

CORRESPONDENCE.

1.

SIR,—I glean from certain extracts in the *Rangoon Gazette* newspaper that a gentleman, of the name of F. O. Oertel, has been sent to report on the antiquities of Burma, and am glad to see that he states “there is no time to be lost for taking measures to preserve and collect the more valuable archæological remains of the country before it is too late, and for this purpose an early scientific exploration of all parts of Burma seems necessary.” It is to be hoped the Government of India will at once follow his advice: not only is it clear that objects of interest are falling into ruin and being destroyed, but that the traditional history of Pegu will soon be lost. The old Mwn, or Peguan, language is fast disappearing, like that of Cornwall, and, forgetful of the fact that this language was universally spoken south of the latitude of Prome before the time of Alompra (A.D. 1756), there is a tendency springing up to interpret the names of old places by means of the, now dominant, Burmese language.

The accompanying extract will, I think, make this apparent—

“Mr. Oertel, in the notes on his recent tour in Burma, says:—‘The word Syriam is said to be an Anglicised version of the Burmese Thanlyin, by which name it is still called by the natives, while its Pali name is Khoddadippa. It once was the principal port of Pegu, and continued to be so up to the time of the foundation of Rangoon and

the utter destruction of the former by Alompra in A.D. 1756. It is fabled to have been founded nearly six centuries B.C., but did not take a prominent place in history until the end of the 16th century, when the adventurer Philip de Brito, better known as Nicote, seized it in the name of the Portuguese. Their dominion, however, did not last long, as the town was soon re-taken by the Burmese, under Mahadhamma Raja, in 1613. Subsequently the Burmans allowed some Dutch, English, and French traders to settle in Syriam, but their factories were finally destroyed by Alompra, and nothing now remains of these settlements but the ruins of a church, some tombs, and traces of walls. Interior and exterior views are given of the remains of the Portuguese church, which is said to have been the first Christian church in Further India. It was erected in 1750 by Monsignor Nerini, the second Vicar Apostolic of Ava and Pegu, and a member of the Barnabite Mission. In plan it consisted of a single nave and apsidal end in Italian style, constructed of pointed brickwork. The apse and side walls are still standing, much ruined and overgrown with pipal trees.

“A village now occupies the site of the old town, and near it are the remains of several ancient brick pagodas of small dimensions, probably of considerable age. The Kyaikkauk or Syriam Pagoda, situated two or three miles to the east of the former, shows the modern type. This last pagoda also is fabled to have been erected over sacred hair relics of Gautama Buddha.”

It is, in the first place, difficult to understand how “Syriam” can be an *Anglicised* version of the Burmese word “Thanlyin.” The latter word is not difficult to pronounce, and, even if it was, I fail to see how it could be turned into Sy-ri-am. That the word is not an English version of the Burmese is, however, quite clear, for Cæsar Frederick, in A.D. 1563–80, says: “The ships that come from the Red Sea frequent Pegu and *Syriam*.” Ralph Fitch, in A.D. 1586, calls it “Ciriam,” a good town to which come many ships

from Mecca. It is a curious circumstance that Verthema, a Roman, who went to Pegu in A.D. 1503–8, does not mention it. On referring to Mr. Haswell's Mwn Grammar, I find that they do not use the *th* or lisped *s*, and consequently *Thanlyin* is not a Mwn form. If the Burmese used the Mwn name it must have begun with an *s*, and might have had an *r* in it. That is to say, that, if the name of the place was originally Sanrin, Sanrang, or Sanyin, the Burmese would have pronounced it Thanyin, or Thanlyin. Possibly the word may be a corruption of some Portuguese word, but anyhow it ought to be easy to find out what it was called. It is not always certain whether the old travellers used the native terms, for we find that, in one case at least, they used what is probably a Portuguese term "Macareo," the *breaker* or *smasher*, to designate the great tidal wave of the Sittang river. In Aracan, just south of Akyab, there are three Islands, called by us the Barangas, but the native names are in no way connected with the word. Probably it is derived from the Portuguese "barancas," which exactly describes them. The only word which I can find at all like Syriam is the Mwn word "sarāng" or "saring," which means a *swinging cradle*, and is evidently the "serrion" of Fitch, which, he says, is a *couch* or *litter* carried by sixteen or eighteen men in which the king was carried. "Thanlyin," according to Judson, is a *state bier*. "Deling," "Daling," or "K'aling," is the Mwn word for a litter, which probably resembled the Japanese "Kago." I enclose some more of Major Temple's notes with some remarks on them.

