. There are always four frogs on the head. These drums appear to have come from Central China.

Type III—The Karen Type is quite distinct from the two former types. The lines of the cylinder are much more graceful and less abrupt. Sometimes they are almost straight with only a slight inward curve at the waist. The handles are placed near the top and the rim of the head overlaps sometimes as much as an inch beyond the side. The zones on the cylinder are small and often indistinct and the ornamentation conventional. There are four sets of frogs on the rim and sometimes there are
three or four superimposed one upon the other. There are animal and vegetable designs on the narrow zone surrounding the star on the head. This type is confined to the Karen tribes of Burma.

Type IV is found in China and seems to be a later copy of the earlier models. Numerous examples of this drum have been found especially in Yunnanfu. The star has twelve rays indicative of the twelve months of the year and the geometrical designs suggestive of the figures on type I. They have no frogs.

Dr. Foy has a slightly different classification, dividing the members of Type I into two groups on account of the figures of frogs and other animals found on some specimens of that group. He also goes into detail in Type III making two groups there. This brings him to number the Karen drum as Type V. As our particular interest in this paper is in the Karen type which he preserves in its integrity, we will not here enter into the merits of these rival classifications which depend upon the variations of the decorations, the discussion which will require the consideration of a great mass of details.

Mysterious Origin.

The origin of these drums has ever remained a mystery. But it seems pretty well established that the originated somewhere in the Indo-China Peninsular. Probably in the upper part of the old Cambodian Kingdom in the southern part of the Peninsular. I may add, however, that Dr. Laufer of the Field Museum of Chicago who has also taken a keen interest in these drums and studied them extensively in China declares that the place of origin as stated by Heger has not yet been conclusively proved. (Journal of the American Oriental Society, Vol. 45, No. 2, 1925, p. 186. Review of Marshall's Karen people of Burma.) Our first record of them appears in the Chinese annals as quoted by Heger when the Chinese general Ma Yuan (the date of whose death is set A. D. 49) conducted a campaign against the barbaric tribes of Tonkin during the first century of the Christian era. On his victory over the wild tribes of the country he exacted tribute from them in the form of drums which he had melted down and moulded into an image of a horse, such as the emperor was fond of, and this he presented to his majesty.

About two centuries later Chu Ko Liang, who flourished from 181 to 231 A. D. led an army to the wild and unexplored region now forming the province of Yunnan where he subdued a powerful chieftain. Many legends are related of this campaign in which the Chinese arms are reputed to have been carried to the very heart of Burma. Both Ma Yuan and Chu Ko Liang are reputed by the Chinese to have invented the drums, In Szech’uan, the ancestral home of the later general the drums are preserved in the temple dedicated to him and they are called by his
same. Tradition says that they both used them to terrify their enemies. That they put them into swift running mountain streams and the water caused them to reverberate, making a noise like thunder, and this caused the enemy to think that a large body of men were near by. They are also thought to have been beaten at the mouths of caves and to thus have given off powerful vibrations that terrified the neighbourhood. But it seems more reasonable to think that these drums were originally in the hands of the chief and that generals took them as booty from them, and afterwards they no doubt took every opportunity to turn them against their former owners. All are now agreed that the Chinese did not originate the drums but that they first obtained them from the south, and then copied them and adopted them for their own uses.

**Oldest Examples of Southern Origin.**

The oldest examples that we have of the drums seem to indicate a more southern origin yet, for we find figures of large boats, larger than ordinary river canoes, and many of the figures described by M. Parmentier on the old drum in Hanoi [Parmentier, idem p. 12] show the manner of headdress now found in Polenesia. Dr. Foy [idem p. 405] concludes that the influences which spread from Java over the Indian Archipelago in early times were responsible for distributing the drums over the Peninsular. This is only a guess, but in the absence of definite proof it is hard to contradict it. There does not seem to be any clear indications of Khmer influence. Rather the presence of frogs, elephants and peacocks seems to indicate an indigenous origin for them in the Indo-Chinese Peninsular, though few other bronze articles of equal beauty have developed there. We know too little of prehistoric times in this land where written records are so few to state anything definitely about them.

While these drums have been found over a wide territory, Dr. Laufer (idem p. 186) disputes the conclusion of M. Parmentier in saying that they have been found as far north as Kalgan in China (Kalgan is, I believe, a town in the province of Chili.) The former gentleman says that "they are not found north of the island of K'ai-nan off the province of Kwang-tung. From this point they are found westward in China throughout southern China as far as Se-ch'wan and southward among the aboriginal tribes. Beyond the mainland of the Indo-China Peninsular, which of course includes our Karen hills, they are found on the surrounding islands as far south as the Celebes, and eastward to the upper part of New Guinea."

**A Monkey Origin.**

In the Province of Burma the only people who set great store by these bronze drums are the Karens. When and where this custom arose no one knows. There is an old drum in one of the Mopgha
villages east of Toungoo which is said to be a thousand years old and to be the original drum from which others were copied. However, there is another tradition which is more general and which traces the origin of the drum to the monkeys. Whether we like the monkey origin or not, the story is substantially as follows:

Pu Maw Taw was one of the earliest mythical ancestors of the Karen people who lived a number of generations before Htaw Meh Pa, the well known “Father of the Boar’s Tusk.” How many generations before we do not know. But as Htaw Meh Pa is supposed to have been seventy-three generations from the present it must have been in that distant past when perhaps monkeys and men were not so very different! This patriarch had a rice field on the side of a hill in which there was a cave. When his crop was nearly ripe the monkeys kept coming day after day to steal his grain. The owner chased them out again and again till at last he was wearied to death. In despair he laid down in his field and feigned death. Then as the brutes came around him he heard them talking to one another, as if they had been touched by his helplessness, saying, “We have eaten his grain and now he is dead. Let us perform the proper funeral rites for him.” Accordingly they took up his body and carried it to the mouth of the cave at the top of the hill and leaving it there went to get their drums which it seems they were in the habit of using for such ceremonies. At first they brought the famous “Gaw Kwa Hse” or “Silver Drum.” Then they brought out the famous gold and silver drum called “Gaw Hwa Htu, Gaw Kwa Se” and another white drum called, “Gaw Wa”. As they were beating these instruments the patriarch sat up and began to look around. This unexpected action on his part brought consternation to the brutes and they fled in such terror of the corpse that had come to life, as they supposed, that they never returned to the place again. Pu Maw Taw took the drums home with him and kept them till they were stolen by his jealous Pwo relatives. (He was a Sgaw Karen). The white drum was dropped in a deep pool called Pghaw Pghaw Le, a place that cannot now be identified, and never recovered. But the Gold and Silver Drum was taken to various places and finally hidden in a cave near the village of Donyan in the Moulmein District. Some people think that perhaps it could be found there even now, if they made a real attempt to dig it out. This drum is said to have been originally carried by a rope made of cobra skin, and to have had a pedestal in the shape of a centipede on which it rested. Again tradition says that the people of a certain village called Lubawko, who belonged to the Sgaw branch of Karens, were in the habit of going every year to the Pwoos of Donyan to demand the return of this drum, but to no purpose. As a last resort, (as their unconfirmed tradition has it) when the British took Moulmein they applied to them to restore their lost property to them, but the suit on such precarious grounds naturally failed, and the quest was finally given up.
There is no Karen tradition that leads us to believe that the Karens ever made drums for themselves. They are said to have been procured from some of the tribes who are supposed to have lived "in the regions beyond", that is, either to the east or the north. The Yu are the people most often spoken of as being the ones from whom the Karen first obtained their oldest drums. There is a stanza of an old poem which says:—

Worry not, young man,
Saddle your horse, hunt for Maw Hpaw Kwe
You have purchased a drum moulded by the Yu,
You have also a bamboo paw ku
Hang the drum in the hall (blaw)
Beat the drum and pawku together and they sound sweetly.

Here the song implies that the young man who has a drum will be successful in his quest for his lady "Maw Hpaw Kwe" who is spoken of, as often among the Karen, as a flower; the "paw ku" is the bamboo xylophone which is played with two small bamboo mallets and which carries the tune of which the drum forms what might possible be called the bass. The hall or "blaw" is the men's common room, the guest room of the old fashioned village.

Another old song is as follows:—

The silver headpiece glitters
The golden helmet shines,
In Taw Meh Pa's hut it rests,
Gather the booty and eat together
If we can only bide our time in patience,
We will capture the drum which was made by the Yu.

This is evidently an old war song and shows that the drum which had been brought from the Yu was the chief aim of at least one raid. Mr. Taw Sein Ko is of the opinion that the Yu are the people otherwise known as the Yung who inhabited a part of what is now known as Yunnan. This would seem to coincide with the results of the other investigators who have found that the drums were first discovered by the Chinese in that same region.

In the Karen Thesaurus (1843 edition Vol. I p. 328) we read that the Karen purchase their drums from either the Wakawthwa or the Swa. The former of these names probably applies to the Wa, but to what particular branch of that tribe I do not know. Perhaps the other term "Swa" may be another name for the same people. At any rate no one seems to know to whom it refers. There seems to be considerable mystery connected with these peoples for the writer goes on to say that when one goes to buy a drum from them he bargains with them and then leaves the money for the price of the drum in a secret place and comes
away. Later he goes to the appointed spot and finds the drum where his money was. He takes this and comes away without seeing the one from whom he has made the purchase.

In more recent times the Shan have supplied the Karen with their drums. They are reputed to have manufactured them in a number of places all the way from Myogyi in Toungoo to Nwedaung in the Shan States. At this latter place it is only within a few years that the last maker has gone blind and given up the work. So far as I know, there are no drums now being made in Burma.

A Drum which cost Rs. 2,300.

In 1925 I was in the village of Leukladeu in the Toungoo hills at the house of an old man who had been prominent for many years, even in Burman times doing what was very unusual for a Karen, i.e., holding a contract to supply timber to King Mindon Min. He had four drums which to a novice like myself looked much alike. But one of them he singled out as having been made by the "Mukhapo", a being corresponding somewhat to the Nats of the Burmans. For this drum he had paid Rs. 2,300. Naturally he set great store by it. It was matter of regret that in his feeble state he could not give me very accurate information as to what he believed was the origin of this specimen, which he considered very ancient. For the other drums he had paid varying prices from Rs. 300 to 700. As is customary among the Karens, the drums each had its name. This precious one was called, "Yersu", which might be interpreted to mean, "penetrating sound". He said that if any of the people in the hills who knew the old customs should hear it they would identify its note at once and call its name.

For an account of the interesting method of casting these by the Shan, I am indebted ultimately to a Mr. Lilly of Rangoon. In 1884, Dr. Anderson then of the Calcutta Museum with whom M. Hager corresponded, gave him the information which he said he had obtained from Mr. Lilly which is substantially as follows:

"A clay cone is first made of the size of the inside of the gong (as he calls it) and on this wax is placed and carefully modeled to the exact shape and covered with the appropriate ornamentation. When the wax model is finished, fireclay and water are dashed on to the face of the wax with a brush, the clay and water being thrown with great force, penetrate into the small hollows and angles of the wax. When a sufficient thickness of clay has been added in this way a coarse clay is laid on the outside to give strength. The wax is then melted out and the mould made nearly red hot. The metal is then poured in". The frogs on the head of the drum and the elephants and other ornaments are moulded separately and fastened on.
Magical Properties.

Magical properties have always been attributed to the drums by the Karen. They have been the objects of worship in that offerings are made to them, sometimes annually, and on other occasions when it was thought that benefits might be obtained by so doing. The offerings consist of the usual gifts of small cups of liquor and rice, a little rice being taken off the chattie before the potful is served to the family. In connection with these annual offerings to the drum there were often feasts and dancing. But I have not yet been able to get a clear account of just what ceremonies were carried out at the time. Several years ago I heard that one of these feasts was to be held the coming year. In this instance it seemed that the family owning the drum observed the ceremony once in seven years. But when the time came something prevented them from holding the feast. This is an indication of the falling down of the observance of the old customs of the people in general.

The beating of the drums which gave out sweet-sounding reverberations which echoed from hillside to hillside in the mountains was supposed to be pleasing to the, "Lords of the Land" (Hti k’sa kaw k’sa) and hence to bring good fortune to the people and especially to the family who owned the drum. On occasions of religious festivals as when in the Bwe country the people gathered to make their sacrifices to the Lords of the Land, the air resounded with the constant beating of these great drums.

In the Pegu Range of Hills there seem to have been certain drums which were called "Ko" or "hot". These were used only at funerals. They were never kept in the houses but were hidden in the jungle. When a calamity occurred, or a member of the family was taken ill, this drum was brought in and hung up in the house and beaten. Should any member of the household be absent, even miles away, he would hear the mournful sound and recognizing the tone of his own drum (for every Karen was said to have been able to instantly recognize the note of all the drums in his vicinity) would immediately start for home hoping to reach there soon enough to partake of the "bgha" feast with which the family penates were to be appeased and through which the person who was ill was to be restored to health.

On the borders of Siam I am told that the drums are beaten every morning in the houses of the chiefs and elders and at their sound the men go forth in groups for their daily work in their fields on the hillsides. And at evening they return to the accompaniment of the same monotonous notes of the same deep sounding drums as they boom over the hills. Perhaps there are remote villages where some of these customs still persist, but happily there was one occasion when the drums used to send out their notes which is now a thing of the past. The old time raids are no more. Thanks to the civilizing influence of British rule, the drum no longer sounds to call men armed with spears, old cheek-guns and long
knives to butcher their fellow tribesmen. Perhaps the attempt to recover a drum was the raison d'être of the raid, but even so there was always some other drum with which to call the men together. Of the old war songs which I have mentioned above, one shows that the drum was beaten to bring success, and the other that a drum was the object of the expedition.

The method of beating the drum was to begin with rather quick and easy strokes on the edge of the head near the rim and then to increase the intensity of the blow as they continued striking each time a little nearer the centre. Finally when the centre was reached the blows were given on the middle of the star and followed each other in rhythmic succession, light and heavy, and accelerated or modulated according to the theme of the occasion. The drum stick was a piece of wood or bamboo on to one end of which was bound a piece of cloth. First a ring of cloth was made a little larger than the stick and then the strips of cloth were wound around the ring till they filled all the space between the ring and the stick thus forming a solid head with which to strike the drum. Beside the striker the player held a few twigs or a bit of bamboo split into a few strips in his other hand and with these he would strike the cylinder of the drum in unison with the beating the head. This produced an effect not unlike that of cymbals accompanying the bass drum in a western band. This operation is called in Karen, "ple a hkyi" (whipping its back), while the beating the head is called "do" which is the ordinary word meaning to beat or strike.

The prices of drums varied as the sweetness of the tone. In general it is said that they cost rupees one hundred per frog, but that does not seem to have always been the case, for a drum that has the reputation of having a good tone or, as we have just seen, of having a supernatural origin, has often brought more. The older the drum the better the tone was supposed to be, provided of course, that it had not suffered damage that impaired its resonance.

**The Toungoo Specimens.**

Not a few specimens coming from the Toungoo hills have had little holes cut in them. This was done, I was told, when its owner died and the descendants instead of burying the whole instrument with its master, took enough of it to attract the "K'la" or shade of the drum in order that it may attend the "K'la" of the possessor in the next world, and yet not deprive themselves of the glory of still being known as lords of a drum. In this way they "could eat their cake and have it too". It is a difficult problem to find any satisfactory classification of Karen drums. Various men versed in the ancient lore have their own ways of grouping them and each seems ignorant of the other. They usually say that there are "the old drums" and the "new" ones. But when questioned they do not
KAREN BRONZE DRUMS.

seem to be able to tell just which is which. Other names are used in speaking of them. But I wonder if they are not individual names which are mistaken for group names.

Saw Po Lin Te of Rangoon who has shown a great interest in Karen lore says that there are three groups of the “old” drums as follows: (1) Ka Pae. This term signified that the drum is very old and so broken that the flies can go in and out through the holes in it. This is supposed to be the most ancient variety and to give out a sound that can be heard at a great distance. The next older (2) is the Na Ti, which as its name implies, has lost its handles, and the third (3) the Gaw Ple, is so broken that it cannot be tied about with a rope. All of these are much defaced and the ornaments so worn that it cannot be made out. They all had only four single frogs on the head. As near as I can make out they are believed to have been more like the Cambodian drums in shape, that is with a smaller and more sharply defined waist, than the drums now ordinarily seen. My informant does not profess to have seen any of these drums himself.

The “New” drums are said to differ from each other slightly in shape and are named after the designs with which they are decorated. They are called “Gaw Hteu”, “Gaw Hseu”, “Gaw Pi”, “Gaw Bu”, “Gaw La” and “Gaw Saw,” meaning the Bag Drum, the Paddy Drum and the Moon Drum. On the four quarters of the head of these drums are placed either double or triple figures of frogs, while figures of elephants or snails are arranged in a straight line down the side of the cylinder. My impression is that these are more or less individualistic characteristics, perhaps coming from the particular makers who may have been in the habit of using particular designs for the products of their own hands.

The Decorations on the Drums.

To give a brief description of the decorations of the Karen drums is not easy. As I have hinted they do not easily fall into clear classifications. In general it may be said, however, that they are characterised by narrow zones on their heads and cylinders usually an inch or less in width, and separated by two or three closely set concentric circles. There may be any number of these according to the size of the instrument, the smaller ones having some ten or twelve rings while the larger ones have eighteen or twenty. They can usually be grouped into four or five groups as the same design or variations of the design recur. In each group there are usually about four or five zones.

The figures in these rings are varied and yet all show a conformity to some original group of designs. Geometrical figures seem to predominate, and other decorative designs such as lozenges, hatchings, radii, plaitings, etc. These are variously interpreted as conventional designs of paddy, bags, tiger’s footprints etc. The decorations taken from life
comprise only those of birds, both a series heads, and of the whole bird, and also of fishes. These are found in zones by themselves or the birds and fishes together or fishes alternating with lozenges singly or in groups of twos or threes.

The star in the centre of the head of the drum is one of its most striking characteristics. In most Karen drums this has a small centre and narrow rays reaching out to the first circle. There are most often twelve rays, but I have found some drums with stars with eight rays. In one of this latter class the star was filiform. In the drum which I obtained from the headwaters of the Thonze creek, the star is peculiar. It is eight pointed, but with a large centre and short stubby points which reach hardly half way to the inner zone.

The frogs on the top of the drum have always created interest. There are usually four of them standing, as if to spring, on four points of the compass. They face contrary clock wise. Often we find instead of single well moulded animals conventionalized figures in which there are two and sometimes three frogs superimposed upon each other, the higher ones being slightly smaller than the one below. They are made separately and fastened on to the head. The presence of the frogs is what has led to the belief that the drums were used to bring rain, for some primitive people have thought that instead of the rain bringing the frogs out of their hiding places, the croaking of the frogs would bring the rain. They may have thought of the deep sounding note of the drum as the croaking of some gigantic bullfrog whose voice would certainly prevail upon the rain spirits to send their refreshing showers upon the thirsty earth.

On the cylinder (sometimes called the barrel) of the drum we find the same groups of narrow rings. The same designs, excepting those of the birds and fishes, are found here. Sometimes the groups of rings nearer the head have sort of fringes hanging from them but these are not invariable. In many of the specimens I have seen the bronze is so worn that the designs are hardly distinguishable.

There is often found a line of elephants, small plastic images running at right angles to the rings and facing the open end of the cylinder. There are usually three or four of these miniature pachyderms headed by the largest of the group and each following animal being slightly smaller than the one ahead of him. Trailing out behind them is often a line of six or seven small round objects which are variously interpreted. Some call them snails, but others the spoor of the elephants. On one or two drums there has been a conventionalized tree something between a plantain and palm on which the elephants are standing. The root of the tree being near the outer rim of the drum. This was interpreted to me as "the tree of life" but how indigenous this name may be I have not yet found out.
A Karen beating the drum.
A Riddle

In concluding this paper I would say that thus far our knowledge of these interesting instruments is very meagre and tantalizing. There are few records on which to rely and it may be that we shall never know how the barbaric tribes of Cambodia or Yunan came to invent them, or what powers they attributed to them. Nor is it likely that we shall be able to find at what stage in their history the Karen people began to set store by them. They have reached us like some boulder brought from some far-off cliff by some prehistoric glacier and dumped in our field. It is utterly unlike anything around it, and yet there it stands ever stirring up our curiosity which is as unsatisfied before it as that of those who in previous years stood before the Sphinx. But just as the Sphinx has finally yielded up her secret, it may be that someone will unlock the mystery of these bronze drums among the Karen people of Burma.
BURMESE STAGE REFORMS

BY

U PO KYA.

(1) ရုပ်သံစိတ် လူကြီးများ တွေ့ရှိနေကြောင်း
   (ထ) လူကြီးများ ရုပ်ပျော်
   (ထ) ရုပ်သံစိတ် လူကြီးများ တွေ့ရှိနေကြောင်း
   (ထ) ရုပ်သံစိတ် လူကြီးများ တွေ့ရှိနေကြောင်း
   (ထ) လူကြီးများ ရုပ်ပျော်
   (ထ) လူကြီးများ ရုပ်ပျော်
   (ထ) လူကြီးများ ရုပ်ပျော်

(2) အမျိုးအစား လူကြီးများ

(3) အမျိုးအစား လူကြီးများ တွေ့ရှိနေကြောင်း
JOUR. BURMA-RESEARCH SOC.

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BURMESE STAGE REFORMS.

(0) အမေရိကန်ပြန်လည်ချိန်က အဆင့်သတ်မှတ်ထောင်သော အရေးအနှောင်း

(0) အမေရိကန်ပြန်လည်ချိန်က အဆင့်သတ်မှတ်ထောင်သော အရေးအနှောင်း

(0) အမေရိကန်ပြန်လည်ချိန်က အဆင့်သတ်မှတ်ထောင်သော အရေးအနှောင်း

(0) အမေရိကန်ပြန်လည်ချိန်က အဆင့်သတ်မှတ်ထောင်သော အရေးအနှောင်း
(c) အစားထိုးသောအချက်များ
(၁) ရောင်းဒေသားကိုကြည့်ရှုမှုⅡ

(၂) ကြည့်ရှုထူးခြင်းသောက်ခြင်း အခြေခံမှု

(၃) တိုးတက်စိုက်ပျိုးသောက်ခြင်းအခြေခံမှု

(၄) ကြည့်ရှုထူးခြင်းသောက်ခြင်း အခြေခံမှု
BURMESE STAGE REFORMS.

သင် "သော်လိုက်နှင့်ပတ်သက်သောစာရင်း" သို့သော်လည်း ကျောင်းသားများကို ကျောင်းသားစာရင်းကို စာရင်းပြောင်းလဲနိုင်သည်။ သားစာရင်းကို လိုက်နှင့်ပတ်သက်သောစာရင်းကို စာရင်းပြောင်းလဲနိုင်သည်။

ဗြိတိသျှစာရင်းများသည် ဖြစ်ပေါ်စေရန် အပြင်သေးသောစာရင်းကို စာရင်းပြောင်းလဲနိုင်သည်။

(1) စာရင်း စတင်ပြီး အမျိုးအစား စာရင်းပြောင်းလဲသည်။

(2) သော်လိုက်နှင့်ပတ်သက်သောစာရင်း ဖြစ်ပေါ်လျက် စာရင်းပြောင်းလဲသည်။

(3) စာရင်းပြောင်းလဲရာ အမျိုးအစား စာရင်းပြောင်းလဲသည်။

(4) စာရင်းပြောင်းလဲရာ စာရင်းပြောင်းလဲသည်။

(5) စာရင်းပြောင်းလဲရာ စာရင်းပြောင်းလဲသည်။

(6) စာရင်းပြောင်းလဲသည်။

လက်စား: ၉ စာရင်း ၉ စာရင်း
ရှိသည့်စာသားများကို ဖော်ပြပါသည်။ ပေးထားသောစာများကို သီချင်းအားဖြင့် စီမံခန့်ခွဲပါသည်။
SAYA-WUN BA-BE.


Although the Sayawun Babe is described as an adaptation of the "Doctor in Spite of Himself" it adheres closely to the original—very much more closely than Fielding did in "The Mock Doctor" and is specially interesting as showing how very little alteration a French comedy needs to make it intelligible in Burmese.

As a play to be read, at least—for I have not yet heard of its being acted—the Sayawun is a success. I have lent my copy several times to Burmans unacquainted with English. They have very honestly brought it back but have so clearly indicated their wish to be allowed to keep it, that out of, I think, four copies which I have purchased, only one remained in my possession—and that was bespoken when a copy for review very opportunely arrived. It is clear, therefore, that the Sayawun makes an appeal to the very class to whom it was intended to appeal, Burmans who have no English. It amuses them, they have no difficulty in following the action and appear to find in it none of the annoyance which usually results from translation into Burmese. One of my borrowers intends converting it into a Burmese opera.

It may seem ungracious to criticise a work which gives such genuine pleasure. I do so only because I hope that Mg Ba Thaung will not stop at Le Médecin but will give us more of the same kind, sine exceptione laudanda. My first criticism is that the characters are insufficiently differentiated in their speech. It may be impossible to reproduce in Burmese all the mispronunciations and solecisms which the Nurse and other servants are guilty of in the original. But it should at least be possible to make a greater difference between the style of master and man. Géronte may be a simple old man but he is a gentleman. In Fielding he is made a knight "thank the king's grace for it." Léandre is referred to by the Doctor himself as an honnête homme and the slight sketch of Lucinde shows her to be a lady. Yet in the Burmese version, these three talk in the same idiom as the servants. Thus in Act II, Scene iv, Géronte's "Vous l'avez fait rire, Monsieur" appears as Ta Te's စိုင်းတွေ ခွားေတွေ ခိုးေတွေ etc. In Act III, Scene vi, Lucinde's first speeches of protest to her father against the match he proposes for her are resolute but restrained whereas Ma Nyo Sein utters such uncivil retorts as အမှန်တရားတွေ နှင့် အမှန်တရားတွေ နှင့် အမှန်တရားတွေ နှင့် အမှန်တရားတွေ နှင့် and အမှန်တရားတွေ နှင့် အမှန်တရားတွေ နှင့် အမှန်တရားတွေ နှင့် surely not in the manner in which a well-bred girl would speak to her father. In the scenes between Géronte and his domestic staff Molière allows the servants the familiarity which cannot be denied to clowns but this familiarity would not extend to anything corresponding to the use of ကျင် by the Nurse in addressing her master. The dignity, too, of Géronte's occasional rebukes is lost in the Burmese,
I am tempted to offer some further general remarks on the Burmese style. Every speech gives one the impression that it was intended to be uttered in a loud voice. The terminal particles which must be employed many hundreds of times in the course of the play, give a kind of false emphasis which becomes monotonous. I am told that this is the Burmese spoken in Rangoon. I do not believe it. It strikes me as being Burmese in the style of the Three Nats, who have talked for so many years but whose talk is not conversation, for they always agree with each other, but declamation. It is Burmese of the style of the Pazat Yazawin, in which a certain piquancy was gained by vulgarizing the speech of princes. I suspect therefore that the adapter has not taken the Burmese of Rangoon or elsewhere as his model but has followed a literary convention of colloquialism. It is to my mind a bad convention, and if the play is performed something of a strident affect will probably be produced.

There are several regrettable faults of taste. For the pleasing verse sung by the Doctor in the 5th scene of the first Act "Qu'ils sont doux, Bouteille jolie, Qu'ils sont doux, Vos petits glou-gloop" etc. a vulgar drinking-song is substituted, and in the Doctor's long speech in the 6th scene of the last Act the same vulgarity is repeated. The use of certain names of living persons of page 31 is also in questionable taste. The catalogue of liquors on page 13 is quite out of place in the mouth of a poor woodcutter. Looked at from another point of view these are instances of failure in the respect due to a classic.

In one or two cases the point of the jokes in the original is blunted by a too free or too diffuse translation and sometimes by a neglect to preserve the order of ideas. The following is an instance with a suggested improvement. The original has:—

Mart—un traître, qui me mange tout ce que j'ai.
Sgan—Tu as menti : j'en bois une partie.

The adaptation reads:—

I suggest for the last speech:—

One or two queries as to idiom. I doubt whether (page 8) is correctly used to describe a recent wound or swelling from a blow; it means an old sore or scar. Instead of (page 17) I suggest that the Burmese order in such a case would be (page 18) is used as equivalent to "aside". It may be right or is it an invention based on ? At page 44 there is what seems an impossible combination . The original
SAYA-WUN DA-BE.

has "C'est une grande et subtile question" which can, of course, be translated, but not by a mere collocation of the two Burmese equivalents for the adjectives.

Fault-finding invariably occupies more space than praise because one must give illustrations so that a reader may judge of the fairness of each criticism for himself. I have already however shown that the adaptation is greatly appreciated by all who have read it. It is a very spirited piece of work and should open the eyes of Burmans to the immense stores of good light literature which can be made available to them in their own language, provided that the enterprising publishers can find a succession of equally competent translators.

J. A. S.
GOTAMA THE MAN

BY

C. A. F. RHYS DAVIDS.

(Luzac and Co., London.)

This is the latest book by the well-known Pali Scholar, Mrs. Rhys Davids. It is an attempt to tell the truth about the life and work of Gotama, the Buddha, an attempt to rub off the super-growth of myth and legend that has clustered round his life and to present him as he really was. It is a laudable attempt but how far it will meet with the approbation of Buddhists and scholars is a matter for future research. For much of what has been said in the book will be new to Buddhists in general. And scholars have not altogether been in agreement about the details of the Buddha's life. Some have even doubted that the Buddha was a historical person.

The author has worked mainly on the Pali sources for her materials and the contents of the book are not quite new to those who have followed her works on Buddhist studies. Gotama the man is her theme; the man as wayfarer is the very centre of his teaching. And she has said many interesting things about his early life and his spiritual struggles. She makes Gotama tell the story of his life in his own words in English, though, it must be pointed out, that his language is not quite the same as the language of Christ. This is what Gotama says of Mara: "Mara, whom I am said to have encountered over the matter of those first missions, was no devil or mysterious wrath, as the books make out. When we used the term 'Mara', it was to speak of this or man as a very type of will-worsener, either as a sceptic, or as an encourager of low desires. Such for instance was the man of the Vesali Lichavis, Surakkhatta, who tried to persuade me to work wonders. Long after, the monks came to give the idea real personality, personifying the things they most feared: death, failure, seduction, the attraction of the world."

"In this way the true way of will-worsening is lost sight of. Men it is true are tempted, men are worsened from without, but it is by human willers, both of this world and of the next world. That the latter is true has now nearly died out of your world, yet not long ago a wise man, not of any world of clergy but a healer, had the courage to affirm it as true. You know. Mara is never a very devil or demon, but just a man who wills evil. The name means death, and evil leads ever to some sort of destroying. The many stories on Mara mean only that. Mara is never described save as some man, or creature. Never as woman! The daughters of Mara come nearest to that. Woman was reckoned as in herself Mara without the name."
And so Gotama goes on criticising the many persons and things that come within the range of his experience, such as his quest, his message, his company, his work, his disciples, his latter years, his passing from earth, his last words to earth.

The book is the latest work of the critical scholars of the West. It should be welcome to every critical student of Buddhism who will find in it much food for thought. The pious Buddhists of the East will no doubt read it with mixed feeling and will probably be shocked at the (to them) ruthless way in which what they hold most sacred is treated as so much cobweb to be brushed aside. Witness the abolition of the Bo-tree which to Buddhism is what the cross is to Christianity. "It is possible that the stories about wonders and snakes and trees grew up gradually from a source of which I will speak. There was a very worthy citizen named Mantha, who was attached to me; later on he joined my fraternity. He was concerned about my lonely retreat, and came looking for me. He found me deep in thought sitting under a tree. We talked together of what was worrying me. I said, that I was minded to bring in the idea of cause and effect into what I willed to teach, but that I could not decide to do so. I wanted a word for the multitude, a word which would move them. It must be a word to stir and move, not a reflective word; a word of life, not of thought. I was grateful for his coming, and went among men till he left me. He told my friends how he had found me, and of my worry; he may have added things. So possibly the tree legend began, which links a Buddha with a certain tree and all the rest."

The author has anticipated disapprobation on the part of pious Buddhists, who hold with monasticism and a divine 'Lord of the Worlds', and has accordingly armed herself with quotations of chapter and verse to all the important points she has raised. They must therefore first prove her interpretations of the texts to be faulty before they can quarrel with her for the picture she has drawn of the Founder of Buddhism.

P. M. T.
PROCEEDINGS

OF THE

BURMA RESEARCH SOCIETY.


THE PRESENT MEMBERS ARE:—

Mr. C. W. Dunn, C.I.E., B.A., I.C.S.
Mr. Ch. Duroiselle, M.A.
Prof. Pe Maung Tin, M.A., B.Litt., I.E.S.
U Tin, K.S.M., A.T.M.
U Kyi O, B.A., K.S.M., A.T.M.
Mr. J. A. Stewart, M.C., M.A., I.C.S., Secretary.

Mr. H. F. Searle, B.A., I.C.S., the former Secretary is now on leave.

The present report is intended to show the progress made with the work of collecting materials for the dictionary. It therefore omits reference to the preliminary stages when readers were being canvassed for and the general scheme of operations was being prepared.

