THE

MAHAWANSO

of Mahāvīra

IN ROMAN CHARACTERS,

9258

WITH THE

Translation Subjoined;

AND AN

INTRODUCTORY ESSAY

ON

Pali Buddhistical Literature.

IN TWO VOLUMES.

Vol. I.

Containing the first thirty eight chapters.

By the Hon. George Turnour Esq.

Ceylon Civil Service.

Ceylon:

COTTA CHURCH MISSION PRESS.

1837.
TO

GENERAL, SIR EDWARD BARNES, G. C. B.

LATE GOVERNOR AND COMMANDER IN CHIEF IN CEYLON.

Sir,

In dedicating this volume to you, as the Governor of Ceylon, to whom I am chiefly indebted for the opportunities and facilities which were afforded to me, to prosecute the research which has led to this publication, I cannot allow so appropriate an occasion to pass without assuring you, that I bear in distinct and gratified recollection the many obligations conferred upon me, as well in your private as your public capacity, during the long period I had the honor of serving under you in this colony.

With sentiments, therefore, of the sincerest respect and regard, I subscribe myself,

Your very faithful and obliged servant,

GEORGE TURNOUR.

KANDY, CEYLON, 31 May, 1837.
INTRODUCTORY ESSAY

AND

Appendixes.
INTRODUCTION

The circumstances under which "The Epitome of the History of Ceylon," which was published in the Ceylon Almanac of 1833, was compiled, are explained in the following letter:

To the Editor of the Ceylon Almanac,

Sir,—In compliance with your request, I have the pleasure to send you a chronological table* of the kings of Ceylon, compiled from the native annals extant in this island.

In the comparatively short period that this colony has been a British possession, several histories, besides minor historical notices, of Ceylon have already been published in English.

The individuals to whom we are indebted for those works, unacquainted themselves with the native languages, and misguided by the persons from whom they derived their information, have concurred in representing that there were no authentic historical records to be found in Ceylon.

Cordinary affords no information regarding them; and falls at once into an anachronism of 471 years, by applying the following remark to the Buddha worshipped in Ceylon: "Sir W. Jones, on taking the medium of four several dates, fixes the time of Buddha, or the ninth great incarnation of Vishnu, in the year 1014 before the birth of Christ."

Ferriall asserts, that "the wild stories current among the natives throw no light whatever on the ancient history of the island: the earliest period at which we can look for any authentic information is the arrival of the Portuguese under Almeida, in 1505."

Bertolacci, in his valuable statistical work, states, "we learn, from tradition, that Ceylon possessed in former times a larger population and a much higher state of cultivation than it now enjoys; although we have no data to fix, with any degree of certainty, the exact period of this prosperity, yet the fact is incontestable. The signs which have been left, and which we observe upon the island, lead us gradually back to the remotest antiquity."

Philalethes, professedly writing "The History of Ceylon from the Earliest Period," which is prefixed to the last edition of Knox's historical relation of the island, dates the commencement of the Wijayan dynasty in A.D. 106; instead of B.C. 343; and is then reduced to the necessity of adding: "Without attempting to clear a way, where so little light is afforded, through this labyrinth of chronological difficulties, I shall content myself with exhibiting the succession of the Singhalese sovereigns, with the length of their reigns, as it appears in Valentia."

Davy appears to have been more accurately informed; but, dependent on the interpretations of the natives, who are always prone to dwell on the exaggerations and fictions which abound in all oriental literature, has been induced to form the opinion, that "the Singhalese possess no accurate record of events; are ignorant of genuine history; and are not sufficiently advanced to relish it. Instead of the one they have legendary tales, and instead of the other historical romances."

To publish now, in the face of these hitherto undisputed authorities, a statement containing an uninterrupted historical record of nearly twenty-four centuries, without the fullest evidence of its authenticity, or at least acknowledging the sources from which the data are obtained, would be to require the public to place a degree of faith in the accuracy of an unsupported document, which it would be most unreasonable in me to expect. I must therefore beg, if you use at all the paper I now send you, that it be inserted in the detailed form it has been prepared by me, together with this letter in explanation.

The principal native historical record in Ceylon is the Mahawans. It is composed in Pali verse. The prose of Pali grammar prescribes not only the observance of certain rules which regulate syllabic quantity, but admits of an extensive

* This table, divested of the narrative portion of the Epitome, will be found in the Appendix: the names being spelt as they are pronounced in Singhalese.
INTRODUCTION.

license of permutation and elision of letters, for the sake of euphony. As the inflexions of the nouns and verbs are almost exclusively in the ultimate syllable, and as all the words in each verse or sentence are connected, as if they composed one interminable word, it will readily be imagined what a variety of constructions each sentence may admit of, even in cases where the manuscript is free from clerical errors: but, from the circumstance of the process of transcription having been almost exclusively left to mere copyists, who had themselves no knowledge of the language, all Pali manuscripts in Ceylon are peculiarly liable to clerical and other more important inaccuracies; many of which have been inadvertently adopted by subsequent authors of Singhalese works, materially altering the sense of the original. It is, I presume, to enable the reader to overcome these various difficulties, that the authors of Pali works of any note, usually compiled a commentary also, containing a literal rendering of the sense, as well as explanations of abstruse passage.

The study of the Pali language being confined, among the natives of Ceylon, almost entirely to the priesthood, and prosecuted solely for the purpose of qualifying them for ordination, their attention has been principally devoted to their voluminous religious works on Buddhism. I have never yet met with a native who had critically read through, and compared their several historical works, or who had, till lately, seen a commentary on the Mahavamsa; although it was the general belief that such a commentary did still exist, or at least had been in existence at no remote period. By the kindness of Galé, the provincial chief priest of Saffragum, I was enabled in 1827 to obtain a transcript of that commentary, from a copy kept in Mulgrigulla whare, a temple built in the reign of Saimalissa, about 130 years before the birth of Christ; and when brought with me to Kandy, I found that the work had not before been seen by the chief or any one of the priests, of either of the two establishments which regulate the national religion of this island. It had heretofore been the received opinion of the best informed priests, and other natives, that the Mahavamsa was a national state record of recently-past events, compiled at short intervals by royal authority, up to the reighn in which each addition may have been made; and that it had been preserved in the archives of the kingdom.

The above-mentioned commentary has not only afforded valuable assistance in elucidating the early portion of the Mahavamsa, but it has likewise refuted that tradition, by proving that Mahavamsa, the writer of that commentary, was also the author of the Mahavamsa, from the commencement of the work to the end of the reign of Mahâ Sen, at least, comprising the history of Ceylon from A. D. 403 to A. D. 801. It was compiled from the annals in the vernacular language then extant, and was composed at Anurâdhapura, under the auspiscs of his nephew Dâsen Kelliyâ, between A. D. 459 and 477. It is still doubtful whether Mahavamsa was not also the author of the subsequent portion, to his own times. As the commentary, however, extends only to A. D. 801, and the subsequent portion of the work is usually called the Suhu Wansâ, I am disposed to infer that he only wrote the history to A. D. 801.

From the period at which Mahavamsa's work terminated, to the reign of Prâkrama Bâhu in A. D. 1266, the Suhu Wansâ was composed, under the patronage of the last named sovereign, by Dharmâ Kirti, at Dambadeniya. I have not been able to ascertain by whom the portion of the history from A. D. 1267 to the reign of Prâkrama Bâhu of Kuranaippa was written, but from that reign to A. D. 1758, the Mahâ or rather Suhu Wansâ was compiled by Tisbottuwâ, by the command of Kirti-Sree, partly, from the works brought to this island during his reign by the Siamese priests, (which had been procured by their predecessors during their former religious missions to Ceylon), and partly from the native histories, which had escaped the general destruction of literary records, in the reign of Râja Singha I.

The other works from which the accompanying statement has been framed, and which have supplied many details not contained in the Mahavamsa, are the following; which are written in Singhalese, and contain the history of the island, also from B. c. 543, to the period each work was written.

The Prasudâya, composed by Mairupâda, in the reign of Prâkrama Bâhu, between A. D. 1266 and 1301.
The Nâlâyaparâbya or Sisângâya, by Dâwarâkîta Jaya-Bâhu, in the reign of Bhuwansa Bâhu in A. D. 1347.
The Râjârajasaâkara, written at a more recent period (the exact date of which I have not been able to ascertain) by Abhayarâja of Walgampâya Whare.

The Râjaasalâsya, which was compiled by different persons, at various periods, and has both furnished the materials to, and borrowed from, the Mahavamsa.

Lastly, Wiliyâedere Muligâya's account of his embassy to Siam in the last century.

From these native annals I have prepared hastily, and I am aware very imperfectly, an Epitome of the History of Ceylon, containing its chronology, the prominent events recorded therein, and the lineage of the reigning families; and given, in somewhat greater detail, an account of the foundation of the towns, and of the construction of the many stupendous works, the remains of which still exist, to attest the authenticity of these annals.
INTRODUCTION.

The materials, from which this statement is framed, were collected by me (assisted in the translation from the Pâli by my native instructors) some years ago, when it was my intention to have arranged them for publication. Subsequent want of leisure, and the announcement of the proposal of publishing, in England, the translation of the greater part of the works noticed by me, have deterred me from prosecuting that project. By the last accounts received from home, the translation was in an advanced stage of publication. Its appearance in this country may, therefore, now be early looked for.

In the mean time, the circulation of this abstract of the History of Ceylon may be the means of making the translation more sought for when it arrives; and, at the present moment, when improved means of communication are being established to Anurâdhâpura and to Trincomali, traversing the parts of the island in which the ruins of the ancient towns, tanks, and other proofs of the former prosperity of Ceylon are chiefly scattered, this statement will perhaps be considered an appropriate addition to your Almanac for the ensuing year.

I am, Sir, your faithful obedient servant,

GEORGE TURNOUR.

Ceylon Civil Service.

Kandy, September 14th, 1832.

A few private copies, as well of the "Epitome" as of the "Historical Inscriptions" which appeared in the local almanac of the ensuing year, were printed for me at the time those periodicals were in the press;—the distribution of which, from various causes, was deferred for a considerable period of time.

In this interval, the long expected edition of the Mahâwansa, translated in this island and published in England, under the auspices of Sir A. Johnston, arrived in India, forming the first of three volumes of a publication, entitled "THE SACRED AND HISTORICAL BOOKS OF CEYLON."

This laudable endeavour on the part of the late chief justice of this colony, to lay before the European literary world a correct translation of an Indian historical work—the most authentic and valuable perhaps ever yet brought to its notice—having, most unfortunately, failed, I have decided on proceeding with the translation commenced some years ago; the prosecution of which I had abandoned under the circumstances explained in the foregoing letter.

In now recurring to this task, however, the object I have in view, is not solely to illustrate the local history (the importance of which it is by no means my intention to depreciate by this remark), but also to invite the attention of oriental scholars to the historical data contained in the ancient Pâli Buddhistical records, as exhibited in the Mahâwansa, contrasted with the results of their profound researches in the ancient Sanscrit Hindu records, as exhibited in their various publications and essays, commencing from the period when the great Sir William Jones first brought oriental literature under the scrutiny and analysis of European criticism.

Before I enter upon this interesting question, in justice equally to Sir A. Johnston, and to the native literature of Ceylon, I have, on the one hand, to endeavour to account for one of the most extraordinary delusions, perhaps, ever practised on the literary world; and, on the other, to prevent these "SACRED AND HISTORICAL BOOKS OF CEYLON," as well as the "HISTORY OF BUDDHISM," (also published under that right honorable gentleman's auspices) being recognized to be works of authority, or adduced to impugn the data which may hereafter be obtained from the Buddhistical records in the Pâli or any other oriental language.

The course pursued by Sir A. Johnston, both in collecting the originals, and procuring translations of "THE SACRED AND HISTORICAL WORKS OF CEYLON," is detailed in the following letter, which is embodied in the preface to these translations:
INTRODUCTION.

To the Chairman and Deputy Chairman of the Court of Directors

Gentlemen,

I have the honour, at the request of Mr. Upham, to enclose to you a letter from him soliciting the patronage of your honourable court to an English translation which he is about to publish of the three works called Mahawani, the Rajavali, and the Rajaratnamcar. The first is written in the Pali, and the other two in the Singhalese language, and they are all three explanatory of the origin, doctrines, and introduction into the island of Ceylon, of the Buddhist religion.

The English translation was a short time ago given by me to Mr. Upham, upon his expressing a wish to publish some genuine account of a religion which, whatever may be the nature and tendency of its doctrines, deserves the consideration of the philosopher and the statesman, from the unlimited influence which it at present exercises over so many millions of the inhabitants of Asia.

The circumstances under which I received the three works to which I have just alluded, afford such strong evidence of their authenticity, and of the respect in which they are held by the Buddhists of Ceylon, that I shall take the liberty of stating them to you, that your honourable court may form some judgment as to the degree of encouragement which you may be justified in giving to Mr. Upham.

After a very long residence on Ceylon as chief justice and the first member of his majesty's council on that island, and after a constant intercourse, both literary and official, for many years, with the natives of every cast and of every religious persuasion in the country, I felt it to be my duty to submit it, as my official opinion, to his majesty's government, that it was absolutely necessary, in order to secure for the natives of Ceylon a popular and a really efficient administration of justice, to compile, for their separate use, a special code of laws, which at the same time that it was founded upon the universally admitted, and therefore universally applicable, abstract principles of justice, should be scrupulously adapted to the local circumstances of the country, and to the peculiar religion, manners, usages, and feelings of the people. His majesty's government fully approved of my opinion and officially authorised me to take the necessary steps for framing such a code.

Having publicly informed all the natives of the island of the wise and beneficial object which his majesty's government had in view, I called upon the most learned and the most celebrated of the priests of Buddha, both those who had been educated on Ceylon, and those who had been educated in the Burmese empire, to co-operate with me in carrying his majesty's gracious intention into effect; and to procure for me, as well from books as other sources, the most authentic information that could be obtained relative to the religion, usages, manners, and feelings of the people who professed the Buddhist religion on the island of Ceylon.

The priests, after much consideration amongst themselves, and after frequent consultations with their followers in every part of the island, presented to me the copies which I now possess of the Mahawani, Rajavali, Rajaratnamcar, as containing, according to the judgment of the best informed of the Buddhist priests on Ceylon, the most genuine account which is extent of the origin of the Buddhist religion, of its doctrines, of its introduction into Ceylon, and of the effects, moral and political, which those doctrines had from time to time produced upon the conduct of the native government, and upon the manners and usages of the native inhabitants of the country. And the priests themselves, as well as all the people of the country, from being aware of the object which I had in view, felt themselves directly interested in the authenticity of the information which I received; and as they all concurred in opinion with respect to the authenticity and value of the information which these works contain, I have no doubt whatever that the account which they give of the origin and doctrines of the Buddhist religion is that which is universally believed to be the true account by all the Buddhist inhabitants of Ceylon.

The copies of these works which were presented to me by the priests, after having been, by my direction, compared with all the best copies of the same works in the different temples of Buddha on Ceylon, were carefully revised and corrected by two of the ablest priests of Buddha on that island.

An English translation of them was then made by my official translators, under the superintendence of the late native chief of the cinnamon department, who was himself the best native Pali and Singhalese scholar in the country; and that translation is now revising for Mr. Upham by the Rev. Mr. Fox, who resided on Ceylon for many years as a Wesleyan Missionary, and who is the best European Pali and Singhalese scholar at present in Europe.

I have the honour to be, Gentlemen,

Your most obedient humble servant,

(Signed) ALEX. JOHNSTON.
INTRODUCTION.

Nothing, surely, could be more commendable than the object and the proceeding here detailed; nor could any plan have been adopted, apparently, better calculated to supply the deficiency arising from his own want of knowledge of the languages in which these works are composed, than the precautions thus taken for the purpose of insuring the authenticity of the translations. Who those individuals may be whom Sir A. Johnston was induced to consider "two of the ablest priests of Buddha on that island," by whom "the copies of these works which were presented to me (Sir A. Johnston) after having been compared by my direction with all the best copies of the same works in the different temples of Buddha on Ceylon, were carefully revised and corrected," I have not ascertained. But it is evident that they were either incompetent to perform the task they undertook, of rendering the Pali Mahawanso into Singhalese, or they totally misunderstood the late chief justice's object. Instead of procuring an authentic copy of the Pali original, and translating it into the vernacular language (from which "the official translators" were to transpose it into English), they appear, (as regards the period of the history embraced in some of the early chapters) to have formed, to a certain extent, a compilation of their own; as well as beyond the text with materials procured from the commentary on the Mahawanso, and other less authentic sources; and in the rest of the work, the original has, for the most part, been reduced to a mutilated abridgment.

This compilation, or abridgment, extends only to the 88th chapter of the Mahawanso, which brings the history of Ceylon down to A.D. 1339; within that period, moreover, the reigns of several kings are omitted: whereas in the perfect copies, the historical narration is continued for four centuries and a half further, extending it to the middle of the last century.

The "official translators," by whom this Singhalese version is stated to have been rendered into English, were, and in a certain extent still are, selected from the most respectable, as well in character as in rank, of the maritime chiefs' families. They profess, almost without exception, the Christian faith; and for the most part, are candidates for employment in the higher native offices under government. Their education, as regards the acquisition of their native language, was formerly seldom persevered in beyond the attainment of a grammatical knowledge of Singhalese: the ancient history of their country, and the mysteries of the religion of their ancestors, rarely engaged their serious attention. Their principal study was the English language, pursued in order that they might qualify themselves for those official appointments, which were the objects of their ambition. The means they possessed of obtaining an education in English, within the colony, at that period, prior to the establishment of the valuable missionary institutions since formed, were extremely limited; while the routine of their official duties, after they entered the public service, were not calculated to improve those limited attainments. These remarks, however, apply rather to the past, than to the present condition of the colony; and I should be doing the higher orders of the natives—of the maritime provinces at least—great injustice if I did not add, that they have both readily availed themselves of the improved means since placed within their reach, and amply proved, by several highly creditable examples, their capacity as well as their anxiety to derive the fullest benefit from the opportunities so afforded to them. Nevertheless to the causes above suggested must, I believe, be attributed both the defects in composition, and the numerous obvious perversions of the sense of the Singhalese abridgment of the text, exhibited in the translations of "The Sacred and Historical Books of Ceylon."

As illustrations of the latter description of defects, I shall confine myself to noticing two instances.

Page 74. "The son of the late king Muttésiwe, called Second Petisau, became king of the island of
INTRODUCTION.

Ceylon. He was a fortunate king;” p. 83. “This was in the year of our Buddha 236, in the eighteenth year of the reign of the king Daramsoka, and of the first year of the reign of Petissa the second, on the fifteenth day of the month of poson;” and similarly in every instance in which that sovereign is named, he is called “Petissa the second.” Now, the monarch here spoken of, is the most celebrated rāja in the history of Ceylon; the ally of Asok, the emperor of India, and the founder of Buddhism in this island. His individual name was “Tisso.” From his merits (according to the buddhistical creed) in a former existence, as well as in this world, he acquired the appellation of “Dewānampiyatissa;” literally, “of-the-dewos-the-delight-tisso.” This title in the Singhalese histories is contracted into “Dewenipaitissa;” and in the vernacular language, “deweni” also signifies “second.” These “official translators,” ignorant of the derivation of this appellation, and of these historical facts, and unmindful of the circumstance of no mention having previously been made of “Petissa the first” in the work they were translating, at once designate this sovereign “Petissa the second”! !

In explaining the second unintentional perversion of the text above referred to, I shall have to notice the mischievous effects which result from appending notes of explanation, when the text is not thoroughly understood.

Page 1. “In former times, our gracious Buddha, who has overcome the five deadly sins, having seen Buddho Deepankare,6 did express his wish to attain the state of Buddho, to save living beings, as twenty four subsequent Buddhos had done; from whom also, he having obtained their assent, and having done charities of various descriptions, became sanctified and omniscient; he is the Buddho, the most high lord Guadma, who redeemed the living beings from all their miseries.”

The rendering of this passage, as a specimen of the translators’ style, compared with the rest of the translation, is rather above than below par. The only intrinsic errors imputable to it, if no notes had been appended, would have consisted,—first, in the statement that there were “twenty four” instead of “twenty three Buddhos subsequent to Deepankara;” and, secondly, in adopting the peculiar spelling, “Guadma,” for the name of the present Buddha, in the translation of a Ceylonese work, in which he is invariably designated “Goutama.” But two fatal notes are given on this passage, which cruelly expose the true character, or origin, of these blunders: viz.,

* * * In the Buddhist doctrine (according to the first note) there are to be five Buddhas in the present kalpa: Maha’dewran, Goutama, Deepankara—these have already existed and are in niwana.—Gu’dma, the fourth, is the Buddho of the present system, which has lasted 5372 years in 1830; the Buddho verousa or era, according to the greatest number of coincident dates, having commenced about the year 549 a. c.”

6 “The Loutoros Buddho (according to the second note) are inferior persons, being usually the companions of the Buddho, for their real and fidelity exalted to the divine privileges.”

The former of these notes makes “Deepankara” the immediate predecessor of “Guadma,” all “subsequent Buddhos,” therefore, must become equally subsequent to him,—and yet the term is applied in the translation to those predecessors of “Guadma,” by whom his advent was predicted.

In this instance also, as in the case of “Petissa the second,” the error lies in the rendering of the word, which has been translated into “subsequent.”

There are two classes of Buddhos, styled, respectively, in Pali, “Lokuttaro” and “Pachecheko.” The former term, derived from “Lokassa-uttaro contracted into “Lokuttaro,” signifies “the supreme of the universe.” The latter from “Pati-kan,” by permutation of letters contracted into “Pachecheko” and “Pacheche,” signifies “severed from unity (with supreme buddhooood),” and is a term applied to an
INTRODUCTION.

inferior being or saint who is never coexistent with a supreme Buddha, as he is only manifested during an “abuddhāpāda,” or the period intervening between the nibbāna of one, and the advent of the succeeding supreme Buddha; and attains nibbāna without rising to supreme buddhahood. These terms in Singhalese are respectively written “Louturā” and “Pasē.” But “pasē” (with a double s.) in the vernacular language, also signifies “subsequent.” No native Buddhist, however uneducated, would have committed the error of asserting, that there were twenty four Buddhas exclusive of Dipankaro; as the prediction of Goutama’s advent is a part of a religious formula in constant use, which specifies either “the twenty four Buddhas and the Pasē Buddhas,” or “the twenty four Buddhas, commencing with Dipankaro, and the Pasē Buddhas,” as having been the sanctified characters who vouchsafed to him the “wīwemā” or sacred assurance. By some jumble, however, the word “pasē” has been translated into “subsequent,” and made to agree with the “twenty four supreme Buddhas,” instead of being rendered as the appellation of an inferior Buddha. Hence the rendering of the passage “did express his wish to attain the state of Budhu, to save living beings, as twenty four subsequent Buddhas had done.”

The revisers of this translation appear to have been aware that there was some confusion or obscurity in this passage, and therefore appended the second note of explanation. In that note, however, an explanation is given, conveying, unfortunately, a meaning precisely the reverse of the correct one. The “Louturā Buddhus” are stated to be “inferior persons, usually the companions of the Budhu;” whereas the word literally signifies “supreme of the universe;” and on the other hand, the appellation “Pasē Buddha” signifies, as specifically, the reverse of co-existence or companionship.

The first note, quoted above, is, if possible, still more calculated than the translation itself, to prejudice the authenticity of the buddhistical scriptures in Ceylon, when compared with the sacred records of other buddhistical countries.

In the translation, the present Buddha is called “Guādma.” As the English writers on subjects connected with buddhism in the various parts of Asia rarely spell the name similarly, it would have been reasonable to infer that “Guādma” was here intended for the Ceylonese appellations (Pāli) “Gūtama,” (Singhalese) “Goutama.” The revisers, however, of the translation, in this instance also, think it necessary to offer a note of explanation. The object of their note appears to be to give the names of the four Buddhas of this (Pāli) “kappo,” (Singhalese) “kalpa,” who have already attained buddhahood. They specify them to be Mahādevaṇana, Goutama, Deepankara, and Guādma: in which enumeration, with their usual ill luck, they are wrong in every single instance. “Mahādevaṇana” is not the individual name of any one of the twenty four Buddhas. It is an epithet applying equally to all of them, and literally means “the chief of the dévos.” The first Buddha of this kappo was “Kakusandho.” The second was not “Goutama,” (for when speaking of the twenty four Buddhas there is no other Goutama than the Buddha of the present period) but “Konāgamaṇo.” The third is not “Deepankara,” for he is the first of the twenty four Buddhas, but “Kassaṇo.” The fourth, or present Buddha, is not “Guādma,” but, in Pāli, Gūtama; and, in Singhalese, Goutama. As this name, however, had been already appropriated in this work for the second Buddha of this kappo, the publishers have, I presume, adopted the spelling “Guādma” to distinguish the one from the other.