His idea is a good one, but I trust that he will not be misled by Burmese friends who think there are no languages other than Pali and Burmese.

By the way, there seems to be a misprint in the extract from Mr. Oertel's report. The Pali name of Syriam island would be Khuddadipo. The ruined church, too, was not Portuguese.

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October 28th, 1893.

CONTRIBUTIONS TOWARDS THE HISTORY OF
ANGLO-BURMESE WORDS.

By Major R. C. TEMPLE, M.R.A.S.

BURMA.

[The history of the closely allied word MYAMMA, with the same meaning, I propose to trace separately.]

1516. Y. *s.v.*—There is another kingdom of the Gentiles called BERMA.—*Barbosa*, 181.

1516. Y. *s.v.* Orakan.—Dentro fra terra del detto regns di VERMA.—*Barbosa* in *Ramusio*, i. 316.

1543. Y. *s.v.* in Suppl.—The Governor told them that the expedition was going to Pegu to fight with the Bramas, who had taken that Kingdom.—*Correa*, iv. 298.

c. 1545. Y. *s.v.*—How the Kingdom of BRAMA undertook the conquest of this Kingdom of Siao.—*Pinto* (orig.) cap. 185.

1543. Y. *s.v.* Jangomay.—The ranges of mountains running from north to south, along which lie the Kingdoms of Ava, and BREMA, and Jangoma (Zimme).—*Barros*, III. iii. 5.

1606. Y. *s.v.*—Although one's whole life were wasted in describing the superstitions of these Gentiles—the Pegus and the BRAMAS—*Couto*, viii. cap. xii.

1639. His [King of Pegu] Guard, consisting of a great number of Souldiers, with them called BRAMANS, is kept at the second Port, where they sit, having their Arms hanging before them on the wall.—*Mandelslo*, *Travels*, *e.t.* ii. 118.

1680. Y. *s.v.* in Suppl.—Articles of Commerce to be proposed to the King of BARMA and Pegu—*Ft. St. George. Cons.* in *Notes and Extracts*, iii. 7.

1727. Y. *s.v.*—The Dominions of BARMA are at present very large.—*A. Hamilton*, ii. 41.

1759. Y. *s.v.*—The BURAGMAHS are much more numerous than the Peguese and more addicted to commerce: even in Pegu their Numbers are 100 to 1.—*Letter in Dalrymple, Or. Rep. i. 99.*

1763. Y. *s.v.* Munneepore in Supplt.—Meckley [Manipur] is a Hilly Country to the South and East the BURMAH Country.—*Account of Meckley by Nerher Doss Gosseen in Dalrymple's Or. Rep. ii. 477–478.*

1763. Y. *s.v.* Negrais.—It gives us pleasure to observe that the King of the BURMAHS.—*Fort William Cons. Feb. 19th, in Long, 288.*

1767. Y. *s.v.* Sonaparanta.—Sovereign of the Kingdom of BURAGHMAGH.—*Letter from the King of Burma in Dalrymple, Or. Rep. i. 106.*

1781. Ma la piu nobile, e la plu elegante, e che in amendue i Regni si parla dalle gentile persone, e la lingua BARMANA o come vuole il sopraccennato Padre Carpani la lingua BOMANA.—*Quirini, Percoto, 123.*

1782. Y. *s.v.* poongee.—Leurs pretres sont moins instruits que les BRAMES [but? = here Brahmans], et portent le nom de ponguis.—*Sonnerat, ii. 301.*

