

were driven from their northern provinces. This fact illustrates M. Aymonier's statement that the Cham civilization originally advanced from the south northwards, and long afterwards was driven back towards the south again, till in the end it was practically annihilated by the Annamese.

Moreover, it is evident that Indian influences had already in Ptolemy's time struck root in Indo-China, and that the Indian names he gives to places on that coast are not all merely due to the nomenclature of casual Indian traders and seafarers. For *bal* is the Cham for 'palace, capital, seat of royalty,' and no doubt corresponds with the Malay *balei*, which, according to Favre, represents the Sanskrit *valaya*, 'enclosure.' A *capital*, with a name that is specifically *Cham*, but appears to be derived in part from *Sanskrit*, implies something of the nature of a local organized government borrowing, as the Cham civilization throughout its ascertained history certainly did borrow, a good deal from Indian sources. Thus Ptolemy's short entry of *Balonga, metropolis*, which antedates the evidence of the local inscriptions by at least a century or two, has preserved for us what is probably the oldest scrap of authentic Indo-Chinese history on record.—I am, etc.,

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### 3. MRAMMĀ (မြာမာ).

This is the classical name of the people whom we call Burmese and the country which is commonly called Burma, from the colloquial pronunciation Bāmā.

The word Mrammā, though spelt with *r*, is properly pronounced as if spelt with *y*, and Bāmā is easily deducible from Myammā, though Brahmā cannot be turned into Mrammā. Notwithstanding this, Sir Arthur Phayre and others have held that Mrammā is a modern appellation, the outcome of the national pride. Sir Arthur, at p. 2 of his *History*, says: "the Indian settlers gave to them and adopted themselves the name Brahmā, which is that used

in Buddhist sacred books for the first inhabitants of the world . . . . This term, when used to designate the existing people, is now written *Mrammā* and generally pronounced *Bamā*."

As I have stated above, the language naturally lends itself to this change, as *tan-myet* to *tabyet*, a broom. Other instances might be given. *Brahmaṇā* and *Brahmā* constantly appear in Burmese books, but are not changed in spelling or pronunciation, and no one has yet adduced any proof to show that this change was made when using the word *Brahmā* to designate the people, if such really was the case.

The Burmese have been called by the Chinese *Mien* and by the Shans and others *Man*. In poetry their country is always the country of *Mran* or *Myan*, and I think we may safely conclude that this was the original name of the race or tribe.

Why, then, is it now called *Mrammā*? The answer appears to me to be perfectly simple. The original name of the tribe was *Mran*, which is written with a simple nasal final which can be represented by *n* or *m*. When the monks wrote this name in classical Pali it became *Marammo*, plural *Marammā* (see Childers' Dictionary, Kalyāni Inscriptions of A.D. 1476, and the *Sāsanavamsa* of Paññāsāmi), which in the Burmese character would be  *Mrammā*, colloquially *Bamā*.<sup>1</sup> Mr. Taw-sein-ko has lately made a statement that the word is connected with Prome (Brome) on the Irrawaddy, a town whose name he derives from *Brahm*. These conjectures and statements all require a certain amount of evidence, without which they are valueless and misleading.

It is no use to ask a Burmese for a derivation if you want the correct one. He is always for "lucus a non lucendo."

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<sup>1</sup> The fact that the Pali word has two *m*'s militates against the *Brahmā* theory.