It will scarcely be believed that all this confusion arises from the endeavour to illustrate a work, which, in the clearest manner possible, in its fifteenth chapter, gives a connected history of these four Buddhas; nor can the publishers altogether throw the blame of these mistakes on their coadjutors, the “two ablest priests of Buddha,” and the “official translators;” for even in their translated abridgment of the fifteenth chapter (p. 92) the names of these four Buddhas are specified.
In another respect, however, either the said priests, or the translators, must be held responsible for a still more important error, which has led Mr. Upham, in his Introduction (p. xxii.) to notice, and comment on, the discrepancies of the buddhistical records of Ceylon, as compared with those of Nepal. He observes, "of these personages (the Buddhos mentioned in the Nepal records) only the four last are mentioned in the pages of Singhalese histories. References are indeed occasionally made to an anterior Budhu, but as no names or particulars are given, we are chiefly indebted for our knowledge of these preceding Buddhos, viz., Wipasya, Sikhī, and Wisabh, to the Nepalese and Chinese histories."

It is indeed unfortunate for the native literature of Ceylon, that it should be so misrepresented in an introduction to a work, which in the original contains in the first page, the name of every one of the twenty-four Buddhos, stated in the order of their advent; to which work there is a valuable commentary, either giving the history of every one of these Buddhos, or referring to the authorities in which a detailed account of them may be found. Nor can the "two ablest priests of Buddha," and the other parties employed by Sir A. Johnston in collecting these records, plead ignorance of the existence of that valuable commentary (Mahāvamsa-Tikā), for I observe in the list of Pāli and Singhalese books,—vol. iii. p. 170,—two copies of that work are mentioned: one in the temple at Mulgrigalla, from which my copy was taken; and the other in the temple at Bentotte.

This translation, which abounds in errors of the description above noticed, is stated to have been made "under the superintendence of the late native chief of the cinnamon department, (Rājapāxa, maha modiļar), who was himself the best Pāli and Singhalese scholar in the country." I was personally acquainted with this individual, who was universally and deservedly respected, both in his official and private character. He possessed extensive information, and equally extensive influence, among his own caste at least, if not among his countrymen generally; and as of late years, the intercourse with the budhistical church in the Burmese empire had been chiefly kept up by missions from the priesthood of his (the chalia) caste in Ceylon, the late chief justice could not, perhaps, have applied to any individual more competent to collect the native, as well as Burmese, Pāli annals; or more capable of procuring the best qualified translators of that language into Singhalese, from among the Pāli scholars resident in the maritime districts of the island, than Rājapāxa was. This was, however, the full extent to which this chief could have efficiently assisted Sir A. Johnston, in his praiseworthy undertaking; for the maha modiļar was not himself either a Pāli, or an English scholar. That is to say, he had no better acquaintance with the Pāli, than a modern European would, without studying it, have of any ancient dead language, from which his own might be derived. As to his acquaintance with the English language, though he imperfectly comprehended any ordinary question which might be put to him, he certainly could not speak, much less write, in reply, the shortest connected sentence in English. * He must, therefore, (unless he has practised a most unpardonable deception on Sir A. Johnston) be at once released from all responsibility, as to the correctness, both of the Pāli version translated into Singhalese, and of the Singhalese version into English.

* In 1823, five years after Sir A. Johnston left Ceylon, and before I had acquired a knowledge of the colloquial Singhalese, as Magistrate of Colombo, I had to examine Rājapāxa, maha modiļar, as a witness in my court. On that occasion, I was obliged to employ an interpreter (the present permanent amanu, Mr. Dias, modiļar) not only to convey his Singhalese answers in English to me, but to interpret my English questions in Singhalese to him, as he was totally incapable of following me in English. With Europeans he generally conversed in the local Portuguese.
INTRODUCTION.

There is some similar misapprehension in pronouncing the late Rev. Mr. Fox, by whom the English translation is stated to have been revised in England, to be "the best European Pāli and Singhalese scholar at present in Europe." I had not the pleasure of being personally acquainted with this gentleman, who left the colony, I believe, soon after I arrived in it. I have always heard him spoken of with respect, in reference to his zeal in his avocation, and his attainments as an European classical scholar. I am, however, credibly informed, that this gentleman also had no knowledge of the Pāli language.

A letter from Mr. Fox is inserted in the Introduction, p. xi., of which I extract the three first sentences.

"Having very carefully compared the translations of the three Singhalese books submitted to me with the originals, I can safely pronounce them to be correct translations, giving, with great fidelity the sense of the original copies.

"A more judicious selection, in my judgment, could not have been made from the numerous Buddhist works extant, esteemed of authority among the professors of Buddhism, to give a fair view of the civil and mythological history of Buddhism, and countries professing Buddhism.

"The Maharansi is esteemed as of the highest authority, and is undoubtedly very ancient. The copy from which the translation is made is one of the temple copies, from which many things found in common copies are excluded, as not being found in the ancient Pāli copies of the work. Every temple I have visited is furnished with a copy of this work, and is usually placed near the Jatakas or narratives of Buddha."

This extract serves to acquaint him most fully of laying claim to any knowledge of the Pāli language, as he only speaks of having "carefully compared the translations of the three Singhalese books submitted to him with the originals." But what shall I say of the prejudice he has raised against, and the injustice he has done to, the native literature of Ceylon, when he pronounces the wretched jargon into which a mutilated abridgment of the Mahāvamsa is translated "to be correct translations, giving with great fidelity the sense of the original copies?; and then proceeds to declare, (in reference to that mutilated abridgment and its accompaniments), "a more judicious selection, in my judgment, could not have been made from the numerous Buddhist works extant." !!

Mr. Fox labors also under some unaccountable delusion, when he speaks of "abridged temple copies," and calls the Mahāvamsa a "sacred work," found in almost all the temples. It is, on the contrary, purely and strictly, an historical work, seldom consulted by the priesthood, and consequently rarely found in the temples; and I have never yet met with, or heard of, any abridged copy of the work. In direct opposition to this statement, as to its being an "abridged copy," Mr. Upham, to whom the publication of these translations was intrusted, and who was the author of "The History of Buddhism," makes the following note at p. 7 of that work:

"According to the information prefixed in a manuscript note, by the translator, Raja-pakse, a well-known intelligent native of Ceylon, the Mahāvamsa is one of the most esteemed of all the sacred books of his countrymen, and has the character of being among the oldest of their writings, being throughout composed in Pāli, the sacred Buddhist language. This work has been so carefully preserved, that but slight differences are observable between the most ancient and most modern copies. It does not appear at what period it was composed, but it has been in existence from the period that the books of Ceylon were originally written, and it contains the doctrines, the race, and lineage of Buddha, and is, in fact, the religion and history of Buddhism."

I need hardly suggest, after what has been already stated, that Raja-pakse, as an intelligent native of Ceylon, never could have been the real author of this note, in any language, asserting that the Mahāvamsa "is one of the most esteemed of all the sacred books of his countrymen; nor could he, without
recording a self-evident absurdity, have represented an history extending to the middle of the last century, and containing in it the specification of the reign in which several portions of it were composed, to have "been in existence from the periods that the books of Ceylon were originally written."

In his preface to the same work, Mr. Upham distinctly "disclaims all pretension to the philological knowledge and local information, requisite to render discussion useful, and illustration pertinent." The spirit of candour in which this admission is made, would entitle Mr. Upham to be considered exclusively in the light of a publisher, irresponsible for any material defect the work he edicts may contain. A fatality, however, appears to attach to the proceedings of every individual connected with the publication of these Ceylonese works, from which Mr. Upham himself is not exempt, if the introduction, and the notes appended, to the translation of "The Sacred and Historical Books" are to be attributed to him.

Thus, p. 83, the translator states that "Mahindo was accompanied with his nephew Sumenow, a samanere priest, seven years old, the son of his sister Sangamittrah;" and p. 97, "The first queen Anulah, and 500 other queens, having obtained the state of Sakertahgamy, and also 500 pleasure women, put on yellow robes; that is, became priestesses." But when this publisher touches upon the same subject in the following passage, p. 100, "in these days, the queen Anulah, together with 1000 women, were created priestesses by Sangamittrah, and obtained the state of rahat;" he thinks it necessary to enlighten his readers with a note: and forgetting altogether that he has to deal with "matron queens and pleasure women," he gravely remarks, that "priestesses, although not now existing among the buddhists, were at this period of such sanctity, that an offender when led forth to be put to death, who was so fortunate as to meet one of these sacred virgins, was entitled, at her command, to a pardon; and this privilege was subsequently copied, and adopted among the Romans, in the case of the vestal virgins." Mr. Upham has no more valid authority for saying that these "matrons and pleasure women" were considered either to assume the character of "sacred virgins" by their ordination, or to have been held in greater veneration than the rahat priests, than that the privilege of demanding the pardon of offenders, "was subsequently copied, and adopted among the Romans." Again, p. 222, in a note, he states correctly enough, that the "upasampadã were the priests of the superior quality." But at p. 300, where the ceremony of upasampadã (which simply signifies ordination) is mentioned, he forgets the former, and the correct rendering, and adds a note in these words: "this was the burning the various priests' bodies, and forming them into sawtooth, which had been preserved for that purpose." These instances of the same facts and circumstances being correctly stated in one, and incorrectly in another part, of both these publications, are by no means of frequent occurrence; which only tend to aggravate the neglect or carelessness of the parties employed in conducting this publication. Where such inaccuracies could be committed in the "Sacred and Historical Books," when an occasional note only is attempted, it may readily be imagined what the result must be, when Mr. Upham is employed to write "The History and Doctrines of Buddhism" from Sir A. Johnston's collection of manuscripts.

Imperfect as the information connected with buddhism possessed by Europeans at present is, it would not have been reasonable to have expected any connected and correct account of the metaphysical and doctrinal portions of that creed; and until the "pitalatattaya," or the three patakas, which contain the buddhistical scriptures, and the ancient commentaries on them, are either consulted in the original, or correctly translated, there must necessarily prevail great diversity of opinions on these abstruse and
INTRODUCTION.

intricate questions. But in the historical portion, at least, for which the data are sufficiently precise, and readily obtained, in the native annals of this island, "The History of Buddhism" ought to have been exempt from any material inaccuracies. Even in this respect, however, the work abounds in the grossest errors. Thus, p. 1., in describing Ceylon, Mr. Upham speaks of "that island which the Buddha Guadima, this distinguished teacher of the eastern world, has chosen to make the scene of his birth, and the chief theatre of his acts and miracles: p. 2. referring to Adam's peak, he says, "it is celebrated for possessing the print of Buddha's foot left on the spot, whence he ascended to the Dëvalóka heaven." p. 73. "The Buddhist temple of Mulgirigala on Adam's peak, is declared to be within this region (Jugandara Purwatte.)"

It is scarcely possible for a person, not familiar with the subject, to conceive the extent of the absurdities involved in these, and other similar passages. It is no burlesque to say, that they would be received, by a Ceylonese Buddhist, with feelings akin to those with which an Englishman would read a work, written by an Indian, professedly for the purpose of illustrating the history of Christianity to his countrymen, which stated,—that England was the scene of the birth of our Saviour; that his ascension took place from Derby peak; and that Salisbury cathedral stood on Westminster abbey.

And yet these are the publications put forth, as correct translations of, and compilations from, the native annals of Ceylon. Such is the force, respectability, and apparent competency of the attestations by which "The Sacred and Historical Works of Ceylon" are sustained, that they have been considered worthy of being dedicated to the king, patronised by the court of directors, and sent out to this island, by the secretary of state, to be preserved among the archives of this government!!

After this signal failure in Sir A. Johnston's well intentioned exertions, and after the disappointments which have hitherto attended the labors of orientalists, in their researches for historical annals, comprehensive in data, and consistent in chronology, I have not the hardihood to imagine, that the translation alone of a Pâli history, containing a detailed, and chronologically continuous, history of Ceylon, for twenty four centuries; and a connected sketch of the Buddhistical history of India, embracing the interesting period between n. c. 600, and n. c. 300; besides various other subsequent references, as well to India, as the eastern peninsula, would, without the least evidence of its authenticity, receive the slightest consideration from the literary world. I have decided, therefore, on publishing the text also, printed in roman characters, pointed with diacritical marks.

My object in undertaking this publication (as I have already stated) is, principally, to invite the attention of oriental scholars to the historical data contained in the ancient Pâli Buddhistical records, as exhibited in the Mahâwansa; contrasted with the results of their profound researches, as exhibited in their various publications and essays, commencing from the period when Sir W. Jones first brought oriental literature under the scrutiny and analysis of European criticism.

Half a century has elapsed since that eminent person formed the Bengal Asiatic Society, which justly claims for itself the honor of having "numbered amongst its members all the most distinguished students of oriental literature, and of having succeeded in bringing to light many of the hidden stores of Asiatic learning." Within the regions to which their researches were in the first instance directed, the prevailing religion had, from a remote period, extending back, perhaps, to the Christian era, been uninterrupted Hinduism. The priesthood of that religion were considered to be exclusively possessed of the knowledge of the ancient literature of that country, in all its various branches. The classical language in which that literature was embodied was Sanscrit. 
The rival religion to hinduism in Asia, promulgated by Buddhā antecedent to Gôtamō, from a period too remote to admit of chronological definition, was buddhism. The last successful struggle of buddhism for ascendency in India, subsequent to the advent of Gôtamō, was in the fourth century before the Christian era. It then became the religion of the state. The ruler of that vast empire was, at that epoch, numbered amongst its most zealous converts; and fragments of evidence, literary, as well as of the arts, still survive, to attest that that religion had once been predominant throughout the most civilized and powerful kingdoms of Asia. From thence it spread to the surrounding nations; among whom, under various modifications, it still prevails.

Hinduism, as the religion at least of its rulers, after an apparently short interval, regained its former ascendency in India; though the numerical diminution of its antagonists would appear to have been more gradually brought about. Abundant proofs may be adduced to show the fanatical ferocity with which these two great sects persecuted each other,—a ferocity which mutually subsided into passive hatred and contempt, only when the parties were no longer placed in the position of actual collision.

European scholars, therefore, on entering upon their researches towards the close of the last century, necessarily, by the expulsion of the buddhists, came into communication exclusively with hindu pundits; who were not only interested in confining the researches of orientalists to Sanscrit literature, but who, in every possible way, both by reference to their own ancient prejudiced authorities, and their individual representations, labored to depreciate in the estimation of Europeans, the literature of the buddhists, as well as the Pāli or Mahādhi language, in which that literature is recorded.

The profound and critical knowledge attained by the distinguished Sanscrit scholars above alluded to, has been the means of elucidating the mysteries of an apparently unlimited mythology; as well as of unravelling the intricacies of Asiatic astronomy, mathematics, and other sciences,—of analysing their various systems of philosophy and metaphysics,—and of reducing tracts, grammatical as well as philological, into condensed and methodised forms; thereby establishing an easier acquirement of that ancient language, and of the varied information contained in it.

The department in which their researches have been attended with the least success, is History; and to this failure may perhaps be justly attributed the small portion of interest felt by the European literary world in oriental literature. The progress of civilization in the west has, from age to age, may, from year to year, added some fresh advancement or refinement to almost every branch of the arts, sciences, and belles lettres; while there is scarcely any discovery made, as hitherto developed in Asiatic literature, which could be considered either as an acquisition of practical utility to European civilization, or as models for imitation or adoption in European literature.

In the midst, nevertheless, of this progressively increasing discouragement, the friends of oriental research have proportionately increased their exertions, and extended the base of their operations. The formation of the Royal Asiatic Society of Great Britain and Ireland, and of similar institutions on the continent of Europe; and the more rapid circulation of discoveries made in Asia, through the medium of the monthly journal of the Asiatic Society of Bengal, during the last four years, afford undeniable proofs of unabated exertion in those researches. To those who have watched the progress of the proceedings of these institutions, no small reward will appear to have crowned the gratuitous labors of orientalists. In the pages of the Asiatic Journal alone, the deciphering of the alphabets, in which the ancient inscriptions scattered over Asia are recorded, (which is calculated to lead to important
INTRODUCTION.

chronological and historical results); the identification and arrangement of the ancient coins found in the Punjab; the examination of the recently discovered fossil geology of India; the analysis of the Sanscrit and Tibetan buddhistical records, contained in "hundreds of volumes," by M. Gosopa Korosi and professor Wilson; and the translation of the Hindu plays, by the latter distinguished scholar;—exhibit triumphant evidence, that at no previous period had oriental research been exerted with equal success. Yet it is in the midst of this comparatively brilliant career, and at the seat of the operations of the Bengal Asiatic Society, that the heaviest disappointment has visited that institution. It has within the last year been decided by the supreme government of India, that the funds which "have hitherto been in part applied to the revival and improvement of the literature, and the encouragement of the learned natives of India, are henceforth to be appropriated to purposes of English education." In an unavailing effort of the Asiatic Society to avert that decision, the supreme government has thought proper to designate the printing of several standard oriental works, then in progress, to be "to little purpose but to accumulate stores of waste paper."

I advert not to these recent discussions in Bengal with any view to take part in them. My object is exclusively to show that the increasing discouragement or indifference, evinced towards oriental research, does not proceed either from the exhaustion of the stores to be examined, or from the relaxation of the energy of the examiners; and to endeavour to account for the causes which have produced these conflicting results.

The mythology and the legends of Asia, connected with the fabulous ages, contrasted with those of ancient Europe and Asia Minor, present no such glaring disparity in extravagance, as should necessarily lead an unprejudiced mind to cultivate the study and investigation of the one, and to decide on the rejection and condemnation of the other. Almost every well educated European has exerted the first efforts of his expanding intellect to familiarize himself with the mythology and fabulous legends of ancient Europe. The immortal works of the poets which have perpetuated this mythology, as well as these legends, have from his childhood been presented to his view, as models of the most classical and perfect composition. In the progress to manhood, and throughout that period of life during which mental energy is susceptible of the greatest excitement,—in the senate, at the bar, on the stage, and even in the pulpit,—the most celebrated men of genius have studiously borrowed, more or less of their choicest ornaments, from the works of the ancient poets and historians.

To those, again, to whom the fictions of the poets present no attractive charms, the literature of Europe, as soon as it emerges from the darkness of the fabulous ages, supplies a separate stream of historical narration, distinctly traced, and precisely graduated, by the scale of chronology. On the events recorded and timed in the pages of that well attested history, a philosophical mind dwells with intense interest. The rise and fall of empires; the origin, growth, and decay of human institutions; the advancement or arrest of civilization; and every event which can instruct or influence practical men, in every station of life, are there developed, with the fullest authenticity. Whichever of these two departments of literature—fiction or fact—the European student may find most congenial to his taste, early associations and prepossessions have equally familiarized either to his mind.

As regards oriental literature, the impressions of early associations never can, nor is to be wished that they ever should, operate on the European mind. Even in Europe, where the advantages of the spread of education, and of the diffusion of useful knowledge, are the least disputed of the great principles which agitate the public mind, there are manifest indications that it is the predominant opinion of the age, that into the scheme of that extended education—more of fact and less of fiction—more of practical

* Vide Appendix for a comparison of Mahanâme with Herodotus and Justinus.
mathematics and less of classics—should be infused, than have hitherto been adopted in public institutions. Mutatis mutandis, I regard the recent Indian fiat "that the funds which have hitherto been in part applied to the revival and improvement of the literature, and the encouragement of the learned natives of India, shall be exclusively appropriated to purposes of English education," to be conceived in the same spirit.

These early associations, then, being thus unavailing and unavailable, (if the foregoing remarks are entitled to any weight) the creation of a general interest towards, or the realization of the subsiding expectations, produced at the formation of the Bengal Asiatic Society, in regard to, oriental literature, seems to depend on this single question; viz.,

Does there exist now, or is there a prospect of an authentic history of India being developed hereafter, by the researches of orientalists?

On the solution of this question, as it appears to me, depends entirely, whether the study of oriental literature (with reference not to languages, but the information those languages contain) shall continue, like the study of any of the sciences, to be confined to the few whose taste or profession has devoted them to it; or whether it shall some day exercise an influence over that more extended sphere, which belongs to general history alone to exert.

This is an important, though not, perhaps, altogether a vital, question:—important, more especially at the present moment, as regards the interest it can create, and the resources it can thence derive, for the purpose of extending the basis of research; but not vital, in as much as there is no more reason for apprehending the extinction of oriental research, from its having failed to extend its influence over the whole educated community of the world, than that geology, mineralogy, botany, or any of the other sciences should become extinct, because the interest each individually possesses is of a limited character. Nor does the continuance of oriental research, conducted by Europeans, appear, in any degree, to depend on the contingency of the permanence of British sway over its present Asiatic dominions; for the spirit of that research has of late years gained even greater strength on the continent of Europe than in the British empire. But to return to the question:—

Does there exist now, or is there a prospect of an authentic history of India being developed hereafter, by the researches of orientalists?

Preparatory to answering this question, I shall briefly touch on the published results of our countrymen's researches in the department of History; premising, that in the earlier period of their labors, their publications partook more of the character of theoretical or critical treatises, than accurate translations of the texts they professed to illustrate. This course was adopted, under the suggestion of Sir W. Jones; who in his preliminary discourse on the institution of the Asiatic Society, remarked: "You may observe I have omitted their languages, the diversity and difficulty of which are a sad obstacle to the progress of useful knowledge; but I have ever considered languages as the mere instruments of real learning, and think them improperly confounded with learning itself. The attainment of them is, however, indispensably necessary." Again, "You will not perhaps be disposed to admit mere translations of considerable length, except such unpublished essays and treatises as may be transmitted to us by native authors."

Sir W. Jones himself led the way in the discussion of the chronology of the Hindus. * After a speculative dissertation, tending to an identification or reconciliation, in some particular points, of the

* A. R. vol. i. p. 71.
INTRODUCTION.

Hindu with the mosaic history, he has, with all that fascination which his richly stored mind enabled him to impart to all his discussions, developed the scheme of Hindu chronology, as explained to him from Hindu authorities, by Radhaacanta Serman, "a pundit of extensive learning and great fame among the Hindus." The chronology treated of in this dissertation, extends back through "the four ages," which are stated to embrace the preposterous period of 4,320,000 years; and contains the genealogies of kings, collected from the puranas, which were then considered works of considerable antiquity. It is only in the middle of the "fourth age," when he comes to the Magadha dynasty, that Hindu authorities enable him to assign a date to the period at which any of those kings ruled. On obtaining this "point d'appui," Sir W. Jones thus expresses himself:—

"Parasajaya, son of the twentieth king, was put to death by his minister, Suvana, who placed his own son Pradyota on the throne of his master; and this revolution constitutes an epoch of the highest importance in our present inquiry; first, because it happened, according to the Bhagavatapurana, two years before Buddha's appearance in the same kingdom; next, because it is believed by the Hindus to have taken place 3333 years ago, or 2100 before Christ; and, lastly, because a regular chronology, according to the number of years in each dynasty, has been established, from the accession of Pradyota, to the subversion of the genuine Hindu government; and that chronology I will now lay before you, after observing only, that Radhaacanta himself says nothing of Buddha in this part of his work, though he particularly mentions two preceding avatars in their proper places.

KINGS OF MAGADHA. v. B.C.

Pradyota ........................................ 2100
Palasa ........................................ 2100
Visavarayupa
Rajasa
Nandiserdhana, 5 reigns = 133
Sisunaga
Chauverna ........................................ 1963
Caemadhman
Cebetrajnya
Vidhisha
Ajatasatru
Daabhaca
Ajaya
Nandiserdhana
Mahamandi, 10 reigns = 360 years 1602
Nanda

"This prince, of whom frequent mention is made in the Sanscrit books, is said to have been murdered, after a reign of a hundred years, by a very learned and ingenious, but passionate and vindictive, Brahman, whose name was Chanaeya, and who raised to the throne a man of the Maurya race, named Chandragupta. By the death of Nanda and his sons, the Chandraiya family of Pradyota became extinct.

MAURYA KINGS. v. B.C.

Chandragupta .................................... 1502
Varisara
Asovaravdhana
Suyaga
Demragtha ........................................ 5
Sangata
Sallasca
Somanarman
Saladhanwas
Vihadratha ...................................... 10 reigns = 127.
"On the death of the tenth Maurya king, his place was assumed by his commander-in-chief, Pusumitra, of the Sanga nation or family."

It is thus shown that, according to the hindu authorities, Chandragupta, the Sandracottus, who was contemporary with Alexander and Seleucus Nicator, to whose court at Palibothra Megasthenes was deputed, is placed on the throne about B.C. 1502; which is at once an anachronism of upwards of eleven centuries.

Sir W. Jones sums up his treatise by commenting on this fictitious chronology of the hindus, with the view to reconciling it, by rational reasoning, founded on the best attainable data, with the dates which that reasoning would suggest, as the probably correct periods of the several epochs named by him.

The whole of that paper, but more particularly as it treats of the "fourth age," bears a deeply interesting relation to the question of the authenticity of the buddhistical chronology; and it exhibits, in a remarkable degree, the unconscious approaches to truth, as regards the history of the Buddhists, made by rational reasoning, though constantly opposed by the prejudices and perversions of hindu authorities, and his hindu pundit, in the course of the examination in which Sir W. Jones was engaged.

Wilford * next brought the chronology of the hindus under consideration, by his "Genealogical Table, extracted from the Vishnu purâna, the Bhagavat, and other purânas, without the least alteration." He however borrows from hindu annals, nothing but the names of the kings.

When the purânas, (he says) speak of the kings of ancient times, they are equally extravagant. According to them, king Yudhisthira reigned seven and twenty thousand years; king Nanda, of whom I shall speak more fully hereafter, is said to have possessed in his treasury above 1,504,000,000 pounds sterling, in gold coin alone; the value of the silver and copper coin, and jewels, exceeded all calculation; and his army consisted of 100,000,000 men. These accounts, geographical, chronological, and historical, as absurd, and inconsistent with reason, must be rejected. This monstrous system seems to derive its origin from the ancient period of 12,000 natural years, which was admitted by the Persians, the Etruscans, and, I believe, also by the Celtic tribes; for we read of a learned nation in Spain, which boasted of having written histories of above six thousand years.