1782. Y. *s.v.* Gautama.—Les Pegouins et les BAHMANS Quant a leurs Dieux, ils en comptent sept principaux Cependant ils n'en adorent qu'un seul, qu'ils appellent Godeman.—*Sonnerat, ii. 299.*

1786. Les BRAMAS, BRAMES ou BARMANS sont en general fort deux, d'un caractere compatissant.—*Flouest in T'oung Pao, ii. 4.*

1793. Y. *s.v.*—BURMAH borders on Pegu to the North.—*Rennell's Memoir, 297.*

1796. Y. *s.v.* Shan.—Many districts of the Yoodra Shaan to the eastward ——— who annually paid homage of the BIRMAN King.—*Symes, 102.*

1798. Wretched as my condition was I felt distressed at being seen without clothes, which they no sooner observed than one of them, a BURMA (a particular caste or tribe so called), to whose humanity we were all afterwards much indebted, took his turban from his head, and tied it round

my middle, after the custom of the country.—*Mackay, Shipwreck of the Juno*, 31.

c. 1810. The religion and literature of the BURMAS.—*Buchanan-Hamilton in Asiatic Researches*, title, vi. 163.

1810. To this Comparative Vocabulary of the BARMA, Malayu and T'hai languages, commonly denominated BIRMAN, Malay, and Siamese, the compiler deems it proper to premise a few observations concerning the nature and object of the work.—*Burma, Malayu and T'hai Vocabulary*, i.

c. 1814. BURMA, BURMAN, or BURMANACA proper.—*Title in Asiatic Researches*, viii. 269.

c. 1819. In fact, in their own language, their name is not BURMESE, which we have borrowed from the Portuguese, but BIAMMA.—*Songermano*, 36.

1823. A Mandarin (Cochin Chinese) waited on the Mission, requesting to be allowed to take a muster of the dress and cap of ceremony of the BURMAN ambassadors, for the purpose of being transmitted, as a curiosity, to his Majesty at Hue.—*Crawford, Siam*, 574.

1826. Pinto, who, notwithstanding his bad name, is only extravagant, and not altogether a liar of the first magnitude, was present at the taking of Martaban by the king of BRAMA, meaning, however, apparently of Siam [? however Toungoo].—*Wilson, Documents*, lxii.

1827. To the table of a BURMAH all are, alike, welcome.—*Two Years in Ava*, 227.

1827. The original Siamese in the tenth, as well as in the thirteenth, article of the treaty the BURMESE are called PHOMA.—*Wilson, Documents*, lxxxviii.

1827. In these indispensable articles of BURMHAN food. Ava is, in a great measure, dependent on its southern provinces.—*Snodgrass, Burmese War*, 290.

1829. On some dispute with the BURAGHMAGH Government, says Dalrymple [1755], the Dutch threatened, if they did not even attempt, to bring in the Chinese The true name of this people is Mranma, pronounced by themselves Myama. We have the following European versions of it. BRAMAA, BURAGHMAGH, BURMA, BURMAN, and BURMESE.—*Crawford, Ava*, 505.

1837. He (Capt. Hannay) thinks the Phwons and Shans greatly superior to the BURMAHS or Kathays, meaning by the latter those Manipuris, resident in Ava, who are BURMANS in everything but origin.—*Pemberton in Hill Tracts between Assam and Burmah*, 97.

1852. The present state of affairs in BURMAH will sufficiently illustrate the practical result of this arrangement.—*Baker, Rangoon and Martaban*, 3.

1852. Myanma, commonly pron. BAMA, a BURMESE: Myanmalu.—*Judson, Bur. Dict. s.v.*

1855. Y. *s.v.* Munneepore in Suppl.—They are largely diffused in nearly all the districts of Central BURMA.—*Yule, Mission to Ava*, 153.

