

## 2. PĀLI SUTTAS PRINTED IN CEYLON.

SIR,—In view of the value of the Pāli Sutta-literature, of which a fresh and interesting specimen appeared under Mr. Chalmers's editorship in the last number of the *Journal*, it may be of value to enumerate the Suttas that have been recently (*i.e.* since the publication of my Catalogue of Sanskrit and Pāli Books) printed in Ceylon :

Āṅguttara-nikāya.	Complete edition of text commenced.	Colombo, 1893.
„	„ „ commentary (Manorathapūraṇi).	„ 1893.
„	Dānuppatti-sutta.	„ 1893.
„	Kālakārama-s.	„ 1893.
„	Kālāma-s.	„ 1893.
„	Pattakamma-vagga 'Prāptakarma-sūtra'	
	= Ang. iv. 65.	„ 1893.
Majjhima-nikāya	Āṅgulimālā-s.	„ 1891.
„	Bālopaṇḍita-s.	„ 1893.
„	Cūla-puṇṇamāya-s.	„ 1893.

Also a 'Vyāghra-padya'-sūtra (differing from Āṅguttara iv. 194), and an Āṣivīsopama-sutta, not yet identified.

All the above separate Suttas have Sinhalese interpretations (*padagata sanna*).

It is most unfortunate that the editors (Dr. Trenckner and Dr. Morris) of two of the chief collections of Suttas, the Majjhima and Āṅguttara, should have been removed by death with their work unfinished. It is to be hoped that these important texts will not be left long incomplete.

C. BENDALL.

## 3. THE NEW BURMESE DICTIONARY.

DEAR PROF. RHYS DAVIDS,—May I be allowed a few words on Stevenson's most useful new Burmese Dictionary.

We do not call the new English Dictionaries *revised Johnsons*, and it cannot be conceded that the American Baptist Missionaries have any claim to copyright in Judson. This is really a new work. The old dictionary consisted of 786 pages; the present consists of 1188 pages

of a larger size. A great feature, moreover, is the introduction of explanatory Burmese sentences. Should not the next edition be called Stevenson's Burmese Dictionary based on Judson?

The pronunciation of many of the words is given in English characters, but as there is no scheme of transliteration, European students will derive small help from this.

What will disappoint most scholars is an absence of all attempt to give derivations and correct popular errors.

At p. v. of the preface Mr. Stevenson says: "The compiler had hoped, in the course of the compilation of this work, to have been able to throw some light on the *etymology* of the Burmese language. In this he has been greatly disappointed. So far as the compiler's experience goes the Burmese appear to have no idea of, or take any interest in, the *etymology* of their *own* language. . . . In fact, it has often appeared to the compiler that the Burmese affect to despise their own language and unduly exalt Pali." This is very true, and I have found, on asking learned men to explain some of their own terms, that they always offered fanciful derivations from that language. It is a great pity, however, that Mr. Stevenson has not made an attempt in this direction, for it would not be difficult to anyone on the spot. For instance, the derivations of names of the months, which are pure Burmese, would have been very interesting.

As regards spelling, too, Mr. Stevenson might have made an effort to correct modes which are clearly inaccurate, though generally used. Judson, in his preface, says: "Indeed, there is no writer in Burmese who has uniformly followed any mode of orthography."

Two instances strike me very forcibly. The word ခင်ဘွား *kenbyā* (*Sir* or *Madam*) is, he admits, derived from သခင် ဘုရား *thak'en burā*, the *r* being pronounced as *y*; it ought, therefore, to be written ခင်(ဘွား according to its derivation.

The other is ၵင်းမိုရ် *Myin-mo(r)* (*Mount Meru*). Judson gave the old spelling ၵင်းမိုရ်, and this, I take it, is the true representation of မဟာမေရု *Mahāmeru*. The word ၵင်း means *lofty*, from ၵင် to *see*, whereas ၵင်း is a *horse*, a totally different root.

A little more research would have helped to correct various errors. ဓာမရီ, *cāmari*, is said to be a fabulous beast or bird with a splendid tail, whereas it is, according to Childers, the Yak. ကရဝိတ်, *Karawit*, is thought to be the Garuda, but it is probably the *Karaviko*, or Indian cuckoo. ဇြော်, *zaw*, denoting *excellence*, is said to be derived from ဇြော်ဂျီ *zawgyi*, a Bengali form of Sans. *yogi*; but there is an old Burmese root ဇော် *tsaw*, found in ဇော်တာဝ် *tsawkā*, to be *haughty*, ဇော်ဘွား *tsawbiā*, a *Shan prince*, ဇော်ကဲ *tsawkē*, a *Karen chief*, which is a more probable solution.

Mr. Stevenson has done excellent work, and will, I trust, when the present edition is exhausted, bring out another and also a grammar.

R. F. ST. ANDREW ST. JOHN.

#### 4. THE BRHADDEVATĀ—CORRECTION.

SIR,—In the first of the two legends from the *Brhaddevatā* edited by me in the January number of this year's *Journal*, I misunderstood the point of verses 15 to 18 (p. 15), and accordingly mistranslated them. The passage is not an enumeration of what Agni received from the gods as his share of the sacrifice in return for his services. It states that he dismembered himself, and that his various parts