The hindus still make use of a period of 12,000 divine years, after which a periodical renovation of the world takes place. It is difficult to fix the time when the hindus, forsaking the paths of historical truth, launched into the mass of extravagance and fable. Megasthenes, who had repeatedly visited the court of Chandragupta, and of course had an opportunity of conversing with the best informed persons in India, is silent as to this monstrous system of the hindus. On the contrary, it appears, from what he says, that in his time they did not carry back their antiquities much beyond six thousand years, as we read in some MSS. He adds also, according to Clemens of Alexandria, that the hindus and the Jews were the only people who had a true idea of the creation of the world, and the beginning of things. There was then obvious affinity between the chronological system of the Jews and the hindus. We are well acquainted with the pretensions of the Egyptians and Chaldeans to antiquity; this they never attempted to conceal. It is natural to suppose, that the hindus were equally vain; they are so now; and there is hardly a hindu who is not persuaded of, and who will not reason upon, the supposed antiquity of his nation. Megasthenes, who was acquainted with the antiquities of the Egyptians, Chaldeans, and Jews, whilst in India made inquiries into the history of the hindus, and their antiquity, and it is natural to suppose that they would hear of it as well as the Egyptians or Chaldeans, and as much as they do now. Surely they did not invent fables to conceal them from the multitude, for whom, on the contrary, these fables were framed."

Thus rejecting the whole scheme of hindu chronology, and adopting the date of the age of Alexander for the period at which Chandragupta reigned in India, Wilford, as regards chronology, simply tabularizes his list of kings, according to the average term of human life; and thereby approximates the hindu to the European chronology. "The purânas," he adds, "are certainly a modern compilation from valuable materials, which I am afraid no longer exist;" but from several hindu dramas (which have been

* A. R. vol. v. p. 244.
recently translated and published by professor Wilson,) he deduces particulars connected with the personal history of Chandragupta, and supplies also some valuable geographical illustrations,—to both which I shall hereafter have occasion to advert. Wilford recurrs to these subjects in greater detail, and with more close reference to buddhistical historical data, in his several essays on the Gangetic provinces, the kings of Magadha, the eras of Vircamaditya and Salivahana, and in his account of the jains or buddhists. Want of space prevents my making more than one extract. I shall only notice, therefore, as regards chronology, that Wilford in this instance also bases his calculations on the European date assignable to the reign of Chandragupta; and that in doing so, it will be seen, by the following admission, that he disturbs the epoch of the Kaliyuga by upwards of seventeen centuries.

"The beginning of the Cilli-yuga, considered as an astronomical period, is fixed and unvariable; 3044 years before Vircamaditya, or 3100 B.C.—But the beginning of the same, considered either as a civil, or historical period, is by no means agreed upon.

"In the Vishnu, Brahma, and Vayu puranas, it is declared, that from the beginning of the Cilli-yuga, to Mahamanda's accession to the throne, there were exactly 1015 years. This emperor reigned 28 years; his sons 12, in all 40; when Chandragupta ascended the throne, 315 years B.C.—The Cilli-yuga, then, began 1370 B.C., or 1314 before Vircamaditya: and this is confirmed by an observation of the place of the solstices, made in the time of Parashuram; and which, according to Mr. Davis, happened 1391 years B.C. or nearly so. Parashuram, the father of Vyasa, died a little before the beginning of the Cilli-yuga. It is remarkable that the first observations of the colures, in the west, were made 1353 years before Christ, about the same time nearly, according to Mr. Bailly."

Bentley, Davis, and others, have also discussed, and attempted to unravel and account for, these absurdities of the hindu chronology. Great as is the ingenuity they have displayed, and successful as those inquiries have been in other respects, they all tend to prove the existence of the above mentioned incongruities, and to shew that they are the result of systematic preversions, had recourse to, since the time of Megasthenes, by the hindus, to work out their religious impostures; and that they in no degree originate in barbarous ignorance, or in the imperfect light which has glimmered on a remote antiquity, or on uncivilized regions involved in a fabulous age.

The strongest evidence I could adduce of the correctness of this inference, will be found in the remarks of professor Wilson, in his introductory observations on the "Raja Taringini, a history of Cashmir." He thus expresses himself:—

"The only Sanscrit composition yet discovered, to which the title of history can with any propriety be applied, is the Raja Taringini, a history of Cashmir. This work was first introduced to the knowledge of the Mohammedans by the learned minister of Acheb, Abdullah; but the summary which he has given of its contents, was taken, as he informs us, from a Persian translation of the hindu original, prepared by order of Acheb. The example set by that liberal monarch, introduced amongst his successors, and the literaty men of their reigns, a fashion of remodelling, or re-translating the same work, and continuing the history of the province, to the periods at which they wrote.

The earliest work of this description, after that which was prepared by order of Acheb, is one mentioned by Bernier, who states, an abridged translation of the Raja Taringini into Persian to have been made, by command of Jehangir. He adds, that he was engaged upon rendering this into French, but we have never heard any thing more of his translation. At a subsequent period, mention is made in a later composition, of two similar works, by Mulla Husein, Kari, or the reader, and by Hyder Malee, Chalwara, whilst the work in which this notice occurs, the Wakiat-i-Cashmir, was written in the time of Mohammed Shah; as was another history of the province, entitled, the Nawadir-ul-Akbar. The fashion seems to have continued to a very recent date, as Ghulam Husein notices the composition of a history of Cashmir having been entrusted to various learned men, by order of Jivana the Sich, then governor of the province; and we shall have occasion to specify this history, of as recent a date as the reign of Shah Alem."
INTRODUCTION.

The ill-directed and limited inquiries of the first European settlers in India, were not likely to have traced the original of these Mohammedan compositions; and its existence was little adverted to, until the translation of the Ayin Acheri, by the late Mr. Gladwin, was published. The abstract then given, naturally excited curiosity, and stimulated inquiry; but the result was unsatisfactory, and a long period intervened before the original work was discovered. Sir W. Jones was unable to meet with it, although the history of India from the Sanscrit Kashmir authorities, was amongst the tasks his undaunted and indefatigable intellect had planned; and it was not until the year 1805, that Mr. Colebrooke was successful in his search. At that time he procured a copy of the work from the heirs of a brâhman, who died in Calcutta; and about the same time, or shortly afterwards, another transcript of the Raja Taringini was obtained by the late Mr. Speke from Lucknow. To these two copies I have been able to add a third, which was brought for sale in Calcutta; and I have only to add, that both in that city and at Benares, I have been hitherto unable to meet with any other transcript of this curious work.

The Raja Taringini has hitherto been regarded as one entire composition; it is however in fact a series of compositions, written by different authors, and at different periods; a circumstance that gives greater value to its contents; as, with the exceptions of the early periods of the history, the several authors may be regarded almost as the chroniclers of their own times. The first of the series is the Raja Taringini of Calhaha, the son of Champaca; who states his having made use of earlier authorities, and gives an interesting enumeration of several which he had employed. The list includes the general works of Suvata and Nariunda; the history of Gominda and his three successors, by Heja Raja, an ascetic; of Lava, and his successors to Asoca, by Padma Mihina; and of Asoca and the four next princes, by Sri Ch'auvillacara. He also cites the authority of Nila Muni, meaning probably the Nila Purana, a purana known only in Cashmir; the whole forming a remarkable proof of the attention bestowed by Cashmiron writers upon the history of their native country: an attention the more extraordinary, from the contrast it affords, to the total want of historical inquiry in any other part of the extensive countries peopled by the Hindus. The history of Calhaha commences with the fabulous ages, and comes down to the reign of Sangrama Deva, the nephew of Diddh Râni, in Saca 949, or a. d. 1037, approaching to what appears to have been his own date, Saca 1070, or A. D. 1148.

The next work is the Rajasiri of Jona Raj, of which, I regret to state, I have not yet been able to meet with a copy. It probably begins where Calhaha stops, and it closes about the time of Zein-ul-Ab-ad-din, or the year of the Hijra 815, as we know from the next of the series.

The Sri Jaina Raja Taringini is the work of Sri Varn Pandita, the pupil of Jona Raj, whose work it professes to continue, so as to form with it, and the history of Calhaha, a complete record of the kingdom of Cashmir. It begins with Zein-ul-Ab-ad-din, whose name the unprepared reader would scarcely recognize, in its Nâpâriy transfiguration of Sri Jaina Ollabhâ Dîna, and closes with the accession of Fattâk Shah, in the year of the Hijra 889, or A. D. 1477. The name which the author has chosen to give his work of Jaina Taringini, has led to a very mistaken notion of its character; it has been included amongst the productions of Jain literature, whilst in truth the author is an orthodox worshipper of Siva, and evidently intends the epithet he has adopted as complimentary to the memory of Zein-ul-Ab-ad-din, a prince who was a great friend to his Hindu subjects, and a liberal patron of Hindu letters, and literary men.

The fourth work, which completes the aggregate current under the name of Raja Taringini, was written in the time of Acher, expressly to continue to the latest date, the productions of the author's predecessors, and to bring the history down to the time at which Cashmir became a province of Acher's empire. It begins accordingly where Sri Vara ended, or with Fattâk Shah, and closes with Naseek Shah; the historian apparently, and judiciously, avoiding to notice the fate of the kingdom during Humayun's retreat into Persia. The work is called the Rajasari Patana, and is the production of Puja or Prajna Bhatta.

Of the works thus described, the manuscript of Mr. Speke, containing the compositions of Calhaha and Sri Vara, came into my possession at the sale of that gentleman's effects. Of Mr. Colebrooke's manuscript, containing also the work of Puja Bhatta, I was permitted by that gentleman, with the liberality I have had on former occasions to acknowledge, to have a transcript made; and the third manuscript, containing the same three works, I have already stated I procured by accidental purchase. Neither of the three comprises the work of Jona Raja; but one of them, the transcript of Mr. Colebrooke's manuscript, has the third section or section of Calhaha's history. The three manuscripts are all very inaccurate; so far so, indeed, that a close translation of them, if desirable, would be impracticable. The leading points, however, may be depended upon, agreeing not only in the different copies, but with the circumstances narrated in the compendium of Abulfazl, and in the Mohammedan or Persian histories which I have been able to procure.
INTRODUCTION.

For the purposes of the comparative view I shall presently draw, I wish to notice pointedly here, that the earliest portion of this history comes down to A. D. 1027; that the author of it flourished about A. D. 1148; and that "the three manuscripts are all very inaccurate; so far so, indeed, that a close translation of them, if desirable, would be impracticable."

In reviewing his sketch of the Cashmirian history, the professor observes, in reference to its chronology:

"The chronology of the Rāja Tūrīvīi is not without its interest. The dates are regular, and for a long time both probable and consistent, and as they may enable us to determine the dates of persons and events, in other parts of India, as well as in Cashmir, a short review of them may not be wholly unprofitable.

The more recent the period, the more likely it is that its chronology will be correct; and it will be therefore advisable to commence with the most modern, and recede gradually to the most remote dates. The table prefixed was necessarily constructed on a different principle, and depends upon the date of Gionera the third, which, as I have previously explained, is established according to the chronology of the text. Gionera the third lived, according to Calhama pandit, 2330 years before the year Saca 1070, or A. D. 1148, and consequently his accession is placed B. C. 1112; the periods of each reign are then regularly deduced till the close of the history, which is thus placed in the year of Christ 1025, or about 150 years before the author's own time. That the reign of the last sovereign did terminate about the period assigned, we may naturally infer, not only from its proximity to what we may conclude was the date at which the work was written, but from the absence of any mention of Mahommed's invasions, and the introduction of a Prithivi Pāla, who is very possibly the same with the Pītṛpāla Pal of Lahore, mentioned in the Mohammedan histories."

In applying the proposed test of "receding gradually to the most remote dates," the anachronism at the period of the reign of Gionera the third is not less than 796 years; the date arrives at by this recession being B. C. 368, while the text gives B. C. 1112; and various collateral evidences are adduced by the professor to shew that the adjusted is the probably correct one*. This anachronism of course progressively increases with the recession. At the colonization of Cashmir, it amounts to 1048 years. The respective dates being, text B. C. 3714, and adjusted epoch B. C. 2666.

In Colonel Todd's superb publication, "The Annals of Rajasthan," the whole of the above data are reconsidered in reference to the hindu texts; but some trifling altertations only are made in those early dynasties. From poetical legends, the successful deciphering of inscriptions, and the discovery of a new era, (the Balabhi) a very large mass of historical information has, with incredible industry, been arranged into the narrative form of history; the chronology of which has been corrected and adjusted, as far as practicable, according to the occasional dates developed in that historical information.

At the end of these remarks will be found reprinted, portions of professor Wilson's prefaces to his translations of the historical dramas—the Mudras Rakshasa, and the Rattava; to both of which I shall have to refer, in commenting on the chapters of the Mahawansa, which embrace the periods during which the events represented on these hindu plays occurred.

I believe, I have now adverted to the principal published notices of hindu literature, in reference to continuous hindu history. And if I were called upon to answer the question, suggested by myself; upon the evidence adduced, I should say, in reply to the first part of that proposition—that there does not now exist an authentic, connected, and chronologically correct hindu history; and that the absence of that history proceeds, not from original deficiency of historical data, nor their destruction by the ravages of war, but the systematic perversion of those data, adopted to work out the monstrous scheme upon which the hindu faith is based.

* I have ventured to suggest in an article in the Journal of the Asiatic Society for September 1835, that this anachronism amounts to about 1177 instead of 796 years.
INTRODUCTION.

In regard to the second part of the proposition, the answer can only be made inferentially and hypothetically. Judging from what has already been effected, by the collateral evidence of the history of other countries, and the decyphering of inscriptions and coins, I am sanguine enough to believe that such a number of authentic dates will in time be verified, as will leave intervals of but comparatively short duration in the ancient Indian dynasties between any two of those authentic dates; thereby rescuing Hindu history in some degree from the prejudice under which it has been brought by the superstitions of the native priesthood.

One of the most important services rendered to the cause of oriental research of late years, is, perhaps, "the restoration and decyphering of the Allahabad inscription, No. 2," achieved by Doctor Mill, and published in the Asiatic Journal of June, 1834.

In reference to this historical inscription, the learned Principal observes, "Were there any regular chronological history of this part of Northern India, we could hardly fail in the circumstances of this inscription, even if it were without names, to determine the person and the age to which it belongs. We have here a prince who restores the fallen fortunes of a royal race that had been dispossessed and degraded by the kings of a hostile family—who removes this misfortune from himself and his kindred by means of an able guardian or minister, who contrives to raise armies in his cause; succeeding at last in spite of vigorous warlike opposition, including that of some haughty independent princesses, whose daughters, when vanquished, become the wives of the conqueror—who pushes his conquests on the east to Assam, as well as to Nepal and the more western countries—and performs many other magnificent and liberal exploits, constructing roads and bridges, encouraging commerce, &c. &c.—in all which, allowing fully for oriental flattery and extravagance, we could scarcely expect to find more than one sovereign, to whom the whole would apply. But the inscription gives us the names also of the prince and his immediate progenitors; and in accordance with the above mentioned account, while we find his dethroned ancestors, his grandfather and great grandfather, designated only by the honorific epithet Mahā-rāja, which would characterize their royal descent and rights—the king himself (Samudragupta) and his father are distinguished by the title of Maha-rāja-Adhī-rāja, which indicates actual sovereignty. And the last mentioned circumstance might lead some to conjecture, that the restoration of royalty in the house began with the father, named Chandragupta, whose exploits might be supposed to be related in the first part of the inscription, to add lustre to those of the son.

"Undoubtedly we should be strongly inclined, if it were possible, to identify the king thus named—(though the name is far from being an uncommon one) with a celebrated prince so called, the only one in whom the Puranic and the Greek histories meet, the Chandragupta or Samudragupta, to whom Seleucus Nicator sent the able ambassador, from whom Strabo, Arrian, and others derived the principal part of their information respecting India. This would fix the inscription to an age which its character (disused as it has been in India for much more than a thousand years), might seem to make sufficiently probable, viz. the third century before the Christian era. And a critic, who chose to maintain this identity, might find abundance of plausible arguments in the inscription: he might imagine he read there the restoration of the asserted genuine line of Nanda in the person of Chandragupta, and the destruction of the nine usurpers of his throne; and in what the inscription, line 18. tells of the guardian Giri-Kalka-Rāka-Svami, he might trace the exploits of Chandragupta's wily brahman counsellor Cha'nakya, so graphically described in the historical play called the Mudra-Rākṣasa, in levying troops for his master, and counterplotting all the schemes of his adversaries.
able minister Ra’kara, until he recovered the throne; may the assistance of that Ra’kara himself, who from an enemy was turned to a faithful friend, might be supposed to be given with his name in line 10 of the inscription. And the discrepancy of all the other names besides these two, viz. of Chandragupta’s son, father, grandfather, and guardian minister, to none of whom do the known Puranic histories of that prince assign the several names of the inscription, might be overcome by the expedient—usual among historical and chronological theorists in similar cases,—of supposing several different names of the same persons.

“But there is a more serious objection to this hypothesis than any arising from the discrepancy of even so many names—and one which I cannot but think fatal to it. In the two great divisions of the Xattroiyas of India, the Chandragupta of the inscription is distinctly assigned to the Solar race—his son being styled child of the Sun. On the other hand, the celebrated founder of the Maurya dynasty, if reckoned at all among Xattroiyas, (being, like the family of the Nandas, of the inferior caste of Sudras, as the Greek accounts unite with the Purānas in respecting him,) would rather find his place among the high-born princes of Magadhā whose throne he occupied, who were children of the moon: and so he is in fact enumerated, together with all the rest who reigned at Pātaliputra or Paliutyra, in the royal genealogies of the Hindus. It is not therefore among the descendants or successors of Cure, whether reigning (like those Magadhā princes) at Patna, or at Dehli, that we must look for the subject of the Allahabad inscription; but if I mistake not, in a much nearer kingdom, that of Canyacubja or Canonja.”

Laudable as is the caution with which Dr. Mill abandons this important identification, the annals of Pāli literature appear to afford several interesting notices, well worthy of his consideration, tending both to remove some of these doubts, and to aid in elucidating this valuable inscription. It will be found in the ensuing extracts from the commentary on the Mahāwansa, that the Mōriyan was a branch of the Sākyan dynasty, who were the descendants of Iksvaku, of the solar line: though the name of Chandragupta’s father is not given in the particular work under consideration, to admit of its being compared with the inscription, it is specifically stated that he was the last sovereign of Mōriya of that family, and lost his life with his kingdom: his queen, who was then pregnant, fled with her brothers to Pātaliputra (where Chandragupta was born) to seek protection from their relations the Nandos, whose grandfather, Susumágo, was the issue of a Lichchahi rāja, by a “nagaraśobhini,” one of the Aspasia of Rājagaha: he married the daughter of the eldest of these maternal uncles, who were of the Lichchahi line: the issue of that princess would hence appropriately enough be termed “maternal grandson of Lichhawi;” and he and his son, the subject of this inscription, as the supreme monarchs of India could alone be entitled, of all the rājas whose names are inscribed, to the title Mahā rāja Adhik rāja.” Dr. Mill thus translates the 28th line of the inscription.

“Of him who is also maternal grandson of Lichchawi, conceived in the great goddess-like Cuma-Dewi, the great king, the supreme monarch Samudra Gupta, illustrious for having filled the whole earth with the revenues arising from his universal conquest, (equal) to Indra, chief of the gods;”—

If, under these multiplied coincidences and similarities, and this apparent removal of the Reverend Principal’s objections, the identity of Chandragupta may be considered to be established, Samudragupta would be the Bindusāro of Pāli history, to whom, as one of the supreme monarchs of India, the designation would not be inappropriate. And indeed, in the Mahāwansa, in describing the completion of the Buddhistical edifices in the reign of his son and successor, Dhammāsako, a similar epithet is applied to his empire.
The amended rules of grammar have been formed into memorial verses by Bhartrú-hári, whose metrical aphorisms, entitled Cárta, have almost equal authority with the precepts of Pánini, and emendations of Cátváryána. If the popular traditions concerning Bhartrú-hári be well founded, he lived in the century preceding the Christian era; for he is supposed to be the same with the brother of Vicramaditya, and the period when this prince reigned at Ujjaini is determined by the date of the samvat era."

It can be no matter of surprise, when so eminent a scholar as Mr. Colebrooke was led by prejudiced Hindu authorities to confound Mágadhi with Apabhráns'a, and to describe it as "a jargon destitute of regular grammar, used by the vulgar, and spoken by the lowest persons of the drama;" that that language, and the literature recorded in it, should not have attracted the attention of subsequent orientalists. With the exception of the notice it has received in Ceylon, and from scholars on the continent of Europe, I apprehend, I may safely say, that it is not otherwise known, than as one of the several minor dialects emanating from the Sanscrit, and occasionally introduced into Hindu works, avowedly for the purpose of marking the inferiority, or provinciality, of the characters who speak, or inscribe those Prákrit passages.

To an attentive observer of the progress made in oriental philological research, various literary notices will suggest themselves, subsequent to the publication of Mr. Colebrooke's essay, which must have the tendency of raising a doubt in his mind as to the justice of the criticisms of the Hindu philologists, which impute this inferiority to the Mágadhi language. Without any acknowledged advocacy of its cause, professor Wilson, by the notes appended to his translations of the Hindu Plays, has done much towards rescuing Mágadhi from its unmerited degradation. Although in his introductory essay on "the Dramatic System of the Hindus" he expresses himself with great caution, in discussing the merits of the Prákrit generally, and the Mágadhi in particular; yet, in his introduction to "the Drama of Vikrama and Urvasi, one of the three plays attributed to Kálidása," he bears the following decided testimony in its favour:

"The richness of the Prákrit in this play, both in structure and in its metrical code, is very remarkable. A very great portion, especially of the fourth act, is in this language; and in that act also a considerable variety of metre is introduced: it is clear, therefore, that this form of Sanscrit must have been highly cultivated long before the play was written, and this might lead us to doubt whether the composition can bear so remote a date as the reign of Vicramaditya (56 b. c.). It is yet rather uncertain whether the classical language of Hindu literature had at that time received so high a polish as appears in the present drama; and still less, therefore, could the descendants have been exquisitely refined, if the parent was comparatively rude. We can scarcely conceive that the cultivation of Prákrit preceded that of Sanscrit, when we advert to the principles on which the former seems to be evolved from the latter; but it must be confessed that the relation between Sanscrit and Prákrit has been hitherto very imperfectly investigated, and is yet far from being understood."

What the extent of the progress made may be by the savans of Europe, in attaining a proficiency in the Mágadhi language, I have had no other opportunities of ascertaining in this remote quarter of the globe, than by the occasional allusions made to their labours in the proceedings of our societies connected with Asiatic literature; and considering that so recently as 1827, the members of the Asiatic Society of Paris were so totally destitute of all acquaintance of the language, as not to have possessed themselves of a single elementary work connected with it, and that they were actually forming a grammar for themselves, the advancement made in the attainment of Páli on the continent of Europe surpasses the most sanguine expectation which could have been formed. In proof of this assertion, I cite a passage from an essay on the Páli language, published by Messieurs Burnouf and Lassen, members of the Asiatic Society of Paris in 1827.

"Et d'abord on peut se demander quel est le caractère de la langue pali? Jusqu'à quel point s'éloigne-t-elle, ou se rapproche-t-elle du sanskrit? Dans quelle contrée a-t-elle pris la forme que nous lui voyons maintenant dans l'Inde, ou dans
INTRODUCTION.

Les pays dont le bouddhisme est la loi religieuse? Le pâli diffère-t-il suivant les diverses contrées où il domine comme langue sacrée, où bien est-il patrouillé uniformément et invariablement le même? Enfin, le pâli présente-t-il quelques analogies avec les dialectes dérivés de la même source qui lui; et, s'il en est, de quelle nature sont-elles? On conviendra sans peine que le seul moyen d'essayer de resoudre de pareilles questions, est de donner une analyse exacte de la structure grammaticale du pâli: c'est ce que nous allons tenter de faire; mais, avant que nous commencions, qu'on nous permette quelques remarques sur les matériaux et les sources, où nous avons pu chevaliser la connaissance de cette langue.

Il y a deux moyens d'arriver à la connaissance d'un idiomme auquel les travaux des grammairiens ont donné, pour ainsi dire, une constitution propre, et dont la culture est attestée par des compositions littéraires: c'est de l'apprendre dans les manuscrits originaux, c'est-à-dire, aller de l'inconnu au plus inconnu, ou d'en abstraire la connaissance des livres et de la littérature même. Les secours de la première espèce existent pour le pâli, au moins Leyden affirme-t-il qu'on possède à Ceylan quelques vocabulaires et grammairiens de cette langue, et Joinville donne en effet le titre de plusieurs ouvrages de ce genre, dans son Memoire cité plus haut. Pour nous, ce secours nous a complètement manqué; il nous a donc fallu faire la grammaire nous-mêmes, mais les ouvrages qui nous ont servi pour ce dessein, quoi qu'extrêmement intéressants sous un autre rapport, se sont malheureusement trouvés les moins propres à faciliter un pareil travail. On verra par les notices, que nous avons donné dans l'appendice, des manuscrits dont nous avons fait usage, qu'ils sont presque exclusivement d'une nature philosophique et religieuse. Dans les compositions de ce genre, le style est peu varié, et il reproduit constamment, avec le recours des mêmes formules, la monotonie répétition des mêmes inflexions grammaticales. Il est évident que nousussions pu consigner un plus grand nombre d'ouvrages historiques, qui nous eussent donné une grande variété de mots et de formes, et c'est pour n'avoir pas en ce secours que nous n'avons pu déterminer l'étendue réelle de la conjugaison pâli.