1860. If the palace of the "BRAMA of Toungoo" is in ruins, who had "twenty-six crowned heads at his command," the slave is free.—*Mason, Burmah, dedication.*

1874. Khama, BURMAN. M'neeh Khama, a BURMAN man.—*Haswell, Peguan Language*, 46.

1883. The people known to Europeans as BIRMAN, BURMAN or BURMESE, dwell in the western region of Indo-China, which is watered by the Irawadi But the Indian settlers gave to them, and adopted themselves, the name BRAHMA This term, when used to designate the existing people, is now written Mramma, and generally pronounced BAMA.—*Phayre, Hist. of Burma*, 1, 2.

1890. Les Francais en BIRMANIE au xviii^e Siecle. Notes et Documents publies par Henri Cordier, d'apres les Archives du Ministere de la Marine et des Colonies.—*Title in T'oung Pao*, i. 15.

1893. As to the tradition that the word BURMA is derived from BRAHMA because the Indian State thus founded adopted the proud designation, which is supposed to be the parent of the native word Mramma or Myamma (now usually pronounced BAMMA), I see nothing but pleasant fancy here.—*Parker, Burma, relations with China*, 5:

1893. Mrantaing means the country of the Mran. Sir Arthur Phayre derives Mranma from BRAHMA. The exact derivation and meaning of the designation, by which the

BURMESE are known, have not yet been settled If Sir Arthur Phayre's derivation is correct, it is difficult to justify the action of the learned priests of the 14th and 15th centuries in making use of the barbarous appellation Maramma in lithic inscriptions as well as in literary works, while they had the familiar term BRAHMA for the national designation.—*Taw Sein Ko in Ind. Ant.* xxii. 8.

R. C. T.

Note.—Nowhere, I believe, is the word Brama to be found in Burmese Records as the name of the people. Bamā is the colloquial of Mrammā, but how did this name arise? The only tribal names given in the histories are Kan, Ran, Thet, and Pyu. The Chinese call them Mien or Man, and the Peguans called them Mā. The meaning of the word is “myan” *swift*, and “mā” *strong*; and I would submit, as a conjecture, that at some early date, perhaps in the time of Anawrahtā, A.D. 1150, when they over-ran their neighbours, they took the word as a sobriquet of their nation.

R. F. ST. ANDREW ST. JOHN.

ABADA.

This word means a rhinoceros.

1541. Y. *s.v.*—Mynes of silver which the merchants carried away with Troops of Elephants and Rhinoceroses (*em cafiles de elefantes e BADAS*).—*Pinto* (orig. cap. xli) in *Cogan*, p. 49.

1544. Y. *s.v.*—With fourscore thousand Rhinoceroses (*donde partirao com oitente mil BADAS*).—*Pinto* (orig. cap. cvii) in *Cogan*, p. 149.

c. 1560. Y. *s.v.* Laos.—Certayne beasts which in that Countrie they call BADAS.—*Gaspar da Cruz in Purchas*, iii. 169.

1585. Y. *s.v.*—There are elephants in great number and ABADAS, which is a kind of beast so big as two great buls, and hath upon his snowt a little horne.—*Mendoza*, ii. 311.

1592. Y. *s.v.*—We sent commodities to their king to barter for horns of ABATH Now this ABATH is a beast which hath one horne only in his forehead, and is thought to be the female Vnicorne, and is highly esteemed of all the Moores in these parts as a most soveraigne remedie against poyson.—*Barker* in *Hakluyt*, ii. 591.

1598. Y. *s.v.*—The ABADA or Rhinoceros is not in India (*i.e.* the West Coast), but only in Bengala and Patane.—*Linschoten*, 88.

1598. Y. *s.v.*—Also in Bengala we found great numbers of the beasts which in Latin are called Rhinocerotes, and of the Portingalles ABADAS.—*Linschoten*, p. 28.

c. 1606. Y. *s.v.*—Molti corni della BADA detto Rinoceronte.—*Carletti*, p. 199.

