INSCRIPTIONS COPIED FROM THE STONES COLLECTED BY
KING BODAWPAYA, AND PLACED NEAR THE ARAKAN
PAGODA, MANDALAY. (Rangoon, 1897.)

These two large volumes, printed in the Burmese character at the Government Press, have been presented to the Indian Institute, Oxford.¹ They may be very valuable to the Revenue Officer in Burma, but, as they have not a single word of explanatory English, are of no value in this country.

Bodawpaya, as I pointed out in July, 1897, p. 657, was the third son of Alompra, and reigned A.D. 1781–1819. One would therefore like to know whether these “stones which he collected” were actually the old original stones, and still in existence, or whether the present book is merely a copy of what Bodawpaya caused to be transcribed.

As far as I can see, there is nothing to lead one to infer that these are ancient inscriptions on stones, and not mere renewals, by Bodaw, of traditionary grants. It is true that there are a few peculiar spellings, and that the names of one or two months, not now in use, are to be found, but some of these peculiarities did exist a hundred years ago, and are not necessarily of ancient date.

There are three months mentioned, *Nwaydā*, *Thandoo*, and *Nankā*, which are now obsolete, and I find in the latest Burmese Dictionary that *Nwaydā* = ‘Taboung, the twelfth month, corresponding to our March and part of April. All that I can say for the others is that *Thandoo* means ‘iron hammer’ and *Nankā* ‘partition’ or ‘side-screen.’

In many of the inscriptions I find the name of the constellation which was in the ascendant on New Year’s Day mentioned thus: (p. 838) “Jeyatu. In the year 420 B.E., ‘Pussa year, on Saturday 5th increase of the month of Taboung, the all-wise and powerful King Anawraddhā, obtaining a reverent frame of mind, caused to be sculptured a lord ‘gavaṃ’ (tha’kengavaṃ).”

It is not clear whether this means the figure of an ox or the figure of ‘Gavaṃpati,’ a monk who is said to

¹ Also in the R.A.S. Library.

have brought Buddhism to Burma in the earliest times before Sona and Uttara.

This Gavainpati is said to have been a noble youth of Mitila, who, at the age of seven years, adhered to Buddha and became a Rahanta. His cousin, through the help of Sakko, became King of Thatōn (Saddhamma nagara), near the mouth of the Salween river, under the title of Siharājā.

It is worthy of note that, though *Nwaydā* is said to be the old name of *Taboung*, yet in this early (?) inscription the month is actually called *Taboung*.

Most of the inscriptions commence thus: "Jeyatu | Ya'tā neru ravi sasi | la | creating." | The letter *la* stands for *peyyālam*, the Pāli form for etc.

In some of the inscriptions of late date (A.D. 1600), I find a number of old characters inserted, such as H for 3a, E for Q za, and I or F for 3 da. If these forms were in use why was not the whole inscribed in them? No peculiar characters are given in the inscriptions of early date (A.D. 1050), and this, again, leads me to suppose that there are no such inscriptions extant. A careful search, however, might bring a few to light. Many more of these old characters are found in the Po:u:daung inscription of 1774 A.D.

Some inscriptions have illegible breaks in them, but, instead of noting these by means of a line or asterisks, the word 'illegible' or its equivalent is inserted as if part of the text. For instance, at p. 560 I find: "The nobleman Thetsawet, eight letters I don't know, as for the good deed he performed." It would have been better to denote such breaks by means of asterisks, and give an explanatory note at the beginning.