En no part of the world, perhaps, are there greater facilities for acquiring a knowledge of Pāli afforded, than in Ceylon. Though the historical data contained in that language have hitherto been understated, or imperfectly illustrated, the doctrinal and metaphysical works on Buddhism are still extensively, and critically studied by the native priesthood; and several of our countrymen have acquired a considerable proficiency therein. The late Mr. W. Tolfrey, of the Ceylon civil service, projected the translation of the most practical and condensed Pāli Grammar extant in Ceylon, called the Balāvāṭāra, and of Moggallāna's Pāli vocabulary, both of which, as well as the Sinhalese dictionary, scarcely commenced, I understand, at that gentleman's death, have been successfully completed, and published by the Rev. B. Clough, a Wesleyan missionary, by whose labours and research, the study of both the ancient and the vernacular languages of this island has been facilitated in no trifling degree.

I might safely rest on this translation of the Bālāvāṭāra, and on the Pāli historical work I have now attempted to give to the public, the claims both of the Pāli language for refinement and purity; and of the historical data its literature contains for authenticity. I shall, however, now proceed to give a brief, but more precise account of both.

The oldest Pāli grammar noticed in the literature of Ceylon, is that of Kāchchhāyana. It is not now extant. The several works which pass under the name of Kāchchhāyana's grammars, are compilations from, or revisions of, the original; made at different periods, both within this island and in other parts of Asia. I have never waded through any of them, having only consulted the Bālāvāṭāra.

The oldest version of the compilation from Kāchchhāyana's grammar is acknowledged to be the Rūpasiddhi. I quote three passages: two from the grammar, and the other from its commentary. The first of these extracts, without enabling me to fix (as the name of the reigning sovereign of Ceylon is not given) the precise date at which this version was compiled, proves the work to be of very considerable antiquity, from its having been composed in the Daśākāma, while Buddhism prevailed there as the religion of the state. The second and third extracts, in my opinion, satisfactorily established the interesting and important point that Kāchchhāyana,* whose identity, Mr. Colebrooke says in his essay, is

* Cādiyāyana.
"involved in the impenetrable darkness of mythology," was one of the eighty celebrated contemporary disciples of Gótamo Budho, whose names are repeatedly mentioned in various portions of the Pitakattaya. He flourished therefore in the middle of the sixth century before the birth of Christ, and upwards of four hundred years before Bhatrihári, the brother of Vieramuditya, by whom, according to Mr. Colebrooke's essay, "the amended rules of grammar were formed into memorial verses;" as well as before Kálidas, on whose play professor Wilson comments."

The first quotation is from the conclusion of the Rūpasiddhi:

Wiktubandhavahcayaya varagurunam Tama‘papatikdhajnaa sas Dupa‘karih-eye Damaluwama-
mati dipala’va‘pka sa Baddhiselhiki wadadwilayamadhikusan, sdana‘ jota yi, syaam Buddhappi-
yanhe yats; immunufkan Rūpasiddhi a‘dhi.

A certain disciple of A‘nanda, a preceptor who was * (a rallying point) unto eminent preceptors like unto a standard, in + Tama‘papati, named Dipakava, renowned in the Daimit kingdom (of Chola) and the resident-superior of two fraternities, ther, the Baddhiselhi, (and the Chaddhamikyo), caused the religion (of Budho) to shine forth. He was the priest who obtained the appellation of Buddhappiyo (the delight of Buddha,) and compiled this perfect Rūpasiddhi.

Buddhappiyo commences the Rūpasiddhi in these words:

Kachchāyaanahchakariyā nanitā; nassāya Kachchāyaanawagandhiā, bālappab‘hathamunajā karis-
na‘ nayattā sukaγdā pādārūpasiddhiā.

Reverentially bowing down to the Ača‘nayo Kacheh‘anao, and guided by the rules laid down by the said Kachchhāyaano, I compose the Rūpasiddhi, in a perspicuous form, judiciously subdivided into sections, for the use of degenerated intellects (of the present age, which could not grasp the original).

In the commentary on the Rūpasiddhi, we find the following distinct and important particulars regarding Kachchhāyaano, purported to be conveyed in his own words:

Kachchhāyaano apacheh‘an, Kachchhāyaano. Kachchhāty‘kāra, tama‘ gottā pathamapuro, Tappabhavantā
tahvanadikā sab‘ khet Kachchhāyaondo jota. "Ta‘bha‘nai kachchhānyiti Kachchhāyaano, Kachchhāyyn Kachchhāyanod
namā? Yo ātadagga, Bhikkhunhe! mama saṃvakasah bhikkhu‘nai saṃkhittam bhāsitasa withdhrēga
attha‘nii wikkha‘ntasa‘nā navīrā Mahākachchhāyano‘tī" ātadagga‘ ādhipo Bhagava‘ mara chithuparīva‘najī
nissā, Nirvaya‘mnepathvahsavānamā‘nā padama‘ sasirīka‘ nui‘nui‘ru‘nui, Bha‘makha‘nā
nichchhārānto. "Gangarā‘nālik'ī bhikic; sa‘kānā bhikic; maha‘nanu‘nā; maha‘nattā bhikic; lukkic; maha‘
nama buddhi‘yā, dānā gona gajjic; gajjic; sarnnā' maha‘papāyo, bhikhc; sārputtāci dīdā; tānu
ānu suttinu uttanamā; Lōkandhānţ āthu‘tāwānī yāchcic; idhāpānā pa‘nā ‘tī ‘dhippā ‘tī Sārikauttasa kala‘ nāgghanty
sualanu‘ dīnā; āchcic; idhāpānā Sārikauttāc; tala‘nā‘sūkhic; pathānunuiyamhhā‘nā nui‘nui‘ru‘nui
kēru wipponikupā; Chākkhu‘ttirājā niyā raijwahanasamattāna jētthu‘nā pa‘nā ‘tān hathā‘nā
pure‘nākathic; āthu‘tāwānī Sārikauttasa kala‘ nāgghanty, gonyattāyā Sārikauttasa kala‘ nāgghanty,
kāra; Dōtāhānai sawchhāntasa Bhagava‘ addā; Bhagavanto yathā khuchchhakathāna nu‘dādappessā; Euvā
nān a‘nā a‘nu bhodhā Sukkārāh‘khālābhana‘ nandā‘drānā jētva; Tathāgata‘a‘nā munita‘ sa‘bhāna niruktic;
sukkā‘ Buddhanwahanusamattā‘; atta‘nu bānā‘ Nīruttitipakā‘ atta‘ akkharasamattā‘; ima‘nu
ākhaya‘ yathā bū‘na sa‘ddālākhanamakā; Sā Mahākachchhāyaanathāctī idhā Kachchhāyano‘tī
wutte.

Kachchhāyaano signifies the son of Kacheh. The said Kacheh was the first individual (who assumed that name as a patronymic) in that family. All who are descended from that stock are, by birth, Kachchhāyano.

"(If I am asked) Who is this Kachchhāyaano? Whence his name Kachchhāyano?" (I answer). It is he who was selected for the important office (of compiling the first Fāl gram, by Budho himself; who said on that occasion): "Bhikkhu from amongst my sanctified disciples, who are capable of elucidating in detail, that which is expressed in the abstract, the most eminent is this Mahākachchhāyano."
"Bhagawa (Buddho) seated in the midst of the four classes of devotees, of which his congregation was composed, (viz. priests and priestesses, male and female lay ascetics:)—opening his sacred mouth, like unto a flower expanding under the genial influence of Surio's rays, and pouring forth a stream of eloquence like unto that of Brahma,—said: 'My disciples! the profoundly wise Sāriputta is competent to spread abroad the tidings of the wisdom (contained in my religion) by his having proclaimed of me that,'—To define the bounds of his omniscience by a standard of measure, let the grains of sand in the Ganges be counted; let the water in the great ocean be measured; let the particles of matter in the great earth be numbered; as well as by his various other discourses.

"It has also been admitted that, excepting the saviour of the world, there are no others in existence whose wisdom is equal to one sixteenth part of the profusion of Sāriputta. By the Acharyava the wisdom of Sāriputta has been celebrated. Moreover, while the other great disciples also, who had overcome the dominion of sin and attained the four gifts of sanctification, were yet living; he (Buddho) allotted, from among those who were capable of illustrating the word of Tathāgato, this important task to me,—in the same manner that a Chakkavatti raja confers on an eldest son, who is capable of sustaining the weight of empire, the office of Parināyaka. I must therefore render unto Tathāgato a service equivalent to the honor conferred. Bhagawa has assigned to me a most worthy commission. Let me place implicit faith in whatever Bhagawa has vouchsafed to propound.

"This being achieved, men of various nations and tongues, rejecting the dialects which have become confused by its disorderly mixture with the Sanscrit and other languages, will, with Facility, acquire, by conformity to the rules of grammar propagated by Tathāgato, the knowledge of the word of Buddha." Thus the therọ Mahakaccha'yano, who is here (in this work) called simply Kacchahāyon, setting forth his qualification; pursuant to the declaration of Buddha, that "sense is represented by letters," composed the grammatical work called Niruttikipakṣa.

There are several other editions or revisions of Kacchahāyon's grammar, each professing, according as its date is more modern, to be more condensed and methodized than the preceding one. In the version entitled the Payoghaisiddhi alone (as far as my individual knowledge extends) is to be found the celebrated verse,—

"Sa Majadhi; māla khaś, nāriyēvūdi kappikā, brahmānāchassuttutldāp, Sambuddhočhāpi bhāsavē.

From these different grammars, the Bāliwātāro, translated by the Rev. Mr. Clough, was compiled. The last Pāli edition of that work brought to my notice, is reputed to have been revised at the commencement of the last century.

I am not aware that there is more than one edition of the vocabulary called the Abbhidhānappadipikā, a translation of which is annexed to Mr. Clough's grammar. The Pāli copy in my possession was compiled by one Moggallāno, at the Jēto vihāro, in the reign of Parakkamo; whom I take to be the king Parakkamo, who reigned at Pulaththinagar, between A. D. 1153, and 1186, and the work itself is almost a transcript of the Sanscrit Amerakāha; which is also extant in Ceylon. There is also another series of grammars called the Moggallāno, deriving their name from the author of the Abbhidhānappadipikā, above mentioned.

The foregoing observations, coupled with the historical data, to which I shall now apply myself, will serve, I trust, to prove, that the Pāli or Māgadhi language had already attained the refinement it now possesses, at the time of Gôtamo Buddha's advent. No unprejudiced person, more especially an European who has gone through the ordinary course of a classical tuition, can consult the translation of the Bāliwātāro, without recognizing in that elementary work, the rudiments of a precise and classically defined language, bearing no inconsiderable resemblance, as to its grammatical arrangement, to the Latin; nor without indeed admitting that little more is required than a copious and critical dictionary, to render the acquisition of that rich, refined, and poetical language, the Pāli, as facile as the attainment of Latin.

* Another name for the Rūpasiddhi.
In developing the more interesting question, involving the character, the value, and the authenticity, of the historical data contained in the Pali buddhistical annals, I must enter into greater detail; and quote with greater explicitness the authorities from which my exposition is derived—as it is opposed, in many essential respects, to the views entertained by several eminent orientalists who have hitherto discussed this subject, from records extant in other parts of India.

It is an important point connected with the buddhistical creed, which (as far as I am aware) has not been noticed by any other writer, that the ancient history, as well as the scheme of the religion of the buddhists, are both represented to have been exclusively developed by revelation. Between the manifestation of one Buddh and the advent of his successor, two periods are represented to intervene;—the first is called the buddhântaro or buddhôtpâdo, being the interval between the manifestation of one Buddh and the epoch when his religion becomes extinct. The age in which we now live is the buddhôtpâdo of Gôtama. His religion was destined to endure 5000 years; of which 2330 have now passed away (A. D. 1837) since his death, and 2620 are yet to come. The second is the abuddhôtpâdo, or the term between the epochs when the religion revealed by one Buddh becomes extinct, and another Buddh appears, and revives, by revelation, the doctrines of the buddhistical faith. It would not be practicable, within the limits which I must here prescribe for myself, to enter into an elucidation of the preposterous term assigned to an abuddhôtpâdo; or to describe the changes which the creation is stated to undergo, during that term. Suffice it to say, that during that period, not only does the religion of each preceding Buddh become extinct, but the recollection and record of all preceding events are also lost. These subjects are explained in various portions of the Pitakkataya, but in too great detail to admit of my quoting those passages in this place.

By this fortunate fiction, a limitation has been prescribed to the mystification in which the buddhistical creed has involved all the historical data, contained in its literature, anterior to the advent of Gôtama. While in the hindu literature there appears to be no such limitation; in as much as professor Wilson in his analysis of the Pûrânas, from which (excepting the Râja Taringini) the hindu historical data are chiefly obtained, proves that those works are, comparatively, of modern date.

The distinguishing characteristics, then, between the hindu and buddhistical historical data appear to consist in these particulars,—that the mystification of hindu data is protracted to a period so modern that no part of them is authentic, in reference to chronology; and that there fabulous character is exposed by every gleam of light thrown on Asian history by the histories of other countries, and more especially by the writers who flourished, respectively, at the periods of, and shortly after, the Macedonian and Mahomedan conquests. While the mystification of the buddhistical data ceased a century at least prior to n. c. 588, when prince Siddhâto attained buddhoshood, in the character of Gôtamo Buddh.

According to the buddhistical creed, therefore, all remote historical data, whether sacred or profane, anterior to Gôtamo’s advent, are based on his revelation. They are involved in absurdity as unbounded, as the mystification in which hindu literature is enveloped.

For nearly five centuries subsequent to the advent of Gôtamo, the age of inspiration and miracle is believed to have endured among the professors of his faith. His last inspired disciple, in Ceylon at least, was Malayadewâ theo, the kinsman of Watagâmini, who reigned from n. c. 104 to n. c. 76. It would be inconsistent with the scheme of such a creed, and unreasonable also on our part, to expect that the buddhistical data, comprised in those four and half centuries, should be devoid of glaring absurdities and gross superstitions. These defects, however, in no degree prejudice those data, in as far as they subservce the chronological, biographical, and geographical, ends of history.
Gonamó Buddhó, by whom, according to the creed of the Buddhists, the whole scheme of their historical data, anterior to his advent, was thus revealed, entered upon his divine mission...
INTRODUCTION.

The profoundly wise (inspired) priests had theretofore orally perpetuated the text of the Pitakattaya and their Atthakathā. At this period, these priests, foreseeing the perdition of the people (from the perversions of the true doctrines) assembles; and in order that religion might endure for ages, recorded the same in books.

In the reign of the rāja Mahānāmo, between a. d. 410 and 432, Buddhaghōsa transposed the Singalese Atthakathā also, into Pāli. The circumstance is narrated in detail in the thirty seventh chapter of the Mahāvamsa, p. 250.

This Pāli version of the Pitakattaya and of the Atthakathā, is that which is extant now in Ceylon; and it is identically the same with the Siamese and Burmese versions. In the appendix will be seen a statement of the divisions, and subdivisions, contained in the Pitakattaya. A few of these subdivisions are not now to be obtained complete in the chief temples of Kandy, and are only to be found perfect, among these fraternities in the maritime districts, who have of late years derived their power of conferring ordination from the Burmese empire; and they are written in the Burmese character.

The identity of the buddhistical scriptures of Ceylon with those of the eastern peninsula is readily accounted for, independently of the consideration that the missions for the conversion of the two countries to Buddhism, originally proceeded to these parts at the same time, and from the same source; viz. at the close of the third convocation, as stated in the twelfth chapter of the Mahāvamsa; for Buddhaghōsa took his Pāli version of those scriptures, after leaving Ceylon, to the eastern peninsula. This circumstance is noticed even in the "essai sur le pali par Messieurs Barmouf et Lassen;" though, at the same time, those gentlemen have drawn two erroneous inferences; first, that Buddhism was originally introduced by Buddhaghōsa into Pega; and, secondly, that his resort to the eastern peninsula was the consequence of his expulsion from India under the persecutions of the brāhmans.

Passons maintenant dans la presqu'ile au-delà du Gange, et cherchons-y le date de l'établissement du bouddhisme, et, avec lui, du pali et de l'écriture. Nous n'avons plus ici l'avantage de nous appuyer sur un texte original, comme pour l'histoire cingalaise. Car, bien que les Burmans possèdent, dit-on, des livres historiques fort étendus, nul, que nous sachions, n'a encore été traduit dans aucune langue d'Europe; nous sommes donc réduits aux témoignages souvent contradictoires des voyageurs. Suivant le P. Carpanus, l'histoire des Burmans appelée Mahārattan (mot sans doute dérivé du sanskrit Mahārāja), rapporte que les livres et l'écriture palli furent apportés de Ceylan au Pega, par un brāhmane nommé Bouddhaghosā (voix de Bouddha) l'an 940 de leur ère sacrée, c'est-à-dire, l'an 397 de notre. Cette date nous donne pour le commencement de l'ère sacrée des Burmans, l'an 543 avant J. C., l'année même de la mort de Bouddha, suivant la chronologie cingalaise.

Il n'est pas étonnant que les habitants de la presqu'île s'accordent en ce point avec les cingalais, puisque c'est d'eux qu'ils disent avoir reçu leur culte. Il est cependant permis de remarquer que leur témoignage sert encore de confirmation à la date de la mort de Bouddha (343 ans avant J. C.) que nous avons choisie entre toutes celles que nous offraient les diverses autorités. Celle de l'introduction du bouddhisme au Pega, l'an 397 de notre ère, s'accorde également avec les dates qui ont été exposées et discutées plus haut. On a vu, en effet que les livres bouddiques écrits en pali, existaient à Ceylan, vers 497 de J. C., ce qui ne dit pas que cette langue n'était pas être connu antérieurement. Le pali a donc pu rigoureusement être porté de là dans la presqu'île duc-delà du Gange, l'an 397 de notre ère. D'ailleurs, le voyage de Bouddhaghosā se rattache à l'histoire générale du culte, de Bouddha dans l'Inde; car à l'époque où il a eu lieu la lutte du brāhmanisme contre le bouddhisme s'achève par la défaite de celui-ci, et nous avons vu le dernier patriarche du culte prescrire quitter alors l'Inde pour toujours.

It will be observed, that the date mentioned here, does not accurately accord with that of the Mahāvamsa. Mahānāmo, the sovereign of Ceylon at the time of Buddhaghosā's visit, came to the throne a.d. 410, and he reigned twenty two years. The precise extent, however, of this trifling discrepancy cannot be ascertained, as the date is not specified of either Buddhaghosā's arrival at, or departure from, this island.

The subsequent portions of the Mahāvamsa contain ample evidence of the frequent intercourse kept up, chiefly by means of religious missions, between the two countries, to the close of the work. A very
valuable collection of Pāli books was brought to Ceylon, by the present chief of the cinnamon department, George Nadoris, modilar, so recently as 1812. He was then a buddhist priest, and had proceeded to Siam for the purpose of obtaining from the monarch of that buddhist country, the power (which a Christian government could not give him) of conferring ordination on other castes than the wellāla; to whom the Kandyan monarchs, in their intolerant observance of the distinctions of caste, had confined the privilege of entering into the priesthood.

The contents of these Pitakattaya and Atthakathā, divested of their buddhistical inspired character, may be classed under four heads.

1. The unconnected and desultory references to that undefined and undefinable period of antiquity, which preceded the advent of the last twenty four Buddhas.

2. The history of the last twenty four Buddhas, who appeared during the last twelve buddhistical regenerations of the world.

3. The history from the last creation of the world, containing the genealogy of the kings of India, and terminating in B.C. 543.

4. The history from B.C. 543 to the age of Buddhaghosó, between A.D. 410 and 432.

With these ample and recently revised annals, and while the Singhalese Atthakathā of the Pitakattaya, and various Singhalese historical works, were still extant, Mahānāmo thero composed the first part of the Mahāwansa. It extends to the thirty seventh chapter, and occupies 119 pages of the talipot leaves of which the book is formed. He composed also a Tikā, or abridged commentary on his work. It occupies 329 pages. The copy I possess of the Tikā in the Singhalese character, is full of inaccuracies; while a Burmese version, recently lent to me by Nadoris modilar, is almost free from these imperfections.

The historian does not perplex his readers with any allusion to the first division of buddhistical history. In the second, he only mentions the names of the twenty four Buddhas, though they are further noticed in the Tikā. In the third and fourth, his narrative is full, instructive, and interesting.

He opens his work with the usual invocation to Buddha, to the explanation of which he devotes no less than twenty five pages of the Tikā. Without stopping to examine these comments, I proceed to his notes on the word “Mahāwansa.”

“Mahāwansa” is the abbreviation of “Maha-thamana wanso,” the genealogy of the great. It signifies both pedigree, and inheritance from generation to generation; being itself of high import, either on that account, or because it also bears the two above significations; hence “Mahāwansa.”

What that Mahāwansa contains (I proceed to explain). Be it known, that of these (i.e. of the aforementioned great) it illustrates the genealogy, as well of the Buddhos and of their eminently pious disciples, as of the great monarchs commencing with Mahāanuñata. It is also of deep import, in as much as it narrates the visits of Buddha to Ceylon. Hence the work is (Mahā) great. It contains, likewise, all that was known to, or has been recorded by, the pious men of old, connected with the supreme and well defined history of those unrivalled dynasties (“wanso “). Let (my hearers) listen (to this Mahāwansa).

Be it understood, that even in the (old) Atthakathā, the words “Dīputthutilya saññamakkatas” are held as of deep import. They have there (in that work) exclusive reference to the visits of Buddha, and matters connected therewith. On this subject the ancient historians have thus expressed themselves: “I will perspicuously set forth the visits of Buddha to Ceylon; the arrival of the rule and of the bo-tree; the histories of the occasions, and of the schisms of the theros; the introduction of the religion (of Buddha) into the island; and the settlement and pedigree of the sovereign (Wijayaro).” It will be evident, from the substance of the quotations here made, that the numerical extent of the dynasties (in my work) is exclusively derived from that source (it is no invention of mine).

Thus the title “Mahāwansa” is adopted in imitation of the history composed by the fraternity of the Mahāwihāra (at Anuradhapura). In this work the object aimed at is, setting aside the Singhalese language, in which (the former history) is composed, that I should sign in the Māgadhī. Whatever the matters may be, which were contained in the Atthakathā
without suppressing any part thereof, rejecting the dialect only, I compose my work in the supreme Magadhi language, which is thoroughly purified from all imperfections. I will brilliantly illustrate, then, the Mahāwansa, replete with information on every subject, and comprehending the minutest detail of all important events; like unto a splendid and dazzling garland, strung with every variety of flowers, rich in color, taste, and scent.

The former historians, also, used an analogous simile: They said, "I will celebrate the dynasties ("wansos") perpetuated from generation to generation; illustrations from the commencement, and landed by many hands: like unto a garland strung with every variety of flowers: do ye all listen with intense interest."

After some further commentaries on other words of the first verse, Mahanāmo thus explains his motives for undertaking the compilation of his history, before he touches on the second.

Thus I, the author of the Mahāwansa, by having rendered to religion the reverence due thereto, in my first verse, have procured for myself immunity from misfortune. In case it should be asked in this particular place, "Why, while there are Mahāwansa composed by ancient authors in the Singhalese language, this author has written this Palapadūr-wanso?" in refutation of such an unmeaning objection, I thus explain the advantage of composing the Palapadūr-wanso; viz., that in the Mahāwansa composed by the ancients, there is the defect, as well of prolixity, as of brevity. There are also (other) inaccuracies deserving of notice. Avoiding these defects, and for the purpose of explaining the principle on which the Palapadūr-wanso I am desirous of compiling, is composed, I proceed to the second verse.

On the twenty four Buddhas, Mahanāmo comments at considerable length in his Tikā. In some instances those notes are very detailed, while in others he only refers to the portions of the Pitakattaya and Atthakathā from which he derives his data. It will be sufficient in this condensed sketch, that I should furnish a specification of the main points requisite to identify each Buddha, and to notice in which of the regenerations of the world each was manifested, reckoning back from the present kappo or creation.

The following particulars are extracted from the "Buddhawansadēsana," one of the subdivisions of the Suttapitakā, of the Pitakattaya.

The twelfth kappo, or regeneration of the world, prior to the last one, was a "Sāramando kappo," in which four Buddhas appeared. The last of them was the first of the twenty four Buddhas above alluded to: viz.,

1. Dipankaro, born at Rammawatiningara. His parents were Sudhēwo rāja and Sumēdhāya déwi. He, as well as all the other Buddhas, attained buddhahood at Uruvelāya, now called Buddhaghyā. His bo-tree was the "piphala." Gōtamo was then a member of an illustrious brāhman family in Amurawatiningara.