1611. Y. *s.v.*—BADA a very fierce animal, called by another more common name Rhinoceros.—*Cobarruvias*, *s.v.* (This author then proceeds to derive the word from *badad*, Hebrew *solus*, *solitarius*, on the ground that all languages had their origin in Hebrew “in the confusion of tongues!” But Yule, *Hobson-Jobson*, *s.v.*, points out that it *may* come from Malay *badak*, a rhinoceros, or from Arabic *abid*, *abida*, a wild animal.)

1613. Y. *s.v.*—And the woods give great timber and in them are produced elephants, BADAS—*Godinho de Eredia*, 10v.

1618. Y. *s.v.*—A China brought me a present of a cup of ABADO (or black unecorne’s horne) with sugar cakes.—*Cock’s Diary*, ii. 56.

1626. Y. *s.v.*—Rhinoceros or ABADAS.—*Pigafetta* in *Purchas*, margin of ii. 1001.

1681. Y. *s.v.*—Lib. V. Cap. De ABADA seu Rhinocerote.—*Bontii. Hist. Nat. et Med.*

1726. Y. *s.v.*—ABADA, s. f., La hembra del Rhinoceronte.—*Dicc. de la Lengua Castellana*.

1884. ABADA also ABDA and ABATH an early name for the rhinoceros.—*Murray, New English Dict.*

ALOMPRA.

This word is the Anglo-Burmese for ALAUNGP'AYA, the title of the founder of the last dynasty of the Kings of Burma.

1755. Y. *s.v.* Munneepore (Suppl.)—Speech of ALOMPRA to Capt. Baker at Momchabue [Shwebo] in *Dalrymple, Or. Rep.* i. 152.

1799. Y. *s.v.* Munneepore (Suppl.)—Elated with success ALOMPRA returned to Monchaboo [Shwebo].—*Symes*, 41, 42.

1852. When up started that extraordinary man ALOMPRA, a sort of Indo-Chinese Napoleon.—*Doveton, Reminiscences of the Burmese War*, p. 204.

1883. ALAUNGHPRA signifies "embryo Buddha," a title which the patriot had assumed. It is the vernacular rendering of the Pali "Bodisativa" (*sic*), or Buddha elect. It is generally written by Europeans ALOMPRA.—*Phayre, Hist. of Burma*, 149 note.

1886. The word p'hra appears in composition in various names of Burmese Kings, as of the famous ALOMP'HRA (1753-1760), founder of the existing dynasty.—*Yule, Hobson-Jobson, s.v. pra.*

1886. The warlike hunter was ALOUNGPAYAH, or ALOMPRA as he is usually called, the founder of the last Burmese dynasty.—*Scott, Burma, as it was, etc.*, 190.

ARAKAN.

Yule, *Hobson-Jobson, s.v.*, would identify the name ARAKAN, or ARRACAN, with the ARGYRE of Ptolemy and the O-LI-KI-LO of Fa-Hian. In this he is very probably right.

c. 1420-30. Y. *s.v.*—Mari deinceps cum mense integro ad ostium RACHANI fluvii pervenisset.—*N. Conti, in Poggrus, De Varietate Fortunæ.*

1516. Y. *s.v.*—Confina similmente col regno di Begala e col regno di Aua, e chiamasi ARACAN.—*Barbosa in Ramusio*, i. 316.

c. 1535. Y. *s.v.* Capelan.—These carry musk and rubies to the great city of Ava, which is the capital of the kingdom of ARQUAM.—*Sommario de Regni in Ramusio*, i. 334 v.

1545. Y. *s.v.*—They were wrecked upon the shoals of RACAON, owing to a badly kept watch.—*Pinto*, cap. clxvii.

1552. Y. *s.v.*—Up to the Cape of Negraes will be 100 leagues, in which space are there populated places ARRACAO City, capital of the kingdom so styled.—*Barros*, I. ix. 1.

