

2. A BURMESE ANECDOTE.

Ealing, Feb. 5, 1892.

SIR,—Herewith an anecdote from Burmese literature. I have an idea that the same kind of story has been told of some one else, but cannot recollect where. Perhaps some of your readers may know.

“When Pingala (afterwards Devadatta) reigned in Bārānasi, the most excellent lord (Gotama Buddha) was his son. As Rājā Pingala was very gruff in his mode of addressing people, his subjects did not love him, and prayed for his speedy removal.

“When Pingala died, and the future Buddha had ascended the throne, he observed one of the doorkeepers weeping. On asking why he wept, the man replied: ‘Dear son, I do not weep because I loved your late father; but he used such bad language in this life, that I feel sure that if he does the same in hell King Yama will not be able to keep him, but let him go, and he will come back to this world. That is why I weep.’” (*From the “Maniratanapôn.”*)

R. F. ST. ANDREW ST. JOHN.

3. A BURMESE ANECDOTE.

*Dedham School, Essex,
Feb. 16, 1892.*

SIR,—“A Burmese Anecdote” quoted by Mr. R. F. St. A. St. John in the *Academy* of February 13, forms part of the Mahāpingala-jātaka (Fausböll i, vol. ii. pp. 240-242), and was translated into English in the *Folk Lore Journal* by the writer of this note.

It was not Pingala’s rough language, but his cruel deeds, that made his subjects rejoice at the accession of a new king. The porter, whose head had now some rest from his late master’s blacksmith-like fist, wept, because he feared that Hell’s warders and even Yama himself would get a taste of the departed king’s mighty blows upon their pates, and unable to endure them, would release him, and bring him

back to this life. Buddha comforts the porter by telling him that those who had gone to another world will not return in "the body" to this world.

R. MORRIS.

4. THE BEGINNINGS OF PERSIAN HISTORY.

Athenæum Club, S. W.,

Feb. 15, 1892.

SIR,—The publication of another volume of the "Records of the Past" is a welcome incident for those students who like to unravel the intricacies of early history, and have not the advantage of being able to read the Egyptian and Assyrian records in the original. Perhaps you will allow me to comment on some problems which have suggested themselves in reading the inscriptions referring to Cyrus published in Prof. Sayce's new volume.

Cyrus calls himself in his own inscriptions King of Ansan or Anzan, and the same title is given to him in the inscription of Nabonidus from Sippara. The name Ansan has given rise to a sharp polemic—Oppert, Winckler, and Nöldeke denying, and Rawlinson, Sayce, Halévy, and others affirming, that it means simply Elam, which itself means The Highlands. It seems to me that the latter view is established beyond all doubt, and Prof. Sayce's arguments are conclusive. Among them is a quotation from a lexical tablet, published in the second volume of *The Inscriptions of Western Asia* (xlvi. 18), in which Ansan is distinctly given as the equivalent of Elam.

That Cyrus should style himself King of Elam was a startling revelation to some people, and yet it was not so strange after all. The Elamites¹ or "mountaineers" styled themselves, as we learn from the second column in the Achaemenian inscriptions, Hapirdi. This was converted by the Greeks into *Ἀμάρδοι* or *Μάρδοι*, just as they converted the Persian Bardhiya and the Babylonian Burziya into

¹ The Semites so called them, whence their Greek name of Elymeans.