The eleventh regeneration was a "Sāmakappo" of one Buddha.

2. Kondanno, born at Rammawatiingara. Parents, Sumanda rāja and Sujatadēwi. His bo-tree, the "śālakalyāṇa." Gōtamo was then Wijitāwi, a chakkawati rāja of Chandawatiningara in Majjhimadēsa.

The tenth regeneration was a "Sāramando kappo" of four Buddhas.

3. Mangalo, born at Uttaranagara in Majjhimadēsa. Parents, Uttararāja and Uttarnādi. His bo-tree, the "nāga." Gōtamo was then a brāhman named Suraehi, in the village Siribrāhmano.

4. Sumano, born at Mēkahalāningara. Parents, Sudassano mahārāja and Sirimadēwi. His bo-tree, the "nāga." Gōtamo was then a Nāga rāja named Ato.<n a="POSTMARKED">5. Rewato, born at Sudhannawatiningara. Parents, Wipala mahārāja and Wipaladēwi. His bo-tree, the "nāga." Gōtamo was then a brāhman versed in the three wēdos, at Rammawatiningara.

6. Sōḥhito, born at Sudhamnanagara. His parents bore the name of that capital. His bo-tree, the "nāga." Gōtamo was then a brāhman named Sujatō, at Rammawati.
INTRODUCTION.

The ninth regeneration was a “Warakappo” of three Buddhas.

7. Anómadasí, born at Chandawatinagara. Parents, Yasaworója and Yasédararádewi. His bo-tree, the “ajunga.” Gótamo was then a Yakka rája.

8. Padumo, born at Champayánagara. Parents, Asamo maharája and Asamádewi. His bo-tree, the “sónaka.” Gótamo was then a lion, the king of animals.

9. Nárado, born at Dhammawatinagara. Parents, Sudhéwo maharája and Anúpamádewi. His bo-tree, the “sónaka.” Gótamo was then a tásapo in the Himawanto country.

The eighth regeneration was a “Sárákappo” of one Buddha.

10. Padumuttará, born at Hansawatinagara. Parents, Anuruló rája and Sujatadéwi. His bo-tree, the “salala.” Gótamo was then an ascetic named Játílo.

The seventh regeneration was a “Mandakappo” of two Buddhas.

11. Sumédo, born at Sudassananagara. Parents bore the same name. His bo-tree, the “nipa.” Gótamo was then a native of that town, named Ututar.

12. Sujáto, born at Sumangalanagara. Parents, Uggato rája and Pabháwatidéwi. His bo-tree, the “wéta.” Gótamo was then a chakkawati rája.

The sixth regeneration was a “Warakappo,” of three Buddhas.

13. Pyádassi, born at Sudammanagara. Parents, Sudata maharája and Subaddhádewi. His bo-tree, the “kakuda.” Gótamo was then a bráhman named Kassapo, at Sirivatanaqara.

14. Atthadassi, born at Sónanagara. Parents, Ságara rája and Sudassananadéwi. His bo-tree, the “champá.” Gótamo was then a bráhman named Susimo.

15. Dhammamadassi, born at Suramanagara. Parents, Saramahá rája and Sumanadéwi. His bo-tree, the “bimbajála.” Gótamo was then Sakko, the supreme of déwos.

The fifth regeneration was a “Sárákappo,” of one Buddha.

16. Siddhutho, born at Wibháranagara. Parents, Udéni maharája and Suphasadéwi. His bo-tree, the “kantháni.” Gótamo was then a bráhman named Mangalo.

The fourth regeneration was a “Mandakappo,” of two Buddhas.

17. Tisso, born at Khémamagara. Parents, Ja nasando rája and Padumádewi. His bo-tree, the “assana.” Gótamo was then Sujáto rája at Yasawatinagara.

18. Phusso, born at Kássi. Parents, Jayaséno rája and Siremáya déwi. His bo-tree, the “amalaka.” Gótamo was then Wijjátíwih, an inferior rája.

The third regeneration was a “Sárákappo,” of one Buddha.

19. Wipassi, born at Bandhuwatinagara. Parents bore the same name. His bo-tree, the “pátali.” Gótamo was then Atulo rája.

The last regeneration was a “Mandakappo,” of two Buddhas.

20. Sikhi, born at Arunawatinagara. Parents, Arunawattirája and Paphawattidéwi. His bo-tree, the “pundariko.” Gótamo was then Arindamo rája at Paribhuttanagara.

21. Wessabhu, born at Anúpamanagara. Parents, Suppalittha maharája and Yasawatidéwi. His bo-tree, the “sála.” Gótamo was then Sadassano rája of Sarabhawatinagara.

The present regeneration is a “Mahabadda kappo,” of five Buddhas.

22. Kakusando, born at Khémawatinagara. Parents, Aggidatto, the porahitto bráhman of Khémarája, and Wisálkhá. His bo-tree, the “sirísa.” Gótamo was then the aforesaid Khémarája.
23. Konagamano, born at Sbhawatinagara. Parents, a brāhman named Yannadattho and Uttara. His bo-tree, the “udumbura.” Gótamo was Pabhato rāja (the mountain monarch) at Mithila.

24. Kassapo, born at Bārānasinagara. Parents, the brāhman Brāhmadatto and Dhanawati. His bo-tree, the “nigrodha.” Gótamo was a brāhman named Jotipālo at Wappulla.

Gótamo is the Buddha of the present system, and Mettāyyo is still to appear, to complete the number of the present “Mahābadda kappo.”

The Buddhas of this kappo, Gótamo excepted, are represented to have appeared in the long period which intervened between the reigns of Nēru and Mahādēwa. The recession to an age so immeasurably and indefinitely remote is a fiction, of course, advisedly adopted, to admit of the intervention of an “abuddhotpādo,” with its progressive decrease and readjustment of the term of human life; which, according to the buddhistical creed, precedes the advent of each supreme Buddha. The Mahāwanso does not attempt to give the designations of these preposterous series of monarchs, who are stated to have reigned during that interval; but the Pitakattaya and the Athakathā do contain lists of the names of all the rājas of the smaller, and of the initial rājas of the larger, groups. Whenever these buddhistical genealogical materials are tabularized and graduated, on the principle applied to the hindu genealogies, they will probably be found to accord with them to a considerable degree; making due allowance for the variation of appellations made by either sect, in reference to, or in consequence of, events and circumstances connected with their respective creeds.

In reference to the twelfth verse, the Tikā explains that the name Uruwēláya,—the present Buddhagaya, where the sacred bo-tree still stands, and at which place several inscriptions are recorded, some of which have been translated and published in the Asiatic Researches and Journals,—is derived from “Urū” (sands) and “welāya” (mounds or waves); from the great mounds or columns of sand which are stated to be found in its vicinity, and which have attracted the attention of modern travellers also.

I shall only notice further, in regard to the first chapter, that the isle of Giridipō is mentioned as being on the south east coast of Ceylon, and is represented to abound in rocks covered with enormous forest trees. The direction indicated, points to the rocks nearly submerged, which are now called the Great and Little Busses. But as speculation and hypothesis are scrupulously avoided in my present sketch, I abstain from further comment on this point.

Mahiyangano, the spot on which Buddho alighted in his first visit to Ceylon, is the present post of Bintenne, where the dāgoba completed by Dutthagāminī still stands. Sēlasumano, or Sumassakutō, is Adam’s peak. The position of Nāgadipō, the scene of Buddho’s second visit, I am not able to identify. It is indicated to have been on the north western coast of the island. The alleged impression of Buddho’s foot on Adam’s peak; the dāgoba constructed at Kalyāni, near Colombo; as well as the several dāgobas built at Anurādhapura, and at Dhiqawipī, and the bo-tree subsequently planted at Anurādhapura; together with the numerous inscriptions,—the more modern of which alone have yet been deciphered,—are all still surviving and unobliterated evidences confirmatory of Gótamo’s three visits to Ceylon.

In opening the second chapter, Mahānāmo supplies detailed data touching several of Gótamo’s incarnations, prior to his manifestation in the person of Mahāsammato, the first monarch of this creation. I shall confine myself to a translation of the portion of the commentary which treats of that particular incarnation. It will serve to assimilate his production or manifestation, by “opadātikā” or apparitional birth, with the hindu scheme of the origination of the solar race.
INTRODUCTION.

At the close of that existence (in the Brahman world) he was regenerated a man, at the commencement of this creation, by the process of “apattika.” From the circumstance of mankind being then afflicted with unendurable miseries, resulting from the uncontrolled state of the sinful passions which had been engendered, as well as from the consternation created by the murder, violence, and rapine produced by a condition of anarchy, a desire manifested itself among men to live subject to the control of a ruler. Having met and consulted together, they thus petitioned unto him (the Buddha elect), “O great man! from henceforth it belongs to thee to provide for our protection and common weal.” The whole human race having assembled and come to this decision, the appellation was conferred on him of “Mahasammato,” “the great elect.”

Valuable as they are on the genealogy of the Asiatic monarchs—the descendants and successors of Mahasammato,—they are still only abridged and insular notes deduced (as already noticed) from the Pitakasaya and the Atthakathā; to which justice would not be done in this limited sketch of the buddhistical annals. As a proof, however of Mahanámo’s general rigid adherence to the data from which his history is compiled, I may here advert to one of the instances of the care with which he marks every departure, however trivial, from the authorities by which he is otherwise guided. He says, in reference to the twenty eight kings mentioned in the 6th verse: “In the Atthakathā composed by the Uttarakaharo priests, omitting Chátiyo, the son of Upacharako, and representing Muchalo to be the son of Upacharako, it is stated that there were only twenty seven rásas, whose existence extended to an asankha of years.”

In reference to these genealogies, I shall now only adduce the following extracts from the Tiká, containing the names of the capitals at which the different dynasties reigned; and giving a distinct account of Okkáko, (Iksawuku of the hindus) and of his descendants, as well as the derivation of the royal patronymic “Sakya,—to which no clue could be obtained in hindu annals; but which is nearly identical with the account extracted by Mr Casonry de Koros from the Tibetan “Káhgyur,” and published in the Bengal Asiatic Journal of August, 1833.

These nineteen capitals were,—Kusávati, Ayójhápura, Bránaéi, Kapáila, Hathhipura, Ékachākhu, Wajirawati, Madhura, Aritthápura, Indapatta, Kósambí, K unmágókuha, Rája, Champá, Múllá, Rágagaha, Takkasali, Ksaná, Támaldaii.

The eldest son of Okkáko was Okkákonukho. The portion of the royal dynasty from Okkákonukho to Suddhásana, (the father of Gámanu Bucho) who reigned at Kapáila, was called the Okkáko dynasty. Okkáko had five consortes, named Hattá, Chítá, Jantu, Pallini, and Wistákh. Each had a retinue of five hundred females. The eldest had four sons, named, Okkákonukho, Kámkando, Hathhistáko, and Nípura; and five daughters, Piyá, Sápiyá, Anánda, Anandá, and Wíyitusána. After giving birth to these nine children she died, and the rāja then raised a lovely and youthful princess to the station of queen consort. She had a son named Jantu, bearing also his father’s title. This infant on the fifth day after his nativity was presented to the raja, sumptuously clad. The delighted monarch promised to grant any prayer of her’s (his mother) she might prefer. She, having consulted her relations, prayed that the sovereignty might be resigned to her son. Enraged, he thus reproached her: “Thou dost, dost thou seek to destroy my (other) children?” She, however, taking every private opportunity of lavishing her caresses on him, and reproaching him at the same time, with “Raja! it is unworthy of thee to utter an untruth;” continued to importune him. At last, the king assembling his sons, thus addressed them: “My beloved, in an unguarded moment, on first seeing your younger brother Jantu I committed myself in a promise, to his mother. She insists upon my resigning, in fulfillment of that promise, the sovereignty to her son. Whatever may be the number of state elephants and state carriages ye may desire; taking them, as well as a military force of elephants, horses, and chariots, depart. On my demise, return and resume your rightful kingdom.” With these injunctions he sent them forth, in the charge of eight officers of state. They, weeping and lamenting, replied, “Beloved parent, grant us forgiveness for any faults (we may have committed).” Receiving the blessing of the raja, as well as of the other members of the court, and taking with them their sisters who had also proposed to depart,—having announced their intention to the king in these words, “We accompany our brothers,—they quitted the capital with their army, composed of its four constituent hosts. Great crowds of people, convinced that on the death of the king they would return to resume their right, resolved to adhere to their cause, and accompanied them in their exile.
From that time protected by him (the chief), and in due course attaining the wisdom of the age of discretion, he became an accomplished achārānyo; and among the inhabitants of the capital, from his superior qualifications, he was regarded the most eminent person among them. From this circumstance, when the populace becoming infuriated against the raja Nāgadhanaka deposed him, he was inaugurated monarch, by the title of Susumāko raja.

In the tenth year of the reign of Kālāsūko, the son and successor of Susumāko, a century had elapsed from the death of Gōtamo, and the second convocation on religion was then held, under that monarch's auspices, who was a buddhist, at Wēsāli;—his own capital being Pupphapura. The fourth chapter contains the names of the sovereigns, and the term of their respective reigns during that period, as well as the circumstances under which the second convocation originated, and the manner in which it was conducted. The Tikā contains some important comments on the "schisms" with which the fifth chapter commences. Not to interrupt the continuity of the historical narrative of India, I shall proceed with the translation of the notes on the Nandos, and on Chandagutto and his minister Chaṇaṅkko. I regret that want of space prevents my printing the text of these valuable notes. I have endeavoured to make the translation as strictly literal as the peculiarities of the two languages would admit.

Subsequent to Kālāsūko, who patronised those who held the second convocation, the royal line is stated to have consisted of twelve monarchs to the reign of Dhamma'sūko, when they (the priests) held the third convocation. Kālāsūko's own sons were ten brothers. Their names are specified in the Athakathā. The appellation of "the nine Nandos" originates in nine of them bearing that patronymic title.

The Athakathā of the Uttarasaraṇare priests sets forth that the eldest of these was of an extraction (maternally) not allied (inferior) to the royal family; and that he dwelt in one of the provinces: it gives also the history of the other nine. I also will give their history succinctly, but without prejudice to its perspicuity.

In aforesaid, during the conjoint administration of the (nine) sons of Ka'la'sūko, a certain provincial person appeared in the character of a marauder, and raising a considerable force, was laying the country waste by pillage. His people, who committed these depredations on towns, whenever a town might be sacked, seized and compelled its own inhabitants to carry the spoil to a wilderness, and there securing the plunder, drove them away. On a certain day, the banditti who were leading this predatory life having employed a daring, powerful, and enterprising individual to commit a robbery, were retreating to the wilderness, making him carry the plunder. He who was thus associated with them, inquired: "By what means do you find your livelihood?" "Thou slave," (they replied) "we are not men who submit to the toils of village, or cattle tending. By a proceeding precisely like the present one, pillaging towns and villages, and laying up stores of riches and grain, and providing ourselves with fish and flesh, toddy and other beverage, we pass our life joyfully in feasting and drinking." On being told this, he thought: "This mode of life of these thieves is surely excellent: shall I, also, joining them, lead a similar life?" and then said, "I also will join you. I will become a confederate of your's. Admitting me among you, take me (in your marauding excursions)." They replying "sādhu," received him among them.

On a subsequent occasion, they attacked a town which was defended by well armed and vigilant inhabitants. As soon as they entered the town the people rose upon and surrounded them, and seizing their leader, and hewing him with a sword, put him to death. The robbers dispersing in all directions repaired to, and reassembled in, the wilderness. Discovering that he (their leader) had been slain; and saying, "In his death the extinction of our prosperity is evident; having been deprived of him, under whose control can the sacking of villages be carried on? even to remain here is inadvisable; thus our disunion and destruction are inevitable:" they resigned themselves to desponding grief. The individual above mentioned, approaching them, asked: "What are ye weeping for?" On being answered by them, "We are lamenting the want of a valiant leader, to direct us in the hour of attack and retreat in our village sacks:" "In that case, my friends, (said he) you need not make yourselves unhappy; if there be no other person able to undertake that post, I can myself perform it for you; from henceforth give not a thought about the matter." This and more he said to them. They, relieved from their perplexity by this speech, joyfully replied "mātum:" and conferred on him the post of chief.

From that period proclaiming himself to be Nando, and adopting the course followed formerly (by his predecessor), he wandered about, pillaging the country. Having induced his brothers also to co-operate with him, by them also he was supported in his marauding excursions. Subsequently assembling his gang, he thus addressed them: "My men! this is not a career in which valiant men should be engaged; it is not worthy of such as we are; this course is only befitting base
The sixth youngest brother was called Dhana-nanda, from his being addicted to hoarding treasure. As soon as he was inaugurated, animated by vanity and desiring the most lucrative, he resolved within himself: "It is proper that I should devote myself to hoarding treasure," and collecting riches in the amount of eighty kotis, and superintending the transport thereof他自己, and repairing to the banks of the Ganges, by means of a barrier constructed of branches and leaves intercepting the course of the main stream, and forming a canal, he diverted its waters into a different channel; and in a rock in the bed of the river having caused a great excavation to be made, he buried the treasure there. Over this case he laid a layer of stones; and to prevent the admission of water, poured molten lead on it. Over that again he laid another layer of stones, and paving a stream of molten lead (over it), which made it like a solid rock, he restored the river to its former course. Varying taxes among other articles, even on skins, guns, trees, and stones, he amassed further treasures, which he disposed of similarly. It is stated that he did so repeatedly. On this account we call this ninth brother of theirs, as he personally devoted himself to the hoarding of treasures,” Dhana-nanda.”

The appellation of “Moriya sovereign” is derived from the auspicious circumstances under which their capital, which obtained the name of Moliya, was called into existence.

While Buddha yet lived, driven by the misfortunes produced by the war of (prince) Wadhudhabhob, certain members of the Sakyas retired to Himavatso, discovered a delightful and beautiful location, well watered, and situated in the midst of a forest of lofty bo and other trees. Influenced by the desire of settling there, they founded a town at a place where several great roads met, surrounded by durable ramparts, having gates of defence therein, and embellished with delightful edifices and pleasure gardens. Moreover that (city) having a row of buildings covered with tiles, which were arranged in the pattern of the plumeage of a peacock’s neck, and as it resounded with the notes of flocks of “konchis” and “nayyurus” (pigeons) it was so called. From this circumstance these Sakyas lords of this town, and their children and descendants, were renowned throughout Jambudipo by the title of “Moriya.” From this time that dynasty has been called the Moriyan dynasty.

After a few isolated remarks, the Tika thus proceeds in its account of Chandakko and Chandagutto.

"It is proper that, in this place, a sketch of these two characters should be given. Of these, if I am asked in the first place, Where did this Cha’makko dwell? Whose son was he? I answer, He lived at the city of Takkasita. He was the son of a certain bhikshu at that place, and a man who had achieved the knowledge of the three wisdoms could rehearse the cantos, skilful in stratagem; and dexterous in intrigue as well as policy. At the period of his father’s death he was already well known as the dutiful maintainer of his mother, and as a highly gifted individual worthy of swayning the chhata. On a certain occasion approaching his mother, who was weeping, he inquired: “My dear mother! Why dost thou weep?” On being answered by her: “My child, thou art gifted to sway a chhata. Do not, my boy, endeavour, by raising the chhata, to become a sovereign. Princes every where are unstable in their attachments. Thou, also, my child, wilt forget the affection thou owst me. In that case, I should be reduced to the deepest distress. I weep under these apprehensions.” He exclaimed: “My mother, what is that gift that I possess? On what part of my person is it indicated?” and on her replying, “My dear, on thy teeth,” smashing his own teeth, and becoming “Kandhuddato” (a tooth-broken-man) he devoted himself to the protection of his mother. Thus it was that he became celebrated as the filial protector of his mother. He was not only a tooth-broken-man, but he was disfigured by a disgusting complexion, and by deformity of legs and other members, prejudicial to manly comeliness.*

In his quest of disputation, repairing to Pupphapura, the capital of the monarch Dhana-nanda,—who, abandoning his passion for hoarding, becoming imbued with the desire of giving alms, relinquishing also his miserly habits, and delighting in hearing the fruits that resulted from benevolence, had built a hall of alms-offerings in the midst of his palace, and was making

* Hence his name “Kautiliya” in the Hindu authorities.
INTRODUCTION.

an offering to the chief of the bramhans worth a hundred kotis, and to the most junior bramhman an offering worth a lac.—this bramhman (Cha’nakko) entered the said apartment, and taking possession of the seat of the chief bramhman, sat himself down in that alms-bowl.

At that instant Dhana-nande himself,—decked in regal attire, and attended by many thousands of ‘siwaka’ (state palanquins) glittering with their various ornaments, and escorted by a suite of a hundred royal personages, with their martial array of the four hosts, of cavalry, elephants, chariots, and infantry, and accompanied by dancing girls, lovely as the attendants on the devo; himself a personification of majesty, and bearing the white parasol of dominion, having a golden staff and golden tassels,—with this superb retinue, repairing thither, and entering the hall of alms-offerings, beheld the bramhman Cha’nakko seated. On seeing him, this thought occurred to him (Nando): “Surely it cannot be proper that he should assume the seat of the chief bramhman.” Becoming displeased with him, he thus evinced his displeasure. He inquired: “Who art thou, that thou hast taken the seat of the chief bramhman?” and being answered (simply), “It is I; “Cast from hence this cripple bramhman; allow him not to be seated,” exclaimed (Nando); and although the courtiers again and again implored of him, saying, “Devo! let it not be done by a person prepared to make offerings as thou art; extend thy forgiveness to this bramhman?” he insisted upon his ejection. On the courtiers approaching (Cha’nakko) and saying, “Acha’riyo! we come, by the command of the rajja, to remove thee from hence; but incapable of uttering the words ‘Acha’riyo depart hence,’ we now stand before thee abashed,” enraged against him (Nando), rushing from his seat to depart, he snapt asunder his bramhmanical cord, and dashed down his jug on the threshold; and thus invoking malediction, “Kings are impious: may this whole earth, bounded by the four oceans, withhold its gifts from Nando;” he departed. On his retreating out, the officers reported this proceeding to the rajja. The king, furious with indignation, roared, “Catch, catch the slave.” The fugitive stripping himself naked, and assuming the character of an ajwaku, and running into the centre of the palace, concealed himself in an unfrequented place, at the Sanka’natha’man. The pursuers not having discovered him, returned and reported that he was not to be found.

In the night he repaired to a more frequented part of the palace, and meeting some of the suite of the royal prince Pabhato,* admitted them into his confidence. By their assistance, he had an interview with the prince. Gaining him over by holding out hopes of securing the sovereignty for him, and attaching him by that expedient, he began to search the means of getting out of the palace. Discovering that in a certain place there was a ladder leading to a secret passage, he consulted with the prince, and sent a message to his (the prince’s) mother for the key of the passage. Opening the door with the utmost secrecy, and escaping with the prince out of that passage, they fled to the wilderness of Winiha’.

While dwelling there, with the view of raising resources, he converted (by reconning) each kaha’panna into eight, and amassed eighty kotis of kaha’panna. Having buried this treasure, he commenced to search for a second individual entitled (by birth) to be raised to sovereign power, and met with the aforesaid prince of the Meryan dynasty called Chandagutta.†

His mother, the queen consort of the monarch of Merya-naga’ra, the city before mentioned, was pregnant at the time that a certain powerful provincial rajja conquered that kingdom, and put the Meryan king to death. In her anxiety to preserve the child in her womb, departing for the capital of Puppahura, under the protection of her elder brothers and under disguise, she dwelt there. At the completion of the ordinary term of pregnancy, giving birth to a son, and relinquishing him to the protection of the devo, she placed him in a vase, and deposited him at the door of a cottage. A bull named Chando†+ stationed himself by him, to protect him; in the same manner that prince Ghiso, by the interposition of the devo, was watched over by a bull. In the same manner, also, that the herdman in the instance of that prince Ghiso repaired to the spot where that bull planted himself, a herdman, on observing this prince, moved by affection, like that borne to his own child, took charge of and tenderly reared him; and in giving him a name, in reference to his having been watched by the bull Chando, he called him Chandagutta, and brought him up. When he had attained an age to be able to tend cattle, a certain wild huntsman, a friend of the herdman, becoming acquainted with, and attached to him, taking him from (the herdman) to his own dwelling, established him here. He continued to dwell in that village.

Subsequently, on a certain occasion, while tending cattle with other children in the village, he joined them in a game, called "the game of royalty." He himself was named rajja; to others he gave the offices of sub-king, &c. Some being appointed judges, were placed in a judgment hall; some he made officers of the king’s household; and others, outlaws or robbers. Having thus constituted a court of Justice, he sat in judgment. On the culprit being brought up, regularly

* Paravutto of the Hindus
† From a round white mark on his forehead, like a moon.
impeaching and trying them, on their guilt being clearly proved to his satisfaction, according to the sentence awarded by his judicial ministers, he ordered the officers of the court to chop off their hands and feet. On their replying, “Déwé! we have no axes,” he answered: “It is the order of Chandagutto that ye should chop off their hands and feet, making axes with the horns of goats for blades, and sticks for handles. They acting accordingly, on striking with the axe, the hands and feet were lost off. On the same person commanding, “Let them be re-united,” the hands and feet were restored to their former condition.

