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

A. A. MACDONELL.

5. BUDDHIST ABHIDHAMMA.

Uppingham, Rutland.

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-saṅgaṇī of the Abhidhamma Pitaka, may be of interest:—

“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’ . . . .
"And so, just as when many sunshades and flags are uplifted, the sunshade that exceeds the rest in size and is distinguished from them in appearance and position, is called the 'pre-eminent' (ati) sunshade, and the flag that exceeds the rest in size and is distinguished from them by its various forms and colours, is called the 'pre-eminent' flag; and just as, when princes and kings are collected together, the prince who is superior in rank, wealth, honour, and dominion is called the 'pre-eminent' prince, and the king who exceeds and is distinguished from his fellows in long life, beauty, and dominion is called the 'pre-eminent' king, and a superior Brāhmā is called an Āti-brāhmā, just so this Dhammo (Truth) is called 'Abhi-dhammo' because it exceeds and is distinguished from the 'Dhammo'—i.e. the Sutta-Pitaka."

Buddhaghosa then proceeds to show the difference of treatment of the same subject in the Sutta and Abhidhamma Pitakas. The treatment is more detailed, he says, in the Abhidhammo. "The five khandas, for instance, are treated in the Suttas briefly and not in detail, whereas in the Abhidhammo they are set out much more fully. The same is the case with the 12 Āyatanas, the 18 Elements, the 4 Truths, etc."

The outcome would seem to be that the difference between the Suttas and the Abhidhamma is one not of subject-matter but of treatment, and that the latter may be considered in a certain sense as the complement and expansion of the former, just as the Pauline Epistles are often supplementary commentaries of the Gospels, collecting and, to a certain extent, systematizing their scattered utterances.

Arnold C. Taylor.

6. THE ŞÛFI CREED.

Norwood, 12 May, 1894.

Dear Sir,—In his interesting paper on the "Mantiq ut-Ṭair" Mr. Rogers referred to the analysis of the poem published by M. Garcin de Tassy under the title "La