The Sub-Committee (Messrs. Dunn, Duroiselle, Searle and Stewart) met in Mandalay on 18th October 1925 and at this meeting books were allotted to 38 persons who had agreed to read. Copies of these books were distributed together with instructions as to the sort of words which should be recorded and the method of record. The meeting discussed the question of appointing a Secretary to succeed Mr. Searle, who was shortly going on leave, and finally left the decision to Messrs. Dunn and Stewart. It was eventually decided that Mr. Stewart should "carry out the duties of Secretary until the machinery for the collection of material had been tested and found to work smoothly, when it is hoped that Mr. Duroiselle will take up the duties of Provisional Editor".

Up till 21st November 1925 the clerical work of the Sub-Committee was done by Maung Sein, clerk in No. III Settlement Party. From 22nd November 1925 he was appointed whole time dictionary clerk on a salary of Rs. 60 per mensem.

The next meeting was held in Rangoon on 21st March 1926. There were present Messrs. Dunn and Stewart and also Prof. Pe Maung Tin and U Tin who are co-opted members of the Sub-Committee. It was reported that up to date there were 17 active contributors from whom 2174 slips had been received. U Tin undertook to compile a vocabulary
of Burmese court and official language and was authorised to employ a clerk for three months. This he subsequently did at Rs. 40 per mensem. It was resolved that an appeal be drafted for issue by the Burma Research Society. The Society itself moved in the matter and the appeal has recently (September 1926) been issued. It was also resolved that articles on matters connected with the dictionary should be published in the "Journal". No articles have yet appeared but the Secretary delivered a lecture on the progress made, at a meeting of the Society on 4th September 1926. In the lecture it was reported that the number of slips was 9000.

On the morning of this day at a meeting of the Sub-Committee (Messrs. Dunn, Pe Maung Tin and Stewart) in Rangoon, U Kyi O, who had been giving great assistance to the Secretary, was co-opted a member.

On the following day the Sub-Committee (Messrs. Dunn, Pe Maung Tin and Stewart) again met. U Tin was authorised to employ his clerk for 6 months more. The Sub-Committee approved the Secretary's action in offering honoraria to two Burmese scholars in necessitous circumstances for collection of materials from difficult poetical works; but as funds did not permit of further offers it was regretfully decided that no more should be made till near the end of the financial year. It was suggested that in preference to publication in the "Journal", a series of monthly dictionary articles should be offered to one English newspaper and one Burmese monthly periodical. Articles are being prepared but the negotiations with the press are not yet complete.

The Instructions to readers have been twice revised and the latest edition consists of:

1. Instructions for collection from books.
2. Instructions for collection from the spoken language.
3. Instructions in Burmese for Burman collectors who know no English, dealing particularly with collection of words from the difficult poetical works.

The present number of active contributors is 37 vide list attached. This number includes 8 students at University College working under the direction of Prof. Pe Maung Tin. Uniformity of principle and method is to some extent secured by the instructions but in addition all slips from new and inexperienced contributors are checked with the text, and omissions, faults of method etc. pointed out. The number of slips is now (30th September) 10650.

When the figure of 10000 was reached it was thought time to begin arranging the slips in alphabetical order and this is now in progress. The value of the material already collected is becoming apparent. This value

* I find I misinformed the Sub-Committee and that its finances are in a better position than I represented. It should be possible to renew the offer of honoraria to the extent of several hundred rupees.
does not lie merely in the number of new words discovered, which is considerable. The slips contain authentic illustrations of the uses of words and will make it possible to give accurate definitions of their meaning. It is also apparent that they will have great value for the student of the grammar and syntax of Burmese.

Collections from three of the Jatakas and the Hitopadesa are complete. Some readers are now engaged on ṣiyor or other poetical works, the remainder on prose works, chiefly religious and historical. Many are well advanced.

The quality of all the work done is high.

The Rangoon University has undertaken the collection of materials from Inscriptions and other archaic sources, and this work is being carried on independently of the Dictionary Sub-Committee.

The graph attached shows that from about the beginning of June the rate of receipt of slips has speeded up very considerably. It gives however little indication of the increased rate of progress that may be expected in the future. During August and September several highly qualified and enthusiastic contributors have started work and with the addition of their slips which will be sent in in the beginning of October the number should be much above the monthly average.

More readers are required. Experience suggests that the best method of recruitment is the holding of “dictionary meetings” in localities where persons capable of giving instructions are available. People will attend with very little inducement. The sight of neatly filled in slips and discussion of difficulties that have arisen does the rest; and mild interest is easily converted into active co-operation.

It is obvious that it is among Burmans that we must hope to find the majority of our recruits, and in point of fact nearly all recent recruits have been Burmans. It has been found that ladies make industrious collectors, and many are widely read in Burmese literature. Among non-Burmans those with a classical training, even though their knowledge of Burmese may not be extensive, are capable of doing first class work.

Accounts from 1st April 1926 are submitted. Those up to 31st March were submitted with my letter No. 325/D-F, dated the 14th April 1926. The expenditure from 1st April 1926 to date is Rs. 1,451-8-0.

List of collectors is also attached. It includes the names of active contributors only and omits all who promised to contribute but have never done so or who started but have left off.

(Sd.) J. A. STEWART,
Honorary Secretary,
Dictionary Sub-Committee.

Thaton, 1st October 1926.
### Abstract of Expenditure up to the end of September 1926.

<table>
<thead>
<tr>
<th></th>
<th>Rs.</th>
<th>A. P.</th>
<th></th>
<th>Rs.</th>
<th>A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on 1st April 1926</td>
<td>873</td>
<td>6</td>
<td>Expenditure up to the end of September 1926.</td>
<td>1,461</td>
<td>8</td>
</tr>
<tr>
<td>15th May 1926</td>
<td>625</td>
<td>0</td>
<td></td>
<td>516</td>
<td></td>
</tr>
<tr>
<td>14th September 1926</td>
<td>625</td>
<td>0</td>
<td>Bank charges for remittance</td>
<td>662</td>
<td>9</td>
</tr>
<tr>
<td>Commission received on purchase of books.</td>
<td>312</td>
<td>0</td>
<td>Balance</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| Total                  | 2,129 | 2 5  | Total                      | 2,129 | 2 5  |

### Expenditure up to 30th September 1926.

<table>
<thead>
<tr>
<th></th>
<th>April</th>
<th>May</th>
<th>June</th>
<th>July</th>
<th>August</th>
<th>Sept</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rs. A.</td>
<td>Rs. A.</td>
<td>Rs. A.</td>
<td>Rs. A.</td>
<td>Rs. A.</td>
<td>Rs. A.</td>
<td>Rs. A.</td>
</tr>
<tr>
<td>1. Purchase of postage stamps</td>
<td>10</td>
<td>0</td>
<td>7</td>
<td>0</td>
<td>5</td>
<td>0</td>
<td>5 0</td>
</tr>
<tr>
<td>2. Do stationery</td>
<td>21</td>
<td>7</td>
<td>19</td>
<td>3</td>
<td>5</td>
<td>0</td>
<td>45 10</td>
</tr>
<tr>
<td>3. Cooly hire</td>
<td>...</td>
<td>...</td>
<td>112</td>
<td>...</td>
<td>0</td>
<td>10</td>
<td>2 14</td>
</tr>
<tr>
<td>4. Purchase of text books</td>
<td>82</td>
<td>8</td>
<td>123</td>
<td>8</td>
<td>4</td>
<td>6</td>
<td>321 8</td>
</tr>
<tr>
<td>5. Freight</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>0</td>
<td>12</td>
<td>2 11</td>
</tr>
<tr>
<td>6. Pay of clerks</td>
<td>60</td>
<td>0</td>
<td>100</td>
<td>0</td>
<td>100</td>
<td>0</td>
<td>520  0</td>
</tr>
<tr>
<td>7. Postage, M. O. Commission and packing charges.</td>
<td>3</td>
<td>13</td>
<td>14</td>
<td>3</td>
<td>2</td>
<td>11</td>
<td>1 4 15</td>
</tr>
<tr>
<td>8. Miscellaneous expenses</td>
<td>...</td>
<td>...</td>
<td>6</td>
<td>0</td>
<td>3</td>
<td>4</td>
<td>21</td>
</tr>
<tr>
<td>9. Printing charges</td>
<td>12</td>
<td>8</td>
<td>1</td>
<td>4</td>
<td>...</td>
<td>...</td>
<td>13 12</td>
</tr>
<tr>
<td>10. Furniture</td>
<td>396</td>
<td>6</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>396 6</td>
</tr>
<tr>
<td>11. Honoraria to Burmese Syys</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>10</td>
<td>0</td>
<td>10 0</td>
</tr>
<tr>
<td>12. Railway fares</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>28</td>
<td>10</td>
<td>28 10</td>
</tr>
</tbody>
</table>

| Total                  | 1,461 | 8    |     |     |       |     |       |

* Purchase of one typewriter | 348 6 |
'| Table                     | 20 0  |
'| Box                       | 7 0   |
'| 50 boxes for keeping slips | 21 0 |

| Total                  | 396 6 |

J. A. STEWART,
Dictionary Sub-Committee, Thaton.
List of active contributors.

1. Rev. B. M. Jones, Rangoon.
2. U Tha Kin, Pleader, Pyapon.
5. Rev. J. C. Richardson, P.H.D. (on leave)
9. Mr. Ch. Duroiselle, M.A., Mandalay.
10. U Hnin Hlaing, Retired Myook, Tavoy.
18. U Thein Maung, Retired Myook, Thaton.
22. Mrs. Stewart, Thaton.
24. Ma Kyi Kyi, Thaton.
25. Ma Than, Thaton.
26. Ma San, Thaton.
27. Maung Tin U, Co-operative Bank Clerk, Thaton.
29. U Athapa, Agga-mahapandita, Thaton.

Students, University College, Rangoon.


It will be unnecessary for me to do more than bring the Report which was submitted to the Society with my letter No. 551/D-2, dated the 1st October 1926, up to date.

There have been no meetings of the Sub-Committee during the period from 1st October 1926, to the date of writing.

The total number of slips in hand is 22,869. The attached graph shows the rate at which they are being received. The attached list shows the books from which collections are complete.

It is being found that there are considerable numbers of Burmese Sayas and others capable of collecting material and it is hoped to hold a meeting of the Sub-Committee at an early date, at which the question of payment will be fully discussed as also the question of making suitable presents as an encouragement to persons to whom payment cannot be made. In neither case will anything approaching the value of the work
done be given. Payments or presents, therefore, will not involve a real departure from the principle of voluntary contribution on which the work started. The decision of the Sub-Committee will be reported to you in due course.

Five short articles (under the title of Dictionary Jottings) have been contributed to the Rangoon Daily News, in which they appear on the first Sunday of every month. The authors have been U Kyi O, B.A., K.S.M., A.T.M., the Rev. Mr. Halliday, Agamahapandita U Athapa and myself. Two articles by Prof. Pe Maung Tin will follow. In order to keep up interest among contributors copies of the issue of the paper in which the article appears are now sent free to contributors.

Another recent innovation is the distribution of a list showing slips received each month and the running total. Copies of the first two lists are enclosed.

Other methods of propaganda will be considered at the coming Sub-Committee meeting.

J. A. STEWART,

Dictionary Sub-Committee,

Thaton.

The 7th February 1927.

__________________________________________

Extract of Expenditure up to the end of January 1927.

<table>
<thead>
<tr>
<th></th>
<th>Rs. A.P.</th>
<th>Expenditure up to end of January 1927.</th>
<th>Rs. A.P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on 1st October 1926</td>
<td>662 9 0</td>
<td>Bank charges ...</td>
<td>4 12 0</td>
</tr>
<tr>
<td>10th November 1926 ...</td>
<td>725 0 0</td>
<td>Balance ...</td>
<td>700 7 0</td>
</tr>
<tr>
<td>Total</td>
<td>1,387 9 0</td>
<td>Total ...</td>
<td>1,387 9 0</td>
</tr>
</tbody>
</table>

Of the Balance Rs. 225-10-6 is in cash with me and Rs. 474-12-6 is in the National Bank of India, Mandalay.

J. A. STEWART,

Honorary Secretary, Dictionary Sub-Committee.

Thaton.
PROCEEDINGS.

Expenditure up to the end of January 1927.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>October</th>
<th>November</th>
<th>December</th>
<th>January</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rs. A.</td>
<td>Rs. A.</td>
<td>Rs. A.</td>
<td>Rs. A.</td>
<td>Rs. A.</td>
</tr>
<tr>
<td>1. Purchase of text books</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>30 4</td>
<td></td>
<td>31 8</td>
<td>61 12</td>
</tr>
<tr>
<td>2. &quot; stationery</td>
<td></td>
<td>45 10</td>
<td>57 0</td>
<td>3 8</td>
<td>106 2</td>
</tr>
<tr>
<td>3. &quot; of postage stamps</td>
<td></td>
<td>5 0</td>
<td>3 0</td>
<td>6 0</td>
<td>20 1</td>
</tr>
<tr>
<td>4. Pay of clerks</td>
<td></td>
<td>100 0</td>
<td>140 0</td>
<td>100 0</td>
<td>60 0</td>
</tr>
<tr>
<td>5. Freight and cooly hire</td>
<td></td>
<td>0 8</td>
<td>0 12</td>
<td>1 9</td>
<td>0 4</td>
</tr>
<tr>
<td>6. Money Order Commission</td>
<td></td>
<td>0 8</td>
<td>2 6</td>
<td>0 8</td>
<td>1 1</td>
</tr>
<tr>
<td>7. Printing charges</td>
<td></td>
<td>9 0</td>
<td></td>
<td></td>
<td>9 0</td>
</tr>
<tr>
<td>8. Honoraria given to Sayas</td>
<td>40 0</td>
<td></td>
<td></td>
<td>20 0</td>
<td>60 0</td>
</tr>
<tr>
<td>9. Miscellaneous expenses</td>
<td></td>
<td>6 10</td>
<td>6 2</td>
<td>2 4</td>
<td>3 0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>207 4</td>
<td>239 8</td>
<td>113 13</td>
<td>121 13</td>
<td>682 6</td>
</tr>
</tbody>
</table>

J. A. STEWART,

_Honorary Secretary, Dictionary Sub-Committee._

_Thataa._

List of books from which collections are complete.

1. Thuwunnashan Vatthu.
4. Widura Vatthu.
5. Wethandaya Vatthu.
7. Abiyuka Pyo.
8. Monrazawin.
**Statement of slips received during the month of December 1926.**

<table>
<thead>
<tr>
<th>Contributors</th>
<th>Book.</th>
<th>No. of slips previously received</th>
<th>No. of slips received during December 1926</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Agga Maha Pandita U Athapa</td>
<td>Paramidawgan Pyo</td>
<td>108</td>
<td>60</td>
</tr>
<tr>
<td>2. Mr. J. S. Furzivall</td>
<td>Zambudipa Sadan</td>
<td>1,170</td>
<td>852</td>
</tr>
<tr>
<td>3. Rev. A. C. Hanna</td>
<td>Mahawthata Vatthu</td>
<td>950</td>
<td>47</td>
</tr>
<tr>
<td>4. Mr. Quey Htean Hoe</td>
<td>Ayudawmingala hlyaukhton</td>
<td>—</td>
<td>131</td>
</tr>
<tr>
<td>5. Saya Kysaw</td>
<td>Kutha Pyo</td>
<td>1,676</td>
<td>1,400</td>
</tr>
<tr>
<td>6. Ma Kyi Kyi</td>
<td>Yatanskye hmon nadwin Zattawgyi</td>
<td>317</td>
<td>481</td>
</tr>
<tr>
<td>7. Saya Maung</td>
<td>Thu wunnashan Hmya pyitkhan Pyo</td>
<td>259</td>
<td>194</td>
</tr>
<tr>
<td>8. U Tun Myaing, B.A., B.L.</td>
<td>Colloquial</td>
<td>—</td>
<td>12</td>
</tr>
<tr>
<td>10. Rev. Dr. J. C. Richardson, Ph. D.</td>
<td>Buddhawin</td>
<td>412</td>
<td>91</td>
</tr>
<tr>
<td>11. Mr. G. C. Tew, I.C.S.</td>
<td>Sagadaungza Vatthu</td>
<td>354</td>
<td>12</td>
</tr>
<tr>
<td>12. U Tin, K.S.M., A.T.M.</td>
<td>Manuscripts</td>
<td>750</td>
<td>135</td>
</tr>
<tr>
<td>13. Ma Than Tin</td>
<td>Manikondala Vatthu</td>
<td>477</td>
<td>256</td>
</tr>
<tr>
<td>14. Ma San</td>
<td>Mon Razasin</td>
<td>216</td>
<td>72</td>
</tr>
<tr>
<td>15. Undergraduates</td>
<td>Various</td>
<td>736</td>
<td>639</td>
</tr>
</tbody>
</table>

Total slips received during the month 4749. Total slips received from all contributors up to date 19,008.
## Statement of slips received up to end of January 1927.

<table>
<thead>
<tr>
<th>Contributors</th>
<th>Book at present being read</th>
<th>No. of slips previously received</th>
<th>No. of slips received during January 1927</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saya Kyaw</td>
<td>Kutha Pyo</td>
<td>3,075</td>
<td>1,200</td>
<td>4,276</td>
</tr>
<tr>
<td>U Hain Hlaing</td>
<td>Maggadewalingathit</td>
<td>1,977</td>
<td>340</td>
<td>2,317</td>
</tr>
<tr>
<td>Rev. A. C. Hanna</td>
<td>Mahawthata Vathu</td>
<td>1,100</td>
<td>1,236</td>
<td>2,423</td>
</tr>
<tr>
<td>Mr. J. S. Furnivall</td>
<td>Zembudipadasan</td>
<td>2,022</td>
<td></td>
<td>2,022</td>
</tr>
<tr>
<td>U Kyi O, B.A., K.S.M., A.T.M.</td>
<td>Swesonyawhtin Kyan</td>
<td>1,202</td>
<td>142</td>
<td>1,344</td>
</tr>
<tr>
<td>Undergraduates, University College.</td>
<td>Various</td>
<td>1,375</td>
<td></td>
<td>1,375</td>
</tr>
<tr>
<td>Mr. Ch. Duroiselle, M.A.</td>
<td>Zinathpakathani Kyan</td>
<td>1,056</td>
<td></td>
<td>1,056</td>
</tr>
<tr>
<td>U Tin, K.S.M., A.T.M.</td>
<td>Manuscripts</td>
<td>598</td>
<td>121</td>
<td>719</td>
</tr>
<tr>
<td>Ma Than</td>
<td>U Paw U Shaukton</td>
<td>733</td>
<td>127</td>
<td>860</td>
</tr>
<tr>
<td>Ma Kyi Kyi</td>
<td>Yatana Kyehmon-nandwin</td>
<td>798</td>
<td></td>
<td>798</td>
</tr>
<tr>
<td>Rev. J. C. Richardson, th. d.</td>
<td>Zattawgyi</td>
<td>593</td>
<td>80</td>
<td>873</td>
</tr>
<tr>
<td>Saya Maung</td>
<td>Thuwunnathau Hnyspyitkyan Pyo.</td>
<td>463</td>
<td>114</td>
<td>577</td>
</tr>
<tr>
<td>Maung Sein</td>
<td>Newspapers</td>
<td>559</td>
<td></td>
<td>559</td>
</tr>
<tr>
<td>Ma San</td>
<td>Ayudawmingala Shaukton</td>
<td>288</td>
<td>79</td>
<td>367</td>
</tr>
<tr>
<td>Mr. G. C. Tew</td>
<td>Sagadawngya Vathu</td>
<td>365</td>
<td></td>
<td>365</td>
</tr>
<tr>
<td>Mr. John Shaw</td>
<td>Ekkanibat Zat</td>
<td>275</td>
<td></td>
<td>275</td>
</tr>
<tr>
<td>Agga Maha Pandita U Ashapa</td>
<td>Paramidawng Pyo</td>
<td>258</td>
<td></td>
<td>258</td>
</tr>
<tr>
<td>U Tha Kin</td>
<td>Zanekka Vathu</td>
<td>254</td>
<td></td>
<td>254</td>
</tr>
<tr>
<td>Mr. Q. Htan Hoe, B.A.</td>
<td>Ayudawmingale Shaukton</td>
<td>131</td>
<td>113</td>
<td>244</td>
</tr>
<tr>
<td>Mr. R. M. MacDougall</td>
<td>Wethandaya Vathu</td>
<td>187</td>
<td></td>
<td>187</td>
</tr>
<tr>
<td>Mrs. Stewart</td>
<td>Manikondla Vathu</td>
<td>185</td>
<td></td>
<td>185</td>
</tr>
<tr>
<td>U Thein Maung</td>
<td>Kandawmingyang Myittaza</td>
<td>154</td>
<td>20</td>
<td>174</td>
</tr>
<tr>
<td>Mr. A. J. M. Lander</td>
<td>Huttaw Records</td>
<td>166</td>
<td></td>
<td>166</td>
</tr>
<tr>
<td>Hmawbi Saya Thein Gyi</td>
<td>Hmawbi Saya Thein Gyi</td>
<td>126</td>
<td>126</td>
<td>126</td>
</tr>
<tr>
<td>Mr. C. W. Dunn, c.t.e.</td>
<td>Znathpakathani Kyan</td>
<td>132</td>
<td></td>
<td>132</td>
</tr>
<tr>
<td>U On Gaing, B.A.</td>
<td>Maniratanabon Kyan</td>
<td>126</td>
<td></td>
<td>126</td>
</tr>
<tr>
<td>Mr. H. O. Reynolds</td>
<td>Zanekka Pyo</td>
<td>81</td>
<td></td>
<td>81</td>
</tr>
<tr>
<td>U Hla B.A.</td>
<td>Dowambon Pyuzat</td>
<td>66</td>
<td></td>
<td>66</td>
</tr>
<tr>
<td>U Shwe Oh, B. SC.</td>
<td>Ekkanibat Zat</td>
<td>59</td>
<td></td>
<td>59</td>
</tr>
<tr>
<td>Mr. B. P. Kelly</td>
<td>Thudhammassa Pyathton</td>
<td>54</td>
<td></td>
<td>54</td>
</tr>
<tr>
<td>Saya U Tun Myat</td>
<td>Bedawunna-waawbon Kyan</td>
<td>502</td>
<td></td>
<td>502</td>
</tr>
</tbody>
</table>

Contributors of less than 50 slips from whom none have been received during the month.

<table>
<thead>
<tr>
<th>Contributors</th>
<th>Book at present being read</th>
<th>No. of slips previously received</th>
<th>No. of slips received during January 1927</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| Total        | 19,008                     | 3,861                            | 22,869                                    |       |
PROCEEDINGS.


This report is intended to cover the period from 1st October 1926 to the end of June 1927.

The Present Members of the Sub-Committee are

Mr. C. W. Dunn, C.I.E., I.C.S.
Prof. Pe Maung Tin, M.A., B.Litt., I.E.S.
U Tin, K.S.M., A.T.M.
Mr. H. F. Searle, B.A., I.C.S.
Mr. Ch. Durciselle, M.A.
Mr. J. S. Furnivall, B.A.
Mr. J. A. Stewart, M.A., M.C., I.C.S., (Hon. Secretary).

The following actions on the resolutions of the Sub-Committee mentioned in the report of 1st October have been taken.

1. U Tin, K.S.M., A.T.M. with the aid of a temporary clerk whom he was authorised to employ contributed 1,123 slips dealing with the old Burmese official and court vocabulary.

2. From September 1926 short articles on some subject connected with Burmese linguistic studies have been contributed monthly to the Rangoon Daily News. Since March 1927 (in accordance with the resolution of the Sub-Committee at its meeting on 16th February 1927) a Burmese translation of each article has been contributed to the Sun Newspaper.

The meeting on the 16th February just referred to has been the only meeting held during the period under report. (Two copies of the minutes are attached.) On the various resolutions or suggestions for stimulating interest contained in the minutes the following action has been taken.

(1) The reading circle at Thaton under the presidency of U Kyi O, still continues to meet once a month. Contributors bring their slips and discuss any difficulties encountered. A similar circle has also been successfully started in Rangoon under the presidency of Mr. C. W. Dunn.

(2) Copies of the newspapers in which the dictionary articles appear, and a printed list showing the number of slips received from each contributor during the month are sent monthly to all contributors.

(3) In accordance with resolution No. 7 honoraria have been paid to five contributors and presents have been given to three. The total expenditure under this head has been Rs. 263-11-0.
January 1926.

February

March

April

May

June

July

August

September

October

November

December

January 1927.
The number of active contributors (including a few who though they have not sent in any slips in recent months are known to have the intention of resuming work) is fifty-three. The average number of slips received per month, as will appear from the attached graph, is increasing steadily and is now over 4,000. The total number of slips received up to the end of June 1927 is 44,704.

Collections from the following books are complete.

**Prose Works.**

1. Suvannasama Jataka Vatthu
2. Mahosadhya
3. Bhuridat
4. Vidhura
5. Hitopadesa Kyan
6. Milinda Piñha
7. Maniratananabon Kyan
8. Sudhammacari Pyatthon
9. Mun History
10. Vanganda Vatthu
11. Se-abeikdan Kyan
12. Shwemawdaw Thamaing
13. Ratanakyehmon Nandwin Zat.
14. Sanvara Pyo
15. Abiyuka Pyo
16. Kusa Pyo
17. Teinduka Pyo
18. Bāvari Mawgun
19. Lawkavidhu Mawgun
20. Owada-du Pyo

Other books on which contributors are now engaged include, besides literary works, treatises on astronomy and medicine.

Records of colloquial words and usages are occasionally received from regular contributors but not as was hoped from members of the public interested in Burmese.

The quality of the work done by contributors continues to be high; and the Sub-Committee at its last meeting placed on record its gratitude to them.

The Sub-Committee received through the Society from the School of Oriental Studies a packet of collectanea by the late Mr. A. L. Hough who had apparently in contemplation a revision of the Burmese-English or English-Burmese dictionary or both. These were examined and discussed in one of the dictionary articles.

Detailed abstracts of the receipts and expenditure of the Sub-Committee have been submitted to the Society with letters:

No. 325/D.F, dated 14th April 1926 (from the beginning to the end of March 1926).
No. 551/D.2, dated 1st October 1926 (from 1st April 1926 to end of September 1926).
No. 642/D.2, dated 7th February 1927 (from 1st October 1926 to end of January 1927).
Similar abstracts from 1st February to the end of June 1927 are attached hereto.

The financial position of the fund is at present sound. Government’s contribution of Rs. 2,500 was received through the Society during the year 1926-27 in quarterly instalments. A donation of Rs. 100 was also received from Mr. B. W. Swithinbank. During the present financial year no instalment has yet been drawn and the balance in the hands of the Honorary Secretary of the Sub-Committee on 30th June was Rs. 308-8-0 p. Payment of honoraria to contributors, however, is an item of expenditure which was not contemplated when the dictionary scheme was originally submitted to Government and it is obvious that with the Sub-Committee’s limited resources expenditure under this head, which is expending and will tend to spend still further during the present financial year will have to be watched and probably restricted.

J. A. STEWART,
Honorary Secretary,
Dictionary Sub-Committee of
the Burma Research Society.

Dated 19th July 1927.

Abstract of Expenditure up to the end of June 1927.

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs. A. P.</th>
<th>Description</th>
<th>Rs. A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on 31st January 1927.</td>
<td>700 7 0</td>
<td>Expenditure up to end of June 1926.</td>
<td>1,018 4 0</td>
</tr>
<tr>
<td>Discount received on purchase of books...</td>
<td>1 0 0</td>
<td>Bank charges for remittance.</td>
<td>2 7 0</td>
</tr>
<tr>
<td>do.</td>
<td>2 12 0</td>
<td>Balance</td>
<td>308 8 0</td>
</tr>
<tr>
<td>(7-4-27) received from the Secretary B. R. S.</td>
<td>625 0 0</td>
<td>Total</td>
<td>1,329 3 0</td>
</tr>
<tr>
<td>Total</td>
<td>1329 3 0</td>
<td>Total</td>
<td>1,329 3 0</td>
</tr>
</tbody>
</table>

Of the balance Rs. 123/10/6 is in cash with me and Rs. 184/13/6 is in the National Bank of India, Mandalay.
PROCEEDINGS.

Expenditure up to the end of June 1927.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>February</th>
<th>March</th>
<th>April</th>
<th>May</th>
<th>June</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Purchase of Books</td>
<td>39 0 P</td>
<td>...</td>
<td>12 8</td>
<td>33 4</td>
<td>84 12</td>
<td></td>
</tr>
<tr>
<td>2 Purchase of Stationery</td>
<td>27 12 0</td>
<td>1 12 0</td>
<td>4 12 0</td>
<td>16 11</td>
<td>0 14 0</td>
<td>51 13 0</td>
</tr>
<tr>
<td>3 Purchase of postage stamps</td>
<td>5 0 0</td>
<td>9 0 0</td>
<td>9 0 0</td>
<td>10 0 0</td>
<td>12 0 0</td>
<td>45 0 0</td>
</tr>
<tr>
<td>4 Pay of clerks</td>
<td>100 0 0</td>
<td>69 4 0</td>
<td>80 0 0</td>
<td>80 0 0</td>
<td>80 0 0</td>
<td>409 4 0</td>
</tr>
<tr>
<td>5 Freight and cooly hire</td>
<td>2 7 0</td>
<td>...</td>
<td>1 8 0</td>
<td>0 8 0</td>
<td>...</td>
<td>4 7 0</td>
</tr>
<tr>
<td>6 M.O. Commission, postage</td>
<td>5 2 0</td>
<td>0 12 0</td>
<td>0 11 0</td>
<td>4 0 6</td>
<td>0 12 0</td>
<td>11 5 6</td>
</tr>
<tr>
<td>7 Printing charges</td>
<td>6 8 0</td>
<td>6 0 0</td>
<td>3 0 0</td>
<td>8 0 0</td>
<td>4 0 0</td>
<td>27 8 0</td>
</tr>
<tr>
<td>8 Honoraria to Sayas</td>
<td>82 15 0</td>
<td>42 0 0</td>
<td>33 7 0</td>
<td>11 0 0</td>
<td>84 5 0</td>
<td>153 11 0</td>
</tr>
<tr>
<td>9 Miscellaneous</td>
<td>1 10 0</td>
<td>1 0 0 0</td>
<td>3 0 0</td>
<td>...</td>
<td>1 4 0</td>
<td>15 14 0</td>
</tr>
<tr>
<td>10 T. A. of Secretary and clerk.</td>
<td>31 4 6</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>31 4 6</td>
</tr>
<tr>
<td>11 Furniture</td>
<td>3 12 0</td>
<td>...</td>
<td>0 2 0</td>
<td>33 8 0</td>
<td>...</td>
<td>37 6 0</td>
</tr>
<tr>
<td>12 Purchase of newspapers</td>
<td>...</td>
<td>...</td>
<td>40 3 6</td>
<td>5 11 0</td>
<td>45 14 6</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>305 6 6</td>
<td>138 12 0</td>
<td>148 0 0</td>
<td>237 3 6</td>
<td>188 14 0</td>
<td>1,018 4 0</td>
</tr>
</tbody>
</table>


Report for the period from 1st October 1926 to end of June 1927 was submitted under this office letter No. 826/D.2, dated 19th July 1927.

The present members of the Dictionary Sub-Committee are:

Mr. J. S. Furnivall, B.A.
Mr. C. W. Dunn, C.I.E., I.C.S.
Prof. Pe Maung Tin, M.A., B.Litt., I.E.S.
U Tin, K.S.M., A.T.M.
U Kyi O, B.A. K.S.M., A.T.M.
Rev. A. C. Hanna
Mr. Ch. Duroiselle, M.A.
J. A. Stewart, M.A., M.C., I.C.S.
Mr. H. F. Searle, B.A., I.C.S.

Contributors and Slips.—At present there are 72 contributors. They are sending in their slips regularly. The members of the Thaton and Rangoon Reading Circles are rather slack, some of them seem to have stopped work. U Kyi O, the president of the Thaton Reading Circle reported that Saya Tin, Ma Ama Khin, Miss Willis, Ma Kyi Kyi and U Thein Maung should be struck off as they have stopped work and he has not received any slips from them. The names of former three have been cancelled and the latter two are being reminded.
Those Pongvis who understand the method of recording words are being requested to read and collect words from their own Nisayas in addition to their allotted books. The Nisaya books are not supplied to them as they are commonly found in Pongyi Kyaungs.

The outturn of slips is still increasing. This is due to the activities of some of new contributors, Rev. P. Nanda, U Ba Tan, Saya Sein and Saya Kyaw. The average number of slips received per month during the period of this Report was 7588 and the total number of slips up to end of June 1928 is 135,764.

Donations.—Mr. C. W. Dunn contributed Rs. 30-2-0 for payment of honoraria to Rangoon Reading Circle Sayas. His further contributions of Rs. 100 and Rs. 19 4-3 minus Rs. 2-15-0 have not yet been entered in the account. The Rev. M. H. Russell (formerly a Missionary in Burma) lent his copy of Judson’s Dictionary in which about 10,000 new words and phrases had already been filled up and the Rev. R. C. Bishop of Mandalay also lent his MS. and Notes for making an English-Burmese dictionary.

Accounts.—During the present financial year no instalment has been drawn yet and the balance in the name of the Honorary Secretary on 30th June 1928 was Rs. 346-8-6. Of the balance Rs. 14-13-9 is in cash with me and Rs. 331-10-9 is in the National Bank of India, Mandalay.