Chañakko happening to come to that spot, was amazed at the proceeding he beheld. Accompanying (the boy) to the village, and presenting the huntsman with a thousand kahapana, he applied for him; saying, “I will teach your son every accomplishment; consign him to me.” Accordingly conducting him to his own dwelling, he encircled his neck with a single fold of a woollen cord, twisted with gold thread, worth a lac.

The discovery of this person is thus stated (in the former works): “He discovered this prince descended from the Mériyan line.”

He (Chañakko) invested prince Pabhato, also, with a similar woollen cord. While these youths were living with him, each had a dream which they separately imparted to him. As soon as he heard each (dream), he knew that of these prince Pabhato would not attain royalty; and that Chandagutto would, without loss of time, become paramount monarch in Jambudipé. Although he made this discovery, he disclosed nothing to them.

On a certain occasion having partaken of some milk-rice prepared in butter, which had been received as an offering at a brahmanical disputation; retiring from the main road, and lying down in a shady place protected by the deep foliage of trees, they fell asleep. Among them the Añháyiona awaking first, rose; and, for the purpose of putting prince Pabhato's qualifications to the test, giving him a sword, and telling him: “Bring me the woollen thread on Chandagutto's neck, without either cutting or untwisting it,” sent him off. Starting on the mission, and failing to accomplish it, he returned. On a subsequent day, he sent Chandagutto on a similar mission. He repairing to the spot where Pabhato was sleeping, and considering how it was to be effected, decided: “There is no other way of doing it; it can only be got possession of, by cutting his head off.” Accordingly chopping his head off, and bringing away the woollen thread, presented himself to the Brahman, who received him in profound silence. Pleased with him, however, on account of this (exploit), he rendered him in the course of six or seven years highly accomplished, and profoundly learned.

Thereafter, on his attaining manhood, deciding: “From henceforth this individual is capable of forming and controlling an army;” and repairing to the spot where his treasure was buried, and taking possession of, and employing it; and enlisting forces from all quarters, and distributing money among them, and having thus formed a powerful army, he entrusted it to him. From that time throwing off all disguise, and invading the inhabited parts of the country, he commenced his campaign by attacking towns and villages. In the course of their (Chañakko and Chandagutto's) warfare, the population rose en masse, and surrounding them, and bowing their army with their weapons, vanquished them. Dispersing, they re-united in the wilderness; and consulting together, they thus decided: “As yet no advantage has resulted from war; relinquishing military operations, let us acquire a knowledge of the sentiments of the people.” Thenceforth, in disguise, they travelled about the country. While thus roaming about, after sunset retiring to some town or other, they were in the habit of attending to the conversation of the inhabitants of those places.

In one of these villages, a woman having bared some “appalapówa” (pancakes) was giving them to her child, who leaving the edges would only eat the centre. On his asking for another cake, she remarked: “This boy's conduct is like Chandagutto's in his attempt to take possession of the kingdom.” On his inquiring, “Mother, why, what am I doing; and what has Chandagutto done?” “Thou, my boy, (said she,) throwing away the outside of the cake, eat the middle only. Chandagutto also in his ambition to be a monarch, without subduing the frontiers, before he attacked the towns, invaded the heart of the country, and laid towns waste. On that account, both the inhabitants of the town and others, rising, closed in upon him, from the frontiers to the centre, and destroyed his army. *That was his folly.*”

They, on hearing this story of hers, taking due notice thereof, from that time, again raised an army. On resuming their attack on the provinces and towns, commencing from the frontiers, reducing towns, and stationing troops in the intervals, they proceeded in their invasion. After a respite, adopting the same system, and marshalling a great army, and in regular course reducing each kingdom and province, then assailinf Patiliputta and putting Dhana-nando to death, they seized that sovereignty.

Although this had been brought about, Chañakko did not at once raise Chandagutto to the throne; but for the purpose of discovering Dhana-nando's hidden treasure, sent for a certain fisherman (of the river); and deluding him with the promise of
INTRODUCTION.

raising the chhatta for him, and having secured the hidden treasure; within a month from that date, putting him also to death, inaugurated Chandragupta monarch.

Hence the expression (in the Mahāwansa) "a descendant of the dynasty of Māriyān sovereigns," as well as the expression "installed in the sovereignty." All the particulars connected with Chandragupta, both before his installation and after, are recorded in the Atthakathā of the Uttaramihārā priests. Let that (work) be referred to, by those who are desirous of more detailed information. We compile this work in an abridged form, without prejudice however to its perspicuity.

His (Chandragupta’s) son was Bindusāro. After his father had assumed the administration, (the said father) sent for a former acquaintance of his, a Jatilian, named Maniyatapallo, and conferred a commission on him. "My friend, (said he) do thou restore order into the country; suppressing the lawless proceedings that prevail." He replying "sañcchuy," and accepting the commission, by his judicious measures, reduced the country to order.

Chānakkā, determined that to Chandragupta—a monarch, who by the instrumentality of him (the aforesaid Maniyatappallo) had conferred the blessings of peace on the country, by extirpating mananders who were like unto thorns (in a cultivated land)—no calamity should befall from poison, decided on inuring his body to the effects of poison. Without imparting the secret to any one, commencing with the smallest partial possible, and gradually increasing the dose, by mixing poison in his food and beverage, he (at last) fed him on poison; at the same time taking steps to prevent any other person participating in his poisoned repasts.

At a subsequent period his queen consort was pronounced to be pregnant. Who was she? Whose daughter was she? "She was the daughter of the eldest of the maternal uncles who accompanied the raja’s mother to Pupphapura." Chandragupta wedding this daughter of his maternal uncle, raised her to the dignity of queen consort.

About this time, Chānakkā on a certain day having prepared the monarch’s repast sent it to him, himself accidentally remaining behind for a moment. On recollecting himself, in an agony of distress, he exclaimed, "I must hasten thither, short as the interval is, before he begins his meal;" and precipitately rushed into the king’s apartment, at the instant that the queen, who was within seven days of her confinement, was in the act, in the raja’s presence, of placing the first handful of the repast in her mouth. On beholding this, and finding that there was not even time to ejaculate, "Don’t swallow it;" with his sword he struck her head off; and then ripping open her womb, extricated the child with its caul, and placed it in the stomach of a goat. In this manner, by placing it for seven days in the stomach of seven different goats, having completed the full term of gestation, he delivered the infant over to the female slaves. Caring him to be reared by them, on conferring a name on him—in reference to a spot (Bindu) which the blood of the goats had left—he was called Bindusāro.

Then follows another long note, which represents that the monarch whose corpse was reannimated after his death, was not Nando’s, as stated in the hindu authorities, but Chandragupta’s, by a yakko named Déwagābbho. The imposture was detected by Chandragupta’s prohitto brahman: and Bindusāro with his own hands put him to death, and buried his parent with great pomp.

The next extract I shall make from the Tika, contains the personal history of Nigródha, as well as of Asóko, who was converted by the former to the buddhistical creed.

This Nigródha, where did he dwell? Whose son was he? To answer the inquiry of the sceptical, (the Mahāvīran has stated) "This royal youth was the son of prince Sumanlo, the eldest of all the sons of Bindusāro.” From the circumstance of their being intimate in a former existence (as dealers in honey), and as he was the son of his elder brother, he was moved with affection towards him, the instant he saw him. Although they did not recognise each other, the impulse was mutual.

When his parent was on the point of death, Asóko quitted the kingdom of Ujjēnī, which had been conferred on him by his father, and hastening to Pupphapura, established at once his authority over the capital. As soon as his sire expired, putting to death his brother Sumanlo, the father of Nigródha, in the capital, he there assumed the sovereignty without meeting with any opposition. He came from Ujjēnī, on receiving a letter of recall from his father, who was bed- ridden. In his (Bindusāro’s) apprehension, arising from a rumour which had prevailed that he (Asóko) would murder his own father, and being therefore desirous of employing him at a distance from him, he had (previously) established him in Ujjēnī, conferring the government of that kingdom on him.

While he was residing happily there, having had a family consisting of Mahindo and other sons and daughters, on the receipt of a leaf (letter) sent by the minister, stating that his father was on his death bed, without stopping any where, he hastened to Paññālipyutta, and rushing straight to the royal apartment, presented himself to his parent. On his (father’s)
death, having performed the funeral obsequies, he consulted with the officers of state, and asserting his authority over the capital, assumed the monarchy.

The rest of the fifth chapter, containing the account of Asoke's conversion—the history of Moggaliputtatissa, by whom the third convocation was held, as well as of that convocation, is full of interesting matter, detailed with peculiar distinctness, on which the comments of the Tiká throw no additional light.

At this stage of his work, being at the close of the third convocation, Mahanámo abruptly interrupts his history of India, and without assigning any reason in the sixth chapter for that interruption, resumes the history of Lanká, in continuation of the visits of Budho, given in the first chapter, commencing with the landing of Wijayo. His object in adopting this course is sufficiently manifest to his readers, when they come to the twelfth chapter. In the Tiká, however, he thus explains himself for following this course, at the opening of the sixth chapter.

As soon as the third convocation was closed, Maha Mahindo, who was selected for, and sent on, that mission, by his preceptor Moggaliputta, who was bent on establishing the religion of Buddha in the different countries (of Jambudípa) came to this island, which had been sanctified, and rescued from evil influences, by the three visits paid, in aforesaid time, by the supreme Buddha; and which had been rendered habitable from the very day on which Bhagáwa attained parinibbánam.

Accordingly, at the expiration of two hundred and thirty six years from that event, and in the reign of Dewanampiyatissa, (Mahindo) arrived. Therefore (the Maháwanso) arresting the narrative of the history (of Jambudípa) here, where it was requisite that it should be shown how the inhabitants of this island were established here; with that view, and with the intent of explaining the arrival of Wijayo, it enters (at this point), in detail, into the lineage of the said Wijayo, by commencing (the sixth chapter) with the words: "In the land of Wangu, in the capital of Wangu &c."

The Tiká adds nothing to the information contained in the Maháwanso, as to the fabulous origin of the Sihala dynasty. There are two notes on the first verse, on the words "Wangésu" and "púrē," which should have informed us fully as to the geographical position of the country, and the age in which the Wangu princes lived. They are however unsatisfactorily laconic, and comprised in the following meagre sentences.

There were certain princes named Wangu. The country in which they dwelt becoming powerful, it was called "Wangu," from their appellation.

The word "púrë" "formerly," signifies anterior to Bhagáwa becoming Buddha."

All that can be safely advanced in regard to the contents of the sixth chapter is that Wijayo was descended, through the male branch, from the rajas of Wangu (Bengal proper), and, through the female line, from the royal family of Kálinga (Northern Circars); that his grand mother, the issue of the alliance above mentioned, connected herself or rather eloped with, some obscure individual named Siho (which word signifies "a lion"); that their son Sihabáhu put his own father to death, and, established himself in Lála, a subdivision of Mágaña, the capital of which was Síhapura, probably the modern Syngayá on the Gunduck river; (in the vicinity of which the remains of buddhistical edifices are still to be found;) and that his son Wijayo, with his seven hundred followers, landed in Lanká, outlawed in their native land, from which they came to this island. I shall hereafter notice the probability of the date of his landing having been antiquated by a considerable term, for the purpose of supporting a pretended revelation or command of Budho, with which the seventh chapter opens.

It became a point of interesting inquiry to ascertain, whether the buddhists of Ceylon had ventured to interpolate this injunction, as well as "the five resolves silently willed by Gótamo," mentioned in the seventeenth chapter, into the Pitákattaya, for the purpose of deluding the inhabitants of this island; as that imposition might, perhaps, have been detected by comparing those passages with the Pitákattaya of the Burmese empire, and the Sanscrit edition presented to the Bengal Asiatic Society, by Mr. Hodgson.
INTRODUCTION.

On referring, accordingly, to the Parinibbānasuttan in the Dighanikāya, no trace whatever was to be found there of these passages. But the “five resolves” alone are contained in the Atthakathā to that Sutta; but even there the command to Sakko, predictive of Wijayo’s landing in Ceylon, is not noticed.

I took the opportunity of an official interview with the two high priests of the Malwatte and Asgiri establishments and their fraternity, to discuss this, apparently fatal, discrepancy, with them. They did not appear to be aware that the “five resolves” were only contained in the Atthakathā; nor did they attach any kind of importance to their absence from the text. They observed, that the Pitakattaya only embodied the essential portions of the discourses, revelations, and prophecies of Buddhho. That his disciples for some centuries after his nibbāna, were endowed with inspiration; and that their supplements to the Pitakattaya were as sacred in their estimation as the text itself. On a slight hint being thrown out, whether this particular supplement might not have been “a pious fraud” on the part of Mahindo, with the view of accelerating the conversion of the ancient inhabitants of Ceylon; the priests adroitly replied, if that had been his object, he would have accomplished it more effectually by altering the Pitakattaya itself. Nothing can exceed the good taste, the unreserved communicativeness, and even the tact, evinced by the heads of the buddhistical church in Ceylon, in their intercourse with Europeans, as long as they are treated with the courtesy, that is due to them.

The fabulous tone of the narrative in which the account of Wijayo’s landing in Lankā is conveyed in the seventh chapter, bears, even in its details, so close a resemblance to the landing of Ulysses at the island of Circe, that it would have been difficult to defend Mahanáma from the imputation of plagiarism, had he lived in a country in which the works of Homer could, by possibility, be accessible to him. The seizure and imprisonment of Ulysses’ men, and his own rencontre with Circe, are almost identical with the fate of Wijayo and his men, on their landing in Lankā, within the dominions of Kuwéni.

"We went, Ulysses! (such was thy command!) Through the lone thicket and the desert land. A palace in a woody vale we found; Brown with dark forests, and with shades around. A voice celestial echoed from the dome, Or nymph or goddess, chanting to the lute. Access we sought, nor was access deny’d: Radiant she came; the portals open’d wide: The goddess mild invites the guest to stay: They blindly follow where she leads the way. I only wait behind of all the train: I waited long; and ey’d the doors in vain: The rest are vanish’d, none return’d the gate: And not a man appears to tell their fate.”

"Then sudden whirling, like a waving flame, My bearmy falchion, I assault the dame. Struck with unusual fear, she trembling cries: She faints, she falls; she lifts her weeping eyes. ‘What art thou? say! from whence, from whom you came? O more than human! tell thy race, thy name. Amazing strength, these poisons to sustain! Not mortal thou, nor mortal is thy brain."
INTRODUCTION.

O art thou he— the man to come (foretold
By Hermes powerful with the wand of gold),
The man from Troy, who wandered ocean round;
The man for wisdom's various arts renown'd,
Ulysses? Oh! thy threatening fury cease,
Sheath thy bright sword, and join our hands in peace;
Let mutual joys our mutual trust combine,
And love, and love-born confidence, be thine.'
'And how, dread Circe! (furious I rejoin)
Can love, and love-born confidence be mine?
Beneath thy charms when my companions glean,
Transform'd to beasts, with accents not their own?
O thou of fraudulent heart, shall I be led
To share thy feast-rites, or ascend thy bed;
That, all unarm'd, that vengeance may have vent,
And magic bind me, cold and impotent?
Celestial as thou art, yet stand denied;
Or swear that oath by which the gods are tied.
Swear, in thy soul no latent frauds remain,
Swear by the vow which never can be vain.
The goddess swore: then o'er'd my hand, and led
To the sweet transports of the genial bed.'

It would appear that the prevailing religion in Lankâ, at that period, was the demon or yakkha worship. Buddhists have thence thought proper to represent that the inhabitants were yakkhas or demons themselves, and possessed of supernatural powers. Divested of the false colouring which is imparted to the whole of the early portion of the history of Lankâ in the Mahâwanso, by this fiction, the facts embodied in the narrative are perfectly consistent, and sustained by external evidence, as well as by surviving remnants of antiquity. No train of events can possibly bear a greater semblance of probability than that Wijayo, at his landing, should have connected himself with the daughter of some provincial chieftain or prince; by whose means he succeeded in overcoming the ruling powers of the island;—and that he should have repudiated her, and allied himself with the sovereigns of Southern India, after his power was fully established in the island.

The narrative is too full and distinct in all requisite details, in the ensuing three chapters, to make any further remarks necessary from me.

The eleventh chapter possesses more extended interest, from the account it contains of the embassy sent to Asôko by Dewânanpiyatisso, and of the one deputed to Lankâ in return.

The twelfth chapter contains the account of the dispersion of the buddhist missionaries, at the close of the third convolution, in n.c. 307, to foreign countries, for the purpose of propagating their faith. I had intended in this place to enter into a comparison of the data contained in professor Wilson's sketch of the Râja Taringini, with the details furnished in this chapter of the Mahâwanso, connected with the introduction of Buddhism in Câshmir. The great length, however, of the preceding extracts from the Tîkâ, which has already swelled this introduction beyond the dimensions originally designed, deters me from undertaking the task in the present sketch. I shall, therefore, now only refer to the accordance between the two authorities (though of conflicting faiths) as to the facts of that conversion having taken place in the reign of Asôko; of the previous prevalence of the nâga worship;
and of the visitation by tempests, which each sect attributed to the impiety of the opposite party; as evidences of both authorities concurring to prove the historical event here recorded, that this mission did take place during the reign of that supreme ruler of India.

As to the deputations to the Mahismamandala, Wawawasa, and Aparantaka countries, I believe it has not been ascertained whether any of their ancient literature is still extant; nor, indeed, as far as I am aware, have their geographical limits even been clearly defined. Although we are equally without the guidance of literary records in regard to the ancient history of Maharáta, also, the persevering progress of oriental research has of late furnished some decisive evidence, tending to prove that the stupendous works of antiquity on the western side of India, which had heretofore been considered of Hindu origin, are connected with the buddhistical creed. The period is not remote, I hope, when the successful deciphering of the more ancient inscriptions will elicit inscribed evidence, calculated to afford explicit explanation of the pictorial or sculptural proofs on which the present conclusions are chiefly based. In regard to the geographical identification of the Yóna country, I am of opinion we shall have to abandon past speculations, founded on the similarity of the names of “Yóna” and “Yavana”; and the consequent inferences that the Yavanas were the Greeks of Bactriana;—as Yóna is stated to be mentioned long anterior to Alexander’s invasion, in the ancient Páli works. The term in that case can have no connection with the Greeks.

If in the “regions of Himawanto” are to be included Tibet and Nepal, the collection of Sanscrit and Tibetan buddhistical works, made by Mr. Hodgson,—curiously as they have hitherto been analyzed,—has already furnished corroborative evidence of the deputation above-mentioned to Cashmir, and of the three convocations. When the contents of those works have been more carefully examined, that corroboration will probably be found to be still more specific and extensive.

As to the deputation into Sówanabhūmi; the Pitakattaya of the Burmese are, minutely and literally, identical with the buddhist scriptures of Ceylon. The translations which appeared in the Bengal Asiatic Journal for May, 1834, of the inscriptions found at Buddhaghya and Ramree island, are valuable collateral evidence, both confirmatory of the authenticity of the Pitakattaya, and explanatory of the deputation to Sówanabhūmi; the latter agreeing even in respect to the names of the théros employed in the mission, with the Mahákawsas.

In entering upon the thirteenth chapter, a note is given in the Tiká, which I extract in this place, as containing further particulars of the personal history of Asóko; and I would take this opportunity of correcting a mistranslation, by altering the passage “she gave birth to the noble (twin) sons Ujjénio and Mahindo,” into “she gave birth to the noble Ujjénian prince Mahindo.” The other children born to Asóko at Ujjén, alluded to in a former note, were probably the offspring of different mothers.

Prior to this period, prince Bindusára, the son of Chandaguto of the Móriyan dynasty, on the demise of his father, had succeeded to the monarchy, at Pátiñipta. He had two sons who were brothers. Of them (the sons) there were, also, ninety other brothers, the issue of different mothers. This monarch conferred on Asóko, who was the eldest* of all of them, the dignity of sub-king, and the government of Awanti. Subsequently, on a certain occasion, when he came to pay his respects to him (the monarch), addressing him, “Sub-king, my child! repairing to thy government, reside at Ujjén,” ordered him thither. He, who was on his way to Ujjén, pursuant to his father’s command, rested in his journey at the city of Chétiragiri, at the house of one Déwo, a secto. Having met there the lovely and youthful daughter of the said secto, named Chétiya díwi and becoming enamoured of her; soliciting the consent of her parents, and obtaining her from them, he lived with her. By that connection she became pregnant; and being conveyed from thence to Ujjén, she gave birth to

* This is at variance with a preceding note, which made Sumano the eldest of all Bindusára’s sons.
INTRODUCTION.

the prince Mahindo. At the termination of two years from that date, giving birth to her daughter Sanghamitta, she continued to dwell there. Bimbasiro, the father of the sub-king, on his death bed, calling his son Asoko to his recollection, sent messengers to require his attendance. They accordingly repaired to Ujjain, and delivered their message to Asoko. Pursuant to those instructions, he hastened to his father by rapid stages, leaving his son and daughter, in his way, at Chetiya-giri; and burying his father at Patliputta, performed the funeral obsequies of his parent, who died immediately on his arrival. Then putting to death the ninety nine brothers of different mothers, and extirpating all disaffected persons and raising the chhata, he there solemnized his inauguration. The mother of the thero (Mahindo), sending her children to the king's court, continued to reside herself at the city of Chetiya-giri. It is from this circumstance (that the author of the Mahawansa has said), "While prince Asoko was ruling over the Avari country."

The Tikā affords no new matter, as far as regards the interesting narrative contained in the fifteenth, sixteenth, seventeenth, eighteenth, and nineteenth chapters. The twentieth chapter contains a chronological summary of the reign of Dhammasoka, at the opening of which the Tikā gives the following note, affording another proof of the minute attention paid by the author to prevent any misapprehension in regard to the chronology of his history.

After describing the arrival of the bo-tree, and preparatory to entering upon the chapter on the subject of the theros obtaining "parinibbana," the account of the death of the two monarchs, Dhammasoka and Devanaapiyapissada, is set forth (in the Mahawansa in these words): "In the eighteenth year of the reign of Dhammassoka, the bo-tree was placed in the Mahamghawanna pleasure garden."

(In the Mahawansa it is stated), "these years collectively amount to thirty seven." By that work it might appear that the total (term of his reign) amounted to forty one years. That reckoning would be erroneous; the last year of each period being again counted as the first of the next period. By avoiding that double appropriation, the period becomes thirty seven years. In the Athakathā, avoiding this absurd (literally laughable) mistake, the period is correctly stated. It is there specified to be thirty seven years."

I have now rapidly gone through the first twenty chapters of the Mahawansa, making also extracts from the most interesting portions of the Tikā which comment on them. These chapters have been printed also in the form of a pamphlet to serve as a prospectus to this volume of the Mahawansa. That pamphlet has been already distributed among Literary Societies and Oriental scholars, whose criticism I invited, not on the translation (for the disadvantages or advantages under which this translation has been attempted will be undisguisedly stated) but on the work itself.

The chronological data of the Indian history herein contained, may be thus tabularized.

<table>
<thead>
<tr>
<th>Name</th>
<th>Accession of each king</th>
<th>Reign</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bimbisāro</td>
<td>503</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>Ajatasattu</td>
<td>551</td>
<td>8</td>
<td>22</td>
</tr>
<tr>
<td>Udāyibhadra</td>
<td>519</td>
<td>a. h.</td>
<td>16</td>
</tr>
<tr>
<td>Anuruddha</td>
<td>503</td>
<td>40</td>
<td>8</td>
</tr>
<tr>
<td>Muddha</td>
<td>495</td>
<td>43</td>
<td>8</td>
</tr>
<tr>
<td>Nagasāko</td>
<td>471</td>
<td>72</td>
<td>16</td>
</tr>
<tr>
<td>Sunnāgo</td>
<td>453</td>
<td>90</td>
<td>22</td>
</tr>
<tr>
<td>Kālasāko</td>
<td>429</td>
<td>118</td>
<td>22</td>
</tr>
<tr>
<td>Nandas</td>
<td>403</td>
<td>140</td>
<td>22</td>
</tr>
<tr>
<td>Chandagutto</td>
<td>381</td>
<td>162</td>
<td>34</td>
</tr>
<tr>
<td>Bindusāro</td>
<td>347</td>
<td>196</td>
<td>28</td>
</tr>
<tr>
<td>Asoko</td>
<td>319</td>
<td>224</td>
<td>An anachronism of 6 years the specified date being a. h. 218</td>
</tr>
</tbody>
</table>
INTRODUCTION.

If Chandragupta and Seleucus Nicator be considered cotemporaries, and the reign of the latter be taken to have commenced in B.C. 323 (the year in which Alexander died) a discrepancy is found to exist of about 60 years, between the date of the western authorities, and that given in the Mahāwamsa. The Buddhist era, from which these dates are reckoned, appears to be too authentically fixed to admit of its being varied from B.C. 543 to about B.C. 490, for the adjustment of this difference. On the other hand, as during the 218 years comprised in the reign of the above-mentioned rajas, there are two correcting epochs given,—one at the 100th and the other at the 218th year,—while the accession of Chandragupta is represented to have taken place in the 102nd year of Buddha; it is equally inadmissible, to make so extensive a correction as 60 years within two such closely approximated dates, by any attempt at varying the terms of the reigns of the kings who ruled in that interval. The attention paid by the author to ensure chronological accuracy (as noticed on various occasions in the foregoing remarks) is moreover so scrupulously exact, that it appears to me that the discrepancy can only proceed from one of these two sources; viz., either it is an intentional perversion adopted to answer some national or religious object, which is not readily discoverable; or, Chandragupta is not identical with Sandracottus.