1568. Y. *s.v.*—Questo Re di RACHAN ha il suo stato in mezzo la costa.—*Cesare de' Federici in Ramusio*, iii. 396.

1586. Y. *s.v.*—Passing by . . . the kingdom of RECON and Mogen [Mugg] our course was S. and by E. which brought vs to the barre of Negrais.—*R. Fitch in Hakluyt*, ii. 391.

c. 1590. Y. *s.v.*—To the S.E. of Bengal is a large country called AKUNG.—*Gladwin's Ayeen*, ed. 1800, ii. 4.

c. 1590. Y. *s.v.* in Supplt.—To the East and South of east of Bengal is an extensive kingdom called ARKHANG.—*Ain* (orig.), i. 388.

1599. Y. *s.v.* Macao.—The King of ARRACAN now ending his business at the Town of Macao.—*N. Pimenta in Purchas*, iii. 1748.

1608. Y. *s.v.* Champa.—Thence (from Assam) eastward on the side of the northern mountains are . . . the land of RAKHANG . . . —*Taranatha, Hist. of Buddhism*, by Schiefner, p. 262.

1609. Y. *s.v.* Prome.—Whom the King of Pren [Prome] sent in pursuit of the King of ARRACAN.—*Bocarro*, 142.

1639. Y. *s.v.* Talapoin.—Whilst we looked on these temples, wherein these horrid idols sat, there came the ARACAN Talpoos or Priests, and fell down before the idols.—*Walter Schulze, Reisen*, 77.

1660. Y. *s.v.* in Supplt.—Reporting . . . the flight of Shuja to the country of RAKHANG leaving Bengal undefended.—*Khafī Khan in Elliot*, vii. 254.

c. 1665. Y. *s.v.* in Supplt.—Knowing that it is impossible to pass any cavalry by Land, no, not so much as any

Infantry, from Bengale into RAKAN, because of the many channels and rivers upon the Frontiers.—*Bernier, E. T.* 55.

c. 1665. Y. *s.v.* Mugg.—These many years there have always been in the kingdom of RAKAN, or Moy [read Mog], some Portuguese . . . —*Bernier, E. T.* 53.

1673. Y. *s.v.*—A mixture of that Race, the most accursedly base of all Mankind, who are known for their Bastard-brood lurking in the Islands at the Mouths of the Ganges, by the name of BUCCANEERS. [This is a misprint for RACANNERS, as per index.]—*Fryer*, 219.

1726. Y. *s.v.*—It is called by some Portuguese ORRAKAN, by others among them ARRAKAON, and by some again RAKAN (after its capital), and also Mog (Mugg).—*Valentijn*, v. 140.

1727. Y. *s.v.*—ARACKAN has the Conveniency of a noble and spacious River.—*A. Hamilton*, ii. 30.

1812. It might indeed contribute to the future tranquility of our eastern territory, which has repeatedly been disturbed by the aggressions of the people of ARRACAN.—*Despatch in Wilson's Documents of the Burmese War*, 1827, No. 1.

1819. Y. *s.v.* Munneepore in Suppl.—There is a small chain of mountains that divides ARACAN and Casse from the Burmese.—*Sangermarno*, 33.

1827. Upon the subjugation of ARACAN great numbers of the native population fled.—*Wilson, Documents of the Burmese War*, p. 2.

1852. In our own days it is, under different form, the creed prevailing in ARRACAN.—*Bigandet, Gaudama*, preface, 1st ed. p. 1.

1855. The ARACAN mountains are taken from a map of the ARACAN frontier.—*Yule, Ava*, 267.

1870. The eastern crest is marked by the ARAKAN mountains.—*B. B. Gazetteer*, vol. i. p. 1.

1883. About the same time communication was made by the king of ARAKAN to the king of Bengal.—*Phayre, Hist. of Burma*, 76.

1893. The ARRACAN Company Limited, Agents for —*Rangoon Gazette*, 15th April, p. 4.

AVA.

1516. Y. *s.v.* Arakan.—Confina similmente col regno di Begala e col regno di AUA, e chiamasi Aracan.—*Barbosa* in *Ramusio*, i. 316.

