

extant in Pegu before as well as after the time of King Wareru. . . .”<sup>1</sup>

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*December 7, 1897.*

*To the Secretary of the Royal Asiatic Society.*

## 8. A MUHAMMEDAN ENCYCLOPAEDIA.

DEAR PROFESSOR RHYS DAVIDS,—At the last Congress of Orientalists held in Paris a motion was adopted for the third time regarding the necessity of publishing a Muhammedan Encyclopaedia. The firm of E. J. Brill, at Leyden, has now in preparation a work destined to serve as a basis for all future contributions. Beyond this, however, the scheme has not advanced since a resolution was passed at the Congress in 1892, when a suggestion was made to place Professor Robertson Smith at the head of an International Committee for the furtherance of this object. At the Geneva Congress Professor Goldziher was elected to fill the vacancy left by the demise of Professor Robertson Smith, and in 1897 a resolution was adopted by which it was decided to approach the various governments and learned societies for material support. To wait for State grants would delay the work indefinitely, and much time may thus be wasted and many more resolutions passed without furthering the publication of the Encyclopaedia.

As one greatly interested in the matter, I would venture to submit whether it would not be more to the purpose to secure a publisher who would undertake the work on his own responsibility, say on the lines of Smith's "Dictionary of Greek and Roman Antiquities." This work has paid its way so well that a *third* edition has already been published, and it has proved a success in every sense of the word. I am sure that if the Muhammedan Encyclopaedia were compiled in a similar manner, a sale of 500–600 copies

<sup>1</sup> Mason gives a translation of a Talaing book called Mūlamūli, said to have been translated from the Shan of Lamp'hūn in A.D. 1788.—Sr. A. St. J.

could easily be predicted. Such a publication would undoubtedly receive substantial support from all the societies interested in the subject. The direction of affairs could not be undertaken by anyone more competent than Professor Goldziher, assisted as he would be by a number of eminent scholars, and it would be a source of great regret for all concerned were he to relinquish this task, as he seems to desire.—Yours faithfully,

H. HIRSCHFELD.

November 22, 1897.

### 9. PERSECUTION OF BUDDHISTS.

SIR,—At the late Congress of Orientalists in Paris there arose, in the Indian Section, a discussion relative to the alleged persecution of the votaries of Buddhism by the Brahmans, and by sovereigns professing, or converted to, the religion of Śiva. This was followed by a paper read by Professor Rhys Davids at a meeting of the Royal Asiatic Society. In the course of his remarks Professor Rhys Davids alluded to a supposed persecution by a king called Sudhanvan, which was brought about at the instigation of Kumârilabhaṭṭa in the first half of the eighth century A.D. It is described in the first canto of the *Śaṅkara Dig Vijaya*, ascribed to Mâdhava, and in the *Śaṅkara Vijaya*, ascribed to Ânandagiri.

I do not intend to discuss the question of persecution in this brief note, but merely to touch on the question of the identity of Sudhanvan. This king is styled a monarch of South India. The name does not appear in any of the known lists of South Indian kings. Was there really a king of that name about that time, and who was he?

Sanskrit writers are constantly in the habit of Sanskritizing Dravidian names, just as in England we anglicize the names of North American Indian celebrities, calling them “Deer-foot,” “Burning Cloud,” and so on. Knowing this practice to exist, and being anxious to ascertain whether any tradition existed in South India as to the existence of