As to the detection of any intentional perversion; I have only the means at present of consulting the Burmese Pāli annals, which version of the Pitakās is entirely in accordance with the Ceylonese authorities. Even in the Buddhaghosha inscription, the accession of Asoka is stated to have been in A.D. 218. I have not met with any integral analysis of the Nepal Sanscrit annals. Professor Wilson however has furnished an abstract of the Tibetan version, made from an analysis prepared by Mr. Osma de Korosi, which is published in the January and September numbers of the Journals of 1832. The former contains the following observations in reference to this particular point.

"On the death of Sākya, Kasyapa, the head of the Baudhāyas, directs 300 superior monks to make a compilation of the doctrines of their master. The "Do" is also compiled by Ananda; the "Dul-vu" by Upāli; and the "Ma-moon," Abhidharma, or Prajñaparāmitā, by himself. He presides over the sect at Rājagriha till his death. Ananda succeeds as hierarch. On his death his relics are divided between the Lichchhivis and the king of Magadha; and two chaityas are built for their reception, one at Allahabad, the other at Paṭaliputra.

One hundred years after the disappearance of Sa'kya, his religious is carried into Kachmir.

One hundred and ten years after the same event, in the reign of Asoka, king of Paṭaliputra, a new compilation of the laws of Sa'kya was prepared by 700 monks, at Yanga-ra-chun-Allahabad.

The twelfth and thirteenth volumes contain supplementary rules and instructions, as communicated by Sa'kya to Upa'li, his disciples, in answer to the inquiries of the latter.

We shall be better prepared, upon the completion of the catalogue of the whole of the Ka'b-gyar, to offer any remarks upon the doctrines it inculcates, or the historical facts it may be supposed to preserve. It is, therefore, rather premature to make any observations upon the present analysis, confined as that is to but one division of the work, and unaccompanied by extracts, or translations; but we may perhaps be permitted to inquire what new light it imparts, as far as it extends, to the date and birth-place of Sa'kya.

Any thing like chronology is, if possible, more unknown in Baudhāya than Brahmanical writings; and it is in vain therefore to expect any satisfactory specification of the date at which the Buddha Sākya flourished. We find however that 110 years after his death, Asoka, king of Paṭaliputra, reigned: now in the Vishnu Purāṇa, and one or two other Purāṇas, the second king of Magadha from Chandragupta, or Sandracottus, bears the title of Asoka, or Asokavardhana. If this be the prince intended, Sa'kya lived about 450 years before the Christian era, which is about one century posterior to the date usually assigned for his appearance. It is not very different, however, from that stated by the Siamese to Mr. Crawford, by their account, his death took place in the first year of the sacred era, being the year of the little snake; on Tuesday, being the full moon of the sixth month. The year 1822, was the year 2264 of the era in question; and as Buddha is stated by them to have died when 80 years of age, his birth by this account took place 462 years before the Christian era."
INTRODUCTION.

If the inference here drawn could be sustained, the discrepancy above noticed, between the chronology of the western and the buddhistical authorities would be more than corrected ; making the era of Gótamo fall between 430 and 442 years before the christian epoch. I have reason to believe, however, that this conclusion is deduced from a misconception (and a very natural one) on the part of Mr. Csoma de Korosi, in forming his analysis from the Tibetan versions. In the buddhistical works extant in Ceylon, whenever a consecutive series of events is specified in chronological order, the period intervening between any two of those events is invariably reckoned from the date of the event immediately preceding, and not from the date of the first event of the series. On re-examination of the text—of the Sanscrit versions at least—this gentleman will probably find that the three events here alluded to are the three convocations, which are described in the Maháwansa: the first as being held in the year of Gótamo's death; the second, one hundred years afterwards; and the third, one hundred and thirty four years after the second, in the seventeenth year of the reign of Asóko; making the date of Asóko's accession to be the 218th, instead of the 110th year of Buddha, falling within that monarch's rule.

In the absence of other data the learned professor reverts, allowably enough, in this inquiry, to the only established epoch of hindu history, the age of Chandragupta; and thence infers that "Sákya lived about 430 years before the Christian era;" in support however of his inference he quotes a most palpable mistake contained in Crawfurd's Siam. It is there correctly enough stated that "the year 1822 was 2364 of the era in question." The revolution of the buddhist year takes place in May: the first year of that era therefore comprised the last eight months of B. c. 543, and the first four of B. c. 542. Mr. Crawfurd then proceeds to say, "and as Buddha is stated to have died when 80 years of age, his birth by this account took place 462 years before the Christian era." This gentleman forgets that he has to deal with a calculation of recession, and proceeds to deduct from, instead of adding 80 years to, 542: thereby making it appear that Gótamo was born 80 years after the date assigned for his death; or B. c. 462 instead of 622.

Here, again, as Mr. Colebrooke in his essay, professor Wilson has inadvertently lent the authority of his high reputation as an oriental scholar, in passing a sentence of unmerited condemnation on "Buddha writings." He says, "any thing like real chronology is, if possible, more unknown in the Boudhha than the bráhmanical writings; and it is in vain, therefore, to expect any satisfactory specification of the date at which the Buddha Sákya flourished." Even if a discrepancy, to the extent he notices, of about one hundred years, had really existed, among the various versions of the buddhist annals scattered over the widely separated regions in which buddhism has prevailed; instead of that anachronism being founded on an error so self-evident that it ought not to have escaped detection; still I would ask, wherein does this chronological inferiority of the buddhistical, as compared with the bráhmanical annals, consist? Are we not indebted to his own valuable researches for evidence of the Puránas being comparatively modern compilations? And does not the anachronism at the period of the reign of Chandragupta, in them, amount to nearly 1200 years? And have we not his own authority for saying, that, "the only Sanscrit composition yet discovered, to which the title of history can with any propriety be applied, is the Rája Tariningi, a history of Cashmir?" And does he not himself, exhibit in that work an anachronism of upwards of 700 years in the age of Gónerda III.; which is nearly two centuries posterior to the age of Sákya Buddha?

As to the second point,—the identity of Chandragupta with Sandracottus,—it will be observed, that the author of the Maháwansa, in his history, gives very little more than the names of the Indian
monarchs, and the term of their reigns; which are, moreover, adduced solely for the purpose of fixing the dates of the three convocations, till he comes to the accession of the great patron of Buddhism, Aśoka. I have, therefore, extracted every passage in his Tikā, which throws any light on this interesting historical point. I have taken the liberty, also, of reprinting, in the appendix, professor Wilson's notes on the Madra Rākhasa; both because many of the authorities he quotes are not accessible to me, and as it is desirable that this identity in the Buddhistical annals should be tested by the same evidence by which the question is tried in the Brahmanical annals. The points both of accordance and discordance between the Buddhistical data, and, on the one hand, the Brahmanical, and, on the other, the European classical, data, are numerous. I could not enter into an illustrative examination of these particulars, without going into details, inadmissible in this place. Those who are interested in the inquiry, will be left to form their own comparisons, and draw their own conclusions in this respect. I shall only venture to observe, that, at present, I incline to the opinion that this discrepancy of nearly 60 years proceeds from some intentional perversion of the Buddhistical chronology.

I here close my remarks on the Mahāwansa, as regards the historical information it contains of India. When we find that all these valuable data, regarding India, are met with in an epitomised introduction, or episoede, to a Buddhistical history of Ceylon; and that the termination of this historical narrative of India occurs at this particular point, not from any causes which should render that narrative defective here, but because the Ceylonese branch of Buddhistical history diverges at this date from the main stream; is it not reasonable to infer, that in those regions of Asia, where the Pāli Buddhistical literature is still extant, it will be found to contain the history of those countries in ampler detail, and continued to a later period than only to the reign of the first supreme monarch of India, who became a convert to Gotamo Buddha's religion? That such literary records are extant, we have the following unqualified testimony of Colonel Tod.

"Immens libraries, in various parts of India, are still extant, which have survived the devastations of the Islamite. The collections of Jessulmer and Patan, for example, escaped the scrutiny of even the lynx-eyed Alla, who conquered both these kingdoms, and who would have shown as little mercy to those literary treasures, as Omar displayed towards the Alexandrine library. Many other minor collections, consisting of thousands of volumes each, exist in central and western India; some of which are the private property of princes, and others belong to the Jain communities."

"Some copies of these Jain MSS from Jessulmer, which were written from five to eight centuries back, I presented to the Royal Asiatic Society. Of the vast numbers of these MS books in the libraries of Patan and Jessulmer, many are of the most remote antiquity, and in a character no longer understood by their possessors, or only by the supreme pontiff and his initiated librarians. There is one volume held so sacred, for its magical contents, that it is suspended by a chain in the temple of Chintaman, at the last named capital in the desert; and is only taken down to have its covering renewed, or at the inauguration of a pontiff. Tradition assigns its authorship to Sāmāditya Sūru Achārya, a pontiff of past days, before the Islamites had crossed the waters of the Indus, and whose diocese extended far beyond that stream. His magic mantle is also here preserved, and used on every new installation. The character is, doubtless, the tail-headed Pāli; and could we introduce the ingenious, indefatigable, and modest Mon. Burnouf with his able coadjutor, Dr. Lassen, into the temple, we might learn of this aulic volume, without their incurring the risk of loss of sight, which befell the last individual, a female Yati of the Jains, who sacrilegiously endeavoured to acquire its contents."

To which testimony, I cannot refrain from adding the following note, appended to the proceedings of the Bengal Asiatic Society, in April, 1835.


"You are yet all in the dark, and will remain so, until you have explored the grand libraries of Patan, a city in Rājpūtana, and Jessulmer a town north west of Joudpur, and Cambay; together with the travelling libraries of the Jain bishops. These contain tens of thousands of volumes, and I have endeavoured to open the eyes of some scholars here on
the subject. At Jessulmer are the original books of Bhand (Buddha), the syhlline volumes which none dare even handle.

Until all these have been examined, let us declare our ignorance of hindu literature for we have only gleaned in the field contaminated by conquest, and where no genuine record could be hoped for."

Here, then, is a new, inciting, and extensive field of research, readily accessible to the oriental scholar. The close affinity of Páli to Sanscrit, together with the aid afforded by Mr. Clough's translated Páli Grammar, in defining the points in which they differ, will enable any Sanscrit scholar to enter upon that interesting investigation with confidence; and the object I have principally in view will have been realized, if I shall have in any degree stimulated that research.

It scarcely falls within the scope of this introduction to enter into any detailed examination of the Maháwamsa, as regards the continuous history of Ceylon, nor have I been able, from the disadvantages under which I have conducted this publication, to append notes to the translated narrative. Suffice it to say, that from the date of the introduction of Buddhism into Ceylon, in n. c. 307, that history is authenticated by the concurrence of every evidence, which can contribute to verify the annals of any country; as, was shown in the "Epitome," alluded to above, imperfectly and hastily as it was been compiled; and will further appear in the second volume of this translation.

In regard to the 236 years which elapsed, from the death of Gátamó to the introduction of Buddhism in Ceylon, in n. c. 307; there is a ground for suspecting that sectarian zeal, or the impositions of superstition, have led to the assignment of the same date for the landing of Wijaya, with the cardinal buddhistical event—the death of Gátamó. If historical annals did exist (of which there is ample internal evidence) in Ceylon, anterior to Mahindo's arrival, buddhist historians have adapted those data to their falsified chronology. The otherwise apparent consistency of the narrative contained in that portion of the history of Ceylon, together with the established facts of the towns and edifices, therein described, having been in existence at the period of Mahindo's landing, justify the inference, that the monarchs named, and the events described, are not purely buddhistical fictions. My reluctance, moreover, to admit the particular date assigned to the landing of Wijaya, does not proceed solely from its suspicious coincidence with the date of Gátamó's death. The aggregate period comprised in those 236 years, it will be observed, has been for the most part apportioned, on a scale of decimation, among the six rajas who preceded Dewánampiyatisso, which distribution is not in itself calculated to conciliate confidence; and in the instance of the fifth raja, Pandukákabaya, it is stated that he married at 20 years of age, succeeded in deposing his uncle when he was 37 years, and reigned for 70 years. He is therefore 107 years old when he dies, having been married 87 years; and yet the issue of that marriage, Mutasíwo, succeeds him and reigns 60 years! One of the Singhalese histories does, indeed, attempt to make it appear that Mutasíwo was the grandson; but I now find that that assertion is founded purely on an assumption, made possibly with the view of correcting the very imperfection now noticed. It is manifest, therefore, that there is some inaccuracy here, which calls for a curtailment of the period intervening between the landing of Wijaya and the introduction of Buddhism; and it is not unworthy of remark, that a curtailment of similar extent was shown to be requisite in the Indian portion of this history, of that particular period, to render the reigns of Chandragupta and Seleucus Nícaor contemporaneous. This principle of decimating has also been applied in filling up the aggregate term comprised in the reigns of the four brothers of Dewánampiyatisso, who successively ascended the throne after him. But subsequently to Dutthagáními, in n. c. 164, there does not appear to be the slightest ground for questioning the correctness of the chronology of the Ceylonese history, even in these minute respects.
INTRODUCTION.

Whether these unimportant falsifications have, or have not, been intentionally had recourse to, they in no degree affect the reputation of Mahanâmo, as an historian; for the following very curious passage in Buddhaghosâ's Athakathâ on the Winčâyo, which was composed only fifty years before Mahanâmo compiled his history, shows that great pains had been taken, even at that period, to make it appear that the chronology of these three centuries of buddhistical history, which preceded Asôko's conversion, was correct, as exhibited in those Athakathâ.

In the eighteenth year of the reign of Ajâtasattu, the supreme Buddha attained parinibbâna. In that very year, prince Wijayo, the son of prince Sihó, and the first monarch of Tambponsi, repairing to this island, rendered it habitable for human beings. In the fourteenth year of the reign of Udâyabhado, in Jambudîpe, Wijayo died here. In the fifteenth year of the reign of Udâyabhado, Pânduwasadâwo came to the throne in this island. In the twentieth year of the reign of Nâgâdâso there, Pânduwasadâwo died here. In the same year Abbayó succeeded to the kingdom. In the seventeenth year of the reign of Susunâgo there, twenty years of the reign of Abbayó had been completed; and then, in the said twentieth year of Abbayó, the traitor Pandukâbhaño usurped the kingdom. In the sixteenth year of the reign of Kâlaśako there, the seventeenth year of Pandukâbhaño's reign had elapsed here. The foregoing (years) together with this one year, will make the eighteenth (of his reign). In the fourteenth year of the reign of Chadagutto, Pandukâbhaño died here; and Mutaaśăwo succeeded to the kingdom. In the seventeenth year of the reign Dhammasoko râja, Mutaaśăwo râja died, and Dūwanapiyasâko râja succeeded to the kingdom.

From the parinibbâna of the supreme Buddha, Ajâtasattu reigned twenty four years. Udâyabhado, sixteen. Anuruddho and Mundho, eighteen. Nâgâdâso twenty four. Susunâgo eighteen years. His son Kâlaśoko twenty eight years. The ten sons of Kâlaśoko reigned twenty two years. Subsequently to them, Nâvamandho reigned twenty two years. Chandagutto twenty four years. Bindusaño, twenty eight years. At his demise Asôko succeeded, and in the eighteenth year after his inauguration, Mahindo thiero arrived in this island. This royal inscription is to be thus understood.

The synchronisms attempted to be established in this extract, between the chronology of India and of Ceylon, are it will be observed, most successfully made out. The discrepancies as to the year of Ajâtasattu's reign, in which Gôâmo Budhho died; as to the comparison between Kâlaśoko and Pandukâbhaño, and as to the duration of the joint rule of Anuruddha and Mundho, as well as that of Chandagutto, all manifestly proceed from clerical errors of the transcribers; as will be seen by the following juxtapositions:

<table>
<thead>
<tr>
<th>A. B.</th>
<th>A. B.</th>
</tr>
</thead>
<tbody>
<tr>
<td>18th of Ajâtasattu</td>
<td>1 Buddho died, and Wijayo landed in Ceylon</td>
</tr>
<tr>
<td>14th of Udâyabhaddako</td>
<td>38 last of Wijayo</td>
</tr>
<tr>
<td>15th of Do.</td>
<td>39 first of Pânduwaso</td>
</tr>
<tr>
<td>20th of Nâgâdâso</td>
<td>68 last of Do.</td>
</tr>
<tr>
<td>17th of Susunâgo</td>
<td>89 20th of Abbayó</td>
</tr>
<tr>
<td>16th of Kâlaśoko</td>
<td>106 17th of Pandukâbhaño</td>
</tr>
<tr>
<td>14th of Chandagutto</td>
<td>176 last of Do.</td>
</tr>
<tr>
<td>17th of Dhammasoko</td>
<td>241 last of Mutaaśăwo</td>
</tr>
</tbody>
</table>

After the most minute examination of the portion of Mahâwanso compiled by Mahanâmo, I am fully prepared to certify, that I have not met with any other passage in the work, (unconnected with religion and its superstitions), than those already noticed, which could by the most sceptical be considered as prejudicial to its historical authenticity. In several instances he adverts prospectively to events which took place posterior to the date at which his narrative had arrived, but in every one of these cases, it is found that the anticipated incidents are invariably anterior to his own time.

* This asynchronism has been already explained.
INTRODUCTION.

The Tikā also to the Mahāwanso is equally faultless in these respects, save in one single, but very remarkable, instance. In enumerating, at the opening of the 5th chapter, the “schisms” which had prevailed in the buddhistical church, the Mahāwanso states, that six had arisen in India, and two in Ceylon. The Tikā, however, in commenting on this point, mentions three schisms in Ceylon, and specifies the dates when each occurred. I quote this passage, as it will serve to illustrate, what I have already suggested, as to the mode of computing the dates of a consecutive series of chronological events in buddhistical works.

Of these (schisms) the fraternity of Abhayagiri, at the expiration of 217 years after the establishment of religion in Lanka, in the reign of king Wattagāmini, by separating the Parivatana section of Bhagawa from the Winnāya, which had been propounded for the regulation of sacerdotal discipline: by both altering its meaning and misquoting its contents; by pretending also that they were conscientious ascetics, according to the “theravāda” rules; and assuming the name of the Dhammaruchiya ascetics, established themselves at the Abhayagiriwihāra, which was constructed by Wattagāmini.

At the expiration of 341 years from that event, the fraternity (subsequently established) at the Jētawanne, even before the said Jētawanne vihāra was founded, severing themselves from the Dhammaruchiya ascetics, and repairing to the Dukkhināthi vihāra, they also by separating the two Wibhangos of Bhagawa from the Winnāya, which had been propounded for the regulation of sacerdotal discipline; by both altering their meaning and misquoting their contents, and assuming the appellation of the Sāgalika ascetics; and becoming very powerful at the Jētawanne vihāra built by rāja Mahāśēna, established themselves there.

Hence the expression in the Mahāwanso, “the Dhammaruchiya and Sāgalika secessions in Lanka.”

At the expiration of 350 years from that event, in the reign of the rāja Dathāpattisō (also called Aggabhūdi), the maternal nephew (of the preceding monarch) a certain priest named Dathāvēdāko resident at the Kurundadhāta pariwēna at the Jētawanne vihāra, and another priest also named Dathāvēdāko, resident at the Kolomblāko pariwēna of the same vihāra: these two individuals, influenced by wicked thoughts, landing themselves, vilifying others, extolling their heroes in their own nīkāyas, dispelling the fear which ought to be entertained in regard to a future world, and encouraging the resort for the purpose of listening to dhamma; and representing also that the separation of the two Wibhangos in the Dhammaruchiya schism, and the Parivatana section in the Sāgalika schism, proceeded, severally, from the misconduct of the Mahāvihāra fraternity; and propagating this unfounded statement, together with other deceptions usual among ascetics; and recording their own version in a form to give it the appearance of antiquity, they imposed (upon the inhabitants).

These dates give the following result:

B.C. A.D.

Buddhism introduced in 307 236 in the reign of Dīvānampiyatissa Wattagāmini
The Dhammaruchiya schism, 217 years thereafter 90 do.
The Sāgalika schism, 341 years thereafter 251 794 do. Göthābhūyā.
The third schism, 350 years thereafter 601 1144 do. Aggabhūdi.

In this case, also, for the conjectural solution of the difficulty in question, I am reduced to a selection between two alternatives. Either Mahānāma was not the author of the Tikā, or the last sentence has been subsequently added by another hand.

When I consider the general tenor of this commentary, more particularly in its introductory portion, as well as the passage in this particular extract, intervening between the notices of the second and third schisms, “Hence the expression in the Mahāwanso, the Dhammaruchiya and Sāgalika secessions in Lanka;” which is in fact an admission that the comment on the third schism had no reference to the Mahāwanso; and the total absence of all precedent of a buddhist author attributing his work to another individual, I cannot hesitate to adopt the latter alternative. But the interpolation (if interpolation it be) is of old date, as it is found in Nadoris Modhrī’s Burmese edition also.
I shall now close my remarks on the portion of the Maháwanso composed by Mahanamo, with three quotations; the first his own concluding sentence in the Tiká, which affords an additional, if not conclusive, argument to justify my judgment in pronouncing him to be the author of that commentary; the other two from the 38th chapter of the Maháwanso, which will serve to show, in connection with the extract above mentioned, that "Mahanamo, resident at the pariweno founded by the minister Dighasandana," was Dhámséno's maternal uncle, by whom that raja was brought up under the disguise of a priest; and that the completion and public rehearsal of his work took place towards the close of that monarch's reign.

Extract from the Tiká.

Upon these data, by me, the theró, who had, with due solemnity, been invested with the dignified title of Mahanamo, resident at the pariweno founded by the minister Dighasandana; endowed with the capacity requisite to record the narrative comprised in the Maháwanso;—in due order, rejecting only the dialect in which the Singhalese Aththakatha' are written, but retaining their import and following their arrangement, this history, entitled the "Palapadurwanso," is compiled.

As even in the times, when the despots of the rulers of the land, and the horrors arising from the inclemencies of the seasons, and when pangs of epidemics and other visitations prevailed, this work escaped all injury; and moreover as it serves to perpetuate the name of the Buddhás, their disciples and of the Páche Buddhás of old, it is also worthy of bearing the title of "Wansuttappakas'eni."

Extracts from the Maháwanso—Chapter 38.

Certain members of the Mónyán dynasty, dreading the power of the (usurper) Subhó, the baláthó, had settled in various parts of the country, concealing themselves. Among them, there was a certain landed proprietor named Dha'usénó, who had established himself at Nandiwápi. His son named Dha'usénó, who lived at the village Ambilliya'go, had two sons, Dha'usénó and Sílátsinabodi, of unexceptionable descent; their mother's brother, devoted to the cause of religion, continued to reside (at Anuusuhapura) in his sacerdotal character; at the edifice built by the minister Dighasandana. The youth Dha'usénó became a priest in his fraternity, and on a certain day while he was chanting at the foot of a tree, a shower of rain fell, &c. "Casting an image of Maia' Mahindo to be made, and conveying it to the edifice (the Ambhamála) in which his body had been burnt, in order that he might celebrate a great festival there; and that he might, also, promulgate the contents of the Dighasandana, distributing a thousand pieces, he caused it to be read aloud thoroughly."

As a specimen of the style in which a subsequent portion of the Maháwanso is composed by a different author, I have added the fifty ninth chapter also to the appendix. This particular chapter has been specially selected, that I might draw attention to another instance of the mutual corroboration afforded to each other, by professor Wilson's translations of the hindu historical plays and this historical work.

It will be found in the Retnáwali, and the professor's preface thereto, (which is reprinted in the appendix) that that play was written between A.D. 1113 and 1125, and that its principal Ceylonese historical characters are "Retnáwali" and "her father Wikramabáhu, king of Sinhalá." Now, on referring to the appendix, in which the narrative portion of the Epitome, as regards these reigns, has been retained it will be seen that the only discrepancies apparent between the two works, are those variations which would reasonably be expected in productions of such opposite characters.

From the circumstances of the name of Wikramabáhu, who was Retnáwali's brother, being given to her father, whose name was Wíjayaabáhu, who reigned from A.D. 1071 to A.D. 1126; and of Vasa's solicitation of Retnáwali proving unsuccessful according to the Maháwanso, instead of its being successful as it is represented in this play, it would appear to be allowable to infer (unsatisfactory

* Vide p. 162 for the construction of this paryíváno.  
† Appendix A.D. 1071; A.D. 1614 p. 33.  
‡ Another title of this work.  
§ Appendix A.D. 1127; A.D. 1670 p. 40.
as such inferences generally are) that this play was written while the embassy was pending, and in anticipation of a favorable result: all the details connected with the shipwreck of Retnáwali, and the return of the embassy to the court of the Kásambiam monarch, being purely the fictions of the poet.

With the view of attempting to account for Vasavadatta, Vatsa's queen, calling the monarch of Ceylon "uncle," and Retnáwali "sister," I may suggest, that the term "mátulo," in Páli, or its equivalent in Sanscrit, applies equally to "a maternal uncle" - the husband of a paternal aunt, and to a "father in law;" and that there is no term to express the relationship of "cousin." The daughter of a maternal aunt would be called "sister." I should hence venture to infer, that Wijayabáhu was Vasavadatta's uncle only by his marriage to her maternal aunt; in which case her mother, "the consort of the rája of Ujénú," would, as well as Tilókasundari, the wife of Wijayabáhu, be princesses of the Kálinga royal family. Colonel Tod's Annals notice the matrimonial alliances which had been formed, between the rájas of western India and Kálinga, about that period.