1535. Y. *s.v.* Capelan.—These carry musk and rubies to the great city of AVA.—*Sommario de Regni* in *Ramusio*, i. 334 *v.*

1553. Y. *s.v.* Jangomay.—Ranges of mountains running from north to south, along which lie the Kingdom of AVA and Brema [Burma] and Jangoma [Zimme].—*Barros*, III. ii. 5. [The accent on Ava and Brema is noted correctly as being on the last syllable.]

1613. Y. *s.v.* Lan John.—He (King of Pegu) kept at his court the principal sons of the Kings of OVA—*Bocarro*, 117. [The accent is again on the last syllable.]

c. 1639. He (Gaspar Balby) relates to this purpose that, in his time, the King of AUVVA, his Father's brother, but Vassal to the King of Pegu.—*Mandelslo's Travels*, E.T. ii. 119. [This quotation is valuable in proving change of accent on to the first syllable.]

1680. Y. *s.v.* Martaban in Suppl.—That the English may settle factorys at Serian, Pegu, and AVA.—*Articles to be proposed to the King of Burma and Pegu*, in *Notes and Extracts*, No. III. p. 8.

1727. Y. *s.v.* Mandarin.—Every province or city has a Mandareen or Deputy residing at Court, which is generally in the City of AVA, the present Metropolis.—*A. Hamilton*, ii. 43.

1781. Due gran fiumi l'uno e l'AVA.—*Quirini*, *Percoto*, 75.

1795. Y. *s.v.* Pali.—Of the ancient Pallis, whose language constitutes at the present day the sacred text of AVA.—*Symes*, 337–8. [Yule very properly remarks in a footnote that this writer had been led away by "Wilford's nonsense."]

1826. We found that wheat was cultivated in the vicinity of AVA in considerable quantity.—*Crawford*, *Embassy to Ava*, 101.

1852. AWA, see ENWA, ENWAMYO (from AWA, an entrance), AVA, the western Capital of Burmah, Anoukmyo, —*comp.* Amarapuramyo—(founded on the site of an ancient lake), Ratanapuramyo.—*Judson, Burmese Dict. s.vv.*

1855. Opposite, across the river, was the old city of AVA, now a thicket of tangled gardens and jungle, but marked by the remaining spires of temples.—*Yule, Ava, 64.*

1870. The new king, who had no rival in the newly-conquered kingdom, founded a new city at ENGWA (AVA) and called it Ratanapoor.—*B. B. Gazetteer, i. 257.*

1883. The city was called AWA, or AVA, the Pali or classical name is Ratanapura, city of gems.—*Phayre, Hist. of Burma, 63.*

1893. Ratanapura is the classical name of (AVA) AWA, or INWA, or SHWE WA, the golden entrance, as it is called in the language of poetry and song.—*Taw Sein Ko, Ind. Ant. xxii. 8.*

AYUTHIA.

[A perusal of the extraordinary variants given below of this famous Siamese name will prepare the reader for the fact that it is several times misprinted INDIA in *Davies'* translation (1662) of *Mandelslo's Travels into the East Indies*, ii. 122 ff., and in several maps of the period in the present writer's possession.]

1522. Y. *s.v.* Judea.—All these cities are constructed like ours, and are subject to the King of Siam who inhabits IUDIA.

1546. Y. *s.v.*—Judea the capitall City of all this Empire is ODIAA.—*Pinto* (orig. cap. clxxxix) in *Cogan*, p. 285.

1553. Y. *s.v.*—Judea the city HUDIA alone, which is the capital of the kingdom of Siam (Siao).—*Barros, III. ii. 5.*

1614. Y. *s.v.* Judea.—As regards the size of the City of ODIA.—*Couto, VI. vii. 9.*

1615. Y. *s.v.* factory.—JUDEA in *Sainsbury's list.*

1617. Y. *s.v.* Judea.—The merchants of the country of Lan John [Luang Prabang] arrived 'at the city of JUDEA.'—*Sainsbury*, ii. p. 90.