The expenditure is becoming heavier than it has been in the past for the following reasons:

1. Revision of clerk’s pay Rs. 80 10—100 from 16th February 1927.
2. Owing to the increased outturn of slips charges for stationery and postage are heavier.
3. Payment of honoraria which was not contemplated when the dictionary scheme was originally submitted to Government.

I am afraid therefore that funds will be insufficient for next year.

The following statements have been prepared and submitted:

1. Detailed abstract of the Receipts and Expenditure for July 1927 to end of June 1928.
2. List of books from which collections are complete.
3. Graph showing the rate of receipt of slips.
4. Copy of minutes of the Sub-Committee meeting of 28th December 1927.
5. Monthly statement of slips received for June 1928.

H. F. SEARLE,
Honorary Secretary,
Dictionary Sub-Committee.

Yenangyaung
25th July 1928.
### Abstract of Expenditure up to end of June 1928.

<table>
<thead>
<tr>
<th>RECEIPTS</th>
<th>Rs.</th>
<th>A. P.</th>
<th>EXPENDITURE</th>
<th>Rs.</th>
<th>A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on 30th January 1928</td>
<td>308</td>
<td>8 0</td>
<td>Expenditure up to end of June 1928</td>
<td>2,529</td>
<td>7 6</td>
</tr>
<tr>
<td>Discount received on purchase of books</td>
<td>8 14</td>
<td>0</td>
<td>Bank charges on remittances</td>
<td>6</td>
<td>8 0</td>
</tr>
<tr>
<td>Sale of office table</td>
<td>20 0</td>
<td>0</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contribution by Mr. C. W. Dunn</td>
<td>30 2</td>
<td>0</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loans received from Mr. Searle</td>
<td>25 0</td>
<td>0</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Government's contribution for 1927-28</td>
<td>2,500</td>
<td>0 0</td>
<td>Balance</td>
<td>346</td>
<td>8 6</td>
</tr>
<tr>
<td>Total</td>
<td>2,892</td>
<td>8 0</td>
<td>Total</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Of the balance Rs. 14-13-9 is cash with me and Rs. 331-10-9 is in the National Bank of India, Mandalay.

---

### Expenditure up to end of June 1928.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rs. A. P.</td>
<td>Rs. A. P.</td>
<td>Rs. A. P.</td>
<td>Rs. A. P.</td>
<td>Rs. A. P.</td>
<td>Rs. A. P.</td>
</tr>
<tr>
<td>1. Purchase of text books</td>
<td>1 9 0</td>
<td>53 4 9</td>
<td>21 0 0</td>
<td>65 5 0</td>
<td>2 8 0</td>
<td>..</td>
</tr>
<tr>
<td>2. Do stationery</td>
<td>19 12 0</td>
<td>1 4 0</td>
<td>50 8 0</td>
<td>1 13 0</td>
<td>0 12 0</td>
<td>21 14 0</td>
</tr>
<tr>
<td>3. Do postage stamps</td>
<td>14 0 0</td>
<td>30 12 0</td>
<td>10 0 0</td>
<td>13 0 0</td>
<td>10 0 0</td>
<td>10 0 0</td>
</tr>
<tr>
<td>4. Pay of clerk</td>
<td>80 0 0</td>
<td>80 0 0</td>
<td>80 0 0</td>
<td>80 0 0</td>
<td>80 0 0</td>
<td>80 0 0</td>
</tr>
<tr>
<td>5. M. O. commission, packing and postage.</td>
<td>1 2 0</td>
<td>4 9 0</td>
<td>4 1 9</td>
<td>6 2 0</td>
<td>2 9 6</td>
<td>2 1</td>
</tr>
<tr>
<td>6. Printing charges</td>
<td>4 0 0</td>
<td>..</td>
<td>10 0 0</td>
<td>5 0 0</td>
<td>5 0 0</td>
<td>5 0</td>
</tr>
<tr>
<td>7. Honoraria to Sayas</td>
<td>..</td>
<td>77 12 0</td>
<td>..</td>
<td>139 10 0</td>
<td>..</td>
<td>71 13 0</td>
</tr>
<tr>
<td>8. Postal expenses repaid to contributors.</td>
<td>10 0 0</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>9. Railway and steamer fares and freight.</td>
<td>1 1 0</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>12 12 0</td>
</tr>
<tr>
<td>10. Purchase of newspapers</td>
<td>3 2 0</td>
<td>4 1 0</td>
<td>3 8 3</td>
<td>..</td>
<td>7 0 6</td>
<td>3 14 6</td>
</tr>
<tr>
<td>11. Cart and cooly hire</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>0 5 0</td>
<td>..</td>
<td>19 8 0</td>
</tr>
<tr>
<td>12. Furniture</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>17 2 0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>134 10 0</td>
<td>251 10 9</td>
<td>179 2 0</td>
<td>312 5 0</td>
<td>107 14 0</td>
<td>254 1 0</td>
</tr>
</tbody>
</table>
# Expenditure up to end of June 1928.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>January</th>
<th>Feb.</th>
<th>March</th>
<th>April</th>
<th>May.</th>
<th>June</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Purchase of text books</td>
<td>39 4 0</td>
<td>5 1</td>
<td>2 4</td>
<td>0 12</td>
<td>0 0</td>
<td>203 4 9</td>
<td></td>
</tr>
<tr>
<td>2. Purchase of stationery</td>
<td>31 8 0</td>
<td>1 8</td>
<td>1 0</td>
<td>85 12</td>
<td>..</td>
<td>..</td>
<td>225 11 0</td>
</tr>
<tr>
<td>3. Purchase of postage stamp</td>
<td>18 0 0</td>
<td>7 0</td>
<td>12 0</td>
<td>15 0</td>
<td>21 6</td>
<td>20 0</td>
<td>181 2 0</td>
</tr>
<tr>
<td>4. Pay of clerk</td>
<td>80 0 0</td>
<td>80 0</td>
<td>84 13</td>
<td>90 0</td>
<td>..</td>
<td>90 0</td>
<td>904 13 0</td>
</tr>
<tr>
<td>5. M. O. Commission, packing</td>
<td>0 14 0</td>
<td>..</td>
<td>1 13</td>
<td>4 6</td>
<td>3 14</td>
<td>1 14</td>
<td>31 6 9</td>
</tr>
<tr>
<td>and postage.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Printing charges</td>
<td>7 8 0</td>
<td>15 0</td>
<td>4 0</td>
<td>6 0</td>
<td>6 8</td>
<td>72 0</td>
<td>0</td>
</tr>
<tr>
<td>7. Honoraris to Sayas</td>
<td>59 6 0</td>
<td>97 8</td>
<td>48 2</td>
<td>57 14</td>
<td>159 13</td>
<td>711 14 0</td>
<td></td>
</tr>
<tr>
<td>8. Postal charges repaid to</td>
<td>5 0 0</td>
<td>..</td>
<td>10 0</td>
<td>..</td>
<td>*35 0</td>
<td>60 0</td>
<td>0</td>
</tr>
<tr>
<td>contributors.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Railway and steamer fares</td>
<td>22 12 0</td>
<td>6 10</td>
<td>3 14</td>
<td>..</td>
<td>47 1 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>and freight.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Purchase of newspapers</td>
<td>3 5 9</td>
<td>..</td>
<td>..</td>
<td>12 11</td>
<td>..</td>
<td>37 11 0</td>
<td></td>
</tr>
<tr>
<td>11. Cart and cooly hire</td>
<td>14 8 0</td>
<td>9 8</td>
<td>1 8</td>
<td>..</td>
<td>45 6 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. Furniture</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>17 2 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>282 1 9</td>
<td>119 10</td>
<td>206 3</td>
<td>264 14</td>
<td>113 13</td>
<td>313 3</td>
<td>2,539 7 6</td>
</tr>
</tbody>
</table>

* Rs. 25/- loan repaid to Mr. Searle.

---

### List of Books from which collections are complete.

**Religious Works, Jatakas and Kyans.**

1. Suvannazama Jataka Vatthu
2. Mahosadha Jataka Vatthu (Vol. I)
3. Bhumidat Jataka Vatthu
4. Vidhura Jataka Vatthu
5. Candakumara Jataka Vatthu
6. Nārada Jataka Vatthu
7. Hitopadesa Kyan
8. Miliinda Pinha
9. Maniratanbon Kyan
10. Swesonkyawhtin Kyan (Vol. II.)
11. Manikondala Kyan
12. Buddhawin Vatthu
13. Shwepyonwin Vatthu
14. Dadhadhatuwin Vatthu
15. Nibannathapakasani Kyan
16. Saddhanitipadhamala Nisaya
17. Narovadha Kyan
HISTORIES AND THAMAING

18. Konbaungzet Razawin (Vol. II.)
19. Mun Razawin
20. Shweamawdaw Razawin Thamaing
21. Shwetigon Thamaing
22. Shwesettaw Thamaing
23. History of Syriam

POETICAL WORKS—PYOS

24. Sanvara Pyo
25. Abiyuka Pyo
26. Nemi-ngayegan Pyo
27. Paramidawgan Pyo
28. Savannasama-thahtegan Pyo
29. Kusa Pyo
30. Lawkasara Pyo
31. Owadadu Pyo
32. Gambhsara Pyo
33. Yasodhayakadogan Pyo
34. Samudhrika Pyo
35. Teinduka Pyo
36. Taungdwinla Pyo
37. Sutaunggan Pyo

EGYIN, MAWGUN, YAGAN

38. Palaitsa Egyin
39. Ratananadi Mawgun
40. Bavari Mawgun
41. Lawkavidhu Mawgun
42. Dhammawja Mawgun
43. Tanhtauti Mawgun
44. Shwesataingsin Mawgun
45. Ratana-nyaungmun sindaw Mawgun
46. Shweminbonsindaw Mawgun
47. Tanhtauti-mingalasedi Mawgun 72. Razadhammathingaha Kyan

EGYIN, MAWGUN, YAGAN

48. Minyedeikba Egyin
49. Yodhaya-mihhuya Egyin
50. Maung Toe Yamayagan
51. Nemi Yagan
52. Swedaw-shaung Yadu
53. Anthology of Burmese Literature (Vol. I)

MEMOIRS

54. Upamawasanekkama Kyan (Vol. I & II)
55. Kandawmingyaung Mittasa
56. Ayudawmingala Shaukhton
57. Sudhammacari Pyathton

LEDI SAYADAW'S WORKS

58. Ganbiragabya Kyan
59. Veikzamagga dipani Kyan
60. Magginga dipani Kyan
61. Anapada dipani Kyan

FICTIONS

62. Sagataungza Wuthta
63. Tin Tin Khin Wuthta
64. Dewagonban Pyazat
65. Ratana-kyehmon Nandwinzat
66. Wanganta Wathtu
67. Kawthala Pyazat

ASTROLOGICAL AND MEDICAL WORKS

68. Se-abeikdon Kyan
69. Se-kyanamyomyo
70. Nayama & Nayayathi Sekyan
71. Ngahmangan-bonmitheik Kyan

MISCELLANEOUS WORK

Report on the preparation of materials for the Dictionary from old Burmese Inscriptions by the University.

I regret to report the death which took place in August last of the University Research Scholar, U Kin Maung Kyi, B.A., who had worked on the inscriptions for two years. Before ill-health caused his resignation in April last, he had transcribed a large number of the oldest
Burmese inscriptions and had completed the indexing of words and phrases from 17 inscriptions. The number of cards indexed was 2,346. U Kin Maung Kyi had gained considerable experience in the deciphering of old inscriptions and his death was a blow to the work of inscriptions.

In June last Maung Nyun, B.A. was appointed Research Scholar. He has checked the previous scholar's transcriptions of 4 inscriptions and has himself made transcriptions of five inscriptions. He has indexed words and phrases from 6 inscriptions, and the number of cards indexed up to date is 597.

The University has thus indexed words and phrases from 23 of the oldest Burmese inscriptions, the number of cards indexed being 2,943. The method of entering words and phrases on the cards follows the method which is being adopted for the collection of modern words and phrases by the Dictionary Sub-Committee.

Prof. Luce takes great interest in this work of indexing and has given good advice to the Research Scholar. He has also collaborated with me in bringing out the "Selections from the Inscriptions of Pagan" which give the result of our joint work in the reading of 54 Burmese Inscriptions of the Pagan period. The book reproduces in modern script the characters of the inscriptions as they appear on the stone. The book is published by the University of Rangoon, and proves to be a ready work of reference for the purpose of card-indexing.

Besides work on the inscriptions, the University also helps the Dictionary Sub-Committee by collecting words and phrases from the modern literature. The teachers and students of the Oriental Studies Department are now engaged in collecting words and phrases from Burmese nisayás on Pali works, U Kyin U's Padetha Thigyin, Ledi's Uttama-purisa-dipani and from the Burmese magazines such as the Dagon, the Duvun and the Kawi-myet-hman. The actual number of slips contributed month by month may be studied in the monthly list of contributions issued by the Dictionary Sub-Committee.

PE MAUNG TIN,

Professor of Oriental Studies,
University of Rangoon,
Member of the Dictionary Sub-Committee
of the Burma Research Society,
Minutes of the Dictionary Sub-Committee held at Rangoon on 21st, March 1926.

Present.

C. W. Dunn.
J. A. Stewart and
Pe Maung Tin (co-opted)
Also
U Tin of Pagan.

1. U Tin was co-opted to be a member of the Sub-Committee.

2. Passed the revised instructions which had been prepared by Mr. Stewart.

3. U Tin undertook to compile a vocabulary of Burmese court and official language, supported as far as possible by references to written or published works. Sanctioned the employment by him of a temporary clerk (pay not to exceed Rs. 50 per month and period of employment not to exceed three months).

4. Resolved that in order to maintain interest in the dictionary project, illustrative samples of the material collected should be published from time to time in the “Burma Research Journal.”

5. Mr. Stewart reported that up to date there were 17 active contributors from whom 2,474 slips had been received and that it was expected a considerable number of new contributors would soon begin work.

With regard to a suggestion that every member of the Burma Research Society be asked to help, resolved that an appeal to the Society and the public at large be attached to the article in the Journal (para 4 above).

J. A. STEWART,
Honorary Secretary,
Dictionary Sub-Committee.

Meeting of the Dictionary Sub-Committee held at Rangoon 4th September 1926.

Present.

C. W. Dunn, Esq., C.I.E., I.C.S.
Prof. Pe Maung Tin, B. Litt., I.E.S.
J. A. Stewart, Esq., I.C.S. (Secretary).

1. Confirmed the minutes of the previous meeting copies of which had been circulated to members.
2. The Secretary reported that U Kyi O, K.S.M., A.T.M., Thaton, had been assisting him in dictionary work for some months past and proposed that he be co-opted a member of the Committee. This was agreed to.

J. A. STEWART,
Honorary Secretary,
Dictionary Sub-Committee.

Meeting of the Dictionary Sub-Committee held at Rangoon on the 5th September 1926.

PRESENT.

C. W. Dunn, Esq., C.I.E., I.C.S.
U Tin, K.S.M., A.T.M.
Prof. Pe Maung Tin, B Litt, I.E.S.
J. A. Stewart, Esq., I.C.S. (Secretary)

1. Confirmed the minutes of yesterday's meeting.

2. Considered U Tin’s request to retain the services of his clerk for 6 month more at 40 a month. This was sanctioned.

3. Considered the accounts of the Society showing a balance of Rs. 1,002 for expenditure during the remainder of the present financial year. The principal items of expenditure that can be foreseen are: (1) Rs. 60 per mensem for the dictionary clerk and Rs. 40 for U Tin’s clerk; (2) payment promised to Saya Kyaw of Thaton and Saya Thein of Hmawbi for collecting materials from two pyos Rs. 150.

These items of foreseen expenditure leave very little for purchase of books and incidental expenses and it will not be possible to continue the employment of vernacular sayas, already started by the Secretary, to read the more difficult works.

The Sub-Committee regret that it will be necessary to discontinue the employment of these sayas but are of opinion that with the funds likely to be available it would be imprudent to promise any further payment, at least, till near the end of the financial year.

4. Resolved that Messrs. C. W. Dunn and Pe Maung Tin approach one or other of editors of the principal English newspapers and the editor of the Dagon Magazine respectively and ask whether they are prepared to accept a monthly contribution of subjects connected with the dictionary and to pay for it. If so, the Sub-Committee will arrange for the supply of articles and the payment received will be credited for the dictionary fund.

J. A. STEWART,
Honorary Secretary,
Dictionary Sub-Committee.
Meeting of the Dictionary Sub-Committee of the Burma Research Society, held at Rangoon on 16th February 1927.

Present:

Mr. C. W. Dunn, C.I.E., I.C.S. in the chair.
Prof. Pe Maung Tin, M.A., B.Litt., I.E.S.
U Tin, K.S.M., A.T.M.
Mr. H. F. Searle, I.C.S.
Mr. J. A. Steward, I.C.S. (Honorary Secretary)

Also

Mr. J. S. Furnivall.

1. Mr. J. S. Furnivall was unanimously co-opted a member of the Sub-Committee.

2. Confirmed the minutes of the last meeting, held on 5th September 1926, which had been already circulated to members.

3. Read Mr. C. Duroiselle’s letter, dated 14th February 1927, with regard to Mr. Duroiselle’s suggestions for increased use of the newspapers for propaganda. Mr. Furnival proposed that “Dictionary” ottings should be published in another English newspaper and also a Burmese translation in a Burmese newspaper. Prof. Pe Maung Tin proposed that a copy should also be sent to the Editor of the “World of Books.”

These proposals were approved subject to its being ascertained that the Editor of the Rangoon Daily News had no objection. Mr. Furnivall undertook to carry out the necessary inquiries and arrangements and inform the Honorary Secretary.

Mr. Searle undertook to try and start a reading circle, meeting monthly, in Mandalay, as has been done recently in Thaton and hoped to enlist the help of Mr. Duroiselle.

4. Approved the Honorary Secretary’s action in supplying copies of the Rangoon Daily News (the issue containing the Dictionary article) to contributors and also in printing and distributing a statement showing slips received each month. Resolved that as some contributors know no English whereas all know Burmese, the statement should in future be printed in Burmese.

5. The Honorary Secretary reported that U Hnin Hlaing, a valued contributor, had recently abandoned work on the lines prescribed by the Sub-Committee and was working through the Dictionary and sending in slips for words omitted with illustrations of their use apparently composed in most cases by himself. The members present examined some of the slips and consider that they include some which may be of value in default of other records of the occurrence of words with which they deal.
6. The Honorary Secretary questioned whether the Rangoon University College students, whose time is otherwise fully occupied, could fairly be asked to read and collect in the ordinary way and whether it would not be better to ask them to send in slips for words which they come across in newspapers etc. Prof. Pe Maung Tin thought that the present contributors should be allowed to go on to the end of term or of the books they are now reading but that future classes would be asked to help by collection of words heard in conversation or in pwees etc. and also slang words. This was approved.

7. The question of honoraria and presents was considered. The Honorary Secretary reported that the few payments hitherto made had been at the rate of ½/- per page of pyos and similar difficult works. This represented about 3 pies per slip. The Committee approved of this rate as a maximum for slips written in accordance with the instructions. They also approved of occasional presents to other Burman contributors who would not care to receive honoraria in money, the value of the presents not to exceed the rate fixed for slips.

8. The pay of the clerk Maung Sein who has now resigned Government service was fixed at 80—10—100 from this day forenoon.

9. The Honorary Secretary was asked to prepare a Budget for expenditure during 1927-28.

10. It was considered whether the slips now in hand should be retained in his possession by the Honorary Secretary or should be placed elsewhere for safe custody. As they are at present being kept in tin boxes, and in a substantial house, the Sub-Committee considered them reasonably safe against ants and fire but directed the Secretary to enquire the cost of filing cabinets, which would ultimately have to be used.

11. The Sub-Committee sanctioned payment to the Honorary Secretary and clerk from the Dictionary Fund of single 1st and 3rd class fares respectively from Thaton to Rangoon and back.

12. Mr. Searle undertook to audit the accounts (This was done after the meeting. The auditor found that vouchers for small purchases from the bazaar were not forthcoming but that otherwise the accounts were in order).

13. The Sub-Committee considered that the progress made had been very satisfactory and places on record its gratitude to contributors for the work they have done.

Sd. J. A. STEWART,
Honorary Secretary.
Minutes of a Meeting of the Dictionary Sub-Committee of the Burma Research Society held at Rangoon on 28th December 1927.

PRESENT.

Mr. J. S. Fainivall, in the chair
Prof. Pe Maung Tin
U Tin, X.S.M., A.T.M.
Mr. Ch Duroiselle
Mr. J. A. Stewart
Mr. H. F. Searle
and the Revd. A. C. Hanna.

1. Mr. Hanna was unanimously co-opted a member of the Sub-Committee.

2. The Minutes of the last meeting, held on 16th February 1927, which had been already circulated to members, were confirmed. With reference to Minute No. 6 thereof it was resolved, on the advice of Prof. Pe Maung Tin, that Rangoon University College Students should finish the texts they have in hand but that thereafter the present student readers who may volunteer should be asked to read magazines, which Prof. Pe Maung Tin will supply at the cost of the Dictionary Sub-Committee. Mr. Duroiselle thought that the newspaper Taing-chit should be read also and it was suggested that this should be undertaken by the students of the Intermediate College, Mandalay.

3. Resolved that a donation of Rs. 100 for the support of the Rangoon Reading Circle from Mr. C. W. Dunn be acknowledged with thanks.

4. Resolved that the arrangement under which the Dictionary records and clerk be kept in the Secretariat be approved and that the thanks of the Committee be conveyed to the Education Secretary for his assistance in this matter.

5. Received Mr. Stewart’s report on the accounts of Committee. Resolved that the Honorary Secretary should get the accounts audited before the end of the financial year.

6. Approved the transfer of the office of Honorary Secretary from Mr. Stewart to Mr. Searle and resolved that the Committee’s appreciation of Mr. Stewart’s services be recorded.

7. Agreed that Mr. Meggitt be co-opted a member of the Sub-Committee and given the title of Honorary Joint Editor for Biological Terms.

8. Received Mr. Stewart’s report on the progress made up to date. It is expected that the number of slips collected will reach one lakh by the end of the financial year.

9. Decided that editorial work should begin not later than July 1929 and that for that purpose an estimate be drawn up, showing the probable cost of editing, printing and publishing a new Burmese-English Dictionary.
10. The Secretary was requested to draw up an estimate on the following basis. The editorial work may be expected to take three years of which the first will be occupied by compilation, the second by compilation and publication, and the third by publication and corrigenda.

The dictionary will be published in parts of which it is intended that two shall be issued during the second year and two during the third. The staff should consist of an editor, an assistant editor, a clerk and a peon.

The pay of these may be estimated to be

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The Committee is of opinion that the Editor should work in Rangoon or Maymyo and hopes that accommodation will be made available in a substantial building, preferably a Government office. No estimate of the cost of providing such accommodation is included. As regards the printing and publishing of the Dictionary the Committee desired the Secretary to get in touch with printing presses and publishing houses in Burma, in England and on the continent. It is thought that a firm might be found which would undertake the risk of publication, if it were given the option of publishing an abridged edition of the new dictionary. The type to be used was considered of prime importance and it was noted that at least two sizes of Burmese type (one for headings and one for text) would be required.

11. The Committee considered it desirable that the Burma Research Society and the Rangoon University should be associated with the publication of the new dictionary and directed the Secretary to ascertain whether these bodies are prepared to contribute to the cost of editing and publication. It was also suggested that the dictionary be published by subscription, subscribers being entitled to receive the parts at a reduced rate, and their names being registered on receipt of an advance payment for the first part.

12. Resolved that a meeting of the Committee be held in May, soon after the return of Mr. Dunn, and that in the meantime the Secretary should prepare the necessary estimates.

Sd/ H. F. SEARLE,
Honorary Secretary,
Dictionary Sub-Committee.

Rangoon The 28th December 1927.
The Twenty-first meeting of the Text Publication Sub-Committee of the Burma Research Society was held at Pinya Hall, University College, Prome Road, on Friday, the 4th January 1929, at 8 a.m.

Present.

1. Prof. Pe Maung Tin, M.A., B.Litt., I.E.S. (Chairman)
2. J. S. Furnivall, Esq., B.A., I.C.S. (retd.)
3. Prof. G. H. Luce, M.A., I.E.S.
4. U Tun Pe, M.A., B.L., M.R.A.S., M.L.C.
5. U Po Sein, A.T.M.
6. A. Cassim, Esq., B.A (Secretary).

Minutes.

1. Confirmed the minutes of the Twentieth meeting of the Sub-Committee held on the 22nd September 1928, subject to the deletion of item 12 (2) of the minutes.

2. Permission was granted to U Tun Pe, M.A., B.L., M.L.C., to obtain the services of Saya Yei as collaborator in editing U Ponya's Myittaza. The editors are requested to finish the work for the press by the end of March 1929 at the latest.

3. Resolved that the cost of bringing out U Ponya's Myittaza be borne by the Society.

4. Arising out of item 11 of the minutes of the previous meeting, it was resolved to bring out a critical edition of Monye Sayadaw's "Paramigan Aphye" in the Text Publication Series—Editors, U Po Sein, A.T.M., and Prof. Pe Maung Tin, M.A., I.E.S.

5. Considered quotations received for the printing of the Talaing Gavampati, and resolved that 1,000 copies of the work be printed under the supervision of Rev. Mr. Halliday at the Moulmein Press. The question of the quality of the paper, and type as well as the extra amount of cost involved was left to the discretion of the General Editor.

   Resolved further that an honorarium of Rs.150 be offered to Rev. Mr. Halliday for his edition of the Gavampati.

6. Recorded Mr. Duroiselle's letter No. 767/3 A.R., dated the 30th November 1928, expressing his willingness to undertake the work of editing the Jatabon for the Text Publication Series; and resolved to request him to inform the Sub-Committee how soon he expects to finish the work for the press.
Confirmed the Chairman's preliminary sanction to defray the expenses of copying the Manuscript, the amount so incurred to be recovered later from the University grant.

7. Read letter dated the 20th November 1928 from the Aung Zeyatu Press to the Chairman, Text Publication Sub-Committee, requesting to place the Pyinsa Papi Yagan on the list of books prescribed for use in schools and Colleges.

Resolved to reply that the question of prescribing books for schools and colleges was not within the province of the Sub-Committee.

8. Confirmed the action of the Chairman, Text Publication Sub-Committee, in granting permission to the Pyi Gyi Mundyne Press to issue a second impression of 3,000 copies of the Papacein Zat on payment of a royalty of 20% to the Sub-Committee.

9. Considered letter No. B. G., dated the 28th December 1928, from the Honorary Secretary, The Burma Education Extension Association, enquiring if the Sub-Committee would be willing to co-operate in the publication of Anthologies of famous Burmese authors, each author to be given a volume, and suggesting an honorarium of Rs. 75 to the editor of a volume.

Resolved to reply (a) that the Sub-Committee welcomes the proposal and is willing to assist in the production of the Anthologies; (b) that 1,000 copies of each Anthology be printed to consist of 100-200 pages; (c) that each Anthology is estimated to cost about Rs. 500; (d) that the Sub-Committee considers the honorarium suggested to be reasonable.

Resolved also that the General Editor be requested to submit further details as to the production of the first three Anthologies.

10. Granted permission to U Tun Pe, M.A., B.L., M.L.C., to edit the Putoffwada for the Text Publication Series.

11. Resolved that the approval of the University be obtained for the immediate publication by the Sub-Committee of (1) Shin Thilawuntha's Yazawingyaw (2) Gavampati and (3) the Jatabon out of the offer of Rs. 3,000 made by the University.

AHMED CASSIM,
Secretary,
Text Publication Sub-Committee,
Minutes of a meeting of the Executive Committee of the Burma Research Society held at University College (Commissioner Road) on Thursday, February 7th, at 6-30 p.m.

Present.

1. G. H. Luce, Esq., (in the Chair).
2. S. G. Grantham, Esq.
3. Prof. Pe Maung Tin.
5. Mr. Meer Suleiman.
6. Dr. F. J. Meggitt.
7. Mr. B. R. Pearn (Honorary Secretary).

In the absence of the President, Mr. Luce was elected to the Chair.

Minutes.

1. Confirmed the minutes of the previous meeting held on September 6th, 1928.

2. Resolved that after the issue of the Scientific Number of the journal which is now in the press, the publication of the Scientific Number be discontinued.

3. Resolved that the Society's thanks to Dr. Meggitt for his editorship of the journal be recorded in the minutes.

4. Received the Honorary Treasurer's report on the re-investment of the amount Rs. 6,000, realised from the Society's Post Office Cash Certificates, to the effect that this amount had been re-invested in Post Office Cash Certificates.

5. Revised the report of the Honorary Secretary on the housing of the Society's Library; and resolved that as a temporary measure pending the building of the Phayre Museum, Mr. Luce be authorised to make arrangements for the transfer of the Library to the University Estate, provided that no additional expense for maintenance be incurred by the Society; and that from the date of the removal the salary of the Society's Clerk be reduced to Rs. 30 per mensem.

6. Resolved that all members whose subscriptions are overdue be addressed by the Honorary Secretary with a view to their renewing their subscriptions.

7. Resolved that Mr. Grantham be requested to report at the next meeting on the question of the compounding of life member's subscriptions.
8. Resolved that the Honorary Secretary be authorised to confer with the Principal of the University College on the question of payment for the use of rooms in the College buildings for the purposes of the Society.

9. Confirmed the minutes of the 20th and 21st meetings of the Text Publication Sub-Committee held on the 22nd September 1928 and the 4th January 1929 respectively.

10. Resolved that of the Society’s deposits with the Burma Provincial Co-operative Bank, repayable in March 1929, Rs. 1,000 be put on fixed deposit with Dawson’s Bank for one or two years as may be convenient with reference to the time of repayment of other deposits; and that the balance including interest be invested in Post Office Cash Certificates.

11. Passed the Annual Report and Accounts for the year 1928; and resolved to attach to the accounts the accounts of the Dictionary Sub-Committee.

B. R. PEARN,
Honorary Secretary.

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*Meeting of the Executive Committee of the Burma Research Society was held at University College (Commissioner Road) on Monday, the 25th March 1929, at 6-30 p.m.*

**Present.**

2. U Po Sein, A.T.M.
3. U Tun Pe, M.A., B.L., M.L.C.
5. G. H. Luce Esq., M.A., I.E.S.
6. Prof. Ve Maung Tin, M.A., B.Litt., I.E.S.
7. Saya U Thein.
8. A. Cassim Esq., B.A.

In the absence of the Honorary Secretary who had proceeded on leave Mr. A. Cassim took notes of the proceedings.

**Minutes.**

1. Confirmed the minutes of the meeting of the Executive Committee held on the 7th February 1929.

2. In connection with item No. 8 of the minutes of the last meeting resolved that the matter be deferred till the return of Mr. Pearn from leave.

3. Appointed Mr. A. Cassim to act as Honorary Secretary pro tem, during Mr. Pearn’s absence on leave.

4. Elected Mr. J. S. Furnivall, U Po Sein, and U Tun Pe to be Members of the Managing Sub-Committee for the year.
5. Considered and approved a proposal that members of the Text Publication Sub-Committee should not accept honoraria; but resolved that the proposal be forwarded to the Text Publication Sub-Committee for favour of an expression of their opinion.

6. Elected the following to constitute the Text Publication Sub-Committee for 1929:—

(1) Prof Pe Maung Tin, M.A., B.Litt., I.E.S. (Chairman).
(2) U Po Kya
(3) J. S. Furnivall, Esq., B.A., I.G.S., (retired)
(4) U Po Sein, A.T.M.
(5) U Tin, K.S.M., A.T.M.
(6) U Tun Pe, M.A., B.L., M.L.C.
(7) G. H. Luce, Esq., M.A., I.E.S.
(8) A. Cassim Esq., B.A., (Secretary).

7. Resolved that the Society’s clerk be paid Rs. 40 till the end of March 1929.

8. Resolved that, if funds permit, the following allotments be made in connection with the Society’s Library:—

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<td>For 2 new bookcases not to exceed</td>
<td>200</td>
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<tr>
<td>For book-binding</td>
<td>1,000</td>
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<td>For transportation etc.</td>
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<td>For repairs to old bookcases</td>
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<td>1,300</td>
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9. The Honorary Treasurer was requested to furnish the Honorary Librarian with a note on the funds available for the purchase of the new books for addition to the Society’s Library.

On receipt of the above note the Honoray Librarian will prepare for circulation to the Sub-Committee a list of books desired to be added to the Library.

It was resolved that of the sum available approximately half be expended on the purchase of books in the Burmese language.

10. Resolved that the Honorary Librarian be requested to report to the next meeting of the Executive Committee on the desirability, or otherwise, of printing a catalogue of books in the Library.

11. In connection with item 9 above, Mr. Furnivall promised to supply a list with prices of books in the Burmese language. Resolved that the list, when received, be circulated to the Sub-Committee with the request that they choose the books to be purchased.

(Sd). AHMED CASSIM,

7th March 1929.

Secretary pro tem.
ANNUAL GENERAL MEETING, 1929.

The Annual General Meeting was held on Tuesday, February 12th, at 6-30 p.m., at Univeeity College (Commissioner Road). The President took the Chair.

