

## CORRESPONDENCE.

## 1. THE BURMESE HITOPADESA.

*Wadham College,  
February 12th, 1894.*

DEAR SIR,—I shall be obliged if you will permit me to ask a few questions from our members, and especially those in Burma, regarding what is commonly known as the “Hitawpadetha” (Hitopadesa), which was published in Burmese, at Rangoon (with other matter), in 1881, and translated by me in the *Indian Magazine* in 1887.

It purports to be a direct translation, from the “Thinthagaraik” (Sanskrit), of that portion called “The acquisition of Friends,” but differs considerably from the versions generally known. As far as the end of the story of Dirghakarna and the Vulture (Jalatta) the resemblance to Johnson’s version is strong, and it appears that many parts are literally translated, but, after this point, though there are one or two similarities, it is clear that, if the translation has been continued, and it is not merely the work of a Burmese compiler, there must have been a totally different Sanskrit version.

Parts of the Hitopadesa are quoted in the “Mani-ratana-pôn,” a historical work, edited by the Abbot Candalañkã in A.D. 1781, but they differ slightly from the version published in 1881.

The questions I would ask, then, are :—

1. Who was the author of this translation ?
2. When and where did he live ?
3. Are there any other Burmese versions ?
4. Is there a Sanskrit text to be found in Burma ?
5. Is there a version peculiar to Southern India or elsewhere from which this has been taken ?

This version should contain the following stories :—

1. The elephant who was killed by jackals.
2. The hermit and the Kinnarī.
3. The story of Prince Srigutta.
4. The story of the thrush (?) and the kite.
5. The frog who killed the lion.
6. The quick-witted monkey and the crocodile.<sup>1</sup>
7. Guttaravasi, the merchant who was lost by the mutiny of his crew.

One remarkable fact about the Burmese version is, that it is perfectly free from anything that is indecent.

Yours truly,

R. F. ST. ANDREW ST. JOHN.

*To the Secretary of the Royal Asiatic Society.*

## 2. SETEBHISSARA.

37, Nordre Fasanvej, Frederiksberg, Copenhagen.

Feb. 4th, 1895.

MY DEAR SIR,—I am inclined to agree with Mr. St. A. St. John in referring the inscription of the gold leaf scroll found at Rangoon to Binya Nwē, “commonly known as Rājādirit (Rājādirājā),” if his father was the only one called “Lord of the white elephant,” for I think now that the expression *setebhissara* (which is as good Pāli as *setibhissara*) really must be dissolved into *seta+ibha+issara* = lord of the white elephant, and not into *Setebha+issara*,

<sup>1</sup> This is not the same as *Vānarinda-jātaka*.