1617. Y. *s.v.* Judea in Suppl.—One (letter) from Mr. Benjamyn Farry in Judea at Syam.—*Cocks*, i. 272.

1639. The chief of the Kingdom is INDIA by some called ODIA . . the City of INDIA, the ordinary Residence of the Court is seated on the Menam.—*Manolesdl, Travels, E.T.*, ii. 122.

1686. La Ville Capitale s'appelle Siam. C'est le nom que luy ont donne les Portugais. Le Siamois ce nomment Crung si AYU THA YA et non pas JUTHIA ou ODIA.—*Voyage de Siam des Peres Jesuites*, vi. 365.

1693. As for the City of Siam, the Siameses do call it SI-YO-THI-YA, the *o* of the Syllable *yo* being closer than our [French] Diphthong *au*.—*La Loubere, Siam, E.T.*, i. 7.

1727. Y. *s.v.* Judea.—All are sent to the City of Siam or ODIA for the King's use.—*A. Hamilton*, ii. 160.

1728. Y. *s.v.* factory.—JUDEA in *Milburn's* list.

1774. AYUTTAYA with its districts Dvaravati, YODAYA, and Kamanpaik.—*Inscription in Ind. Ant.* xxii. 4.

1796. Y. *s.v.* Shan.—Many districts of the YOODRA Shaan to the eastward were tributary to the Birman King.—*Symes*, 102.

c. 1819. After the storming of JODIA in Siam.—*Sangermano*, 49.

1825. Ega Maha Sina de Pudee [Mahasenadhipati] Amachee (Prime Minister) of the golden country of See AYOKTHARAH Durraw-uddy [Dwaravati] sends this letter to Colonel Smith, commander of the English Army at Martaban.—*Wilson, Documents of the Burmese War*, 164.

1827. Treaty between the Honorable East India Company and the King of Siam.—The powerful Lord who dwells over every head in the city of the sacred and great kingdom of SI-A-YOO-THA-YA.—*Wilson, Documents of the Burmese War*, Appx. lxxvii.

1828. And in his route from Mergui this officer necessarily crossed the immense wilderness, which lies between that place and AYUTHIA.—*Crawford, Siam*, 442.

1852. YODHAYA, a Siamese.—*Judson, Bur. Dict., s.v.*

1870. After a tedious march he reached AYODHIA.—*B. B. Gazetteer*, i. 307.

1873. As was ancient AYUDIA, so is Bangkok, the present capital of Siam, the Venice of the East.—*Leonowens, Siamese Harem Life*, ii.

1886. JUDEA, ODIA, etc.—These are names often given in old writers to the city of AYUTHIA, or AYODHYA, or YUTHIA (so called apparently after the Hindu City of Rama, Ayodhya, which we now call Oudh), which was the capital of Siam from the 14th century down to about 1767, when it was destroyed by the Burmese, and the Siamese royal residence was transferred to Bangkok.—*Yule, Hobson-Jobson, s.v. Judea.*

1887. Bastian reports “a stone inscription” from AYUTHIA, the ancient capital of Siam.—*Cushing, Shan Grammar*, 5.

1893. This Wareru dynasty was at first tributary to Siam (*i.e.* to the Shan or Siam YODAYA, meaning “the Shans of AYUTHIA”)—*Parker, Burma, Relations with China*, 39.

1893. YODAYA (AYUDHIA)—*Taw Sein Ko, Ind. Ant.* xxii. 4.

R. C. T.

ALAUNG-HPRĀ.—Sir A. Phayre gives the meaning, but does not fully explain it. *Alaung*, “an embryo.” *Hprā*, a shortened form of a word written *hburā*, which is probably composed of two roots, viz., *hpū* “to behold with reverence,” and *rā* or *yā*, a syllable which may denote “suitability,” or “place or object of action.” The whole meaning “an object of veneration.”

ARAKAN.—The European form of Rakhaing, which is probably the Burmese form of the Pali word Rakkha-puram, the “city of protection.” Another derivation might be from the Burmese *ara* “a possession,” and *khaing* “strong,” shortened into *Rakhaing*.

R. F. ST. ANDREW ST. JOHN.