The Meeting opened with a paper by Dr. H. I. Marshall, M.A., D.D., on "Karen Bronze Drums," followed by some interesting discussion. At the end of the discussion a hearty vote of thanks to Dr. Marshall was unanimously passed.

The Honorary Secretary then read the Annual Report for the year 1928, which was adopted by the meeting.

The following amendment to the rules was then passed:—

That the heading of Chapter V of the Society’s Rules shall read “The Managing Sub-Committee,” and that after Rule 20 shall be inserted a new chapter as follows:—

THE TEXT-PUBLICATION SUB-COMMITTEE.

1. It shall be the duty of the Text Publication Sub-Committee to bring out critical editions of rare or unpublished texts in languages connected with Burma.

Translations of approved texts will also be undertaken.

2. Members of the Sub-Committee shall be appointed by the Executive Committee.

3. The Sub-Committee shall consist of a Chairman, a Secretary, and not more than six members of the Society.

4. The Chairman shall also be the General Editor of the series.

5. The fund of the Sub-Committee shall be separate from the General fund of the Society; but payment to an editor of an honorarium exceeding Rs. 100 shall require the sanction of the Executive Committee.

6. The minutes of every meeting of the Sub-Committee shall be reported to the Executive Committee for confirmation, and the accounts of the Sub-Committee shall be submitted to the Executive Committee at its last meeting before the Annual General Meeting each year.

The election of Officers and members of the Committees for 1929 then took place.
The following were elected:

**President.**

C. W. Dunn, Esq., C.I.E., I.C.S.

**Vice-Presidents.**

The Hon’ble Mr. Justice U Ba, B.A., K.S.M.,
J. S. Furnivall, Esq., I.C.S. (retired).
The Hon’ble Sir J. A. Maung Gyi.

**Honorary Secretary.**

B. R. Pearn, Esq., M.A.

**Honorary Treasurer.**

Ahmed Cassim, Esq., B.A.

**Honorary Editors and Librarians.**

Prof. Pe Maung Tin, M.A., B.Litt., I.E.S.
G. H. Luce, Esq., M.A., I.E.S.

**Executive Committee.**

U Tin, K.S.M., A.T.M.
L. F. Taylor, Esq., M.A., I.E.S.
The Hon’ble Mr. Justice U Mya Bu.
U Po Sein, A.T.M.
U Tun Pe, M.A., B.L., M.L.C.
D. J. Sloss, Esq., M.A., C.B.E., I.E.S.
S. G. Grantham, Esq., B.A., I.E.S.
Meer Suleiman, Esq., M.A.

U Maung Gale, K.S.M.
J. Clague, Esq., I.C.S.,
U Set, B.A.,
Dr. F. J. Meggitt, M.Sc., Ph.D., I.E.S.
M. S. Collis, Esq., I.C.S.
Prof. W. G. Fraser, M.A., I.E.S.
U Shwe Zan Aung, B.A., K.S.M.,

**General Committee.**

U Thein
Major C. M. Enriquez.
U Kyi O, B.A., A.T.M., K.S.M.
Taw Sein Ko, Esq., C.I.E.
H. F. Searle, Esq., I.C.S.
Dr. O. Hanson
U San Shwe Bu.

C. Duroiselle, Esq., M.A.
U Tha Dun Aung
J. A. Stewart, Esq., M.A., I.C.S.
U Hla, B.A.
U Tha Kin.
G. E. Harvey Esq., B.A., I.C.S.
U Kin Maung.

**13th February 1929.**

B. R. PEARN,
Honorary Secretary.
ANNUAL REPORT FOR THE YEAR 1928.

ROLL OF MEMBERS—

At the end of the year 1928 the total number of Members of the Society was 344, this number being composed of

<table>
<thead>
<tr>
<th>Type of Member</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Honorary Members</td>
<td>2</td>
</tr>
<tr>
<td>Corresponding Members</td>
<td>6</td>
</tr>
<tr>
<td>Life Members</td>
<td>58</td>
</tr>
<tr>
<td>Ordinary Members</td>
<td>278</td>
</tr>
</tbody>
</table>

344

During the year, eleven new Ordinary Members joined the Society, and one new Life Member, while one former ordinary Member became a Life Member. As against this gain of twelve new Members, there are two deaths and nine resignations, making a total gain of one Member.

OBITUARY—

The Society regrets to record the deaths of Mr. A. D. Keith and Mr. J. R. Biard Smith.

Mr. A. D. Keith was one of the original Members of the Society, and was Honorary Secretary from the year 1912 to 1915. His death is a great loss to the Society of which he was so distinguished a Member.

PATRON—


OFFICERS AND MEMBERS OF THE COMMITTEE—

The Officers and Members of the Committee elected at the last Annual General Meeting held their respective offices throughout the year.

MEETINGS—

A General Meeting of the Society was held at the University College (Commissioner Road) on August 15th, when the Society was honoured by the presence of His Excellency the Governor in the Chair. At this Meeting Mr. Furnivall read a paper on the early history of the British occupation of Tenasserim, entitled “As it was in the Beginning.” The Meeting was well attended and the thanks of the Society are given to both the Chairman and the lecturer for a very successful Meeting.
A Meeting was held at the University College on November 15th when U Po Kya read a paper in Burmese entitled, “Burmese Stage Reforms.” The Meeting was not so well attended as one would have wished, despite the interesting nature of the lecture.

The Executive Committee held three Meetings during the year, on February 18th, July 5th and September 6th.

All the abovementioned Meetings were held in the buildings of the University College, and the Society owes a considerable debt of gratitude to the Principal of the College for his kindness in providing accommodation on these occasions.

TEXT PUBLICATION SUB-COMMITTEE—

The Members of the Sub-Committee for the year were the same as those for last year with the addition of Saya Thein of Hmawbi. Prof. Pe Maung Tin continued to act as General Editor of the Series of works issued by the Sub-Committee.

A set of rules to govern the Sub-Committee was drawn up by the Executive Committee during the year for submission to the Annual General Meeting.

As anticipated in last year’s Report, the University has been good enough to sanction a grant of Rs. 3,000 to the Society for the publication of rare classical works on condition the works proposed for publication meet with the approval of the University authorities. The Sub-Committee has asked the approval of the University to the publication of (1) Thilawuntha’s “Yazawingyaw,” to be edited by Prof. Pe Maung Tin; (2) “Jatabon,” to be edited by Mr. Duroiselle; and (3) “Gavampati,” to be edited by Rev. R. Halliday. All these works are of considerable importance, and it is hoped that their publication will stimulate research into old Burmese literature.

Four works have been added to the series during the year under report. They are (1) Pyinsa Papi Yagan, (2) Selection from Jataka Stories, (3) Mahathutathoma Pyo, and (4) Shwe Pyi Zo Wutthu. The Series has now 13 works to its credit. The Sub-Committee has arranged for the early publication of (1) the Teda and Sadan of U Ponnya, (2) Mahathilawa Pyo, (3) Seidakyawthu’s Yadu, (4) Twinthin Taikwun’s “Yazawin”, and (5) Sabebin Wutthu. These are expected to be out next year.

As in previous years arrangements have been made with the presses to pay to the Sub-Committee royalties at varying rates for the right of publication of works edited by the Sub-Committee. The amount received from this source in the year 1928 is shown in the Financial Statement of the Honorary Treasurer.

The Sub-Committee is also co-operating with the Burma Education Extension movement in the production of Burmese anthologies.
xxxiv PROCEEDINGS.

DICTIONARY SUB-COMMITTEE.—
The Dictionary Sub-Committee consists of
Prof. Pe Maung Tin. C. Duroiselle, Esq.
H. F. Searle, Esq. (Hon. Secretary).

At present there are 72 contributors to the work of the Sub-Committee, and the output of the reader's slips is increasing. The average monthly receipt of slips is 7,588, and the total number received up to the end of June, 1928, was 135,764.

The Society has to thank Mr. C. W. Dunn for his monetary contributions towards the finances of the Sub-Committee. The Government of Burma has also been kind enough to renew its grant of Rs. 2,500. The accounts of the Sub-Committee show receipts of Rs. 2,892-8-0 for the year ending June 30th, 1928, and expenditure to the extent of Rs. 2,545-15-6.

JOURNAL.—
Two numbers of the Journal for 1928, the April and August numbers, have so far appeared. It is hoped that the Scientific number, due in December, will appear shortly. This will probably be the last issue of the Scientific number.

LIBRARY.—
The number of books, periodicals, etc., acquired during the year was 113, consisting of

<table>
<thead>
<tr>
<th>Category</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Presentations by private persons</td>
<td>7</td>
</tr>
<tr>
<td>Presentations by Government</td>
<td>11</td>
</tr>
<tr>
<td>Acquisitions by exchange</td>
<td>79</td>
</tr>
<tr>
<td>Acquisitions by purchase</td>
<td>16</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>113</strong></td>
</tr>
</tbody>
</table>

This makes a total of 2,084 books in the Society's Library. The question of the housing of the Library is at present under discussion, the existing accommodation being decidedly unsatisfactory.

FINANCES.—
With regard to the general accounts of the Society shown in Appendix A to this Report, there is nothing special to report apart from the gratifying increase in the amount received from the sale of the Journal. This amount Rs. 592, is almost double the income from the same item in the previous two years. On the debit side, the only notable increase in expenditure over last year was on account of the Journal, four issues of which were published, one being the longawaited Chinese number.
The Society's funds are invested in valuable and safe securities and fixed deposits. Of the latter the Burma Provincial Co-operative Bank holds Rs. 4,000 due for realisation in March 1929. Messrs. Dawson's Bank holds two fixed deposits, one for Rs. 2,000 realisable in February 1929, and one for Rs. 1,000 due for recall in March 1929. The same Bank has to the credit of the Society a sum of Rs. 2,000 in Saving Bank Deposit available at short notice. The Government Securities held by the Society include Government of India 10 year 6% Bonds 1930 of par value Rs. 4,500, and Post Office Cash Certificates of nominal value Rs. 5,000. This last is a re-investment of Post Office Cash Certificates which were originally purchased at Rs. 4,500, and had matured in June, 1928, for Rs. 6,000. A Sub-Committee appointed for the purpose of considering the reinvestment of the money so available consulted the Agent, Imperial Bank, Rangoon, who was kind enough to advise them on this matter. By his advice the money was once more invested in Post Office Certificates.

It has to be reported that there are a large number of Members whose subscriptions are overdue, despite the reminders issued by the Honorary Treasurer. It is hoped that these Members will be more prompt in future in meeting their dues to the Society.

12th February 1929,

B. R. PEARN,
Honorary Secretary.
## RECEIPTS

<table>
<thead>
<tr>
<th>Months</th>
<th>Members' Subscription</th>
<th>Interest on Investment</th>
<th>Sale of Journal</th>
<th>Sale of Class Chronicle</th>
<th>Postage Recovered</th>
<th>Govt. subsidy for Dictionary</th>
<th>Miscellaneous</th>
<th>Total</th>
</tr>
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<tr>
<td>1928</td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>January</td>
<td>1,063 0 0</td>
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<td>..</td>
<td>3 8 0</td>
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<td>134 11 0</td>
<td>192 8 0</td>
<td>1 12 0</td>
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<td>..</td>
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<td>62 9 0</td>
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<td>110 0 0</td>
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<td>0 10 0</td>
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<td>0 8 0</td>
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<td>..</td>
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<tr>
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<td>15 0 0</td>
<td>..</td>
<td>..</td>
<td>2,500 0 0</td>
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<tr>
<td>July</td>
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<td>August</td>
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<td>269 8 0</td>
<td>10 0 0</td>
<td>0 12 0</td>
<td>..</td>
<td>..</td>
<td>459 15 0</td>
</tr>
<tr>
<td>September</td>
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<td>22 8 0</td>
<td>3 0 0</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>372 8 0</td>
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<tr>
<td>October</td>
<td>120 0 0</td>
<td>..</td>
<td>15 0 0</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>135 0 0</td>
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<tr>
<td>November</td>
<td>75 0 0</td>
<td>..</td>
<td>42 10 0</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>117 10 0</td>
</tr>
<tr>
<td>December</td>
<td>135 0 0</td>
<td>..</td>
<td>6 9 0</td>
<td>..</td>
<td>..</td>
<td>184 15 0</td>
<td>66 6 0</td>
<td>392 14 0</td>
</tr>
<tr>
<td>Total</td>
<td>2,925 0 0</td>
<td>556 14 0</td>
<td>592 0 0</td>
<td>84 3 0</td>
<td>7 2 0</td>
<td>2,500 0 0</td>
<td>184 15 0</td>
<td>128 15 0</td>
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PROCEEDINGS.
<table>
<thead>
<tr>
<th>Months</th>
<th>Ra.</th>
<th>Rs.</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>40 0</td>
<td>0</td>
<td>40</td>
</tr>
<tr>
<td>February</td>
<td>40 0</td>
<td>0</td>
<td>40</td>
</tr>
<tr>
<td>March</td>
<td>40 0</td>
<td>0</td>
<td>40</td>
</tr>
<tr>
<td>April</td>
<td>40 0</td>
<td>0</td>
<td>40</td>
</tr>
<tr>
<td>May</td>
<td>40 0</td>
<td>0</td>
<td>40</td>
</tr>
<tr>
<td>June</td>
<td>40 0</td>
<td>0</td>
<td>40</td>
</tr>
<tr>
<td>July</td>
<td>40 0</td>
<td>0</td>
<td>40</td>
</tr>
<tr>
<td>August</td>
<td>40 0</td>
<td>0</td>
<td>40</td>
</tr>
<tr>
<td>September</td>
<td>40 0</td>
<td>0</td>
<td>40</td>
</tr>
<tr>
<td>October</td>
<td>40 0</td>
<td>0</td>
<td>40</td>
</tr>
<tr>
<td>November</td>
<td>40 0</td>
<td>0</td>
<td>40</td>
</tr>
<tr>
<td>December</td>
<td>480</td>
<td>2,427</td>
<td>3,907</td>
</tr>
</tbody>
</table>

*Vol. XVII, Parts II and III,*
+Vol. XIV, Part II (Chinese No.)*
†Vol. XVIII, Part I.*
## APPENDIX A.

**BURMA RESEARCH SOCIETY.**

*Annual Accounts for 1928.*

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Amount.</th>
<th>Payments</th>
<th>Amount.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance from 1927</td>
<td>2,578 8 6</td>
<td>Clerk's pay</td>
<td>480 0 0</td>
</tr>
<tr>
<td>Members' subscription</td>
<td>2,925 0 0</td>
<td>Peon's pay</td>
<td>204 0 0</td>
</tr>
<tr>
<td>Interest on investment</td>
<td>556 14 0</td>
<td>Printing of Journal (4 issues)</td>
<td>2,927 2 0</td>
</tr>
<tr>
<td>Sale of Journal</td>
<td>592 0 0</td>
<td>Books, periodicals &amp;c.</td>
<td>27 10 0</td>
</tr>
<tr>
<td>Sale of Glass Palace Chronicle</td>
<td>84 3 0</td>
<td>Postage stamps</td>
<td>265 6 0</td>
</tr>
<tr>
<td>Postage recovered</td>
<td>7 2 0</td>
<td>Printing of forms</td>
<td>6 4 0</td>
</tr>
<tr>
<td>Government subsidy for Dictionary Scheme</td>
<td>2,500 0 0</td>
<td>Advertising</td>
<td>111 0 0</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Typing fee</td>
<td>16 2 6</td>
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<td></td>
<td></td>
<td>Stationery</td>
<td>23 8 0</td>
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<tr>
<td></td>
<td></td>
<td>Contingencies</td>
<td>69 2 6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Subsidy to Dictionary Fund</td>
<td>2,500 0 0</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Investment</td>
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<td></td>
<td></td>
<td>Total</td>
<td>8,630 3 0</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Balance</td>
<td>613 8 6</td>
</tr>
<tr>
<td>Text Publication Fund</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Balance from 1927</td>
<td>577 12 2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Royalties on Dewagonban Zat, Miscellaneous</td>
<td>184 15 0</td>
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<td></td>
</tr>
<tr>
<td>Songs, Papashim Zat, and Maung Kala Yezawin.</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Sale of Owadahta Pyo</td>
<td>128 15 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>891 10 2</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Text Publication Fund.*

| Copying fee of Yazawingyaw                    | 8 15 0        |
| Copying fee of Seindakawthu Yedu             | 10 1 6        |

*Total Balance* Rs. 1, 86-2-2

| Cash:                                          | Rs. A. P.     |
|                                                |               |
| At the Bank                                    | 1,471 3 8     |
| In Honorary Treasurer's hand                   | 14 14 6       |

*Total* 1,486 2 2
LIST OF BOOKS RECEIVED.


Indian Antiquary, January to April 1929.

Mitteilungen der Anthropologischen Gesellschaft in Wien, LVIII, Band, 6 Heft; and LIX, Band. 1, Heft.

Zeitschrift für Indologic und Iranistik, Band 6, Heft 2.


Bulletin de l’Ecole Francaise d’extreme-orient, Tome XXVII—1927

Supplement to the Annual Report on South-Indian Epigraphy for the year ending 31st March 1927.


Zeitschrift der Deutschen Morgenländischen Gesellschaft, Band 7, Heft 3-4 (Band 82).

T’Oung Pao, Nos. 2 and 3, 1928 (Vol. XXVI).


Journal of the Royal Asiatic Society of Great Britain and Ireland, First Quarter, January 1929.

Man in India, Vol. VIII—No. 4, October—December 1928.

Djâwâ, No. 3-6, Mei-Nov. 1928; and No. 1, Januari 1929.


Revista de la Zociedad Geografica de Cuba, Ano. 1, 1929, No. 4.


Second Annual Report of the Metropolitan Library, Peking, for the year ending June 1928.

Orientalistische Literaturzeitung—32—Jahrg, No. 1—January 1929 and Index to 1928 and 1929.
LIST OF MEMBERS Dec. (31st, 1928.)*

* Life member.
† Corresponding member.
‡ Honorary member.

* Adamson, Sir Harvey, c/o India Office, London.
Aiyar, N. C. Krishna, M.A., Professor, University College, Rangoon.
Aung, U Tha Tun, B.A., Additional Magistrate, Henzada.
Aung, U Kyaw Za, S. D. O., Kyauktaw (Akyab District).
Aung, U Lun, Myook, Paungde, (Tharrawaddy).
Ba, U, The Hon'ble Mr. Justice, Judge, High Court, Rangoon.
Bah, U, Rice Miller, Payagale-upon-Kyaiklat Stream, Kyaiklat.
* Ban, U, Shwe, Bar.-at-Law, 15, York Road, Rangoon.
Barretto, Miss E., Principal, Victoria Buddhist Girl's School, 57, Canal Street, Rangoon.
Baw, U Hla, I.S.O., R.S.M., District and Sessions Judge (retired), Bassein.
Baw, U Htoo, Banker, Akyab.
Bhimani, A. R., Proprietor, Gujerat Press, No. 6, Maung Tawlay Street, Rangoon.
Bhymeah, H. M. E., 151, Monkey Point Road, Rangoon.
Bose, S. C., Chief Executive Officer, Calcutta Corporation.
Brookes, A., I.E.S., University College, Rangoon.
Brough, Joseph, Secretary, Y. M. C. A., Central Branch, Rangoon.
Brown, The Hon'ble Mr. Justice H. A. I.C.S., Bar.-at-Law, Judge, High Court, Rangoon.
Brown, R. R., I.E.S., Commissioner, Arakan.
Browne, C. E., I.S.O., Loi-an, Kalaw, S.S.S.
Bu, The Hon'ble U Mya, Bar.-at-Law, Judge, High Court of Judicature, Rangoon.
Bu, U San Shwe, Teacher, Govt. High School, Akyab.
Bwa, U Ba, Excise Inspector, Prome.
† Cædes, G., President, Siam Society, Bangkok, Siam.
Campbell, A., M.A., M.C., University of Rangoon.
* Carr, The Hon'ble Mr. Justice W., I.C.S., Judge, High Court of Judicature, Rangoon.

* Members are particularly requested to inform the Honorary Secretary of any change in their address.
LIST OF MEMBERS (DEC. 31st, 1928).

Cassim, A., B.A., Pali Lecturer, University College, Rangoon.
Clague, J., B.A., I.C.S., Chief Secretary to Govt. of Burma.
Clark, Dr. G. F., M.A., Ph.D., Professor, University College, Rangoon.
Clayton, H., M.A., I.C.S., C.I.E.
*Cochrane, R. A., University of Rangoon.
Collis, M. S., B.A., I.C.S., Deputy Commissioner, Hinthawaddy.
*Cooper, C. R. P., Secy. to Govt. of Burma, Forest Department.
†Craddock, The Hon’ble Sir Reginald Henry, K.C.S.I., I.C.S.
Cummings, Rev. Dr. J. E., M.A., D.D., Henzada.
Danson, J. W. W., Minera Hall, near Wrexham, North Wales.
Darne, Rev. Father A., Military Chaplain, Roman Catholic Cathedral, Mandalay.
Darwood, J. W., 77, Merchant Street, Rangoon.
Davis, C. K., Deputy Commissioner, Ma-ubin.
Dawson, L., Bar-at-Law, Pyapon.
Doe, U Aha, Bar-at-Law, Akyab.
Dun, U Kyaw, K.S.M., Nyaungwaing Road, Thaton.
Duroiselle, Ch., M.A., Superintendent, Archaeological Survey, Mandalay.
*E, Khoo Soo, Merchant, 3A, 23rd Street, Rangoon.
E, U Tun, Taikhugyi of Tamwe Circle, 50, 51st Street, Rangoon.
Elgood, Major W. N., M.C., B.Sc., I.E.S., Professor, University College, Rangoon.
Ellis, G. H., Burma Frontier Service, Monywa.
Enriquez, Major C. M., c/o Messrs. Thos. Cook & Son, Ltd., Rangoon.
Fraser, W. G., M.A., Professor University College, Rangoon.
Gale, U Maung, Secretary to Government of Burma, Department of Local Government.
Gale, (6), U Maung, Additional District and Sessions Judge, Bassein.
Gale, U Maung, Subdivisional Police Officer, No. 235, Taungkon, Sangyaung, Kemmendine, Rangoon.
LIST OF MEMBERS (DEC. 31ST, 1928)

Gates, G. E., Judson College, Rangoon.
Gaudoin, E. T. D., b.a., Assistant Superintendent, Shwegu (Bhamo).
Ginwala, Sir P. P., Bar.-at-Law, President, Tariff Board, India.
Glay, U Lu, Dy. Superintendent of Police, Thaton.
Goldsworthy, L. G., i.e.s., Lecturer, University College, Rangoon.
Gon, U Ba, Superintendent, Copying Department, High Court, Rangoon.
*Grantham, S. G., b.a., i.e.s., Land Mortgage Banks Dept., Secretariat, Rangoon.

Green, Capt. J. H., i.a., Kachin Unit, Maymyo.
Green, Lieut.-Col. G. E. T., 3, Kalaw, S. S. S.
Gyi, The Hon’ble Sir Joseph A. Maung, Bar.-at-Law, Home Member, Govt. of Burma.
Gpi, U Maung, Excise Inspector, Eastern Circle, Mandalay.
Gyi, Maung Maung, Superintendent of Land Records, Pegu.
Hall, Prof. D. G. E., b.a., f.r.hist.s., i.e.s., University College, Rangoon.
Han, U Kyin, T.D.M., Deputy Superintendent of Police (Retired), 21, Creek Street, Rangoon.

Hanson, Rev. O. D.D., A. B. Kachin Mission, Bhamo.
Harvey, G. E., m.a., i.e.s., Lashio, N. S. S.
Hashim, M., Calico Expert, 90-91, Merchant Street, Rangoon.
Henderson, H. I. P., c/o Bombay Burma Trading Corporation Ltd., Saw.
Hendry, D., m.c., b.sc., Dy. Dir. of Agriculture, Burma.
Hindley, Gordon, c/o Messrs. Steel Bros. & Co., Ltd., Toungoo.
Hla, U, b.a., Headquarters Assistant., Myingyan.
Hla (1), U Aung, b.a., District and Sessions Judge, Henzada.
Hla, U Ba, Officer-in-charge, Special Surveys, Burma, Shwebo.
Hla, U Kyaw Zan, 1st Additional District Judge, Mandalay.

*Haing, U Po, Township Officer, Tilin (Pakokku).
Hogg, J., m.l.c., Messrs., Harperink Smith & Co., Rangoon.
Howard, R.L., Judson College Rangoon.
Hun, Saw Chin, b.a., Offg. Inspector of Schools (on furlough.)
Hoon, U Tha, Banker, Rupa Quarter, Akyab.

*Hughes, Rev. C. K., Principal, St. Luke’s High School, Toungoo.
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QUEEN ME NU AND HER FAMILY AT PALANGON.

Palangon is about four miles north-west of Yeu in Shwebo district. It is approached by a rough cart-track from the Yeu-Kaduma road, and is also close to a branch of the Yeu canal, and a few miles west of the Mu river.

Palangon was the home of Queen Me Nu's family, who have left there several marks of their former importance. The earliest relative who is known to the present inhabitants is Minseikta Yaza, who was born close by and was the founder of Palangon. He was given a certain amount of land in the neighbourhood by Alaungpaya in consideration of the help rendered him during the fighting round Shwebo in 1753. He had at least four sisters, three of whose sons were wun in the reign of Bagyidaw. These three nephews of the Minseikta Yaza were known as the Pathein Wun, the Pye Wun, and U Kyet Kyi. Descendants of the 3 nephews are still in existence. U Kyet Kyi's grandson, U Maung Maung was a Sub-Registrar, living at Kyogon, Insein. Ma Tu and Ma Ku, now residing at Palangon, are great-grand-daughters of the Pathein Wun. And Maung Yin Maung of Palangon is a great-grandson of the Pye Wun. The Minseikta Yaza himself had a son U Baw, who is said to have been a myin wun, and his son U Po was a sitke official shortly before the Third Anglo-Burmese war. U Po's son U De Wa was headman of Palangon till recently—when he was succeeded by his son U San Myin—and he is the source of most of the above family history.

The Minseikta Yaza's other sister was Ma Hman, the mother of Me Nu, and of U O, the Salin Minthagyi, who proved a noted intriguer of Bagyidaw's reign.

The family were evidently in humble circumstances during most of the reign of King Bodawpaya. One tradition holds that Ma Hman was a cake-seller in the bazaar at Palangon: and another has it that she sold fish. Her present-day descendants vigorously deny both of these imputations, and claim that she was descended from Mohnyinthado, King of Ava, 1427-1440. They also claim that Me Nu was never in Palangon at all, though she built a pagoda there to commemorate the residence of her family in Palangon: she was born in Amarapura and lived there till moving to Ava with King Bagyidaw in 1810: in fact Ma Hman herself left Palangon when she was seventeen. It would seem, however, that there is little ground for this belief.

A picturesque story, for the details of which I am indebted Mr. Taw Sein Ko, accounts for the departure of Ma Hman for Amarapura. One day the Sayadaw of Palangon found a piece of cloth fluttering from the pyatthat of his chapel. When his upazins and koyins went on their
begging rounds, he told them to find the owner and to bring him or her to the monastery. Ma Hman and her two children therefore went to him and explained that the cloth was Ma Nu’s tamein, which had been carried off by a kite the previous day. The sayadaw asked to see the girl’s horoscope, and after examining it he advised them to go to Amarapura, where there would be a better opening for rising greatness. According to the horoscope Me Nu would be the wife of a man in high authority. In the religious book Mingala Thok, one of Gautama’s sayings was ကြီးပေါ်ကသော “Live in an appropriate place if you want to get on.”

Under whatever circumstances the removal to Amarapura was effected, there is less doubt about events on their arrival. Ma Hman took service in the house of a Taungmu, whose wife died soon after. The Taungmu then married Ma Hman, who had been a useful servant and had secured the deceased wife’s favour. Me Nu as a girl kept a stall in front of the house. The Sagaing Mintha who was afterwards King Bagyidaw used to pass down that street on his way to the Palace. Seeing Me Nu he fell in love with her, and soon made her one of his concubines. Meanwhile his grandfather Bodawpaya had arranged his marriage with the Padaung Minthani, a young girl of royal blood. When the young prince proposed to marry Me Nu, there was a storm of protest. Me Nu managed to have her rival shut up in a huge wooden box, where she would have suffocated to death, had she not been rescued by Prince Tharrawadi. When Bagyidaw was about to marry Me Nu with formal ceremonies, a protest was made by the Ministers.

They quoted ကြွက်ကြက်ကြက်ဗျာ “The breed of fowls depends on the bone and the breed of men depends on heredity.” The Sagaing prince promptly retorted ကြွက်ကြက်ကြက်ဗျာ “In fowls the kidneys are the best (to eat) and amongst men Love is the main thing.” He then secured a Sanskrit book on the Samudrika—human omens—and supervised its translation into Burmese, his object being to get the book’s authority that Me Nu had on her the marks of unrivalled influence and greatness.

Thus he won the day. His father had died in 1808, and he succeeded his grandfather Bodawpaya on the throne in 1819.

The only surviving child of this marriage was a girl born in 1821 who became the second Queen of Mindon, Sinbyu Mayin Alenandaw. She died at Rangoon in 1900, and was the mother of Queen Supayalat.

Me Nu was jealous of the Tharrawadi Prince, brother of Bagyidaw, who had married their half-sister. She therefore tried to make her brother U O heir to the throne. U O became a power in palace politics but his influence was a sinister one, and his intrigues were a cause of the 1st Anglo-Burmese War.
QUEEN ME NU AND HER FAMILY.

The capital was transferred to Ava and the new palace there completed in 1823. The subsequent war, and the defeat of U O's attempt on the throne, and the deethronement of Bagyidaw by his brother, are outside the scope of this article.

There was evidently considerable disorder at Bagyidaw's accession, for we read in Conder: "The Crown Prince, Engy Teekien, died before his father (Bodawpya) and his son, at that time a boy, was declared heir to the throne. His claims however, seem to have been contested by his uncles, and his accession was the signal for the execution of the Prince of Tonghoo with his family and adherents. The Prince of Prome also, whose daughter he had married, was thrown into prison and died of his wounds shortly after." (This would make out that the Prince of Prome was Me Nu's father and not her uncle, as described above). Nevertheless this was a period of great religious building activity.) "Since the decease of the old King," says Judson in 1819, "the people have been more engaged than ever in building pagodas, making sacred offerings, and performing the public duties of their religion." An example of this enthusiasm is to be found in the extensive series of pagodas and monasteries that arose at Palangon.

The Palangon pagodas appear to have been all erected at about the same date, the ornamental motifs and the stone used showing little variety. They stand within one wide enclosure, and are surrounded by a wall of medium height, which was in fairly good condition until recent years. Many dilapidations were noticed about four years ago, and it is now breached in several places.

The principal building is Me Nu's pagoda, No. 29 in the Amended List of Ancient Monuments in the Sagaing Division, which describes it as having been built in 1822, and as being 100 feet high and of 92 feet in diameter at the base. Most of the Kaunglaungbon is now missing, decreasing its height, but otherwise the pagoda is in good condition. Beside it stands its twin, the Mahamuni pagoda built by her brother U O, the Salin Minthagy, which is still almost perfect.

The saungdan steps rise to about half-way up the pagodas, and their parapets are adorned with six devices, namely; (1) crocodiles' heads supported by bilus, at the bottom of the stairs, (2) lions, (3) archways, (4) crocodiles, (5) lions again, and (6) lions' heads at the top.

North of these are two pagodas of medium size, said to be the work of Ma Me Ye, a distant relation of Me Nu's.

Beyond these again and nearer to Palangon village are two pagodas that were built by U Baw, the myin tun, first cousin of Me Nu. He is also thought responsible for most of the huge leoglyphs which are placed along the outside wall of the enclosure, the remainder, of still larger size
being ascribed to the Salin Minthagy. Many of these beasts are far from perfect. In the vicinity are several dilapidated tagundaings said with little seeming justification to be due to the same two men.

West of the Mahamuni are five small brown pagodas in a row. Credit for them is given respectively to U Kyet Kyi, the Minseikta Yaza, the Pathein Wun, the Pye Wun, and Ma Bu (an aunt of Me Nu's). Each bears a strong resemblance to the others, and they are equi-distant; which suggests that they were the work of the same architect, or at least that they were erected at the same time and formed part of the same building scheme, but this does not of itself destroy the supposition that they rose at the orders, and at the expense, of various members of Me Nu's family.

Close by is a larger pagoda of which nothing is known. It is ornamented with manussithas in fair preservation.

Further north, near the entrance to the enclosure from the village, is the Shin-bin-bon-bwin Pagoda, built by U Kun, the Tabayin Wun, a cousin of Me Nu.

To the westward lies a group of monastic buildings, mostly in a ruinous condition. This monastery was the work of U Ö, Salin Minthagy, the Queen's brother. Formerly it was larger than it now is, but parts became so decayed that they had to be cleared away. Most of the present building is of modern construction, but it is in bad repair nevertheless.

In addition there are several ponds, the coping of which is much decayed, and the remains of tagundaings, their bases overgrown with vegetation. Most of the gateways into the precincts are blocked up, and others no longer exist: the existing entrance is by a narrow stone gateway to the north.

Close to this gateway are two wooden statues of nats, defaced and overgrown. One is said to be Wathondaye, the Myesaung Nat, but they are not recognisable.

Beyond this are some small shrines and chapels, in which are heaped statues of seated Buddhas in a good state of preservation. Most of these figures are of little merit and have the conventional Mongolian features, but some seem to have sharper Aryan features.

