

CORRESPONDENCE.

1. A RECTIFICATION.

3, *Via San Francesco Poverino, Florence.*
January 9, 1902.

MY DEAR PROFESSOR,—I have recently received a letter from General Houtum Schindler in Tehran, from which it appears that, quite unintentionally, I have misstated his views in my recent paper (J.R.A.S. for April, 1901) on “The Cities of Kirman.” I therefore hasten to set the matter right. In regard to the site of Sirjān (p. 282 of last year’s volume) I have misunderstood General Schindler in supposing that he had identified this place with the modern Sa’idābād; on the contrary, General Schindler is of opinion that this, the older capital, probably stood in the Māshīz plain, which is considerably to the eastward of Sa’idābād. In the second place, in connection with the etymology of the name Bardasir (note 1 to p. 283), General Schindler disclaims any reliance on the statements of the Persian dictionary called *Farhang-i-Anjumān Arā*, which he knew to be misleading and incorrect.—Believe me to be, yours most truly,

G. LE STRANGE.

2. THE TERM SAHAMPATI.

SIR,—In the course of Dr. Anesaki’s interesting letter on the Āgamās in the J.R.A.S. for 1901, p. 899, he gives the

explanation of Japanese scholars of the puzzling title Sahampati applied to Brahmā in Buddhist books. Chinese scholars interpret it somewhat differently. They translate the first part of the word sometimes by ‘patient’ and sometimes by ‘mixed,’ and explain the whole word as meaning “the inhabitants of the sphere over which Śākyā-Buddha’s influence extends.” The older Chinese translators generally transcribed it *shā-po* or *sha-bo*, which is apparently meant to represent *sarva* or *sabba*, but the meaning they give is always either ‘patient’ or ‘mixed,’ and not ‘perishable.’ It is evident that those who give the meaning ‘patient’ had the root *sah*, ‘to be patient,’ in view; and those who give the meaning ‘mixed’ had the preposition *saha*, ‘with,’ in view.

The Chinese Buddhist scholiasts further explain the word ‘patient’ thus :—

“all creatures inhabiting the sphere which is under Śākyā-Buddha patiently bear rāgas, dveśas, and mohas.”¹

And the word ‘mixed’ thus :—

“in this sphere holy sages, gods, common people, and the beings in hell are found, they are mixed in that world,”

so that, in the view of those writers, Sahampati has the same meaning as Prajāpati.²

U. WOGIHARA.

¹ Cf. Karunā-pūndarīka (Calc. ed., fasc. i, p. 63), where we must read *saha* instead of *sahā*.

² [This comes to much the same as Dr. Anesaki’s explanation “Lord of the Shaba world,” where *shaba* is an interesting cross between *sarva* and *sabba*. It seems more natural to connect Sahampati, as an epithet of Brahmā, with *svayambhū*, also used as such an epithet. So already in 1881, in our “Vinaya Texts,” 1. 86; and Professor Franke, in 1893, in the Vienna Journal, p. 359. The Chinese derivations are very forced. If one wanted to say “Lord of the world,” is it probable one would have said either “Lord of the patient ones” or “Lord of the with’s,” even if either of these explanations were etymologically satisfactory? But they belong to the sphere of exegesis rather than to that of etymology—like the word-plays in the Old Testament or in the Aggañña Suttanta—and, as such, are very ingenious.—R.H. D.]