

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 ဇော်တား *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.

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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

became identified with substances to which those parts may be fancied to bear some resemblance, and which are used in connection with the sacrifice.

The translation on p. 16 should accordingly run as follows: "Then Agni, well-pleased, rejoicing, honoured by all the gods, shaking *off* his members, unweariedly performed the office of *Hotr* at sacrifices, accompanied by his brethren, rejoicing, the divine-souled oblation-bearer. His bone (was=) became the Devadāru tree, (his) fat and flesh (became) bdellium, (his) sinew (became) the fragrant tejana grass, (his) semen (became) silver and gold, the hair of (his) body (became) kāça grass, the hair of (his) head (became) kuça grass, and (his) nails (became) tortoises, (his) entrails (became) the avakā plant, (his) marrow (became) sand and gravel, (his) blood and bile (became) various minerals such as red chalk."

I am indebted to Mr. C. H. Tawney, Librarian of the India Office, for drawing my attention to the probable incorrectness of my former interpretation.

The only Vedic passage I can discover referring in any way to self-dismemberment on the part of Agni is that mentioned in my notes (pp. 22 and 18, lines 6-10), *viz.* TS. VI. ii. 8, 5-6. It is there stated that Agni, reflecting that his elder brothers had perished because they had bones, resolved on shattering (his) bones; and the bones which he shattered became the Pūtudru (=Devadāru) tree, while the dead flesh became bdellium. It is no doubt this passage which suggested the further identifications in our Brhaddevatā story. It is natural enough that various parts of Agni (as Yajña) should be identified with substances mentioned in the Brāhmanas in connection with sacrificial performances. The above being, without doubt, the true interpretation of our passage in the Brhaddevatā, what I have said in the notes (p. 22) about 'kūrmāḥ' is of no value, the word simply having its ordinary meaning of 'tortoises.' It is also wrong to take 'sikata-çarkarāḥ' to mean 'ground sugar,' which is never used at sacrifices. The word is a Dvandva compound

signifying 'sand and gravel (or pebbles),' which play an important part in the preparation of the sacrificial altar. In the *Çatapatha Brāhmana* they are usually taken as being Agni's cinders and ashes.

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5. BUDDHIST ABHIDHAMMA.

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DEAR PROFESSOR RHYS DAVIDS,—In view of the unsettled state of opinion as to the real meaning of the Pāli word "Abhidhammo," the following extract from the MSS. of the *Atthasālinī*, Buddhaghosa's Commentary on the *Dhamma-saṅgaṇi* of the *Abhidhamma Pitaka*, may be of interest:—

"Tattha abhidhammo ti. Ken' atṭhena abhidhammo? Dhammātirekadhammavisesatṭhena atirekavisesatthadīpato hi ettha abhisaddo. Bālhā 'me dukkhā vedanā abhikkamanti abhikkantavaṇṇā ti ādisu viya. Tasmā yathā samussitesu bahusu chattersu ca dhajesu ca, yaṅ atirekappamānaṅ visesavaṇṇasaṅghānaṅ ca chattaṅ taṅ atichattaṅ ti vuccati, yo atirekappamāno nānāviraḅavaṇṇavisesasampanno va dhajo so atidhajo ti vuccati, yathā ca ekato sannipatitesu rājakumāresu c' eva devesu ca, yo jāti-bhoga-yasu-issariyādisampattihi atirekataro c' eva visesavantataro ca rājakumāro so abhirājakumāro ti vuccati, yo āyu-vaṇṇa-issariya sampatti ādīhi atirekataro c' eva visesavantataro ca devo atidevo ti vuccati, tathārūpo brahmā pi atibrahmā ti vuccati, evamevaṅ ayam pi dhammo dhammātireka dhammavisesatṭhena abhidhammo ti vuccati."

"In this passage he uses the word 'abhidhammo.' What is its meaning? Well, the word 'abhi' is here used to denote the meanings of 'excess' and 'distinction,' giving the meaning of 'excess over the dhammo' and 'distinction from the dhammo'—as in such passages as 'these very severe pains come hard upon me'