Another object is a shed which houses a medley of objets d'art of probably small value, chiefly inlaid boxes and caskets. On one of the caskets are two crowned gilt figures.

Perhaps the most interesting piece of work at Palagon is the bell, on which is an inscription at great length explaining that it was cast for
QUEEN ME NU AND HER FAMILY.

U O, and recording his desire to acquire merit and to reach Neikban after a long period, proclaiming his descent from Monhyin, King of Ava, and claiming to weigh 4,704 viss (? 8 tons)—an overstatement. It is ornamented with lions' heads, and swings from iron bars carved in the form of snakes.

The List of Monuments states that the pagodas are in the custody of the Abbot of the Obo Monastery; but I could obtain no information locally about this gentleman. Pongyi U Nyo of Palongon is at present looking after the buildings, but no repairs have been done recently.

Formerly Pagoda festivals were held in honour of the pagodas erected by Me Nu and the myin wun, U Baw: but such have not been held within the lifetime of any of the present inhabitants.

Much of the information relating to Palangon's illustrious royal breed may prove to have no basis in historical fact, but the family legends are at any rate firmly held to by the Queen's descendants now living, and there seems no reason to suppose that families of old and notable ancestry do not cherish the stories of their ancestors' great deed in Burma as they do in most other countries. Possessed of no records, they can but rely on the tales handed down from father to son. There are, unfortunately, no manuscripts or thamaings to support the story of Palangon, and even the List of the Meritorious Works of Me Nu makes no mention of her pagoda in her native village.

Despite doubts on many of the details of Me Nu's origins and early life she looms through the mists of a past century, a sinister figure, but cast in heroic mould, and ancestress of a line of queens as accomplished as she and destined to take on her important role in the succeeding fifty years.

R. R. LANGHAM CARTER.
(m) အချိန်ကို ပြည်သူရေးအရ ပြုလုပ်ခြင်း ဖော်ပြပါသည်။

(n) အချိန်ကို ပြည်သူရေးအရ ပြုလုပ်ခြင်း ဖော်ပြပါသည်။
(3) အသင်းလား အပါဝင် ကြည့် စိတ်ချောင်းလွင်ပြီး

(4) အထွေထွေသောအကြောင်းအရာအနေဖြင့် လျင်မြင် သေချာစေရန် မှတစ်မှတ်ပါသည်။

(5) စိတ်ချောင်းလွင်ပြီး အားကန်သောစီမံခန့်ခွဲခြေ မှတစ်မှတ်ပါသည်။

(6) စိတ်ချောင်းလွင်ပြီး အားကန်သောစီမံခန့်ခွဲခြေ မှတစ်မှတ်ပါသည်။
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( ბ ) აღარ არჩევათ რაიმე თავშემოწმება
(b) အချက် ကွန်မှူးချက်ကို ကျွဲဦးချက်များ

(c) အချက် ကွန်မှူးချက်ကို ကျွဲဦးချက်များ
မိမိတို့၏ စီးပွားရေးဆောင်ရွက်မှုတွင် ကြောင်းရှိသည့် အချက်အလက်များကို အလွယ်တကူ လေ့လာခြင်းဖြင့် စီးပွားရေး အားလုံးကို အဉ်းအမှတ်တင်ပေးသည်။

(1) ကြောင်းရှိသည့် အချက်အလက်များကို အလွယ်တကူ လေ့လာခြင်းဖြင့် စီးပွားရေး အားလုံးကို အဉ်းအမှတ်တင်ပေးသည်။

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A MORSE CODE FOR BURMESE.

Although most people are aware that the Burmese Government had a telegraph system, very little more is known about it than the bare fact. It was therefore with great interest that I learned from Captain V. C. L. Taylor that he had in his possession a copy of the Morse Code as used by the Burmese Government. As will be seen below his copy is not complete. The cerebrals are omitted altogether and of the sonant pairs in the alphabet only one alternative is represented. These omissions however are deliberate for the Burmese Government omitted these letters as unnecessary; the defects in his copy are that ဗ and ဗ  have been dropped out. Perhaps some reader will be able to supply them. Captain Taylor informs me that he obtained the alphabet from a Rangoon broker who was formerly employed in the Telegraph Department before the annexation.

The Morse Alphabet for Burmese.

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**J. S. F.**
THE SIX-FINGERED BUDDHA.

From

MAUNG KA, B.C.S.,

Sub-divisional Officer,

Ye-U.

To

The Secretary,

The Burma Research Society,

Rangoon.

Dated, Min-shwe-hnit, the 30th January 1928.

Dear Sir,

I forward herewith a copy of the letter I have sent to Mr. Duroiselle on the subject of a peculiarity I have noticed in an image of the Buddha kept in a phongyee kyaung in Min-shwe-hnit village in Tabayin Township. I have questioned many of my friends and acquaintances about this peculiarity but none of them has been able to explain why it is that the left hand of the image has six fingers. Perhaps some of the members of the Burma Research Society may be able to explain this peculiarity and I should deem it a favour if you will have the kindness to publish this correspondence in the Society’s Journal.

Yours truly,

MAUNG KA.
From

MAUNG KA, B.C.S.,

Subdivisional Officer,
Ye-U.

To

THE SUPERINTENDENT,

ARCHAEOLOGICAL SURVEY OF BURMA,
Mandalay.

Dated Min-shwe-hnit, the 30th January 1928.

Sir,

I have the honour to state that there is, in Min-shwe-hnit village in Tabayin Township, an image of the Buddha, made of stone, with one peculiarity. The left hand has six fingers. This is the only image of the Buddha I have seen with this peculiarity and neither the phongyee of the kyaung in which this image is kept nor any of the Min-shwe-hnit villagers is able to explain the extra finger in the left hand. The image is a very old one and no one can say when and how it was brought to the Min-shwe-hnit phongyee kyaung. The thugyee and the villagers think there is some "thamaing" about it somewhere, but they have no definite information on this point. The villagers tell me that the image has been in the village for the last 100 years at least. A festival in honour of the image is held in the village every year in the month of Tabodwe. The villagers are keen on having this peculiarity elucidated and I have the honour to enquire whether you can throw any light on the matter.

I have the honour to be,

Sir,

Your most obedient servant,

MAUNG KA,
S.D.O., Ye-U.
THE SALT INDUSTRY OF AMHERST DISTRICT,
LOWER BURMA*

BY

H. L. CHHIBBER, D.Sc., F.G.S., F.R.G.S.,
Late Lecturer in Geology and Geography, University College, Rangoon.

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I. Introduction and previous Observers.

The writer had an opportunity of studying the salt industry at Amherst during October 1927, and since the industry was carried on, on a very extensive scale (in fact the output in the Amherst District is the largest in Burma), it was considered advisable to place these observations on record to show the present landmark in the development of the industry, since the Government are taking steps to place the manufacture on a more economical basis by introducing modern scientific methods in place of the existing wasteful system. However, it is unfortunate that the salt boilers as a class are very conservative and are most reluctant to accept suggestions which they regard as amateur interference. However, it is a matter of great satisfaction that improvements in certain directions have taken place, first, in the size of their cauldrons and secondly in the design of their furnaces. Not very long ago they boiled salt in small earthen pots, having the capacity of not more than a few gallons, while the capacity of the iron pans used at present varies from 70 to 150 gallons. Their furnaces have also undergone considerable modification and they can now get over 50 per cent. additional salt with the same amount of fuel, they used before.

Manufacture of salt in Burma is of ancient origin and so far as the British records go, salt was manufactured at Amherst when the provinces of Tenasserim and Martaban came under British rule. But it would be almost impossible to trace the earliest date for as is recorded by Dr. Ratton (7) 1921 "a history of salt is to some extent a history of civilisation. We can trace salt back in the past as far as the pages of

* Other places where this industry is carried on along the coast of Burma are in the Kyaukpyu, Sandoway, Bassein, Hanthawaddy, Taung and Mergui Districts, and the description of the process of manufacture given in this article also applies in general to these places.
history extend." A report by Mr. G. Plowden submitted to the Government of India in 1856 contained the following information regarding the then Tenasserim and Martaban provinces which included Amherst. "Salt is manufactured in the districts of Amherst and Tavoy but not with any regularity, or in any great quantities. In some seasons numerous persons undertake the manufacture, in others, few or none. They are guided by the scarcity or otherwise of the article in the markets, and the consequent prices they may obtain for the produce. The quality of the salt produced is styled by the Commissioner in one of his letters as 'superb'. In the Tenasserim province the manufacture of salt is absolutely free subject only to an excise, levied in the shape of a license of annas 4 on every earthen pot, and Re. 1 per iron boiler employed in manufacture. The average annual revenue of 10 years (1844-54) is only Rs. 2,638." With regard to the extent of the salt industry in Burma the following was placed on record by Wingate and Thurley: (2) "The largest number of hired labourers is employed in the districts of the Tenasserim division of which Amherst takes the lead with 417, Tavoy comes next with 289 and Thaton with 52. Including owners and working members of the family of owners the numbers are 520, 348, 208 respectively for the three districts or 1076 persons in all. Except in the Thaton district each licensee employs from four to five labourers who do not always receive regular wages, but are sometimes given lump sums in advance. For instance at the Panga works in Amherst District a labourer and his wife received 150 rupees for a season of five months, fifty rupees being paid in advance when starting and the balance in June when manufacture closes or a monthly wage of Rs. 15 per head. In 1908 the main salt producing districts were Amherst, Basscin, Myaungmya, Tavoy, Kyaukpyu, and Hanthawaddy in order named." It will be noted that Amherst then also led all the other salt manufacturing districts. A general account of the method of salt boiling is also given in the paper cited above. An annual report on the Administration of Salt Revenue in Burma is issued by the Government in which any modification or improvement brought about in the process of manufacture is commented upon. A report on the working of a Government Experimental Saltern, Panga, Amherst District by E. G. Robertson (5) was published by the Government of Burma as an appendix to the Report on the Administration of Salt Revenue in Burma during 1919. Another note by the same author, (6) on Bye-productions from the Manufacture of Salt in Amherst District was also issued as a Government publication in 1920. The last note contains a description of "panscale" formed during the process of boiling brine.

II. Concentration of Brine.

Reservoirs are filled with sea-water run through a channel or creek connected with the sea and the flow of water in the channel depends upon the level of the locality in relation to that of the sea. If the place is on a lower level than the sea, then the water replenishes the reservoir
THE SALT INDUSTRY OF AMHERST DISTRICT, LOWER BURMA.

at every high tide, but Amherst being situated at a higher level than that reached by normal tides, sea water only flows through the channel during spring tides. In any case a sluice gate is erected at the entrance to reservoirs and is opened at high tides and closed again before the ebb commences. The sea water stored in the reservoir mentioned above, is pumped by a very ingenious contrivance called a "Persian wheel" up to the beds, or "solar pans" where it is concentrated by solar evaporation. This Persian wheel appears to be a Chinese idea, as a similar contrivance is portrayed by Richardson (4), 1916, and designated as a "dragon bone-lift wood chain pump worked on an incline by a tread mill." This is supported by the fact that a number of Chinese are also engaged in the industry at Amherst. It is remarkable that this contrivance works fairly rapidly, about 40,000 (1 gallon) of brine can be pumped up 6 feet in one hour. The beds or "solar pans" are merely level fields separated by low ridges of mud, and the size of these beds is variable, depending upon the topography and amount of land available. However, those at Amherst were fairly extensive, some of them measured about 850 x 200 ft. The soil of these beds must not be porous. In the first bed the depth of water is about 4 ins. and the evaporation goes on for 3 days*, when it is passed on to the second bed, till the process has been repeated 4 times when the depth of the concentrated brine remains only one inch and by this time it has almost reached the point of saturation, which is 25° Beaume.

A table of suitable relative areas for each series of beds suggested by the Salt Department is as follows:

<table>
<thead>
<tr>
<th>Beds</th>
<th>Degrees, Beaume</th>
<th>Area, Square Metres</th>
<th>Depth of Brine, Metres</th>
<th>Contents, Cubic Metres</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Condenser</td>
<td>...</td>
<td>...</td>
<td>30°</td>
<td>5.660</td>
</tr>
<tr>
<td>2nd</td>
<td>...</td>
<td>...</td>
<td>7°</td>
<td>4.708</td>
</tr>
<tr>
<td>3rd</td>
<td>...</td>
<td>...</td>
<td>12°</td>
<td>4.514</td>
</tr>
<tr>
<td>4th</td>
<td>...</td>
<td>...</td>
<td>20°</td>
<td>2.774</td>
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</table>

The depths being constant but the areas varying in accordance with the magnitude of the works.

But the concentrated brine is boiled generally at a density of 22-23°B. The primitive method of finding the density before Beaume's hydrometer came into use, was by throwing some boiled rice in the brine. If the grains of rice floated, the brine was considered fit for

* These periods are, however, approximate only as the time it takes a charge to pass through the beds varies in accordance with the amount of solar heat and moisture or humidity of the atmosphere.
boiling. It has been noted in the report by Wingate and Thurley, 1908, "In some localities the test whether a handful of boiled rice or the twigs of Khayon tree will float on the brine is used to ascertain whether the brine in the last condenser is sufficiently concentrated for admission into the brine tank. Mr. Ashton states "that it was found by test with the hydrometer that grains of boiled rice float upon the surface of brine when it has about reached the saturation point of chloride of sodium (25 degrees Beaume = 1.208 sp. gr.)", but on several trials we found that the tests worked with brine of any density from 16 degrees upwards. The test such as it is, does not seem to be much used or relied on. In many places no test at all or that of taste only is employed". I was told by Mr. Robertson that the concentration of brine to 22 is rather to be preferred as at the higher density of 25°B certain organic matter (algae) is held in suspension and tends to discolour salt during the boiling process. The concentrated brine is led finally into a storage tank, by means of bamboo pipes and the depth and dimensions of this tank must be again variable but the average depth is about 4-5 ft. while the dimensions are a little over 70 x 100 ft.

The final stage of evaporation is conducted inside a hut in which there is a small well hollowed out of the stem of a large tree into which the brine flows automatically to a depth of about 4½ ft., by means of a bamboo pipe connected with the storage tank.

III. Description of the Furnaces.

The furnace in vogue has been depicted on Plate I. There is a platform made up of bricks about 3 ft. 9 ins. high and about 18 ft. long and about 12 ft. wide and contains three furnaces. About half way high in front are three crescent-shaped holes about 2 ft. wide and 18 inches high and these represent the mouths of the furnaces and are lined with iron sheets. The fuel or fire wood is burnt inside to heat the iron pans placed above. The arrangement of these pans is also shown in the same figure. There are two pans in front which measure 7 ft. 6 ins. by 5 ft. 3 ins. and are about 4 to 5 ins. in depth. There is a third pan, the length of which is double the combined width of the first two pans. The third pan marked C in the figure, receives less heat than the front pans A and B consequently it takes about twice the time for the complete evaporation of brine in pan C. On the right is the third furnace which has only one long pan, of about the size of the third pan marked C. On the left there are steps leading to the pans.

Brine is transferred from the well into the pans by means of a bucket which works by a kind of lever arrangement shown in Figure. There is a semi-circular trunk of wood, dug out and connected by means of a bamboo pipe to a long hollowed out tree-trunk, about 25 ft. long, by 15 ins. wide in which the brine remains up to a depth of 9 to 8 inches In the centre of this wooden cistern there are two
holes, by means of which brine pours into the iron pans. In the pans, all the brine is evaporated away in approximately three hours. A spoonful of cocoanut oil, or a little kerosine oil, or a little rice water is added to prevent the coarse crystallisation of salt and to refine it. The addition of oil retards evaporation and increases the temperature of brine and hence produces finer grain. On inquiry the writer was told by a salt boiler that 25 viss (one viss = 36 lbs.) of salt is obtained from one pan; while the quantity is double during the dry season. This fall in the yield is attributed to the dilute brine in the rainy season, though it is remarkable that rain water in the tank remains at the top of the heavy brine below and there is no marked diffusion between the two layers. The brine in these storage tanks remains very much as it is stored, i.e., in distinct layers varying in accordance with local conditions at the time of storage. For instance a slight shower of rain may reduce the density of an inch or two of brine and over this a fresh supply of denser brine may be stored later. Another cause of the fall in yield during the rainy weather is the greater humidity and saturated S. W. winds which tend to retard evaporation during salt boiling. Also at the end of the season when the concentrated brine is really finished surface brine which is diluted with rain water is naturally of lower density and contains less salt.

The salt boilers work day and night and get about 200 viss of salt from each pan. Three men work at the furnace, by shifts one at a time, and the men in turn add fuel and scrape the salt when evaporation is complete. The labourers are paid at the rate of Rs. 17-20 a month with board and lodging free. Rs. 25 p.m. is the maximum during the dry season.

When salt is ready it is drawn from the pans on to a wooden platform (4 × 5 ft.) from which it is transferred to the godown through a wooden grating. The salt godown is kept locked both by the owner and the Excise Department and an officer of the Excise Department visits the godown every day during the dry season and on alternate days during the rainy season.

Fuel used in the furnaces is obtained from the neighbouring jungle and the salt boilers have to pay Rs. 4—in dry weather for a stack 6 ft. long, 2 to 2½ ft. wide and 6 ft. high while the price rises 50 per cent. during the rainy season. The question of fuel supply is an important problem and it must ultimately affect the industry a great deal. Steps are being taken by the salt department in conjunction with the forest department to provide suitable plots of forest land, which will be divided into compartments to be worked in rotation.

The salt manufactured in Amherst compares very favourably with that of Liverpool, both are obtained by evaporation. The quality of Burmese salt however could be further improved by a better system of placing it on the market. At present it is not sufficiently protected from
dust and deteriorates very much in appearance while in transit from factory to market. It is purchased by Burmese, Chinese and Indian merchants and taken to Moulmein, Rangoon, Mergui and Thaton. The price of the salt per 1000 viss varies from Rs. 75 (minimum) to Rs. 90 (maximum) out of which Rs. 54-11-0 represents the Government duty. It is a pity that the industry is declining at Amherst. The writer was told that there were 24 factories working about eight years ago while at the time of the visit of the author there were only 9. On inquiry the cause of decline was said to be heavy taxation, on account of which they did not find it paying to continue their operations. There may be some truth in their statement but another potent factor may be that they cannot compete with the foreign cheaper salt. A third factor, as already remarked is the scarcity of fuel, as a result of which continuous work for longer hours is not possible.

V. Output.

It is noteworthy that Amherst district produces the largest amount of salt in Burma. Fig. Plate II compares the output of salt for 1926-27 of the coastal district of Burma. During the same year 338,210 maunds of salt were produced which brought in a revenue of Rs. 425,352 to the Government. The graph figured on Plate III shows the output of salt of Amherst district for the last 17 years. It was considerably increased from 1915-19 and since then there was an abrupt fall. This must have been due to the War, when the import of salt from abroad would have been stopped and every effort must have been made to meet the demand of the country. The lack of shipping, the high rate of freight and the restrictions on trade in countries which had hitherto exported salt to Burma gave a great impetus to the industry and the local manufacturers did make the most of a good market. In 1918, the output of salt of Amherst district was 52 per cent. of the total for Burma. It may be noted in passing that it was only in those prosperous days that the methods of manufacture were considerably improved.

There is one important feature which considerably affects the output of salt in the area visited by the writer. The season during which brine can be concentrated by solar heat is limited and in Amherst fresh water drainage via the Salween River dilutes the initial brine, consequently relatively larger concentrating beds are necessary here than is the case further South beyond the influence of the Salween River. Ignoring this fact the Amherst salt boiler provides a storage tank equal in capacity to the tanks used in more favourably situated areas and when he finds the concentrating season is far advanced he succumbs to the temptation of storing brine of a low density in order to fill the tank before the advent of the rains and then finds to his cost that he has considerably increased his cost of production on account of the extra fuel required to convert his brine to salt.
VI. Bye-Products.

Below are given the results of analyses of salt from Amherst district as given in Wingate and Thurley's report.

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<th>II</th>
<th>III</th>
<th>IV</th>
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<tbody>
<tr>
<td>Moisture</td>
<td>6·15</td>
<td>18·72</td>
<td>5·50</td>
<td>4·88</td>
</tr>
<tr>
<td>Inorganic</td>
<td>6·092</td>
<td>0·017</td>
<td>0·056</td>
<td>0·117</td>
</tr>
<tr>
<td>Organic</td>
<td>0·041</td>
<td>0·0002</td>
<td>0·058</td>
<td>0·056</td>
</tr>
<tr>
<td>Sodium chloride</td>
<td>88·52</td>
<td>72·67</td>
<td>91·91</td>
<td>92·64</td>
</tr>
<tr>
<td>Magnesium chloride</td>
<td>1·86</td>
<td>3·99</td>
<td>0·16</td>
<td>0·47</td>
</tr>
<tr>
<td>Magnesium sulphate</td>
<td>0·45</td>
<td>1·17</td>
<td>...</td>
<td>0·35</td>
</tr>
<tr>
<td>Calcium sulphate</td>
<td>2·07</td>
<td>2·14</td>
<td>1·71</td>
<td>0·98</td>
</tr>
<tr>
<td>Calcium chloride</td>
<td>...</td>
<td>...</td>
<td>0·42</td>
<td>...</td>
</tr>
</tbody>
</table>

I. Amherst (Amherst District).
II. Panga (Amherst District).
III. Panga (Second sample), (Amherst District).
IV. Karokpi (Amherst District).

A glance at the figures will show that apart from sodium chloride other salts, viz., magnesium chloride, magnesium sulphate and potassium are also present. Mr. Robertson (6), 1920 has suggested a fairly simple and effective method of obtaining these compounds as bye-products, but the salt boilers as a class, as remarked above, are very conservative and would not soon adopt a suggestion to improve their primitive and wasteful processes. With regard to the recovery of magnesium sulphate alone, the following was stated by the Deputy Commissioner, Amherst in 1916. "Incidentally I would remark that sufficient Epsom salts (magnesium sulphate) to supply the whole of the requirements of the province can be produced as a waste-product in the salt fields of Amherst district." The large percentage of magnesium chloride accounts for such a high percentage of moisture as the former is one of the most deliquescent substances known. It not only imparts an unpleasant taste to the salt, but is responsible for the considerable wastage on account of the draining of salt. During the year 1926-27 there was a wastage of 28,572 maunds of salt in Amherst district alone. It has been suggested to eliminate magnesium chloride, which is the last product of evaporation, by washing the salt with a saturated solution of brine.

Pan-scale:—As the brine in the pans is evaporated "all out," calcium sulphate in the form of anhydrite is deposited on the bottom and sides
of pans and is known as pan-scale. As already noted by Robertson (6) it is a source of great annoyance as it contributes towards loss of both salt and fuel and causes damage to pans. It has been suggested by Ratton (7) 1921 that it can be eliminated by boiling the brine when it has reached 75° B., as at that density all calcium sulphate is precipitated in the brine the tank from which brine can be gradually drawn off without stirring the precipitate at the bottom.

VII. Conclusion.

In conclusion, a word about the development and expansion of the industry may not be out of place. The industry has a bright future, the only requisites being capital and more economical methods of working. The first is not only a very serious obstacle in the way of development of the industry, but is also the chief cause of its decline as shown below. About Rs. 2,000 are required to start a salt factory, the necessary land is provided free of any tax by the Government. This amount is borrowed from the money-lender at a rate of 36 per cent. per annum, while the net yield from the industry is only about 25 per cent. A profit of 25 per cent. is considered to be fairly good in other industrial countries but in this case all the profit goes to the money-lender moreover there is an accumulating deficit of 11 per cent. per annum. After a few years of working the money-lender takes possession of the factory and invites the overseer of the factory to take up the control on writing "On demand promote" for the original capital plus the unpaid interest. This story goes on repeating. So at present the money-lender is sweating the whole industry. Another serious disadvantage is that at present the whole business is in the hands of absolutely illiterate people, who not only cannot think of any improvement or economy in the methods of working but would not be prepared to take any suggestions, from the competent authorities. Though their furnaces have considerably improved of late and capacity of the boiling pans also increased yet they are far from being what they ought to be and considerable improvement can still be

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1. The composition of the pan-scale varies as its following analyses from other parts of Burma reproduced from Wingate and Thurley's report (3) will show.

<table>
<thead>
<tr>
<th></th>
<th>I</th>
<th>II</th>
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</thead>
<tbody>
<tr>
<td>Moisture</td>
<td>4.94</td>
<td>3.22</td>
</tr>
<tr>
<td>Inorganic</td>
<td>0.505</td>
<td>0.51</td>
</tr>
<tr>
<td>Organic</td>
<td>0.069</td>
<td>0.019</td>
</tr>
<tr>
<td>Sodium chloride</td>
<td>21.02</td>
<td>36.67</td>
</tr>
<tr>
<td>Magnesium chloride</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Magnesium sulphate</td>
<td>0.70</td>
<td>—</td>
</tr>
<tr>
<td>Calcium sulphate</td>
<td>1.02</td>
<td>0.34</td>
</tr>
<tr>
<td>Sodium sulphate</td>
<td>7.09</td>
<td>—</td>
</tr>
</tbody>
</table>

I. Pan-scale (Yego, Sagaing District).
II. Pan-scale (Sagyin, Myaungmya District).
THE SALT INDUSTRY OF AMHERST DISTRICT, LOWER BURMA.

effected. It must be remembered that in order that an industry may thrive, the article must be manufactured on the minimum cost so that it can compete with the foreign imported salt and this can be only done when none of the bye-products are wasted. Further, salt-manufacture as a cottage industry will be difficult to survive and in order that Burmese salt may be able to compete with the foreign salt, manufacture must be carried out on a commercial scale, but then again the difficulty of capital would come in. In passing it may be mentioned that as early as 1856 Burma was able to export some of its surplus salt to Chittagong and to Calcutta as well, but now it cannot even meet its own demand. Nearly two-thirds of the imported salt valued at Rs. 16,33,169, exclusive of the salt tax comes from foreign countries viz. Spain, Germany, and Port Said. Would it not be worth while to make an effort to at least keep that wealth within the country and within the Empire? That would also provide some work to those who are unemployed at present, bringing contentment to the country. Finally, the writer feels confident that if the same factories were in the hands of educated classes with some capital the state of affairs would be far better and if this short article can attract their attention, its aim is served.

Finally the author has great pleasure in thanking most sincerely, Mr. E. G. Robertson, Chief Superintendent of Salt, Burma, for kindly going through the manuscript and the writer has greatly profited by discussions with him. He was also kind enough to place at my disposal Government publications connected with the subject.

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(1) Plowden, G. (1856) "Report of the Commissioner appointed to enquire into and report upon the Manufacture of Salt of, and Tax upon Salt in British India" pp. 154-155.


(6) Robertson, E. G. (1920) "Note on bye-products from the manufacture of salt in Amherst District", Government Printing, Burma.
(7) Ratton, J. J. L., (1921) "A Handbook of Common Salt" (Second Edition), Madras.

IX. Explanation of Plates.

Plate I. Furnaces in vogue in salt factories at Amherst.

Plate II. Comparing the output of salt of the coastal districts of Burma.

Plate III. Graph showing the output of salt in maunds of Amherst District for 1911-27.
<table>
<thead>
<tr>
<th>Location</th>
<th>Output</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akyab</td>
<td>904</td>
</tr>
<tr>
<td>Kyaukpyu</td>
<td>78,522</td>
</tr>
<tr>
<td>Sandoway</td>
<td>6,002</td>
</tr>
<tr>
<td>Hanthawaddy</td>
<td>11,658</td>
</tr>
<tr>
<td>Bassein</td>
<td>76,871</td>
</tr>
<tr>
<td>Thaton</td>
<td>2,254</td>
</tr>
<tr>
<td>Amherst</td>
<td>338,210</td>
</tr>
<tr>
<td>Tayoy</td>
<td>3,160</td>
</tr>
<tr>
<td>Mergui</td>
<td>16,574</td>
</tr>
</tbody>
</table>

Showing the output of salt in mounds for the coastal districts of Burma.

5,000 - 1 unit.
Showing the Output of Salt in Maunds of Amherst District for 1911-27. Note the rise of curve from 1914-1919 and then it steep fall.
PROCEEDINGS
OF THE
BURMA RESEARCH SOCIETY.

DICTIONARY COMMITTEE.

Minutes of a Meeting of the Burmese Dictionary Committee of the Burma Research Society held at Rangoon at 8 a.m. on the 11th August 1929.

Present:
Mr. C. W. Dunn, C.I.E., B.A., I.C.S.
Mr. J. S. Furnivall, M.A., I.C.S. (Retired)
Prof. Pe Maung Tin, M.A., B.Litt., I.E.S.
Mr. J. A. Stewart, M.A., I.C.S.

1. Read minutes of meeting held on 28th December 1927.

2. Audit of accounts by a clerk to be arranged for by Mr. C. W. Dunn, fee of Rs. 10 agreed to.

3. Mr. Meggitt's appointment as Honorary Joint Editor for Biological Terms. No contributions of material for the Dictionary have yet been received from him and he is now on leave. Agreed that Mr. Furnivall be deputed to confer with Mr. Meggitt on his return.

4. Approved the re-transfer of the office of Honorary Secretary from Mr. H. F. Searle to Mr. J. A. Stewart, and agreed to thank Mr. Searle for his work as Secretary.

5. It is assumed that the Dictionary will contain about 1000 pages of two columns similar to the sample pages prepared by Mr. Stewart (Sheet containing q and sheet of r).

6. Agreed that the remuneration of the editor should be fixed at so much a part: and that for this purpose the alphabet should be divided into twelve approximately equal parts and that one-twelfth of the total remuneration be paid to the editor on receipt of proofs of each part. Duplicate copies of the proofs should be printed to supply a set of proofs to each member of the Committee. The Committee should hold a meeting to examine the proofs of the first part as soon as possible after the proofs are ready, and will decide on instructions to the editor. The first part therefore should be distributed to members by forms as each printer's form is ready to give time for consideration of lexicographical methods. After the approval of each part by the Committee the editor's remuneration will be paid.
7. Thus Committee and Secretary will be required to function till the publication is completed: and for this reason the compilation must be expedited.

8. If Mr. Duroiselle is appointed editor on his retirement, he should be asked to produce one form of proofs for consideration of the Committee before his engagement as editor begins. The work during compilation should proceed at the rate of one part (1/12 of the dictionary) a month. This refers to monthly production of proofs and not to publication. The Secretary will bring the rate of progress after each period of three months to the notice of the Committee with a view to new arrangements being made, if necessary, to expedite the compilation.

9. Estimate of cost of compilation.—Agreed that it will be necessary to dispense with an Assistant Editor: that remuneration should be at the rate of Rs. 500 per part giving the editor an income of about Rs. 500 a month at the estimated rate of progress.

10. The clerk of the Committee is now drawing Rs. 100. Provision is necessary for a clerk on Rs. 120 and a peon on Rs. 17-8-0 to assist the editor, and probably for six months after completion of compilation—say 18 months from the beginning of compilation.

11. Contingencies.—Mr. Stewart thinks Rs. 80 per mensem should be provided for contingencies including extra clerical work on piece rates pay. The estimate for contingencies may therefore be reduced to Rs. 1,500 for the 18 months during which it is proposed that the clerk should be retained.

12. It is presumed that the cost of printing and publication will be met out of sales by arrangement with publisher and that it is not necessary for the Committee to consider further the financial provision for cost of printing.

13. The cost of compilation apart from printing thus estimated will be—

<table>
<thead>
<tr>
<th></th>
<th>Rs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Editor</td>
<td>6,000</td>
</tr>
<tr>
<td>Clerk (120 by 12)</td>
<td>1,440</td>
</tr>
<tr>
<td>Peon (17/8 by 12)</td>
<td>210</td>
</tr>
<tr>
<td>Contingencies</td>
<td>1,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>8,650</strong></td>
</tr>
</tbody>
</table>

and expenditure in the six months after completion is estimated at—

<table>
<thead>
<tr>
<th></th>
<th>Rs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clerk (120 by 6)</td>
<td>720</td>
</tr>
<tr>
<td>Peon (17/8 by 6)</td>
<td>105</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>825</strong></td>
</tr>
</tbody>
</table>

The total amount of funds to be provided is thus Rs. 9,475 or say Rs. 10,000.
14. Agreed to propose to the Research Society that the Society should provide the estimated cost of compilation Rs. 10,000 from the Society's own resources or with the help of contributions from Rangoon University and other public bodies.

15. Agreed that Prof. Pe Maung Tin and Messrs. Furnivall and Dunn should be a Sub-Committee to enquire about terms for printing and to propose selection of a printer and terms to be approved by a meeting of the Dictionary Committee at Maymyo in October 1929. If such meeting is not held the Secretary will obtain the decision of the Committee by correspondence to be finally submitted to the Executive Committee of the Burma Research Society.

16. Read and approved the Secretary's letter dated 24th July 1929 to the Burma Research Society submitting accounts for 1928-29 and estimates for 1929-30 and asking for an extra Rs. 1,000 and agreed to ask the Burma Research Society to expedite its decision on this application.

17. (1) Agreed that etymologies should be given wherever they are certain.

(2) The format and size of type should be discussed by the Sub-Committee appointed in passage 15.

(3) The general arrangement of articles in Mr. Stewart's sample sheets was approved, subject to alterations which may be proposed by the editor and considered later by the Committee.