The following is a specimen of the greater number of the inscriptions, though some are in Pāli:—

(p. 828.) "Jeyatu. Ya'tā neru ravi sasi | la | making; Anuraddhā-zaw, the King of Pagan, when he arrived at the hill Hiraññaka with Shin Arahan-rahantā and saw that the ceti built by Sri Dhammasoka was in ruins, and

that it was one of the 84,000 ceti that Sri Dhammasoka had built in Jambūdip, and that it emitted six rays; in accordance with the order of Shin Araham-rahantā in the year 497 (A.D. 1135), jeya year, on the day of the full moon of Kasōn, according to the original grant of sacred land and slaves for the 'Taṇ-kyi ('stop-look') Pagoda on the summit of the Hiraññaka hill, in order that they might be permanent, ordering a new inscription to be cut he confirmed the grant. As for the land granted (boundaries) and in order that there might be molasses, etc., for renewing the stucco, he granted the village of Teegyit and 30 pè of land and 40 slaves with their four head men, Nga Satiya, Nga Mawya, Nga Youkpon, and Nga Tamāya. In the year 558 King Narapati-tsee-thoo, renewing the pagoda of his great-grandfather, Anuraddhā, built a monastery, and granted the following lands and slaves (3၁၁၁၁၁၁၁ dasama bhāga) a tenth part of the land revenue, so that, by means of that revenue and those slaves, there should be no diminution of advantage to the excellent religion, and in accordance with these offerings, in the year 1147 (A.D. 1785), on Friday, the 9th waning of Thadingyut month, at (a certain hour) the Lord of Amarapura, Lord of many white elephants, the King of righteousness, pouring water from a golden pitcher, re-confirmed the grant and inscribed a stone."

It is to be hoped that the Government of Burma will publish some scholarlike notes in English on this collection.

There is no need of a complete translation, but it will be of great importance to know what inscriptions are to be found in Upper Burma of a date earlier than those at Rangoon, which were made in A.D. 1485. If there is an inscription in Burmese at Buddhagaya bearing the date A.D. 1306, there ought to be early inscriptions in Burma, and presumably there should be still inscriptions at Pagan, though perhaps buried, in the same characters as those which are found

in the Jātaka tablets on the Mangala ceti built by Nara-siḥa-pati in A.D. 1250.

A paper on the Burmese months would also be of great interest, but we get very little from Burma nowadays.

PĀLI INSCRIPTION.

(p. 641.) Jeyatu. In the year 518 (A.D. 1156)¹
 navam̐sa | sato dhāvāra kappa'ta | bhummi antavaye ramme |
 sacasantake | pubbe sanda mahānajje | sūtiye
 atirammake | sāvattiyā purāthane | vasante puññavaddhate |
 tassa puññe ramme | nānārūpavicittare | sabba
 pubba parāthite | ti bhumme ca mahāsane | vaso vatta pari
 pūro | cakka vaḍḍhi aticchino | tassa ācariyo 'tero | parahitaṇca
 icchito | visuddha sīla sampanno | tipīṭakavisārado | ariya
 saddhammapālo | yo nāmena so pākato | hutvā bahusuto
 'tero | icchako cakkavaddhito | maccherino padamesa | andhe
 gandhe naggahena | jetinara bhikkhū 'tero | tibhumme vāsi
 vihāre | jinavam̐soti yo 'tero | garuhi sammato seṭṭho |
 kasmā ājānasilatthā | sammato eva so bhikkhū | asādha
 sāvippa vādi | jino sabba mahājanam̐ | mettodakena siñcino |
 varadhammassa patthino | jinavam̐so mahā'tero | santo sabba-
 pūjaraho | dasavatthu pariccago | saha saṅghena kappati |
 ragindati dhammena rātinda ti sīlasā | esa 'tero jinavam̐ so
 vatte sabba | to | jeyatu.

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DIE PHILOSOPHISCHEN ABHANDLUNGEN DES JA'QŪB BEN
 ISHĀQ ALKINDI, ZUM ERSIEN MALE HERAUSGEGEBEN
 von Dr. ALBINO NAGY [Beitraege zur Geschichte der
 Philosophie des Mittelalters. Texte u. Untersuchungen
 herausgegeben von Dr. C. Baeumker und Dr. G. Frh. v.
 Hertling, vol. ii, part 5]. 8vo; pp. xxxiv and 82.
 (Münster, 1897.)

This publication gives us the Latin translations of all the philosophical writings known of Alkindi, "the Philosopher

¹ Sakkaraj 518 I take to be the current Burma era.