

CORRESPONDENCE.

1. HUMĀYŪN'S INSCRIPTION AT JĀM.

Shottermill.

April 7, 1899.

DEAR SIR,—It may interest the readers of our Journal to know that the inscription from Turbat-i-Jām, which was sent by the lamented Mr. Ney Elias and published in the Journal for January, 1897, is referred to by the author of the *Māsir-i-Raḥīmī*, who was a native of Persia and wrote early in the seventeenth century. He says (M.S., A.S.B., 284a) that he had read the inscription and noticed the blessed handwriting of the Emperor, but that the exact words of the verse had not remained in his memory. This statement occurs in his life of Bairām Khān.

H. BEVERIDGE.

2. BALONGA, THE OLDEST CAPITAL OF CHAMPA.

DEAR PROFESSOR RHYS DAVIDS,—When the first part of Captain Gerini's paper on the "Early Geography of Indo-China" appeared (now nearly two years ago) I was much struck by one of his identifications of Ptolemy's place-names, which seemed to me both to corroborate strongly the general correctness of the method employed, and to be in itself of some intrinsic interest. After awaiting, with much curious expectation, but in vain, the continuation

of that paper,¹ I now think it may be worth while to point out what I refer to.

Captain Gerini's Table V, No. 121, reads :—

“*Balonga*, metropolis . . [rectified position] 104° 43' [E.] . . 14° 16' [N.] Quin-hon in Bin-dinh or Cha-ban (Canh-vanh) near *Ba* or Dalang (? Balang) river 109° 1' [E.] . . 13° 44' [N.]”

This points to a place nearly half-way up the eastern coast of Indo-China, in Annam, the ancient Champa.

M. Aymonier, in a paper entitled *Les Tchames et leurs Religions*, writes : “Qu’elles soient venues par terre de l’Ouest ou qu’elles aient été apportées de l’Inde par mer, la civilisation et la puissance du Tchampa se propagèrent d’abord du sud au nord, avant d’être refoulées en sens inverse par les attaques du Céleste Empire et des Annamites, élèves et pupilles des Chinois. Les derniers descendants des habitants de ce royaume, qui se nomment aujourd’hui les Tchames, ont conservé la tradition de trois capitales historiques. La plus ancienne en date, *Shri-Bancœuy*, était au nord, vraisemblablement au Quang-Binh actuel, vers 17° 30' de latitude. Le seconde, *Bal-Hangov*, a laissé des vestiges encore reconnaissables près de Huê, la capitale actuelle de l’empire annamite. La troisième, *Bal-Angoué*, nous montre ses remparts bien conservés dans la province de Binh-Dinh, à quatre lieues du port de Qui-Nhôn, 14° degré de latitude.”

This last capital, *Bal-Angoué*, appears to have been exactly where Captain Gerini puts Ptolemy’s *Balonga*, and there seems to be little possibility of doubt as to their identity.

In the second century of our era, therefore, it would seem that the metropolis of Champa was the most southern of its three historic capitals, the one that became the capital again more than a thousand years later, when the Chams

¹ The continuation, being too long for this Journal, is being published by our Society, in co-operation with the Geographical, as a separate book.

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.,

C. OTTO BLAGDEN.

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