(4) Considered Mr. Grant Brown's letter dated 26th June 1928. Agreed (1) to use his modification of the phonetic script adopted in the book of Prof. Pe Maung Tin and Miss Armstrong with the further modification that italics should be used to indicate the Burmese aspirate, and that short and heavy tones only should be marked, but that long vowels should not be marked.

18. The accounts will be audited as resolved in a paragraph 2 above.


Sd. J. A. STEWART,
Honorary Secretary,
kya v. I (uses having reference to place or position) (1) To fall, flow down, descend, alight. Hang down. सेहस्त्रसपारंगतेन सेहस्त्रसपारंगतेन महाविन 127. 2. सेहस्त्रसपार में नहीं आया महाविन 236. 3. सेहस्त्रसपार अध- आनन्दा 54, 16 अधांत्रिति ज़्यादी ती का आया (3) to lie, be situated आया is situated up steam आया lies on one's way, आया Thuttatta 246. 21. (4) to reach, arrive at. आया आया आया आया Awadu pyo 11. 1. आया Thanh 12. 6. आया आया आया आया आया Umapath. I 261. 7.

—II (uses having reference to time) to occur or recur in due order, as of seasons, to be related in time. आया Sun Mag. April 1929 में आया आया आया आया Paw U 303. 11. में आया आया आया आया आया आया Upamathamula I 216. 23 आया आया आया आया Zin. Pak 301. 30. आया आया आया आया आया आया आया when the alarm went, आया आया आया आया आया आया आया आया waiting till it was time for the king to wash his face Paw U 99. 23. आया आया आया आया आया आया आया it is 5 A.M. the time when the face of the image at the Arakan pagoda is cleaned, drums beaten and trumpets blown. आया आया आया आया Proverbs आया आया आया आया आया vulture that arrives late finds nothing but bones. आया आया आया आया आया आया आया For one who is late for a meal, there is nothing but cowdung and sand.

—III (uses expressing relations other than those of time or place) (1) To be imposed, to emanate from a source beyond one's control आया आया आया आया आया आया आया आया आया आया आया आया आया आया आया आया आया doing any odd jobs that offer. Also आया आया आया आया आया आया आया of impromptu rejoinders. Proverbs, आया आया आया आया आया आया आया
the 37 Nats possess him without his having to offer them even a flower; said of a persuasive talker. फूल को देने के बिना उसे भी विशेष लोकों द्वारा कूत्ता बनाया जा सकता है।

(2) to be lost, omitted, defeated, to decline, to lose one's possession. विशेष लोकों द्वारा कूत्ता बनाया जा सकता है।

a letter or letters are omitted (in printing) निपुद्धि लिखने के दौरान विशेष लोकों द्वारा कूत्ता बनाया जा सकता है।

Yawmu nei-thaya 9. 27. अन्तिम में लिखने के दौरान विशेष लोकों द्वारा कूत्ता बनाया जा सकता है।

Mahateit 122. 12. अन्तिम में लिखने के दौरान विशेष लोकों द्वारा कूत्ता बनाया जा सकता है।

Kinkhayaw 75. 7. अन्तिम में लिखने के दौरान विशेष लोकों द्वारा कूत्ता बनाया जा सकता है।

iform a conclusion, be convinced. कविका दिपानी 124. 8. अन्तिम में लिखने के दौरान विशेष लोकों द्वारा कूत्ता बनाया जा सकता है।

in these senses is often combined with अन्तिम में लिखने के दौरान विशेष लोकों द्वारा कूत्ता बनाया जा सकता है।

Burmes अन्तिम में लिखने के दौरान विशेष लोकों द्वारा कूत्ता बनाया जा सकता है।

Ledi Tayasa 13. 7. (5) To be in proper order, reach a state of stability or accomplishment अन्तिम में लिखने के दौरान विशेष लोकों द्वारा कूत्ता बनाया जा सकता है।

is a fit अन्तिम में लिखने के दौरान विशेष लोकों द्वारा कूत्ता बनाया जा सकता है।

expressions of approval when things are to अन्तिम में लिखने के दौरान विशेष लोकों द्वारा कूत्ता बनाया जा सकता है।

one's liking अन्तिम में लिखने के दौरान विशेष लोकों द्वारा कूत्ता बनाया जा सकता है।

this singer keeps time with the small cymbals and clippers अन्तिम में लिखने के दौरान विशेष लोकों द्वारा कूत्ता बनाया जा सकता है।

they have become habituated to a place or position हिंदी अन्तिम में लिखने के दौरान विशेष लोकों द्वारा कूत्ता बनाया जा सकता है।

arrangements complete, fitted in with one another अन्तिम में लिखने के दौरान विशेष लोकों द्वारा कूत्ता बनाया जा सकता है।

Teri. 12. 6. अन्तिम में लिखने के दौरान विशेष लोकों द्वारा कूत्ता बनाया जा सकता है।

also commonly means to be duly proportioned symmetrical अन्तिम में लिखने के दौरान विशेष लोकों द्वारा कूत्ता बनाया जा सकता है।

or skilled in reading or reciting पीछे अन्तिम में लिखने के दौरान विशेष लोकों द्वारा कूत्ता बनाया जा सकता है।

The work which one regularly does, is habituated to; frequently mis-written अन्तिम में लिखने के दौरान विशेष लोकों द्वारा कूत्ता बनाया जा सकता है।

is capable of two meanings (1) is looking ill, as of a person not long for this world and (2) is pretty. अन्तिम में लिखने के दौरान विशेष लोकों द्वारा कूत्ता बनाया जा सकता है।

is not yet cooked. Frequently, singly or coupled with a of correct or orthodox belief, knowledge, instruction. अन्तिम में लिखने के दौरान विशेष लोकों द्वारा कूत्ता बनाया जा सकता है।

Kawi dipani 368. 5. अन्तिम में लिखने के दौरान विशेष लोकों द्वारा कूत्ता बनाया जा सकता है।

10. 19. So अन्तिम में लिखने के दौरान विशेष लोकों द्वारा कूत्ता बनाया जा सकता है।

Thathani 185. 8 अन्तिम में लिखने के दौरान विशेष लोकों द्वारा कूत्ता बनाया जा सकता है।
Verval noun Cf. နော. နည်း ရှည်
နော: သော်ရာ, sometimes written and pronounced နော်, adv. (1) roughly, violently.

နော်: သော်ရာ, sometimes written and pronounced နော်, adv. (1) exceedingly.

နော်: သော်ရာ. adv. so as to touch or almost touch the ground or floor.

နော်: သော်ရာ, sometimes written and pronounced နော်, adv. (1) to wear a skirt so as to touch the ground. (Probably the child could not tie its longyi but held it up.)

နော်: သော်ရာ. adv. (Judson’s examples are doubtful.)

နော်: သော်ရာ (sometimes written and pronounced နော်) adv. continuously without intermission of time.

နော်: သော်ရာ, sometimes written and pronounced နော်, adv. forcibly, regardless of obstacles.

နော်: သော်ရာ. adv. in a scattered
and confused manner. ကြားများစွာ ရောဂါ လေ့လာ ကျောင်းသားအတွက်စိတ်ဓာတ်ကို Maung To Yama 163. 17. စိတ် လေ့လာနေသည် အနံ ဦးဗျမှာ လျင်မြန်းနေသော အခြေခံ အိုပ်မံများလိုအပ်သည် houses burning in different parts of the town simultaneously.

darat, see  deser

darabin: adv. spread or plastered all over a surface. ဒေါသာများ Nemi Yagan 36. 25.

darabe, adv. filthy. အိမ်ဗျ အတွက် စိတ်ဓာတ်ဖျင်စနိုင်သော ပျော်ရွှင်များအတွက် ချိန်မှု အဆင့် Fig. အနေဖြင့်

darabe, adv. sidelong. (conjectured from meaning of စိတ်) ကျန်း လေ့လာ သေားသည် ကမ်းလောင် ပြီး ချက် Nemi Yagan 36. 4.

daram n. measure of capacity. အိမ်ဗျ သော်ရှိ ငါးစိန် ငါးစိန် ငါးစိန် သို့ အနေဖြင့် Ganan: Thincha 10. 15. (Eng. dram.)


daye n. hog deer, cervis porcinus. အိမ်ဗျ လေ့လာ ကျောင်းသားအတွက် Sadaugyet 12. 4.

daye cha: n. a kind of fruit unidentified. There is presumably a daye cha tree. စိတ်ဓာတ်ကိုများလိုအပ်သည် Se Abidan 95. 2.

daraw: that: bar: adv. in a hurried, precipitate manner. အိမ်ဗျ အတွက် ကျောင်းသားက လျင်မြန်းနေသည် people who get married in great haste before the beginning of lent. ဦးဗျမှာ စိတ်ဓာတ်ကို Nemi Yagan 245. 21.

daraw n. watchman of a house, durwvan. Than Than 3. 24. also ဒေါသာ Maung To Yama 45. 21.

darin: theinga n. rock pinnacle ချင်းအိပ်မာသော Zinme Naing 33. 3. (Skt. a-dri sri nga.)

dayut adv. (also written စိတ်) so as to touch or almost touch the ground. Cp. အိမ်ဗျမှာ လျင်မြန်းနေသည် ကျောင�းသား ပြည်ပန်းတွင် ချက် Maung To Yama 11. 26.

hswe: v. to drag along the ground. အနံ့ကျောင်းသားကိုများလိုအပ်သည်

taik v. to touch the ground while moving. Cp. အနံ့ကျောင်းသားကိုများလိုအပ်သည်

thi adv. synonymous with စိတ်

thitaik v. to touch the ground while moving. စိတ်ဓာတ်ကိုများလိုအပ်သည် Mahateithton 75. 3.

thido: adv. trailingly. အိမ်ဗျ လေ့လာ စိတ်ဓာတ်ကိုများလိုအပ်သည်
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Bulletin des Amis du Vieux Hue 15th Anne No. 3, 4, 1928; Index, Title-page, etc., for 1928: No. 1, 1929.
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Richardson's and McLeod's Journal.
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Symes' Ava, 2 vols.
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A Collection of Chronicles, Vol. XXV.—Records of the French Missionaries during the reign of King Phra Narayana, Part II.
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A Collection of Chronicles, Vol. XL.—Records of the French Merchants during the reign of King Phra Narayana, Parts I, II.
A Collection of Chronicles, Vol. XLI.—Records of the French Merchants during the reign of King Phra Narayana, Part II.
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Yuttayutta patipatti ankanī: a moral treatise by King Mongkut.
Taleng Phay. The Victory over the Mons. Treatise on Gardening, by Chao Phya Bhaskaravong.
Inscriptions of Wat Asdang Nirmit at Koh Sri Chang.
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Poetical Works of the late Queen Sukhumal Marasri.
Bejr Mongkut—A poem.
Diary of a Journal down the Nam Peng River from Chieng Mai to Pak Nam Po, by Prince Damrong Rajanubhab.
Kanmvibhagakatha, by Prince Pavaresvariyalankarana.
The War of the Polish Succession written in English by H. H. King Rama VI. When he was student at Oxford and translated into Siamese.
An Ancient map of Ayudhya explained by Phya Boran Rajadhanindr.
Letters of King Mongkut, Fifth Series.
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The Rice of Siam, by Dr. Yai Sanidvongs.
Manners and Customs, Vol. XVIII, Part II.—Industries and Trades of the Inhabitants of the Province of Kalasindhu, by Phra Bodhivamsacarya.
Manners and Customs, Vol. XIX.—The duties of the Court officers during the time of Ayudhya.
Manners and Customs, Vol. XX.—The Cremation of King Srisovath of Cambodia translated from the official programme in Cambodian.
The Jataka, Vols. XI, XIII, XV, XVII.
Pannasajataka or the Fifty Births of Buddha, translated into Siamese, Vol. XII, XIV, XV.
Pannasajataka—Fifty Births of Buddha, translated into Siamese XIII.
Phra Sudhana: a Poetical Version of one of the Fifth Birth-Stories of the Buddha, Phya Isaranubhab.
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JOURNAL OF THE BURMA RESEARCH SOCIETY.

Vol. XIX, Part III.

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On Ok Myit and She Pok, with a Proposed Revision of the Terminology of Burmese "Tones"

BY

STUART N. WOLFENDEN.

As the so-called "tones" of Burmese have recently been attracting serious attention, it seems fitting that some attempt be made to codify the terms necessarily employed in their investigation. This more particularly for students in Burma, who are, perforce, largely out of touch with much of the literature of the subject, and whose opportunities for research may be facilitated by an attempted clarification of a terminology which has in the past been the cause of much confusion.

First, we may briefly review the mention of Burmese "tones" in some of the earlier literature.

In 1835 Schleiermacher in his De l'Influence de l'écriture sur le Langage, suivi de Grammaires Barmano et Malais, noted on pp. 128-129 the use of še pok and ok myit. The former, he believed, should represent a nasal aspiration which, however, he observed is rarely encountered, while ok myit, on the other hand, he notes as standing opposed to še pok in rendering a syllable "as though cut off," ("comme tronquée"). He clearly recognizes the connexion between these signs and the end of the word, and classified the vowels accordingly into three series, short, medium and long, the nasal finals (ᵝ, ᵊ, ᶰ, ᶰ) analogously into short, clearly pronounced and with a "postpiration". Earlier literature I have been unable to consult, but it seems likely that Schleiermacher's statement is one of the first clear presentations the matter received. It is, at least, sufficiently sound to serve as a working basis, and embodies in the main, conclusions at which one must necessarily arrive without introducing that most misleading word "tone".

In 1845, Latter in his Grammar of the Language of Burma (pp. 20-21) also presents the matter clearly without the introduction of this term, noting ok myit as a "short or acute accent", še pok as "grave".

Then, in 1870, appeared Bastian's Sprachvergleichende Studien mit besondere berücksichtigung der indochinesische Sprachen, where (pp. 112-113) there are re-stated afresh the facts given by Schleiermacher and Latter, and the term "accents" only is employed.

1. Complete covering of the material is not claimed for what follows. The writer has been unable to gather together or to consult in libraries all the works in which reference is made to the matter under discussion. The titles quoted are from those he personally possesses.
2. "avec le son tronqué, de nasales entendues entièrement, et de nasales avec la p stpiration". The italics are Schleiermacher's (op. cit, p. 129).
Similarly in 1888, Judson in his Burmese Grammar (pp. 13-14) describes only “accents”, noting that ok myit is short and light, še pok short and heavy, statements which appear again in Vossion’s Grammaire Franco-Birmane d’après A. Judson of 1889.

The earlier investigators, then, do not seem to be guilty of injecting “tone” into the discussion. We come next, however, to a time when Tibeto-Burman studies were assuming a new aspect, Kuhn having already disentangled the Môn-Khmer languages from the general mêlée so little understood in those days,

St. John in 1894 was one of the first to employ “tone” in Burmese, introducing the term on p. xxi of his Burmese Reader as an alternative designation “Tones or Accents”.

The first really serious offence, however, in respect to “tone” seems to have been committed in 1896, when Conrady, in the enthusiasm of his newly developed thesis of the interdependence of tone and root initial was looking for “tones” everywhere. On pp. 126-128 of his Eine indochinesische Causativ-Denominativ Bildung he offered some observations upon Burmese ok myit and še pok, but naturally, as his search was for connexion between tones and type of root initial his remarks throw no actually new light on the matter for Burmese, as the so-called “tone” marks are here to be connected with the end of the word, and, as will appear in the sequel, must be investigated rather in relation to vowel inflection, quantity and quality (stress). In the main, however, Conrady’s observations summarize sufficiently well the understanding of ok myit and še pok existing in his day, and apart from his unfortunate use of the word “tone”, his remarks remained unbettered for some years.

Lonsdale, then, in 1899, speaks again of “tones” in his Burmese Grammar and Grammatical Analysis (pp. 33-34), but states clearly that they represent differences of inflection or final utterance (checked), in that unmarked vowels are said to be in the “simple tone” i.e. a rising inflection of the voice, ok myit vowels in the “checked tone” i.e. the word is suddenly checked or arrested, while še pok vowels are described as in the “heavy tone” wherein the utterance is prolonged with a falling inflection.

From then on, “tone” seems to have become a permanent part of the vocabulary of most grammarians of Burmese—fons et origo malorum.

In 1904, however, Davidson’s *Anglicized Colloquial Burmese* (p. 101) still calls them “accents”, as do also the authors (Phinney and Eveleth) of the *Burmese Pocket Dictionary with . . . . an abridgement of Dr. Judson’s Burmese Grammar* (p. 368).

In 1906, Bridges in his *Burmese Manual* speaks on p. 182 only of “tones” in an appendix devoted to the subject, as he does also later in 1915 on pp. XXIII-XXIV of his *Burmese Grammar*.

Similarly in 1910, R. Grant Brown on pp. 9-15 of his *Half the Battle in Burmese* speaks again of “tones”, applying the term to pitch inflection which he notes is indicated by *ok myit* and *še pok*, and though the matter is far from clear, an attempt is made to render their office intelligible and to separate clearly pitch (fixed), pitch inflection (“tone” or “intonation” as “variation of pitch”), stress and quantity. This little work must, in fact, be regarded as a landmark in the matter of Burmese “tones”, as it brings out clearly for the first time the value of *ok myit* and *še pok* as signs for pitch inflection or pitch movement.

Then in 1911, St. John in his *Burmese Self-Taught* (p. 21) uses indifferently “Tones or Accents”, but notes that they are “accents or cadences”, recognizing, consequently, that pitch inflection is involved, a lead not followed by Taw Sein Ko in 1913, who, in his *Elementary Handbook of the Burmese Language* (p. 3) speaks of “tones” only.

The next material of importance then appears in the Journal of the Burma Research Society for 1916 (Vol. VI), where Shwe Zan Aung on p. 59 clearly states that accents are marked “by quantity which carries with it, as in Pali, stress . . . . rather than by pitch”, and speaks of the light accent as a check and of the heavy accent as a lowering effect (both operating upon the pitch inflection).

In the same Journal, Duroiselle on pp. 82 and 84-86 has some valuable remarks upon the matter, but “tone” here again obscures his meaning. When vowel quantity and pitch inflection are substituted the facts appear in a much clearer light.

Finally we have Taylor’s contribution1 in the Bulletin of the School of Oriental Studies for 1920 (Vol. 1), where (pp. 99-106) we at last begin to see something definite emerge. This, notwithstanding the fact that “tone” is used continually throughout.

This article should be in the hands of everyone investigating the question, but how much more clearly Taylor’s several points would have stood out if couched in different terms will, the writer believes, readily appear in the sequel.

It is then, already fairly evident that some more precise and definite terminology is badly needed in this field2.

---

1. *On the Tones of Certain Languages of Burma*.
The source of the confusion appears to have lain in the first place in the Chinese area, where following the example of the Chinese themselves, tone has been made to include three separate phenomena: pitch as conditioned by the initial; inflection, depending upon that part of the word following the initial; and the stopped, or checked (unexploded) utterance of a final.

Before proceeding, therefore, to a more detailed consideration of the nature and functions of ok myit and še pok we will attempt to more closely define our terms. In this connexion we may take first “tone”.

This, as applied in the monosyllabic languages of Eastern Asia is a rather unsatisfactory term, embracing, as it is usually employed, two distinct phenomena, that of pitch or the relative height of the voice at which utterance of a word begins, and that of inflection or the movement of the voice pitch after the word has started. The former is dependent upon the nature of the initial of the word, the latter largely upon the final, intimately connected with which, in at least some cases, is naturally the quantity of the immediately preceding vowel. Obviously here our term is not sufficiently precise.

It is suggested, therefore, that “tone” be employed to designate only that pitch or relative height of the voice at which the utterance of a word starts, and further, to obviate possible confusion with the loose sense of the word as heretofore employed, and to draw definite attention to the part of the word to which the tone is due that it be called initial pitch tone, or, more simply, initial tone (the German Einsatzhöhe).

Further, it is proposed that change in voice pitch (movement either up or down the musical scale from the initial tone) be known as inflection, and, since it might be objected that this would prove confusing in view of the use of this term to designate the morphological processes of “inflected” languages, the term may be known as pitch inflection or possibly pitch movement (the German Tonbewegung).

Outside the Burmese area the unsatisfactory nature of the word “tone” has not until now gone unremarked. Maspero has clearly stated the two distinct phenomena mentioned above as being embraced under the one term, and again Simon in criticism of certain suggestions of Karlgren’s with regard to Chinese finals has stated the matter quite clearly.

Sufficiently definite an understanding of the point for it to be kept clearly before the investigator’s mind, has, however, unfortunately, not often happened in the Tibeto-Burman field, where for this reason in the

1. Études sur la Phonétique historique de la Langua annamite; Les Initiales Bulletin de l’École française d’Extrême-Orient XII (1912), No. 1, pp. 88-89 and notes.
TERMINOLOGY OF BURMESE "TONES."

past but little has been attained for Burmese, where, as Brown¹ has so well remarked "it is the confusion between essential and unessential qualities that has made the nature of these tones so difficult to determine".

This brings us to define then the remaining terms, of which we may next take "stress".

This, in Tibetan, when accompanying an initial, and then known as aspiration, is a necessary concomitant of raised initial tone. They stand in one to one relation. Conversely, the unstressed initial (sonant) is accompanied by lower initial tone.

It is doubtful if this phenomenon is to be looked for in Burmese. It is true that when a prefix has disappeared the aspiration which in Tibetan is regularly accompanied by raised initial tone (mo skad woman's voice), but, as an instance, Burmese praʔ to be full (orig : bран, cf. Kachin bran to increase, to grow') and praʔ to fill, to make complete, do not stand to each other in initial tone as do e.g. Tibetan abub-pa Perf. bab I.np. bab(s) to be inverted or turned upside down, in the low tone, and sṇub-pa P. sṇubs to turn upside down, to invert, in the high tone (to which is also related abubs-pa P. and Imp. sṇub(s) Fut. sṇub (> West. Tibet. sṇub-e, in the high tone) to put on a roof (referring to the act of inversion) unless investigators in the past have overlooked the distinction.

Already in the Assam area we have definitely moved away from initial tones ruled by the same laws as in Tibetan, so that we have, for instance, Tāngkhol Nāgā ȝā-ra bone, as against the low toned Tibetan ȝus-pa (> col. ȝu), ȝā-mi aunt, but T. ȝā-ne, ȝā-mi man as against T. ȝā-mi, though until some scientifically accurate system of transcription is employed by investigators in this field the exact value of the material they offer must be confessed as open to some doubt.

Initial stress (aspiration), then, in Burmese is not necessarily to be expected to exhibit raised initial tone.

In the matter of stress as affecting the medial vowel, however, the matter lies a little differently, for stress here is one of the most important elements which appear to have been taken into account when Burmese was first given its written form, and is one of those properties which words must possess in common to be admitted to membership in what may be called a "sound category"². It is the marking of these categories that appears to have been the primary function of the ok myit and ȝe pok signs, and, as will be shewn below, a category embraces here a

¹. Half the Battle in Burmese, p. 13.
². I borrow this from Karlgrén's idea of the "catégorie phonique". See his Études sur la Phonologie Chinoise (= Archives d'Études Orientales (Uppsala), Vol. 15.), p. 254.
certain distinctive similarity among its members in regard to vowel quantity, medial stress (vowel stress) and pitch inflection. How closely these are bound up with one another it is hardly necessary to mention.

This brings us then to a consideration of "quantity".

In Chinese, Karlgren¹ has noticed the close interdependence of quantity and so-called "tone" (i.e. pitch inflection) in the Pekin dialect, and their correlation in Burmese may be readily seen in the following table²:

<table>
<thead>
<tr>
<th></th>
<th>ok myit Short Vowels</th>
<th>Unmarked Normally Long Vowels</th>
<th>ści pok Extra Long Vowels</th>
</tr>
</thead>
<tbody>
<tr>
<td>Natural Quantity</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ə</td>
<td>əə ə - ə - ₁</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ə̃ ə̃</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ə̃ - ₁</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ə -</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ə̇ ə̇</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-ə</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Vowel + ə̃ ə̃ ə̃ ə̃</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Special Quantity</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ə̃ ə̃</td>
<td>ə̃ ə̃ ə̃ - ə̃ ə̃ - ₁</td>
<td>ə̃ ə̃ - ə̃ - ₁</td>
</tr>
<tr>
<td></td>
<td>ə ə</td>
<td>ə̃ ə̃ ə̃ - ə̃ ə̃ - ₁</td>
<td>ə̃ ə̃ - ₁</td>
</tr>
<tr>
<td></td>
<td>-ə</td>
<td></td>
<td>ə -</td>
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<tr>
<td></td>
<td>ə̇ ə̇</td>
<td></td>
<td>ə̇ ə̇</td>
</tr>
</tbody>
</table>
|                | Vowel + ə̃ ə̃ ə̃ ə̃ ə̃ ə̃ ə̃ ə̃ ə̃ | Vowel + ə̃ ə̃ ə̃ ə̃ ə̃ ə̃ ə̃ ə̃ ə̃ ə̃ |}

2. Brackets in the upper (Natural Quantity) half of this, correspond to similar brackets (wing to wing, square to square) in other columns of the lower (Special Quantity) half, left side corresponding to left side and right to right.
TERMINOLOGY OF BURMESE "TONES ".

From this it appears clearly that one of the most important offices of the ok myit sign is to shew that a vowel or phoneme group normally carrying a longer quantity is at the moment appearing in a shorter than normal (special) length, and that in the case of the xe pok sign that it is used to call attention to the fact that the vowel or phoneme group in question is being employed with longer than normal (special) quantity.

The close connexion of these signs with quantity, then, is very evident, but with quantity the matter does not end. Inextricably interwoven with this are pitch inflection and stress, embracing Taylor’s results with regard to which, we have the following scheme.

<table>
<thead>
<tr>
<th>Quantity</th>
<th>Pitch inflection</th>
<th>Stress</th>
</tr>
</thead>
<tbody>
<tr>
<td>Short</td>
<td>Rising</td>
<td>Checked (Reversed)</td>
</tr>
<tr>
<td>Normally long</td>
<td>Stationary (normally)</td>
<td>Unstressed</td>
</tr>
<tr>
<td>Extra long</td>
<td>Falling.</td>
<td>Uttered and heavy.</td>
</tr>
</tbody>
</table>

Our definitions then may be summarized as follows:

1. **Initial Tone (Initial Pitch Tone).**

    That pitch or relative height of the voice in the musical scale at which the utterance of a word starts. In the Indo-Chinese area initial tone is basically dependent upon the nature of the word initial, initial consonants with (initial) stress, *i.e.* aspiration, raising the initial tone, sonant initials leaving it low. It is doubtful if this phenomenon now occurs in Burmese.

2. **Pitch Inflection. (Pitch Movement).**

    Movement of the voice in the musical scale upwards from the starting point set by the initial tone. This is dependent, in some degree at least, upon (a) the stressed or unstressed nature of a consonantal final, stress here including the idea of a checked or stopped (resonant) phoneme, or (b) the quantity of a final vowel, short quantity tending to evoke an abrupt or "resonant" stress. The interconnexion of these factors and pitch inflection is the problem directly involving ok myit and xe pok.

3. **Stress.**

    (a) That breathed or exploded utterance of a syllable involving the initial which results in aspiration (*see* above, Def. 1).

    (b) That breathed or exploded utterance of the part of the word not including the initial consonant or consonant cluster which, in Burmese, is largely bound up with pitch inflection (so-called "tone").

---

1. "Resonants" are those unexploded consonants like the first "c" in "account" or the first "m" in "immediately", so called because after the vocal organs have assumed the positions necessary for their utterance they remain inactive, the phonemes, in consequence, simply serving to give a particular form to the resonance chambers.

2. *e.g.* ky in kyūt (ကုဗ), n̥r in n̥r̥t (နောင်), h̥t̥w in h̥t̥w (ဗေ).
In ūe pok words, or those in which there is open (uttered) stress of the vowel component, fall of pitch inflection seems to be basically involved.

In ok myit words, however, or those words in which there is "resonant" stress, i.e. that "bottling up" effect (fester Einsatz) upon the breath resulting from a stopped or checked final, pitch inflection is caused to rise rapidly.

4. Quantity.

That brevity or length of the vowel component which, in Burmese is inextricably involved with resonant and explosive stress, though their correspondence can be reversed (see Table, sup.)

Finally, I would tentatively offer also the following:

5. Sound Category.

In Burmese this signifies those properties possessed in common by phoneme groups exclusive of their initials (e.g. (m)ōk (ōkī), (k)ōm (ōkī), (m)i (ō) which we have defined above under definitions 2, 3 and 4.

(a) The ok myit sound category is characterized normally by short vowel length or a stopped or checked consonantal final (which again carries short vowel quantity) and a rising pitch inflection.

(b) The ūe pok sound category effects particularly in its normal functioning, extra long vowels or an open i.e. uttered stress on the final (which again naturally carries with it long vowel quantity) and a falling pitch inflection.

(c) The normal sound category (not marked in Burmese), to which normally long vowels are peculiar (see the table), and which is most easily distinguished from (a) by the lack of a stop or check, and from (b) by the absence of stress. This category, however, is somewhat ill defined.

There may in individual instances be traced the reason for the occurrence of "special quantity".

Upon the position of many glosses in the ūe pok category it is thus possible to throw some light from the Tibetan side.

Burmese ūi: to steal, appears for instance to have assumed its ūe pok quantity as a secondary development after it had lost a final -n which would have placed it normally in the unmarked natural quantity

1. See Brown op. cit. p. 104 n 1.
2. Clusters formed of initial + subscript y, r, w, or h, are, of course, embraced under this term.
3. I refer here to the ancient language which would not have been limited to final -a after ui and ē as in modern Burmese.
category. This is supported by Tibetan *kun-ma thief, theft, and gun
lose, forms cognate to (and in point of their finals older than) *ku-ba
Perf. (b)khus Fut. brku Imp. rkus to steal, to rob.

Precisely the same occurrence seems to have taken place in the case
of *i: i'or to eat, a final -n for which is indicated by Tibetan gzan-pa to
eat, zan' food, fodder, bsan food; pasture pasturage, a root also found in
za-ba, bza-ba P. bzos, bsas F. bsa Imp. zo, zos to eat.

Similarly in the case of *i: kys to borrow, a final -n is indicated by
Tibetan skyin-pa a thing borrowed, a loan, cognate to skyi-ba P. bskyis
F. bskyi Imp. skyis to borrow.

In like manner *a: pa: frog, and *a: kā: loins, small of the back,
have probably been transferred to the sē pok category from an original
position in the unmarked (natural quantity) category in which they once
possessed final ʰ, a palatalized l (l), or perhaps anciently liquid l, as
indicated by the Tibetan cognates sbał frog and mKāl-ma kidneys, reins,
respectively.

Nor do the transfers seem to have been limited to glosses belonging
in the unmarked category. There are also traceable movements of
members of the ok myit or checked category into special extra long
(sē pok) values.

So we have, e.g. *i: kyiui to wash, probably abraded from *Kyut3
with ok myit value, in view of Tibetan akrud-pa, a form paralleling
akru-ba P. bkrus F. bbru to wash, to bathe, and the further following
instances.

*i: kru: string, cord, rope, probably from *krut, as shewn by
Tibetan rgyud.

*i: kyē: animal excrement, probably from *kyā: in agreement with
Tibetan skyag-pa, rkyag-pa.

*i: iu: to be bad, hurtful or injurious, perhaps originally *ōg
(*išōg) in view of Tibetan bitsog-pa, (b)risog(-pa unclea, dirty, nasty, >
West. Tib. bad, spoiled injurious.

---

1. The writer's reasons for believing the -n in such roots to be a surviving final will
be stated at length later in a forthcoming study of Tibeto-Burman morphology.
3. The surd final -i probably passed out through palatalization in this and the
following cases. The analogous disappearance of the palatal final -i in such forms as kuni
in which the resultant form has the front (palatal) vowel ʰ(kip) also supports introduction
of this vowel as an occurrence attendant upon the intermediate palatalization (i) of the
finals in series such as the following:—

T. brgyad, B. rō → sīt eight.
T. cags-pa, B. kya → 'iti to love.
T. dīsag-pa P. dīsages, bīsages F. btsag Imp. dīsog, B. cā → 'iti to filter.
T. dbeyug-pa P. dbeyugs, B. pra → 'iti to throw.
a-re: bone, possibly originally *(a)-rus *(a)-rut as indicated by Tibetan rus-pa (Lepcha a-hrät).

In each one of these cases we then have the immediate cause for the glosseme’s having assumed special (še pok) quantity, and at the same time testimony to the acuteness of the observation of those who first reduced the language to writing in recognizing and appropriately marking these forms from which a final had disappeared.

In conclusion it may be added that the way also seems to be pointed here to a method of investigating inter-relationship between Burmese and Tibetan finals, a field in which as yet, practically nothing has been attempted.
DICTIONARY JOTTINGS.*

No. I.

Reduplication in Burmese.

"One of the most primitive and natural ways of strengthening, emphasizing, or otherwise modifying the meaning of a word is to repeat it... Such repetition-groups are very common in many languages... They are used to express a great variety of meanings and grammatical functions, such as plural of nouns... the superlative degree of adjectives, to make verbs causative—and many others." (Sweet's History of Language, page 47.)

The phenomena of reduplication in the Burmese language have never been fully recorded nor its functions analysed. The aim of the present note is to call the attention of regular and occasional contributors to the importance of the subject and to invite them to send in records of reduplicated words, whether from books or from the spoken language.

Reduplication in Burmese seems to fall under three categories: —

(1) Repetition of a whole word or part of a word.
(2) Rhyming repetition with change of the initial consonant.
(3) Alliterative repetition in which the vowel sound is modified.

The illustrations given will be, first, very familiar words and after these, words culled from dictionary slips.

Class (1).
Ngè Ngè = very small.
A-ywa-ywa = various villages.
Ta-neya-ya = one place or another, only the ya of neya being repeated.
Thu thu nga nga = he or I or any one, Tom, Dick and Harry.
Ta-shat shat = with a glitter. (Zaneka, page 65.)
pauk pauk = parched rice. (Buridat, page 50.)

* The Dictionary Jottings are reprinted in English from the Rangoon Daily News and in Burmese from the Thuriya. The Jottings in English number altogether 17 and in Burmese 16. The first five were not published in Burmese. The last four were not published in English. The rest appeared both in English and in Burmese.—P.M.T.
Alo lo=unaided (Buridat page 78.)

Hsaw: hsaw: as in nit lu hsaw: hsaw:, almost drowning. (Zanekapyo, page 19.)

Ta lu: la la= moving to and fro. (Zinattha, page 386.)

Htit ta ngaw. ngaw.= haltingly. (The Sun of 17th April 1926.)

To: to : tha tha= whispering. (Hitopadesa, page 73.)

Class (2).

Common types are:—

Si yayi= in regular order, from si to be in order. The reduplicated syllable is yi and ya is a copulative.

Kabya-gaya= hurriedly, from pya to be in a hurry.

Mahok-tayok= deceitfully, from hok= to be true.

The following are a few examples from the books:—

Hpyaing:-ya-yaing:= abundantly. (Hitopadesa, page 97.)
Hpuya-kya-yauk= rustlingly, as of leaves in the wind. (Biruka, page 3).
Hpwa: yaya:= scattered. (Wethandaya, page 95.)
Myu: tu:= to enjoy oneself. (Hitopadesa, page 13.)

Words of the kabyagaya and mahoktayok types have not yet been noticed in the slips.

Class (3).

The colloquial language furnishes many instances:—

Ngok is a stump but if you wish to imply that stumps are a bother in your land you say ngok nget.

Myok is to be drowned but myok myet has an added notion of the pitiableness of it.

Chi is to carry, as of a dog carrying a bone. Chi chet would be used when the dogs make a mess by dropping their bones in a place.

Pun : is to be rubbed or abraded. pun : pet implies that there were many abrasions.

Aw is to squall. aw et is “he squalled and squalled.”

You can stick this tag on to almost any noun or verb, though the dictionary gives little or no indication of such a habit of speech,
DICTIONARY JOTTINGS.

Sometimes the reduplication comes first and the significant part of the word follows, thus:—

Po : so : petset = recklessly. This meaning is indicated by petset and po. so : seems superfluous.

The following are instances from books:

Hmwe : hmwe : hmethmet = sweet smelling. (Mahazaneka pyo stanza 125 and Nemibongan pyo stanza 30.)

Chin : chin : chetchet = mutually (Nemibongan stanza 23.)

Hluhlu hlethlet ? = nearly (Nemibongan stanza 28.)

Of somewhat similar formation are:—

Tein : be.tein : ba = shrinkingly. (Wethandaya, page 118.)

Shetko : shetkan = shamefacedly. (Zinatthapakathani, page 385.)

Hpandi : hpandut = inventing. fabricating. (Maniratanabon, page 34.)

The first part of the word bears this meaning: the second part seems to be a mere echo.

The above instances do not exhaust even the types of reduplicative formations. Some of them may be capable of another explanation; but I have avoided couplets like pyo pyet where each word has a meaning and neither appears to be a tag.

J. A. S.

II.

TALAING WORDS IN BURMESE.

Burmese has a great many words in common with Talaing, though it is not always an easy matter to judge which language borrowed from which. This was recognized by Stevens when he published his English and Peguan Vocabulary thirty years ago albeit he had only a limited idea of the full extent to which the two languages were indebted to each other. As European scholars dig more deeply into the vocabulary of ancient as well as more modern Talaing, they recognize the need to take this into account in dealing effectively with the vocabulary of Burmese. In the opinion of one who is not the least of those working on the old Talaing the time has come when an attempt should be made to sort out the non-Indian words common to the two languages, and, he thinks it will be a
nice job to decide to which language (Talaing or Burmese) a word common to both originally belonged. "The Burmese Dictionary," he says, "will probably have to tackle the problem, if it is to be etymological in scope."

In the common every day Talaing of the present time a great many Burmese words are used. This is especially the case when speaking of things which have been introduced in more recent times, as for instance, the words for chair (kulataing) and table (sabtee). There are many, many words which go further back, in some cases to hundreds of years and one feels that the Burmese must often have borrowed from the Talaing. This is true of native Talaing words as well as of loan-words from Indian and other languages, such as Malay, Arabic, etc.

Just to show something of the work of identifying and sorting out such words, attention might be called to changes in spelling which take place in the transfer. This may be illustrated by the spelling of place-names as they vary in the two languages. Motlamlem (Moulmein), of the Talaing becomes Mawlamyayng in the Burmese; Mongmala changes to Myaungmya, and Sreang (Syriam) to Thanlyin. In Sir J. G. Scott's more recent book on Burma (1924) quoting from the old voyagers he gives the curious spelling Cirion for our more familiar Syriam. These romanized forms follow Talaing rather than Burmese spelling. Scott stumbles over a very similar spelling Serion for a native Palaquin. This represents the Talaing Sareang which he rightly judges to be for Htinsin or Waw, the litter used by princes in those days. Some time ago a writer in a contemporary was puzzled over some Burma place-names on an old map. A knowledge of old Talaing names would have helped no doubt to solve his problem. A village not far from Moulmen called Kapiang by the Talaing is known to the Burmese as Zathabyin and I have little doubt that they are giving the name as it appeared to them. The laws which govern the interchange of sounds and their symbols are always to be taken into consideration in such comparisons.

Among words clearly borrowed from the Talaing by the Burmese are the names of the commoner salt water fishes, such as "Ka kadit," the large perch, from the Talaing "Ka khatet." "Ka palu, the large mullet, from Talaing "Ka paluh." When we come to names of the deer it may be more difficult to decide which was first, though Dare the porcine deer seems to me to represent the name now pronounced Krai by the Talaings and Thamin, the brow-antlered rusa, is the Burmese style for Meang though here as elsewhere the likeness does not so well appear in the Roman character. When we use the Burmese Mingadaw for an official's wife or Sayagadaw for a teacher's wife, we are using in Gadaw an old Talaing word for lady (Kalaw), though that was borrowed from Pali. And so also in 'Kado', to beg pardon, I recognize the Talaing 'Kalo', to offer respects. The word Zayat, a rest-house, is very evidently the Talaing Srop. The two words are written with the same consonants, j,
DICTIONARY JOTTINGS.

I have therefore no confidence in the derivation given in the Burmese dictionaries. I have little doubt that Kyat, a tical or a rupee is identical with the Talaing Kasap, though ultimately to be referred to the Sanskrit Karshapana.

There is of course a way by which we can determine with more or less certainty to which of the two languages a word common to both originally belonged, and that is by comparison with cognate languages. When I find a word which Burmese and Talaing hold in common with Siamese which has borrowed extensively from Cambodian a language cognate with Talaing, I feel sure that Burmese has taken over from Talaing. Here are a few examples: Taik, a brick or stone building, common to the two languages is evidently the same as the Siamese Tuk with the same meaning. The Burmese Yon (Ron), a courthouse, is Rung of the Talaing and is represented by Rong, a building in Siamese. Ware, a palanquin, is common to all three languages. These are but examples and the same might be done with languages cognate with Burmese. It will be seen what an interesting study is open to observers along those lines.

R. H.

III.

BONUS DORMITAT HOMERUS.

The object of this article is to call attention to the fact that not only it is necessary to supplement the existing Burmese dictionaries by collection of new words and usages but that scrutiny of the words and meanings given is also necessary. We admit the merits of Dr. Judson’s dictionary and subsequent editions of it and of Saya Pye’s Porana Abidan, which has continually to be referred to for the meaning of old Burmese words. We refer to these works with some confidence that they will not mislead us—but we must keep an open mind and be prepared to reject the dictionary meaning if it be not in accordance with ascertained usage in books or in the colloquial language.

The following instances of what the writer believes to be mistakes in Eveleth’s edition of Judson are given: —

Yu hasa, “to be considerate, to restrain the feelings.” This is not the accepted meaning. The meaning is “to weigh in mind, to estimate, to believe.” e.g. Ledisayadaw’s Thathana-withawdni Kyan Vol. II, page 117 where Yu hasa, bwe shi. i and Yu bwe shi. i are used in the sense of “it is to be conjectured”.

Theindaw  : myin: "Flying horse"  Theindaw: is the Pali Sindaya "belonging to Sind" and the correct meaning is a horse from Sind, in Bombay. Of Zinatta page 203, It is true that these horses sometimes travelled through the sky; Kaung: gin mo: hpya: hnìn le shwa: thi. (Widura pyo page 27).

Tin: dein "A kind of coverlet or large covering." This use is unknown to the writer. The ordinary meaning is "a home-made cotton blanket" and in books it is found in the sense of a curtain e.g. Tin: dein dwin: ga hseit chi: hnìn. pyit thi. (Maniratanabon page 43). The missiles were thrown through a hole in the curtain.

Amu aya "same as amu" that is, "deed action". This seems to be a mistake. The usual, if not invariable meaning is, "mien, behaviour," sometimes with the suggestion of affection, e.g. Yethe pya zat page 9, mu ya daw nwe. nwe. naung: "with lissome gait," and Manikhet Zat page 23 hnyo: nge thi, amuaya "dejected appearance".

Paung mon. "baked bread." Stevenson suggested the derivation from paung: to steam. This has been omitted in Eveleth’s edition but paung: is still wrongly given as meaning "to bake in an oven". The conjecture is hazarded that paung in paung mon. is merely the English word "pound" and that its original meaning was "the pound loaf." The word probably came in with the British troops.

Equivalents given for Pali words are sometimes doubtful but, now that a good Pali dictionary is available, it is easy to check these. One bad error introduced by Eveleth must be noted. Dhammadethana "preaching" has been changed to Dhammatadethana which can have no meaning at all.

An instance will now be given from Saya Pye’s Porana dictionary of a word very incompletely treated. This is ta thet lya. The meaning given is aso: ma paing, ta khana, "temporarily, having no ownership." Now the obvious meaning of this word or phrase is "for a life time, during life." It occurs in this sense in an old song, ta thet lya kying ya ba so. "let us love each other all our lives." So, with Ion: added, at page 100 of the Zinatta Pakathani Kyan; and at page 63 of Lieutenant Latter’s Grammar, published in 1845, ta thet lya is explained as "during life."

Undoubtedly, however, the meaning "temporarily" is also found. Thus in the Wini ta thet lya is used as the equivalent of the Pali Tawakkalika, pro tempore.

How did this meaning arise? One may venture to conjecture that it arose from the use of the phrase in passages where the length of a human life is contrasted with eternity. Thus at page 35 of the Zinatta Pakathani Kyan it is said. "Royal state, like a bubble on water, is only
**D I C T I O N A R Y  J O T T I N G S.**

*ta thatlya.* Lust develops from it and results in sin and it is merely a cause of immersion in transmigration." In this context the rendering for a lifetime "is at least possible.

The above list of errors or imperfections is not exhaustive. The writer has from time to time noted a number of words which receive inadequate treatment in the dictionaries. The words dealt with here are but a few of these. He has had the advantage of seeing the dictionary slips as they come in from contributors and has been encouraged to express his opinion by finding it confirmed, in a number of cases, by the authority furnished by the slips.

K. O.

**Editions used—**

Maniratanabon, Hanthawaddy Press 1900.
Yethe, Hanthawaddy Press 1922.
Zinattha Pakathani Kyan, Hanthawaddy Press 1923.
Vidura pyo, Hanthawaddy Press 1915.
Manikhet, Lawkasara Press 1915.

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**IV.**

**Mr. A. L. HOUGH'S COLLECTIONS.**

Some months ago the Burma Research Society received from the School of Oriental Studies, London, the following manuscript collections by the late Mr. A. L. Hough, Lecturer in Burmese at that institution:


2. An interleaved copy of Tun Nyein's English-Burmese dictionary containing many additions in Mr. Hough's handwriting.

3. A number of manuscript volumes falling into two classes:

   (a) Sentences extracted from various manuals of Burmese, evidently used by Mr. Hough for instructional purposes.

   (b) Burmese-English and English-Burmese vocabularies compiled from these manuals.

It is evident that Mr. Hough had in contemplation the production of a revised edition of Tun Nyein's English-Burmese dictionary and it is also probable that he planned a revised edition of Judson.

With few exceptions, collections do not seem to have been made from original compositions, such as could be regarded as authoritative.
The material collected, however, is not without value. The scope of Burmese literature is so restricted that it cannot be relied on to give us a complete vocabulary of the language, so that even unauthoritative collections of words, though each one may need verification, will at least be useful to the compilers of the new Dictionary as reducing the risk of omissions.

Several works on medicine, apparently of the western school, have been dealt with, e.g. "a Manual of Medical Treatment and Medical Formularies" by Maung Zan (Universal Press, Thonze, 1911); and "a Burmese Handbook of Medicine" by F. Mason (Toungoo Karen Institute Press, 1868). Mr. Hough notes that both of these are good books and prefers Maung Zan's as being more modern. The vocabulary in both is largely, but not exclusively, European. Burmese names for drugs, diseases etc. are given where known and the sick-room vocabulary seems fairly extensive and correct. Mason mentions "The English Deputy Commissioner Colonel Burney's Medicine." It would be interesting to know what this was. Mr. Hough did not possess a copy of the book; he used the copy in the British Museum and the curious reader may refer to No. 14300 f. f. 3 (1).

Other technical books dealt with are Ba Din's Dictionary of Law Terms (A. B. M. Press, 1902); Burma Railway Guide (Walker and Hancock, A. B. M. Press, 1877) Technical Dialogues (Watson and Mackertoom, Rangoon, 1883). The Railway Guide contains some interesting if futile attempts to devise a railway vocabulary. A "Station master" was to be sakam:thakin, "mineral water" dat hu thi. thuuk ye amyoe myo: myo: It was vain for these to fight against yon baing and bilat ye.

The most interesting manuscript of all is entitled "From my grandfather's book." This was an "English and Burman Vocabulary" by G. H. Hough, Serampore. 1825. The writer obviously knew a good deal of Burmese and was of scholarly turn. Examination of his work soon shows that it is generally accurate. We have therefore a valuable record of Burmese as spoken one hundred years ago. A few examples will be given to show the sort of changes that the language has undergone in that period.

Thin:baw: tha khaw: thi:—that is, "foreign cucumber fruit" is the papaya, which is now known simply as the "foreign fruit." It may surprise readers to find that thin: baw: tha khaw: still holds its own in Stevenson and in Eveleth though the latter also recognises the modern contracted form.

Hti: ga dauk:—"a lantern used by thieves." This word meaning literally "when you touch it, it ignites," was afterwards used as the equivalent of sulphur matches but has now given way to mi:gyit. It is still, however, preserved in Bilugyun Talaing in the corrupted form hti. ga dauk.
DICTIONARY JOTTINGS.

Let myet si:—wrist. The word now in use is letkauk Wut, the part of the arm on which the bangle is worn. Let myet si would be parallel to chi myet si, "the ankle." But it is almost unknown to day.

Kauk tan:—precedent. Stevenson's edition makes this equivalent to Kaukchet for which he gives not the modern sense of "issue" but "judicial decision," the sense which the word bears in the "Hluttaw Records."

Sufficient has been said to show that Mr. Hough's collections are worthy the attention of the Dictionary Sub-Committee and endeavours will be made to obtain copies of the various manuals and vocabularies which he used. If this would happen to meet the eye of any person in Burma whose library contains any of the books mentioned or others likely to be of interest he would greatly oblige the Sub-Committee by sending them for inspection.

J. A. S.

V.

THE NEED OF A BURMESE DICTIONARY.

Most civilized peoples are careful to preserve their prose and poetical literature, and the understanding of it, and thereby the language itself. One sometimes reads in the newspaper of large sums paid for ancient manuscripts, which, with other relics of past ages, are placed for safe custody in libraries and museums. Dictionaries are also compiled so that succeeding generations may know the meaning of words used by their ancestors. The results of this interest in antiquity are the preservation not only of the language itself but also of the ancient wisdom and way of life in old times for the information and imitation of posterity.

Burmans have not yet learnt to cherish their inheritances from their forbears; and in particular, we have devoted little attention to the compilation of dictionaries of our language. Many words and usages familiar to our ancestors are gradually becoming obsolete and unintelligible to us. Many beautiful poems are so full of unknown words that it fatigues us to read them; and there has been such a break in the poetical tradition that the beauties of the old poems have almost ceased to be an inspiration to poets of the present day. We cannot read stone inscriptions and other ancient records and so have lost touch with the minds and hearts of noble men in former times. Our language has been invaded by foreign words and in speech and writing our vocabulary is too mean to be the vehicle of weighty thought.
The writer could give lists of words belonging to the court or official language, or occurring in historical, astrological or medical works, the meaning of which he has either failed to ascertain or has ascertained after much inquiry and research. There are many words, for instance, relating to the organization of the infantry, cavalry and elephantry of the Burmese army, ignorance of whose meaning detracts from his pleasure in reading history. So it is with many people; a man who is familiar with the historical vocabulary may very well be ignorant of the nature of the trees and plants mentioned in a medical work or of the identity of the heavenly bodies referred to in a work on astrology. But these difficulties are less than those to be faced in the study of pure literature and of religious works. With regard to poetry, though many vocabularies have been compiled, it would be easy to give a long list of words not included in any of them. With regard to religious works the translation of the original text and the Ahtagahta and Tiga commentaries were made many years ago and contain so many obsolete words, that without the assistance of learned instructors, it is impossible to understand them thoroughly or to write on any point of interpretation.

A complete dictionary of Burmese would be of use to persons studying all branches of literature. Inasmuch as according to the present scheme, English equivalents will be given, it should be useful to students preparing for the higher examinations. And as it would also give modern Burmese equivalents for obsolete words in the translations of religious works, it would be of very great help in the study of them.

The collection of materials for the dictionary, which is being done by a Sub-Committee of the Burma Research Society, is therefore a work in which, in the writer's opinion, all scholars, whether lay or clerical, should take part.

A.

No. VI.

INSCRIPTIONS AS MATERIALS FOR THE DICTIONARY.

It is perhaps unnecessary to say that the Inscriptions of Pagan form the oldest materials for the Dictionary. The work of collecting words and phrases from them has been entrusted to the University. For this purpose a Research Scholar, appointed in June 1926, has been working at them under the supervision of the Professor of Oriental Studies. A short account of the inscriptions and the nature of the work involved may not be out of place.

The stones of the oldest inscriptions in Burmese and therefore the most important for Dictionary purposes are now placed in the Museum at Pagan and at the Patodawgyi Pagoda, Amarapura. A few more stones
with inscriptions of the same age are still “in situ” at Pagan and its neighbourhood. Full details are given in the list of inscriptions published by Mr. Duroiselle, Superintendent of Archaeological Survey in 1921. Students of inscriptions will find the list very useful for ready reference. But a word of caution may be given. Some of the stones (e.g. List Nos. 97, 161, 174, 213, 236, 415) which are entered as “in situ” are now to be found in the Pagan Museum, the reason being that they were removed from their original sites since 1921. Further removal of stones from the original sites, and discovery of new ones will call for a revised edition of the list. It is hoped that opportunity will then be taken to revise the reading of some of the dates which are not certain. It is a proof of the usefulness of the list that Dictionary references to the inscriptions will be made to their serial numbers in the list.

Most of the inscriptions, both originals and copies made by King Bodawpaya have been published in book form by the Archaeological Department in 6 large volumes, the 1st volume appearing in 1892 and the sixth in 1913. But in the process of transcribing them into modern Burmese characters, the spelling of the vast majority of words has been modernised with the result that they have lost their archaic forms. Only one Burmese inscription (Myazedu List No. 51) so far has been critically edited in the Epigraphia Birmanica. It has been decided therefore to make literal transcriptions of the inscriptions for Dictionary purposes. Rubbings of the Pagan Inscriptions and of the Amarapura Collections have been acquired. And the Research Scholar is busy making accurate transcriptions. Although the transcription is into modern Burmese characters (with literal Roman transliterations wherever necessary), care is taken not to make the slightest change in the spelling. The result is checked by the Professor of Oriental Studies with occasional visits to the actual stones. A selection of the oldest inscriptions in Burmese is in course of publication by the University. A card-index of the words of the inscriptions, together with date and the serial number assigned to them in the list, is being maintained; and the numbers of cards with entries up to date is over 2,000.

For the present it has been thought advisable to confine the work of transcribing and card-indexing to the original inscriptions. The copies made by Bodawpaya are not reliable as regards date and spelling and in some cases even the subject matter.

The oldest Burmese inscription entered in the list and studied for the Dictionary is the Lettheshe Pagoda Inscription, Pagan, dated 1058 A.D. In the last Report of the Superintendent of Archaeological Survey, Burma, Mr. Duroiselle states that an inscription found at Mt. Tuywin, near Pagan is perhaps the earliest original inscription in Burmese that has yet been discovered; it teems with old Burmese expressions and thus forms a most important record from the philological point of view. It is most unfortunate that the inscription is not dated.
A subsequent article will deal with the philological matter of the inscriptions.

P.M.T.

VII

PHILOLOGICAL FEATURES OF THE INSCRIPTIONS.

No one who reads the inscriptions can fail to be struck by the peculiarities of the orthography, which indicate that the language was going through a transitional stage. A typical inscription, so far as orthography is concerned, reminds one of the attempts of a child or an uneducated man at writing letters. Yet these peculiarities are of the greatest value in providing students of language with evidence of changes that the language has undergone.

The first thing we notice is the absence of the dot underneath a letter indicating the checked tone and the double dots (which look like the colon) indicating the stressed tone. The former is not really absent, for in its place is used the vowel *a* underneath or after the letter indicated. The double dots on the other hand, are invariably absent so that there is no difference between, say, the characters for *grandson* and *ground*. They however, make their first appearance, as far as my own observation goes, in an inscription at Damyangyi pagoda dated 581 B.E. (1219 A.D.), where the verbal suffix *sate* (the transcriptions in this article are made literally carries the dots unless they have some other significance. But since later inscriptions generally omit them, it would appear that they had not yet been adopted into the language. The habitual absence of the double dots however, does not imply the absence of the stressed tone. For in an inscription at Damyangyi pagoda dated 527 B.E. (1165 A.D.), words for *wife*, *cow* are written *miyah*, *nvah*, where the final *h* does duty for the double dots. This is important as showing the origin of the stressed tone, which must have been sounded like the breath-sound of the Sanskrit words with a final *h*.

The second point we notice in the language is its partiality for conjunct consonants. Words which would now be separated by *athat* are joined together, the consonants being placed one above the other, e.g. *leñkoñ* (as well as). And one of the charms of deciphering inscriptions is the expectation of finding the most unusual combinations of consonants. Combinations of three consonants are quite a common occurrence. The exact position of the consonants however is lost in the process of transcribing them in Roman letters. In this respect the inscriptions bear a contrast to the inscriptions of Asoka which show a great poverty in conjunct consonants.

Next, we notice the use of hard consonants where we would now expect soft ones and *vice versa*. Thus kavam (for gavampati), puwu pa
(for buil ba), tayaka (for dayaka), vetana (for vedana), carap (for jarap). Instances of the contrary usage are: anoradha (for anoratha), adhak (for athak), Dhiluiñsyan (for Thiluiñshan) bri (for pri), maãgri (for maãkri) etc.

Other writers have already drawn attention to the interchange of l and r. Instances are numerous. e.g. kloñ, klyon (Monastery), plu (to do), mle (ground), phlac (to be) etc. Whereas l has thus become r generally pronounced as y, the l is still retained in Tenasserim and the r is still heard in Arakan.

Coming to vowel changes, one is faced with an equally complex system. We may note some of the striking changes: thus the vowel ai is denoted by a back stroke and by a final y as lai, lay (field), pai, pay (measure of field). The vowel e (as in the English may) is represented by iy, uy, as niy (day), ciy (to let), riy (water), rhiy (in front), ruy (gerundial suffix), rhuy (gold), ñuy (silver) etc. The demonstrative iy has now become i. We also find the equivalence of vowel o and the consonant w as in Pali and Sanskrit, e.g. lon-lwan (exceeding), son-swan (to pour), athot-athwat (summit). Sukrā Friday shows that the u has now become au. The general flexibility of the vowel system is shown by the adjectival suffix sa, su, so.

The inscriptions give older forms of some of our words. Thus askhiñ purahā (Lord), myā, myā, miyyā, miyā (wife) chaññray, chiw ñray (misery) ñray (hell), yokya (male), miyna (female), amipurhā (queen), etkuiw (elder brother).

P. M. T.
* ဖုစ်ကြည်ပြီး စာလုံးရေးဆောင်ရွက်ထားသော စာသီးသပ်ချက်

[No: VI.]

* ဖုစ်ကြည်ပြီး စာလုံးရေးဆောင်ရွက်ထားသော စာသီးသပ်ချက်

* ဖုစ်ကြည်ပြီး စာလုံးရေးဆောင်ရွက်ထားသော စာသီးသပ်ချက်

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* ဖုစ်ကြည်ပြီး စာလုံးရေးဆောင်ရွက်ထားသော စာသီးသပ်ချက်

* ဖုစ်ကြည်ပြီး စာလုံးရေးဆောင်ရွက်ထားသော စာသီးသပ်ချက်

* ဖုစ်ကြည်ပြီး စာလုံးရေးဆောင်ရွက်ထားသော စာသီးသပ်ချက်
စာမေးပိုဒ် ကိုရင်းသားစားပြောင်းရန်အားဖီးစီးပါ။

[နေ့စွဲမှု ၇] ပြုလုပ်နောက်ကို ဖယ်ရာသော်ရင်းတွေ့ရှိသောအချက်များကို

အချက်များပေးသောအခါ ကိုလို့သောကျင်းရာတွင် သူများသည် အပြုအမူတစ်မျိုးစုံများ ဖြစ်စေသည်။ မိုးများသည် အလုပ်များသည် အပေါ်သော ပြုလုပ်အရွယ်ရှိများကို ဖော်ပြသည်။

စမ်းသပ်ရေး ဖြစ်စေရန် ကျင်းမှုသည် ပြုလုပ်ရန် အပြုအမူလုပ်ငန်းများ ဖော်ပြသည်။
THE EARLY REVENUE HISTORY OF TENASSERIM: 
LAND REVENUE. *

The first Burmese War was declared on the 5th March, 1824. One force was sent against Tavoy and Mergui and another against Martaban. By the end of November, 1824, the whole country south of the Salween was occupied by British troops. The newly occupied Provinces remained for a short time under military control but, during 1825, although hostilities still continued, the administration of the two southern provinces, Tavoy and Mergui, was entrusted to the Governor of Prince of Wales Island (Penang) which was then under the East India Company. On the 1st August, 1825, he appointed Mr. A. D. Maingy, a Civil Servant, to be Commissioner for the Provinces of Mergui and Tavoy, and Mr. Maingy, sailing from Penang on the Hired Brig, Minerva, took over charge of Mergui on the 27th September and of Tavoy on the 14th October. The country between Tavoy and the Salween remained under military control until the conclusion of peace by the Treaty of Yandabo, signed on the 2nd and 3rd January, 1826. Sir Archibald Campbell who had led the expedition was then appointed to the “military command and chief political control of Tenasserim” and Mr. Crawford was appointed Civil Commissioner. It appears, however, that Mr. Crawford never assumed charge of the two southern Provinces and in August, 1826, he proceeded to Ava, leaving Captain Fenwick in charge of the Province of Ye and the ceded portion of Martaban. On 26th September, Mr. Maingy was appointed Civil Commissioner, with Sir Archibald Campbell as Senior or Political Commissioner. From this date, also, the supervision hitherto exercised by the Governor of Prince of Wales Island seems to have terminated and the whole of the newly acquired territory was brought under the immediate control of the Government of India. In November, 1829, Sir Archibald Campbell relinquished his appointment and Mr. Maingy remained in sole charge as “Commissioner in Tenasserim and Agent General”. For some years it remained doubtful whether the Government of India would retain the Provinces but, about 1831, this question was decided in the affirmative and in 1834, the Commissionship of Tenasserim was placed under the Government of Bengal. Much of the official correspondence of the time has been published recently in two volumes, a general abstract of the Correspondence in the Office of the Commissioner, Tenasserim Division, 1825-1843 and a volume of Selected Correspondence. These volumes contain much information about the administration of Tenasserim a hundred years ago and in this paper I have attempted to bring together some of the passages relating to the Land Revenue system.

The foundations were laid by Mr. Maingy. He had to start from the beginning. For the land tax levied by the Burmese Government fell into

* A Paper read before the Burma Economic Society.
abeyance during the period of military occupation. The soldiers seem to have been superior to revenue considerations and Colonel Miles, the officer in charge, even led the people to suppose "that a total exemption from taxation would be allowed them for some years". However the Burmans seem to "have placed little faith in the assurance" for, when Mr. Maingy imposed taxes, they paid up readily.

Mr. Maingy first addressed himself to the problem of ascertaining what the people had paid under the Burmese rule. He anticipated that the soldiers would be able to throw light on this. But, with one exception, none of them could answer any of his enquiries "an impression that the country would not be retained, with an idea of being removed at an early period" having produced a feeling of indifference. For some time he could not discover or get access to any records or written documents of any kind. Although everyone had hailed with delight the prospect of becoming British subjects (so, at least, Mr. Maingy tells us they assured him), the "best informed natives" had not stayed to welcome him. From his earliest enquiries he was led to believe that the land revenue consisted of one tenth of the produce of all grain. It appeared subsequently that this information was not quite accurate and in his first attempt to furnish a complete account of the land revenue he gives the following list of the taxes paid by Burmans in Mergui:

<table>
<thead>
<tr>
<th>From every</th>
<th>Betelnut Tree</th>
<th>1 pice</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Coconut Tree</td>
<td>4 pice</td>
</tr>
<tr>
<td></td>
<td>100 Baskets Paddy</td>
<td>6 baskets</td>
</tr>
<tr>
<td></td>
<td>Sugar Boiler</td>
<td>$2\frac{1}{2}$ tickals</td>
</tr>
<tr>
<td>From every</td>
<td>Fishing Stake</td>
<td>$7\frac{3}{4}$ tickals</td>
</tr>
<tr>
<td></td>
<td>Fishing Net</td>
<td>$2\frac{3}{4}$ tickals</td>
</tr>
<tr>
<td></td>
<td>Shrimp Catcher</td>
<td>$2\frac{3}{4}$ tickals</td>
</tr>
<tr>
<td></td>
<td>Dammer Torch maker</td>
<td>150&quot; tickals</td>
</tr>
<tr>
<td></td>
<td>Dammer Collector</td>
<td>10 viss</td>
</tr>
</tbody>
</table>

The "Kurran" paid a tax of tribute consisting of the following items per house or family:

- $2\frac{1}{2}$ Cattees Beeswax
- 3 Cattees Sesamum Oil
- 1 Basket Cardamums
- 1 Piece of Cloth, 10 yards

The "Chaloons or Orang Laut" paid 50 viss of beeswax and 50 mats per village, and the monopoly of purchasing all their other produce was sold to a contractor for Rs. 600 monthly.

"The above imposts" he writes, "formed as far as I could learn the whole revenue derived from the soil and the industrious inhabitants during the last Miew-woon's Government. The amount of the tax on each article depended entirely on the will of the Miew-woon and of course varied with the change of Governors, The late Government..."
is said to have been particularly mild and that such light imposts had never before been fixed, it having always been usual to levy a tax of 10 per cent on all again." Mr. Maingy could never learn the total amount yielded by the taxes but was given to understand that all taxes collected in kind were converted into money if not immediately required and the balance in cash sent to Ava only once in every three years. Improbable as this last item of information appears, it seems to have been accurate, as there is evidence of a similar practice in other parts of Burma.

When enquiring into the customs regarding land revenue Mr. Maingy also enquired into land tenures. Under this head he reports that the land was of no value. It could be cleared indiscriminately by any one and lands so cleared "constituted a clear and distinct private property, some of them ancient". Every landholder was allowed to dispose of his property either by sale or gift and it regularly descended to his family. But if he quitted his land for a season without leaving any one in charge, he could not oust an intruder. This is the first reference I know of to the customs of thu-win-nga-tuet, which again attracted attention at the annexation of Pegu in 1854 and was subsequently treated as something never heard of before during the settlement of Magwe about 1897. A further report on tenures was submitted by Mr. Maingy in January 1828 shortly after he had assumed charge as Civil Commissioner in Amboyna and here he again points out that "under Burman Government private property in the soil was generally recognised and as long as an individual of however humble birth gave no cause of dissatisfaction to the chief he was left at full liberty to bequeath, sell or otherwise alienate the land which he occupied or cultivated. These vested rights belong to the cultivators, or the great body of inhabitants, for as yet rent has scarcely been established and there are no extensive landholders". At the occupation of Pegu the cultivators were similarly found to have a complete private title in their land, subject only to the payment of such revenue as might from time to time be levied. This tenure, although keenly contested during the drafting of the Land and Revenue Act of 1876 by a Chief Commissioner with Indian traditions as to Government property in land, finally achieved recognition as a "landholder's right" and is now the tenure on which the bulk of the land in Lower Burma is held.

Before passing on from these preliminary enquiries into revenue and tenure it seems well to notice one point of interest. Certain of the revenues, it appears, were paid in pice. Now it is usually said that there were no Burmese coins before King Mindon introduced rupees. According to Mr. Maingy there were "a few ticals to be met with." These had already nearly disappeared "owing to the preference given to the Madras Rupee, and also to the reluctance of the people in taking them on account of the fraud which has been practised in their coinage these being 30 to 35 per cent alloy." Although Mr. Maingy refers to these as
if they were coins, they were probably the tickals described in Hobson
Jobson, pear shaped lumps of metal flattened at one end or both; I still
have one that was formerly used for money in Mergui. The usual
silver coins were the Madras Rupee and Quarter-Pagodah, but the
Sicca Rupee though scarce, was more highly esteemed. The Madras
Rupee was abundant because the Officers of the Regiment were paid in
that coin, but at first Mr. Maingy himself, as an officer from the Straits,
drew his pay in Spanish Dollars. It is probable therefore that there
were no Burmese silver coins. But he describes the pice coins in some
detail. The coin next in value to the Rupee was the Ke-byà, or large
tin pice. Owing to scarcity only 36 were given for a Madras Rupee or
for a Quarter-Pagodah and 40 to 44 for a Sicca Rupee. Sometimes
these tin pice were coined by Government, i.e. the Miew-woon, and
sometimes the coinage was farmed. Mr. Maingy proposed to take the
coinage entirely into his own hands and re-establish the true value of
50 for a Sicca Rupee, after deducting 10 per cent for coinage, calculating
11 of them to 1 lb. Avoirdupois. There was also a small tin coin, the
Coss, of which 12 were equal to 1 large pice. This Mr. Maingy intend-
ed to retain as it was "very useful" to the lower classes "who could not
afford to lay out a Ke-byà on small articles."

After this digression we may turn to examine what Mr. Maingy did
to restore and improve the Burmese system of land revenue. His first
step was to enhance the assessment on paddy land from six per cent of
the produce, which had been the assessment imposed by the late Myo-
wun, to ten per cent, which he regarded as the customary proportion.
For the first year at least of the British occupation he was content to lev-
à a tax on grain postponing the taxation of garden lands until the country
should be more settled. Grain was necessary to feed the troops and
the tax on paddy lands was collected in kind. He soon found that the
revenue produced by a tax of 10 per cent was inadequate to the require-
ments of the Province. With the newly established administration there
was an urgent demand for roads and buildings, but the revenue would
not pay for the labour and even at extravagant wages the people would
not work regularly for hire. He therefore found it necessary, following
the Burman custom, to use 'compulsive labour' and required each indivi-
dual to work for Government for about two months in the year.
However he soon found that the people were 'shaking off that indifference
they had hitherto evinced about money', and it occurred to him that in
lieu of 'compulsive labour' he might enhance the revenue and thus
obtain funds to employ free labour at the market rate of wages. He
therefore raised the assessment on paddy lands from 10 per cent to 20
per cent of the gross produce and introduced an assessment of 25 per
cent on garden produce The paddy lands also paid an extra 5 per
cent. or 25 per cent. in all, but this additional 5 per cent. on paddy land
was appropriated to the remuneration of the headmen for collecting the
revenue. It proved however that this method of remuneration gave some
headmen too much and others too little. He therefore limited the remuneration of each headman to 10 per cent. of his collections and "reserved the remainder of what was collected for this purpose and styled Thoogyee tea towards meeting the expense of paying monthly stipends to the headmen of small villages, or villages which have little or no paddy cultivation".

Thus within two years of his arrival in the country, Mr. Maingy had determined the principles on which land revenue should be collected and the method of paying for the cost of collection. This enabled him to frame an estimate of the revenue available for Government. But it was only a rough estimate. The assessment was based annually on the gross produce and therefore varied with the harvest; and, by this time, the revenue was collected in money and the revenue therefore varied also with annual fluctuations in the price of paddy. In order to fix the assessment it was necessary for Mr. Maingy or one of his few Assistants to visit each village annually, which was a very arduous task. From an early date therefore he began to consider plans for making a settlement of the revenue.

According to the traditions of the Indian system of Land Revenue a settlement is an arrangement by which the land revenue demand is fixed for a period of years. A settlement is a contract between Government and the cultivator. The contract may be made separately with each cultivator or ryot, when it is termed roytwari, or it may be made with some person or persons taken to represent the general body of cultivators within the village or estate, when it is termed semindari. Burma, however, is distinguished among the provinces of India, because there is no settlement of the revenue in the Indian sense. Although the Revenue Act of 1876 provides for roytwari settlements on Indian lines, no such settlements have been effected since the law was passed and the Government, instead of settling the revenue with individuals, settles the rates of revenue on land. But Mr. Maingy, like many officers since his time, contemplated a settlement of the revenue on Indian lines, a bargain with each cultivator; that alone would relieve him of the task of an annual assessment.

To effect a settlement of any kind, without risk of unconscious injustice, the land must be surveyed. Tenasserim was formally annexed in January, 1826 and in February the Governor of Prince of Wales Island visited the new Province in order to discuss with Mr. Maingy various questions of policy. It was then decided to make preparations for a settlement by introducing a Revenue Survey and for this purpose the Governor sanctioned the entertainment of four military officers, Lieutenants Baker, Bisset and Williams and Ensign Boulderson. These were the first Survey and Settlement Officers in Burma. With their assistance he gave "some Burmese an idea of measuring land" and intended "to employ these men in ascertaining as near as possible the dimensions of
each cultivator's ground". Unfortunately, the names of these men, the earliest *Myedaing saye*, are not on record. Mr. Maingy hoped that these measurements would enable him "to form a pretty correct estimate of the number of square feet required for each basket of paddy". But it soon appeared that, even with an assessment of 20 to 25 per cent of the gross produce, the new Province would not pay its way. When the Government of India, on assuming control of Tenasserim, accorded sanction to the provincial establishment, they omitted to make provision for the Revenue Survey. They did not appreciate so keenly as Mr. Maingy the difficulty and unpleasantness of visiting every village annually to make bargains with the cultivators. Mr. Maingy submitted a mild protest. "I am fully aware," he writes "of the anxious desire of Government not to incur any expense which may be avoided, but I must beg to state that the employment of some Revenue Surveyors for a period of one or two years only would ultimately prove most beneficial to the public revenue". Lieutenant Bisset had unfortunately "fallen a victim to his exertions" but the other three officers might be re-appointed.

"after they have taught a few natives of the country the mode of measuring and classing the lands, such individuals joined by one or two country-born lads from Fort St. George could be usefully employed under the general direction and superintendence of only one European officer." But Mr. Maingy's endeavour to persuade the Government of India proved ineffective and it was not until twenty years later that a successor, Col. Broadfoot, introduced the system of measuring land by the acre and thereby gained a place in the Burmese dictionary as the *Eha-mingyi*.

Without a survey of the land it was clearly inexpedient to enter on a settlement of the revenue for a long period. The Governor of Prince of Wales Island, when sanctioning the abortive survey, had contemplated a permanent settlement, and in his "Rules for the Collection of Land Revenue" had provided for a "permanent and fixed Land Tax." But these Rules became obsolete when the Government of India assumed control and Mr. Maingy recommended that "the sum payable by each cultivator should be adjusted and determined periodically and yet at sufficient intervals to make it his interest to extend his cultivation." This proposal was approved and after two annual settlements a "triennial settlement" or settlement for a period of three years was introduced. This settlement worked satisfactorily and in the third year Mr. Maingy was able to report that "not a single instance has occurred of imprisonment or distraint of property to enforce payment of the tax from any cultivator." He proposed therefore that it should be extended for a longer period or even made permanent. "My opinion is most earnest and decided" he writes "that no attempt should be made to increase this land tax, but that an assessment precisely according to the rates paid by each cultivator should be fixed for a period of 15 or 20 years or even in perpetuity, and that no village should pay any land tax in
THE EARLY REVENUE HISTORY OF TENASSERIM: LAND REVENUE.

addition to what it now pays, excepting on lands which may now be lying waste or covered with forest but which, if brought into cultivation, should pay no tax for the first three years; and then one-third or one-half of the usual tax for a further period of years to be regulated according to the expense which it might appear that the reclaiming of the land cost the cultivator." On the whole he had come to prefer a Permanent Settlement, for he continues "I know of no measure that would be more likely to promote and extend and improve cultivation in these provinces, than that of the Government satisfying the cultivator that its demand upon the land is limited and fixed. Private property in land has always existed in these provinces, for even under the Burmese rule, a man could sell, mortgage or bequeath the lands held by him, and no instance is known of a man being deprived of his land except for some criminal offence. Our fixing the land tax would greatly enhance the value of the landed property and incite the landed proprietors to improve their lands and attempt better modes of tillage, and the cultivation of the more valuable products." The Government of India was unable to accept this proposal for a permanent settlement but sanctioned the introduction of a settlement for a period of seven years. This proved less satisfactory but to understand why it went wrong we must examine the procedure of the assessment and collection of revenue in greater detail.

In the first instance Mr. Maingy had levied the revenue on the zemindari system, or as he says, "by what is called a village settlement." He personally visited every village and after calling all the inhabitants together and ascertaining so far as he could by their declarations and by the accounts of the village chief, the extent of their cultivation, he proposed a general average of the produce and a commutation price for the grain. When these were accepted by the people he fixed the amount of the Government share of one fifth of the gross produce and instructed the hooyee or chief of the village to collect and bring it in. Thus the village chief was taken to represent the general body of the cultivators. (This system was introduced with greater formality in Arakan where the Khyooks, Kyouks or Soogrees, were recognised as enjoying a perpetual heritable and alienable Zemindaree right.) Mr. Maingy, however, did not favour the Zemindari system. From the outset he proposed as soon as possible to deal individually with each cultivator, but entertained some apprehensions as to the view that the Government of India might take. "I am aware" he writes, "that plans bearing a strong resemblance have not been considered feasible for the collection of Land Revenue in some parts of India, the principal objection has been the certain ejection of the cultivator in bad seasons or a remission on the part of Government of portions of their claims——such as need not however be apprehended under the very light assessment in this country which, with the advantages of a triennial agreement, and a free export will, it is presumed ensure a steady and easily raised Revenue and a very large increase in the land under cultivation at the expiry of each period." "Where the
population is so scanty the difficulty of an individual settlement will be trifling, and possesses the advantage of bringing the European officers of Government more in communication with the cultivator, by which a mutual good understanding is established." Mr. Maingy need not have feared lest the Government of India should reject his proposal, for the current of official opinion had for the time turned in favour of ryotwari settlements and the recognition of the village chiefs of Arakan as zemindars had been disallowed. Mr. Maingy was therefore allowed to proceed with his ryotwari settlement, which has remained one of the characters of the revenue system of Burma to the present day, being extended in turn to Pegu and even to Upper Burma, where the zemindar system as applied in the Punjab would have accorded more closely with fact and custom. He proceeded accordingly to introduce "a Ryotwari system of assessment to ascertain the extent and average produce of each description of lands held by each cultivator and calculating the Government tax in one aggregate sum for the whole set led assessment for a fixed period of three years and deliver to each cultivator a certificate to this effect. Each cultivator will be responsible only for his own lands which he will be at liberty to cultivate in whatever mode he pleases and at the same time he will be encouraged to improve them by being certain of reaping the advantages of all his improvements for that period of three years."

In a report written just before making over charge of his office on his retirement from Government service in 1833 there is a brief account of the revenue system as it functioned at that time. "The land tax now levied in these provinces amounts to 25 per cent. upon the gross produce of the lands. The assessment is usually a village assessment, that is, the Commissioner, or his Assistant in charge of each Province, settles in concert with the inhabitants of each village and its headmen or thooyee, the whole amount of tax to be paid by the village and in performing this duty the Commissioner and his Assistants are governed by a reference to what the village paid in former years and by the information which they may have acquired as to the average fertility of the cultivated lands in the village, from having visited it in former years and superintended the cutting and measuring of crops on several portions of its land. The amount agreed upon is afterwards divided by the villagers among themselves, a list of the contributors and the amount of the contribution being given to the Commissioner and a copy placarded in the Zayat or Town Hall, or most public place in the village, so that each cultivator may be apprised of the proper sum to be paid by him. The Thooyee collects the amount from each cultivator and delivers it to the European officer... The assessment is paid in money and the value is regulated according to the average market price of each year of each article. Remissions of the assessment are of course allowed in well attested cases of failures of crops, in consequence of bad seasons or any accidental circumstances."
This extract contains two or three points of interest. It seems, firstly that, although the introduction of the ryotwari system had not been so thorough as Mr. Maingy anticipated, each cultivator was individually responsible for his own assessment. The settlement had already some features of the present system in Burma, for it was not a definite contract with a cultivator to pay a fixed sum, but a contract to pay a fixed amount of produce of which the value fluctuated annually with prices. Other noteworthy points are the mention of crop measurement which later came to occupy so prominent a feature in assessments in Lower Burma and, nominally at least, in Upper Burma, and the readiness with which remissions were granted, another distinctive feature of the Burma revenue system.

At about the time that Mr. Maingy retired to England, the responsibility for the administration of Burma was transferred from the Government of India to the Government of Bengal, and Mr. Maingy's successor, Mr. Blundell, was called on to submit a report on the Burma revenue system. After quoting from the final report of Mr. Maingy, he explained that the next step had been to introduce a settlement for seven years, and submitted a copy of the Rules framed for the new settlement. This settlement was on very much the same lines as the previous triennial settlement but one or two features call for comment. One feature is the provision made to deal with the problems arising out of the capricious abandonment of land and the customary tenure of *thu win nga twet*, both of which continued to be a source of difficulty for many years. Mr. Blundell explains that "cultivators in this country are not so much attached to the occupation but that they frequently give it up in order to engage in some other which they may deem more profitable. It was not intended that the settlement should bind them to cultivate their land but "in order to check a wanton desertion of their lands" a rule was introduced providing that those who wished to cancel their settlement and give up cultivation should pay one year's revenue in advance. Cultivators were allowed and encouraged to extend their cultivation by employing additional labour or capital without being liable to an increased demand; under their settlement they could extend their land indefinitely within the limits of the village. But it was not intended to exclude strangers from unoccupied land. Under the *thu-ain-nga-twent* tenure, however, it was difficult to be certain whether uncultivated land was really unoccupied. Strangers were therefore required to point out to the *thugyi* any land which they wished to cultivate and the *thugyi* was charged with ascertaining whether any inhabitant of the village claimed to own it. There were also special provisions for attracting emigrants from "foreign countries" (most of whom would, of course, be Burmans from the Kingdom of Ava). These were exempt from land tax during the first year and during the second year had to pay only half the tax due on their land.

When Mr. Blundell introduced this settlement he hoped that it would produce a large increase over the previous settlement by the
assessment of land which had been brought under cultivation during the period of years for which that settlement had lasted, and also that owing to the attractions which it offered to new cultivators, there would be a considerable annual increase of the revenue. But his hopes were disappointed. The assessment, as in the earlier settlement, was fixed in kind and the Government share commuted at the annual price. When the settlement was made the price was very high, Rs. 30 to 35 per hundred baskets, owing to a famine in China. Within two years it had fallen to Rs. 14 to 18 per hundred. This not only reduced the value of the Government share, but led to a large reduction in the area cultivated. For the first time we meet a report that has often been re-echoed since. The people on the whole had no particular attachment to their lands especially in Moulmein where so many of them were new settlers. "Land," he writes, "is often taken up or abandoned on a consideration of the profit to be obtained from it." When prices fell a large area of the land went out of cultivation. The distress was aggravated by an epidemic of cattle disease. In 1836 no less than 12,000 head of buffalo were swept off. Many people took advantage of the provision allowing them to cancel the settlement on payment of a year's revenue in advance and so many abandoned their land that Mr. Blundell was obliged to allow cultivators to throw up their settlement without penalty and revert to the former system of an annual assessment.

The Government of Bengal were not at all satisfied by this report on the land revenue system of Tenasserim, and it seems that they wished to introduce a fixed settlement in money for a long period or even permanently. Mr. Blundell replied that he would be "glad to see a settlement formed on the lands analogous to those formed in India founded on a survey and registry of each individual's property" but feared that this would not be practicable. He was prepared however to fix the assessment in cash during the next seven years' settlement which was just due and suggested that this and all subsequent settlements might be extended to the year 1860. It is at this point that the correspondence breaks off and the further history of the revenue system must be traced in later records which have not yet been made available.

This brief account of some aspects of revenue work during the earliest years of the British occupation of Tenasserim shows that some features of the present revenue system could already be distinguished. The system of tenure recognised by Mr. Mainy was essentially the same as the land-holder's right of the present day. It had already been decided that settlements should be conducted on the ryotwari system. One distinctive feature of Burma settlements, the settlement of a rate on land instead of a contract with individuals for a lump sum had been established. The project of a permanent settlement had more than once been considered and rejected, and temporary settlements are still made, although for longer periods. Crop measurement was already utilised in
determining the produce of the land. Remissions were granted as a matter of course, and a readiness to grant exemption or remission or reduction of assessment has continued to distinguish the Burma revenue system from the "cast iron" assessment that is found in some other parts of India and notably Bombay. The reclamation of virgin land was encouraged by a reduction of assessment during the early years of cultivation and a similar provision is still contained in the rules for granting uncultivated land. Immigration was encouraged by a remission or reduction of assessment and this practice still survives in respect of Capitation Tax. It is clear then that Mr. Maingy contributed greatly towards laying the foundations for the revenue system of modern Burma.

In this paper I have not touched on the rules for the grant of waste land, nor on the assessment of gardens and miscellaneous produce. The Records however contain much interesting information on these matters and perhaps at some future date I may have an opportunity to discuss them.

J. S. FURNIVALL.
CURRENCY AND COINAGE AMONG THE BURMESE

BY

SIR R. C. TEMPLE.

(Indian Antiquary, Vol. XXVI, 1897, pp. 154ff)

Manufactured Articles.

* * * * * *

Drums.—Of a most interesting value put upon an article of peculiar manufacture and of its possession as an indication of wealth, we have an instance among the Karensis or Red Karens. It is not quite unique, however, as a reference to de Morga will show later on.

Macmahon, in his . . . Karens of the Golden Chersonese, p. 279ff., says:—"Among the most valued possessions of the Hill Karens is the kyee-see, consisting of a copper or spelter cylinder of about a quarter of an inch in thickness, averaging about two feet in length and of somewhat greater diameter at one end, which is closed with the same kind of metal, the smaller end being left open. They are ornamented in a rude style with figures of animals, birds and fish, and according to size and volume of sound, are valued at from £5 to £30 (50 to 500 tickals). On the outer circle are four frogs. They have distinctive names for the different kinds, which they pretend to distinguish by the sound. In the settlement of their quarrels and in the redemption of their captives, the indemnification always takes the shape of a kyee-see or more, with, perhaps, a few buffaloes or pigs as make-weights. To such an extent does the passion for the possession of these instruments predominate among the more secluded tribes, that it is said instances are by no means rare of their having bartered their children and relatives for them. The possession of kyee-zees is what constitutes a rich 'Karen. No one is considered rich without them, whatever may be his other possessions. Every one who has money endeavours to turn it into kyee-zees, and a village that has many of them is the envy of other villages, and is often the cause of wars to obtain their possession."

* The authorities for a good deal of this are Mason, J. A. S. B. Vol. XXXVII, Pt. II, p. 128ff., and O’Riley, J. Ind. Arch. Vol. II, No. 4, note 57. I would like to remark that kyai, spelt kré-chan, is a Burmese word, the Karen word being probably something quite different, and means a flat gong, whether circular or triangular. The components, according to the orthodox spelling, would be kyé, copper and sin, a drum or cask; but the pronunciation is peculiar, and I observe that there is a word kyi (kyañ), with the meaning of a tube closed at one end, and it seems to me possible that kyai is really composed of two words spoken together and having the same meaning. Such duplications are common in Burmese and in Oriental languages generally. If this is right, the conventional form kyé: sin is a case of false etymology of the clerical sort. See Stevenson, Bur. Dict. pp. 216, 245, 269. In his Far Cathay and Further India, . . ., p. 237, Macmahon repeats some of the above information, with the addition that the kyai of the Karens is similar to the drum of the ‘Miantis of China.”
Now, de Morga gives us something of a parallel to this instructive information from the Philippine Islands in the XVIth century. After explaining that the usual way of trade was in general barter, he says (Hak. Soc. ed., p. 303) :—“Sometimes a price intervened, which was paid in gold, according to the agreement made; also in metal bells brought from China, which they value as precious ornaments. They are like large pans and are very sonorous, and they strike upon them at their feasts and carry them in the vessels to the wars instead of drums or other instruments.”
PROCEEDINGS
OF THE
BURMA RESEARCH SOCIETY.

A meeting of the Executive Committee of the Burma Research Society was held at University College (Commissioner Road), Rangoon, on Wednesday, the 18th September 1929, at 6-30 p.m.

PRESENT:
1. C. W. Dunn, Esq., C.I.E., I.C.S., (President.)
3. S. G. Grantham, Esq., I.C.S.
4. Prof. W. G. Fraser, M.A., I.E.S.
5. Prof. Pe Maung Tin, M.A., I.E.S.
6. G. H. Luce, Esq., B.A., I.E.S.
7. U Kin Maung, B.A.
8. Meer Suleiman, Esq., M.A.
9. Saya U Thein
10. A. Cassim, Esq., B.A. (Secretary)

1. Prior to the arrival of the President, Mr. J. S. Furnivall, a Vice-President, occupied the chair.

2. Confirmed the minutes of the meeting of the Executive Committee held on the 25th March 1929.

3. Took the following action on matters arising out of the minutes of the last meeting of the Executive Committee:

(a) Regarding item 5—Recorded the agreement of the Text Publication Sub-Committee.

(b) Regarding item 9—Resolved that it be postponed to the next meeting of the Executive Committee.

(c) Regarding item 10—Resolved that the Managing Sub-Committee be asked to meet after October and report on the Library with particular reference to the advisability of printing a catalogue of books in the Society's Library.

4. (a) Appointed a Sub-Committee consisting of Messrs. Furnivall and Fraser with Honorary Treasurer to report on the finances of the Society in the light of Mr. Grantham's note on the compounding of subscriptions for Life-Membership; and
(b) Referred to the same Sub-Committee the consideration of the request from the Dictionary Sub-Committee for a grant of Rs. 10,000 from the Society’s funds towards the cost of publication of the Dictionary.

(c) Agreed that the request from the Dictionary Sub-Committee for Rs. 1,000 out of the Society’s funds for the current year’s expenses be granted.

5. Resolved:—

(a) That the Superintendent, Government Press, Burma, be consulted as to the estimated cost and the best form of producing the Dictionary: and

(b) that the Dictionary Sub-Committee be asked to ascertain the possibility of getting it printed by Government.

(At this stage the President left the meeting, and Mr. Furnivall took the chair for the remainder of the business.)

6. Resolved to strike off the names of members who were owing subscriptions for more than two years and who had failed to reply to the Honorary Secretary’s reminder.

7. Considered a request for exchange of Publications from U.S.S.R. Society of Cultural Relations with Foreign Countries.

Resolved—

(a) that Mr. Luce be requested to draw up a list of publications of the U. S. S. R. Society in English, French, and German likely to be of use to the Society; and

(b) that the U. S. S. R. Society be supplied with a list of publications of the Society including works in the Text Publication Series.

8. Confirmed the President’s preliminary sanction to the purchase of the following books from Mr. H. W. Richardson for the Society’s Library:—

<table>
<thead>
<tr>
<th>Book</th>
<th>Quantity</th>
<th>Price (Rs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phayre’s History of Burma</td>
<td></td>
<td>25</td>
</tr>
<tr>
<td>Richardson’s Dhammathat 1847</td>
<td></td>
<td>15</td>
</tr>
<tr>
<td>Do do 1874</td>
<td></td>
<td>9</td>
</tr>
<tr>
<td>Richardson and McLeod’s Journal</td>
<td></td>
<td>15</td>
</tr>
<tr>
<td>Richardson’s Mission to Siam</td>
<td></td>
<td>25</td>
</tr>
<tr>
<td>Symes’s Ava, 2 vols.</td>
<td></td>
<td>10</td>
</tr>
</tbody>
</table>

**Total** | **99**

10. Resolved that the Secretary in consultation with the President fix a day in November next for an ordinary General Meeting of the Society at which U Khin Maung, B.A., will read a paper entitled “Burma Records in the Imperial Library” by Mr. A. F. M. Abdul Ali, Keeper of the Imperial Records, Calcutta.

AHMED CASSIM,
Secretary pro tem.

The Twenty-second meeting of the Text Publication Sub-Committee of the Burma Research Society was held at Pinya Hall, University College, Prome Road on Monday, the 19th August 1929, at 8-30 a.m.

Present:

1. Prof. Pe Maung Tin, M.A., B.Litt., I.E.S. (Chairman.)
2. J. S. Furnivall Esq., B.A., I.C.S. (retired.)
3. A. Cassim, Esq., B.A. (Secretary)

Minutes.

1. Confirmed the minutes of the meeting held on 4th January 1929.
2. Considered the following endorsement No. 2215/15B.P. (a) dated the 7th August 1929 from the Registrar, University of Rangoon, forwarding a copy of Resolution 17 of the Proceedings of the Executive Committee of the Council of the University in connection with the printing and general get-up of the “Gavampati” and the “Yazawingyaw” edited for the University by the Text Publication Sub-Committee.

“Resolution 17.—In regard to the publication of 1,000 copies each of ‘Gavampati’ and ‘Yazawingyaw’ the Executive Committee (of the University) resolved that it be brought to the notice of the Burma Research Society

(a) that the printing of the “Gavampati” is bad, the paper inferior in quality, some folios are bound upside down, the general get-up of the publication does credit neither to the Burma Research Society nor to the University, and that the University should have been consulted as to the printing and binding and general get-up of the publication and further that competitive quotations for the printing should have been called for.

(b) that the Burma Research Society be asked to say what steps it proposes to take to rectify so far as possible the faults in the “Gavampati.”
(c) in regard to the "Yazawingyaw" it is pointed out that a member of the Executive Committee in the course of a cursory glance through the book detected several errors suggesting that the proof reading of the text had not been so carefully as might have been expected.

(d) that 20 clearly printed copies of both publications be bound in a superior binding for use as presentation copies."

Resolved that the Registrar be informed (1) that the printing and general get-up of the works were on the same lines as those of other publications issued by this Sub-Committee, and that if the Sub-Committee had been informed by the University of any special requirements in this direction the Sub-Committee would have had the greatest pleasure in complying; (2) that as regards the "Gavampati" the Sub-Committee regret that seven of the copies had some folios bound upside down; they were, therefore, taking steps to have them returned to the press for re-binding; (3) that competitive quotations were called for and the work of printing the "Gavampati" was entrusted to the Mon Pitaka Press, Moulmein, not merely because of the reasonableness of its tender but mainly as the Sub-Committee considered that it was to the interest of the University and the Society to utilise to the fullest extent the services of the editor of the work, Rev. R. Halliday, who lives at Moulmein; (4) that in the case of the "Yazawingyaw" the apparent inaccuracies in spelling were really archaic forms deliberately reproduced from the original manuscript on which the printed text was based.

As regards item (d) of the Registrar's endorsement, resolved that the Secretary be instructed to forward to the Registrar the quotation in original from the Wuntha Rekkha Press, Rangoon, for 25 clearly printed copies of the "Yazawingyaw" in superior binding for presentation purposes; and also to inform the Registrar that enquiries were being made from the Mon Pitaka Press, Moulmein, for 20 special copies of the "Gavampati."

3. The meeting decided to bring out an edition of U Toe's "Yama Yagan" in the Text Publication Series.

4. The General Editor reported the appearance of the following works since the last meeting:—

(a) Yazawingyaw as No. 14 of the Series.
(b) Gavampati 15
(c) Seindakyawthu's, Yadu, Egyin and Luda as No. 16.

5. The General Editor further reported that the following works were in the press and would be out soon:—

(a) U Ponnya's Thathanashouk and Sundawgyi and
(b) Sabebin Wutthu by U Lat, as Nos. 17 and 18 respectively of the Series.

AHMED CASSIM,
Secretary,
Text Publication Sub-Committee.
Minutes of a meeting of the Dictionary Sub-Committee of the Burma Research Society, held at Maymyo at 1 p.m. on the 20th October 1929.

Present:

Mr. C. W. Dunn.
Mr. Ch. Duroiselle.
Mr. H. F. Searle.
Mr. J. A. Stewart (Honorary Secretary.)
also
Mr. B. W. Swithinbank.

1. Read the minutes of the meeting held at Rangoon on the 11th August 1929.

2. With reference to paragraph 15 of the minutes it was resolved that the Rangoon members of the Sub-Committee ascertain whether any of the Rangoon Presses is prepared to publish the Dictionary on a Royalty basis and if so what terms they would offer the Society.

3. Mr. Duroiselle is almost certain to receive an extension of service till the end of June 1931. It will be impossible for him to take up the work of compilation till after his retirement. It is therefore desirable that collection of materials should continue as at present for another year. The minimum requirement is about Rs. 3,000. It was resolved to ask the Burma Research Society to approach Government with a request for the provision of this amount during the financial year 1930-31.

4. With reference to paragraph 17(4) the method of representing tones was further discussed and the objections received to the resolutions of the Rangoon meeting considered. The general opinion was that the International Phonetic Script should be used but that as regards the representation of tones for which no established conventions exist the use of the dots as in Burmese should be retained, the auk myit for convenience of printing being placed after the last letter of the syllable effected. The "dots" used should if possible be small circles.

Dated Magwe, 1st November 1929.

J. A. STEWART,
Honorary Secretary.
Proceedings of a meeting of the Managing Sub-Committee held at the University Library, University Estate, Rangoon, at 8 a.m. on November the 3rd, 1929.

Present:

G. H. Luce, Esq., Editor & Librarians.
Prof. Pe Maung Tin
A. Cassim, Esq. (Honorary Treasurer).
B. R. Pearn, Esq. (Honorary Secretary).

1. Considered Mr. Luce's Report on the condition of the Library.
2. Resolved to recommend the Executive Committee to authorise the payment of bills for binding books, subject to Mr. Luce's approval of the work.
3. Resolved to recommend the Executive Committee to authorize the replacement of missing copies of periodicals.
4. Resolved that the Executive Committee be asked to consider the question of moving the Society's Office to the University Estate.
5. Resolved to arrange for all new periodicals to be sent direct to the Librarian of the Society.
6. Resolved that the provision of a Card Index of the books in the Society's Library is desirable.
7. Resolved that the Executive Committee be requested to consider the question of the disposal of duplicate copies of books in the Society's Library.
8. Resolved that it is desirable to separate the functions of the Librarian from those of the Editor of the Journal in view of present conditions.

The 25th November 1929.

B. R. Pearn,
Honorary Secretary.

Ordinary General Meeting.

An Ordinary General Meeting of the Society was held on the 14th November, 1929, at the University College (Commissioner Road), when U Kin Maung read a paper entitled "Burma Records in the Imperial Library" by Nawab A. F. M. Abdul Ali, Keeper of the Imperial Record, Calcutta. After the paper had been read a discussion took place as a result of which it was resolved to enquire whether the Government of India had at any time printed any records bearing on Burma, and, if so, whether any of these Records were available for the Society's Library. It was also resolved to enquire from Dr. Aspinall whether he could supply any information about the Burma Records at Calcutta.

The Meeting concluded with a vote of thanks to U Kin Maung, the reader of the paper.

It is regrettable that the attendance at the meeting was so small, only eight members being present.

B. R. Pearn,
Honorary Secretary.
LIST OF BOOKS RECEIVED.

List van Aanwinsten der Bibliotheek van het Museum—July and September 1929.
Annals of the Bhandarkar Oriental Research Institute, Poona, Vol X, Parts I, II.
Bhandarkar Oriental Research Institute, Poona, Report for 1928-29.
Indian Antiquary, September, October and November, 1929.
Oudheidkundig Verslag, 1928.
Djawa 9 e Jaargang, No. 4 en 5, Augustus 1929.
Yazawingyaw, by Shinthila Wuntha.
The Mystery and Mental Atmosphere, by Sir Richard Carnac Temple.
Man in India, Vol. IX, Nos. 2 and 3—June and September, 1929.
Wire Menschen der indonesischen Erde von Dr. h. c. Renward Brandstetter, VI.
Journal of the Royal Asiatic Society of Great Britian and Ireland, 1929, 4th quarter (October) 1929.
Journal of the East Indian Association, Vol. XX, No. 4 (October) 1929.
Zeitschrift für Indologie und Iranistik, Band 7, Heft. 1.
Early English Intercourse with Burma (1587-1743), by Prof. D. G. E. Hall.
Buddhist India, Vol. III, Nos. 1—2, June and July, 1929.
Medizin I Bibliotheken Antiquariatskatalog (No. 62).