By the publication of this volume, unaccompanied by any allusion to Mr. Hodgson's labours, in illustrating the buddhistical system now prevalent in Nepal and countries adjacent to it, I might unintentionally render myself accessory to the protraction of an unavailing discussion, which has been pending for some time past, between that gentleman and other orientalists, who derive their information connected with buddhism entirely from Páli annals.

I trust that I shall not incur the imputation of presumption, when I assert that the two systems are essentially different from each other; their non-accordance in no degree proceeding, as it appears to be considered by each of the contending parties, from erroneous inferences drawn by his opponent.

Mr. Hodgson's sketch of Buddhism, prepared as it has been with the assistance of one of the most learned of the buddhistists in Nepal, is presented in a form too complete and integral, to justify any doubt being entertained as to its containing a correct and authentic view of the doctrines now recognized by, a portion at least of, the inhabitants of the Himálayan regions.

According to that sketch the buddhistical creed recognises but one Swayambhu; designates the Buddhas to be "manusyajā" and "dhyāni Buddhas;" the former inferior to the latter, and both subordinate or inferior to the Swayambhu; defines a "Tathágata" to signify a being who has already attained "nibbuti," and past away; and, moreover, Mr. Hodgson advances, that in the early ages the sacerdotal order had no existence, as an institution contradistinguished from the lay ascetics.

This scheme is, unquestionably, entirely repugnant to that of the Buddhism of Ceylon and the eastern peninsula; wherein every Buddha is a Swayambhu,—the self-created, self-existent, supreme and uncontroled author of the system, to reveal and establish which he attained Buddhahood: "manusāti" and "dhyāni Buddhas" are terms unknown in the Páli scriptures: the order and ordinance of priests are institutions prominently set forth in Góntamo's ordinances, and rigidly enforced, even during his mission on earth, as will be seen even in the details of a work purely historical, as the Mahávasana is; and "Tathágata" is by no means restricted to the definition of a person who has ceased to exist by the attainment of "nibbuti."

Mr. Hodgson has been at some pains to explain the meaning of the word "Tathágata," as recognized in the countries to which his researches extended. Among other essays, in a contribution to the Bengal Asiatic Journal of August, 1834, he says:

The word "tathāgata" is reduced to its elements, and explained in three ways: First, thus gone; which means, gone in such a manner that he (the tathāgata) will never appear again; births having been closed by the attainment of perfection. And thus got or obtained; which is to say (cessation of births) obtained, degree by degree, in the manner described in the Buddha
scriptures, and by observance of the precepts therein laid down. And thus gone, that is, gone as it (birth) came; the nyrrphonion interpretation of those who hold that doubt is the end, as well as beginning, of wisdom; and that that which causes birth, causes likewise the ultimate cessation of them, whether that is final close is conscious immortality or virtual nothingness. Thus the epithet tathāgata, so far from meaning 'come' (avena), and implying incarnation, as Remusat supposed, signifies the direct contrary, or 'gone for ever,' and expressly announces the impossibility of incarnation; and this according to all the schools, philosophical, theristic, and atheistic.

I shall not, I suppose, be again asked for the incarnations of the tathāgatas. Nor, I fancy, will any philosophical peruser of the above etymology of this important word have much hesitation in refusing, on this ground alone, any portion of his serious attention to the 'infinite' of the buddhist avata'rs, such as they really are. To my mind they belong to the very same category of mythological shadows with the infinity of distinct Buddhas, which latter, when I first disclosed it as a fact in relation to the belief of these sectaries, led me to warn my readers 'to keep a steady eye upon the authoritative assertion of the old scriptures, that Šākya is the 7th and last of the Buddhás.'

P. S.—Whether Remusat's 'avena'? be understood loosely, as meaning 'come,' or strictly as signifying 'come to pass,' it will be equally inadmissible as the interpretation of the word tatha'gāta, because tatha'gāta is designed expressly to announce that all reiteration and contingency whatever is barred with respect of the beings so designated. They cannot come; nor can any thing come to pass affecting them.

* To the question, "What is the tatha'gāta?" the most holy of buddhist scriptures returneth for answer, "It does not come again."


* Avena, signifies quod eventit, contiguit, that which hath happened.—(Dictionnaire de Trévoux.) Tatha'gāta—tatha' thus (what really is), gāta' (known, obtained).—Wilson's Sams. Dict. Ed.

Without the remotest intention of questioning the correctness of Mr. Hodgson's inferences, as drawn from the authorities accessible to him, I may safely assert that the late Mons. Able Remusat's definition of that term by rendering it "avena" is also perfectly correct according to the Pāli scriptures. The following quotations will suffice, according to those authorities, to shew both the derivation of that word, and that Šākya so designated himself, while living, and actively engaged in the promulgation of his creed, in the character of Buddha.

Taken from the Samangala-wiś'saini Atthakatha', on the Brahmarja'sa Sutta, which is the first discourse in the Dighanikāya' of the Sutta-piṭaka.

* Of the word Tathāgato. I (proceed to) give the meaning of the appellation Tathāgato which was adopted by Buddha himself. Bhaggat' is Tathāgato from eight circumstances. Tathā gāta, he who had come in the same manner (as the other Buddhas) is Tathāgato. Tathā gato, he who had gone, in like manner, is Tathāgato. Tathālakṣaṇam gātā, he who appeared in the same (glorious) form, is Tathāgato. Tathā dharmā gathāwato, abhānānabuddhā, he who, in like manner, acquired a perfect knowledge of, and revealed, the dharmas, is Tathāgato. Tathā dāsātā, as he, in like manner, saw, or was inspired, he is Tathāgato. Tathā urukkampato, as he was similarly gifted in language, he is Tathāgato. Tathā kāsāya, as he was similarly gifted in works, he is Tathāgato. Abhīkhaṃmattha, from his having converted (the universe to the recognition of his religion) he is Tathāgato."

The following are extracts from different sections of the Piṭakattaya, showing that Gātamo Buddhā designated himself Tathāgato in his discourses. Buddha invariably speaks in the third person in the Piṭakattaya.

In the Lakkhapanuttan in the Dighanika'yo. "Bhikkhu! this Tathāgato, in a former existence, in a former habitation, in a former world, in the character of a human being, having abjured the destruction of animal life, &c."

In the Dakkhaṃswaharmasuttan in the Majjhimanika'yo. "Amanāt, the offerings made in common to the assembled priesthood are seven. The offering that is made in the presence of Buddhā to both classes (priests and priestesses) is the first of (all) offerings made in common. After Tathāgato has attained parinibbūti, (similar) offerings will continue to be made to both classes of the priesthood.

In the Dhammachakkappawatthasuttan in the Sanyuttanika'yo (Buddha's first discourse, delivered on his entrance into Benares, as noticed in the first chapter of the Maha'vamsa). "Bhikkhu! without adopting either of these extremes, in Tathāgato, an intermediate course has been discovered. &c."
INTRODUCTION.

In the Wemangattam in the Anguttara Nikāya, "Bhishma! the repose of Tathāgato, in another (mortal) womb, his reappearance by any other birth in this world, is at an end —like the tree upturned by the root, like the palmaya loft (of its head), the principle of (or liability to) regeneration is overcome; the state of exemption from future reproduction has been achieved."

Under these circumstances, it cannot be possible to deprecate too earnestly a perseverance in the fruitless attempt to reconcile the conflicting doctrines of two antagonist sects, professing the same faith. It is to Mr. Hodgson that the literary world is indebted for having obtained access to the Sanscrit and Tibetan works on Buddhism. Much remains to be done in analyzing the Sanscrit version; defining the age in which they were compiled; ascertaining the extent of their accordance with the Pāli version; and deducing from thence a correct knowledge, as to whether the differences now apparent, between the buddhistical systems of the northern and southern portions of Asia, are discernible as exhibited in those ancient texts, or are the results of subsequent sectarian divisions in the buddhistical church.

In these introductory remarks, I have shown that "Pāli" is synonymous with Māgadhi, the language of the land in which Buddhism, as promulgated by Sākyan or Gotama, had its origin; and that it was at that period no inferior provincial dialect, but a highly refined and classical language. I have fixed the dates at which the buddhistical scriptures, composed in that language, were revised at three solemn convocations held under regal authority; traced their passage to Ceylon, and defined the age in which the commentaries on those scriptures (which also are considered inspired writings) were translated into Pāli in this island. Although there can be no doubt as to the belief entertained by Buddhists here, that these scriptures were perpetrated orally for 453 years, before they were reduced to writing, being founded on superstitious imposture, originating perhaps in the priesthood denying to all but their own order access to their scriptures; yet there is no reasonable ground for questioning the authenticity of the history thus obtained, of the origin, recognition and revisions of these Pāli scriptures.

As far as an opinion may be formed from professor Wilson's analysis of M. Czema de Koros' summary of the contents of the Tibetan version (which is pronounced to be a translation from the Sanscrit made chiefly in the ninth century), that voluminous collection of manuscripts contains several, distinct editions of the buddhistical scriptures, as they are embodied in the Pāli version; enlarged in various degrees, probably, by the intermixture into the text of commentaries, some of which appear to be of comparatively modern date.

The least tardy means, perhaps, of effecting a comparison of the Pāli with the Sanscrit version, will be to submit to the Asiatic Society in Calcutta (by whom the Sanscrit works could be consulted in the original) a series of summaries of the Pāli scriptures, sufficiently detailed to afford a tolerably distinct perception of the contents of the text; and embodying at the same time in it, from the commentaries, whatever may be found in them either illustrative of the text, or conducive of information in the department of general history.

It only remains for me now to explain the disadvantages, or advantages, under which I have undertaken the translation of the Mahāvamsa, in order that no deficiency on my part may prejudice an historical work of, apparently, unquestionable authenticity, and, compared with other Asiatic histories, of no ordinary merit. I wish to be distinctly understood, that in turning my mind to the study of Pāli, I did not enter upon the undertaking, with the view of either attaining a critical knowledge of the language, or prosecuting a purely philological research. A predilection formed, at my first entrance into the civil service, to be employed in the newly acquired Kandyan provinces, which had been ceded on a convention which guaranteed their ancient laws, led me to study the Singhalese tongue. The works I
was referred to, for the information I sought, though they contained much that was valuable, as regarded both the institutions and the history of the land, all professed to derive their authority from Pāli sources. In further pursuit of the objects I had in view, I undertook the study of Pāli, aided by the translation of the grammar before noticed. The want, however, of dictionaries, to assist in defining the meaning of words and terms in a language so copious and refined as the Pāli is, was a great drawback; and the absence of Pāli instructors in the island, who possessed an adequate knowledge of English, to supply the place of dictionaries, left me dependent on my knowledge of Singhalese, in rendering their vernacular explanations into English. I may, therefore, have formed erroneous conceptions of the meaning of some of the Pāli roots and compound terms. On the other hand, I have possessed the advantage, from my official position, of almost daily intercourse with the heads of the buddhistical church, of access to their libraries, and of their assistance both in the selection of the works I consulted, and in the explanation of the passages which required elucidation.

This translation, however, has been hastily made, at intervals of leisure, snatched from official occupations; and each chapter was hurried to the press as it was completed. It has not, therefore had the benefit of a general revision, to admit of a uniformity of terms and expressions being preserved throughout the work; nor have I for the same reason been able to append notes to the translation; the absence of which has rendered a glossary necessary, which also is very imperfectly executed. The correction of the press also (with which I had to communicate by the post at a distance of nearly eighty miles) has been conducted under similar disadvantages.

For the errata that have resulted from these causes, as well as from my total want of practice in conducting a publication through the press, it is scarcely possible for me to offer a sufficient apology; the more especially as nothing could exceed the readiness of the attention shown to my wishes and instructions by the establishment at which this volume was printed. The task of translating this historical work, as I have already shown, was tardily, and I may add, reluctantly, undertaken by me, solely influenced by the desire of rescuing the native literature from unmerited, though unintentional, disparagement. With perfect sincerity can I add, that could I have foreseen that the publication would have occupied so much of my time, or would ultimately have appeared disfigured so extensively with errata, I should certainly not have embarked in it. Nor have I, in its progress, been free from misgivings, as to my having, in my unassisted judgment, over-estimated the value and authenticity of the materials I was engaged in illustrating. To satisfy myself on these points, before this volume issued from the press, I circulated the Pamphlet before mentioned. However conscious I may be of my individual merits being overrated, in the decision pronounced on that Pamphlet, by the Asiatic Society (as recorded in their Journal of December last) I ought not to entertain any now as to those of the Mahāwanso, considering that it is founded on the report of the Rev. Dr. Mill, the learned Principal of Bishop’s College.

I have also recently seen, for the first time, through the kindness of Mr. Prinsep, the Secretary of the Asiatic Society, the numbers of the Journal des savans, which contain the criticisms of Mons. Burnouf, on the translation of the Mahāwanso on which I have commented in this Introduction. Had that profound orientalist possessed the advantage of being able to consult the Tiká to the Mahāwanso, his practised judgment as a critic, and his extensive acquaintance with the literature of the east, would have efficiently accomplished what my humble endeavours can scarcely hope to effect, in directing the attention of our fellow laborers in India, to the investigation of the buddhistical annals still extant in it.
In fulfilment of the conditional promise made in my Pamphlet, I shall now proceed with the translation of the second volume of the Mahâwan</nosmartquotes>so. Although deprived of the aid of a Tlkâ (which I have already explained extends only to the reign of Mahaseno) the narrative contained in the ensuing chapters of the Mahâwan</nosmartquotes>so, is not deficient in interest. A new series of links is formed with the southern kingdoms of continental India, the first of which arises out of the barbarously tragical incidents detailed in the concluding chapters of this volume; while the lapse of the age of pretended inspiration and miracles necessarily gives to the history a less fabulous character.

The second volume will contain also, as will be seen by the statement of the contents of the Mahâwan</nosmartquotes>so given in the appendix, twice as much of the text of the original work, as the present volume embodies, but I apprehend that I shall neither possess the materials, nor will there be the same necessity for affording any lengthened introductory illustration.

The map, and the plan of Anurâdhapura, which was promised with this volume is withheld, as it cannot be completely filled up, till the second volume is translated; when separate copies will be furnished to those who possess the first volume. I regret to be obliged to add that as far as this volume is concerned, I have only been able to identify, and fix the positions of a few of the places mentioned, and those of the principal ones.

In printing the text together with the translation, every Pâli or Sanscrit scholar is enabled to rectify any mistranslation into which I may have fallen. I have made no alteration in the text beyond separating the words, as far as the confluent character of the language would admit; punctuating the sentences; and introducing capital letters. In the translation no additions have been admitted but what are enclosed in parentheses; and those additions (as will be suggested by the passages themselves) are either derived from the Tlkâ, or were considered necessary for the due explanation of their meaning, in rendering those sentences into English.

A synopsis of the Roman alphabet, adopted as the substitute for the Pâli in the Singha</nosmartquotes>so character, as well as a Glossary are appended to this volume.
APPENDIX.

A REVISED CHRONOLOGICAL TABLE
OF THE
SOVEREIGNS OF CEYLON,
AS PUBLISHED IN THE CEYLON ALMANAC OF 1834.

The dates at which the following events occurred being specified in the Native Histories, they have been used for the purpose of correcting the anomaly unavoidable in historical narratives which give only the number of years in each reign, without stating in every instance the fractional parts of a year, or the date at which, each reign commenced.

The landing of Wejays, in the year of Buddha's death.

The arrival of the mission sent by Dharmasoka, emperor of Dambodiva, to establish Buddhism in Ceylon, in the first year of Deweni-patissu's reign.

The deposition of Walagambahu in the 5th month of his reign, and the conquest of Ceylon by the Malabars.

This is the date at which, according to the Mahawanskar, Walagambahu, on his restoration, founded Abbhayagiri, being in the 217th year, 10th month and 10th day after Buddhism was orally promulgated by the mission sent by Dharmasoka. But, according to Singhalese authority, it is the date at which the doctrines of Buddhism were first reduced to writing in Ceylon, while Walagambahu was still a disengaged居士。In the former case, there would be an anachronism of at least 2 years at the restoration of this sovereign, which, however, in this uncertainty, as to the event to which the date is applicable, I have not attempted to rectify.

The date of the origin of the Wrytniya heresy, which occurred in the first year of the reign of Waniabar Tissa. The anachronism up to this period is consequently 6 years; and the error is adjusted accordingly.

The date of a revival of the Wrytniya heresy in the 4th year of the reign of Golu Abha. At the accession of this sovereign, so recently after the foregoing adjustment, there is no anachronism.

Accession 1 of Mahasen—anachronism 4 years—adjusted.

The date of another revival of the Wrytniya heresy, in the 12th year of the reign of Ambhubaira Sala Mawan—anachronism 1 year, 6 months—adjusted.

The date of the origin of the Wijewwadiya heresy, in the reign of Mitella Sen, but the year of the reign is not given. Supposing it to have originated even in the year of his accession, the anachronism would amount to 4 years—adjusted to that extent.

The accession of Prakhramabahu 1st; error 6 years—adjusted.

The accession of Sahasa Mallawa, which is corroborated by the inscription on the Dambulla rock.

The accession of Pandita Prakrama Baha 3rd; error 7 years—adjusted.

The accession of Bluwanaka Baha 4th—As the term of the reign of the three immediately preceding sovereigns is not given, the extent of the anachronism at this date cannot be ascertained.

In the remaining portion of the history of Ceylon, there is no want of dates for the adjustment of its chronology, which, however, it would be superfluous to notice here.
SOVEREIGNS OF CEYLON.

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Capital</th>
<th>Accession. B. C.</th>
<th>Reign. B. C.</th>
<th>Relationship of each succeeding Sovereign.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Wejaya</td>
<td>Tamannahuwera</td>
<td>543</td>
<td>1</td>
<td>The founder of the Wejayan dynasty</td>
</tr>
<tr>
<td>2</td>
<td>Upatissa Ist</td>
<td>Upatissanuwera</td>
<td>505</td>
<td>38</td>
<td>Minister—regent</td>
</tr>
<tr>
<td>3</td>
<td>Panduwas</td>
<td>ditto</td>
<td>504</td>
<td>29</td>
<td>Paternal nephew of Wejaya</td>
</tr>
<tr>
<td>4</td>
<td>Abhaya</td>
<td>Upatissanuwera</td>
<td>474</td>
<td>69</td>
<td>Son of Panduwas—dethroned</td>
</tr>
<tr>
<td>5</td>
<td>Pandukabhaya</td>
<td>Anuradhapura</td>
<td>437</td>
<td>106</td>
<td>Maternal grandson of Panduwas</td>
</tr>
<tr>
<td>6</td>
<td>Mutasiva</td>
<td>ditto</td>
<td>367</td>
<td>176</td>
<td>Paternal grandson</td>
</tr>
<tr>
<td>7</td>
<td>Devaniplatisana</td>
<td>Mahaagama</td>
<td>307</td>
<td>236</td>
<td>Second son</td>
</tr>
<tr>
<td>8</td>
<td>Utiya</td>
<td>Mahaagama</td>
<td>267</td>
<td>276</td>
<td>Fourth son of Mutasiva</td>
</tr>
<tr>
<td>9</td>
<td>Mahaswara</td>
<td>ditto</td>
<td>257</td>
<td>286</td>
<td>Fifth ditto</td>
</tr>
<tr>
<td>10</td>
<td>Suraisswa</td>
<td>ditto</td>
<td>247</td>
<td>286</td>
<td>Sixth ditto—put to death</td>
</tr>
<tr>
<td>11</td>
<td>Sena and Guttika</td>
<td>ditto</td>
<td>237</td>
<td>306</td>
<td>Foreign usurpers—put to death</td>
</tr>
<tr>
<td>12</td>
<td>Asila</td>
<td>ditto</td>
<td>213</td>
<td>329</td>
<td>Ninth son of Mutasiva—deposed</td>
</tr>
<tr>
<td>13</td>
<td>Elala</td>
<td>ditto</td>
<td>205</td>
<td>338</td>
<td>Foreign usurper—killed in battle</td>
</tr>
<tr>
<td>14</td>
<td>Duttagaminu</td>
<td>ditto</td>
<td>161</td>
<td>383</td>
<td>Son of Kawanissi</td>
</tr>
<tr>
<td>15</td>
<td>Saidaiplissu</td>
<td>ditto</td>
<td>137</td>
<td>406</td>
<td>Brother</td>
</tr>
<tr>
<td>16</td>
<td>Tuhli, or Thallathanaka</td>
<td>ditto</td>
<td>119</td>
<td>424</td>
<td>Younger son—deposed</td>
</tr>
<tr>
<td>17</td>
<td>Laiminitissa 1st or Lajjitaissa</td>
<td>ditto</td>
<td>119</td>
<td>424</td>
<td>Elder brother</td>
</tr>
<tr>
<td>18</td>
<td>Kulunna or Kallatanaga</td>
<td>ditto</td>
<td>109</td>
<td>434</td>
<td>Brother—put to death</td>
</tr>
<tr>
<td>19</td>
<td>Walagambahu 1st or Wattagaminiso</td>
<td>ditto</td>
<td>104</td>
<td>439</td>
<td>Brother—deposed</td>
</tr>
<tr>
<td>20</td>
<td>Pulabhattha</td>
<td>ditto</td>
<td>103</td>
<td>440</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Bâyila</td>
<td>ditto</td>
<td>100</td>
<td>443</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Panayamara</td>
<td>ditto</td>
<td>98</td>
<td>445</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>Peliyamara</td>
<td>ditto</td>
<td>91</td>
<td>452</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>Dathiyaw</td>
<td>ditto</td>
<td>90</td>
<td>453</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>Dathiyaw</td>
<td>ditto</td>
<td>88</td>
<td>455</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Walagambahu 1st</td>
<td>ditto</td>
<td>76</td>
<td>467</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>Mahadalitissa or Mahachula</td>
<td>ditto</td>
<td>62</td>
<td>481</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>Chona Naga</td>
<td>ditto</td>
<td>50</td>
<td>493</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>Kudā Tissa</td>
<td>ditto</td>
<td>47</td>
<td>496</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>Anuḷ</td>
<td>ditto</td>
<td>41</td>
<td>502</td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>Makalantissa or Kallakanni Tissa</td>
<td>ditto</td>
<td>10</td>
<td>524</td>
<td></td>
</tr>
</tbody>
</table>

14—Foreign usurpers—successively deposed and put to death

14—7—Reconquered the kingdom

14—Son

14—Son—put to death

14—Son—poisoned by his wife

14—Widow

14—Second son of Kudā Tissa

14—Son
<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Capital</th>
<th>Accession</th>
<th>Reign.</th>
<th>Relationship of each succeeding Sovereign</th>
</tr>
</thead>
<tbody>
<tr>
<td>26</td>
<td>Maha Dalilaya Ma'na or Da’thika</td>
<td>Anuradhapura</td>
<td>9 552</td>
<td>12 0 0</td>
<td>Brother</td>
</tr>
<tr>
<td>29</td>
<td>Addagaimunu or Amanada Ga’mimi</td>
<td>ditto</td>
<td>21 586</td>
<td>9 3 0</td>
<td>Son—put to death</td>
</tr>
<tr>
<td>30</td>
<td>Kinihiridala or Kanji’ni Tissa</td>
<td>ditto</td>
<td>30 573</td>
<td>3 0 0</td>
<td>Brother</td>
</tr>
<tr>
<td>31</td>
<td>Kuda Abha' or Chula’bhuya</td>
<td>ditto</td>
<td>33 576</td>
<td>1 0 0</td>
<td>Son</td>
</tr>
<tr>
<td>32</td>
<td>Singhaball or Sivalli</td>
<td>ditto</td>
<td>34 577</td>
<td>0 4 0</td>
<td>Sister—put to death</td>
</tr>
<tr>
<td></td>
<td>Interregnum</td>
<td>ditto</td>
<td>35 578</td>
<td>3 0 0</td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>Ellulna or Il Nu’ga</td>
<td>ditto</td>
<td>38 581</td>
<td>6 0 0</td>
<td>Maternal nephew of Addagaimunu</td>
</tr>
<tr>
<td>34</td>
<td>Sanda Muhuma or Chanda Mukha</td>
<td>Sivu</td>
<td>ditto</td>
<td></td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>Yasa Silo or Yata’lakatissa</td>
<td>ditto</td>
<td>44 587</td>
<td>8 7 0</td>
<td>Son</td>
</tr>
<tr>
<td>36</td>
<td>Subha</td>
<td>ditto</td>
<td>52 595</td>
<td>7 9 0</td>
<td>Brother—put to death</td>
</tr>
<tr>
<td>37</td>
<td>Walapp or Wasakha</td>
<td>ditto</td>
<td>60 603</td>
<td>6 0 0</td>
<td>Usurper—put to death</td>
</tr>
<tr>
<td>38</td>
<td>Wanka or Wanka Nui’ka</td>
<td>ditto</td>
<td>66 609</td>
<td>44 0 0</td>
<td>Descendant of Laiminitissa</td>
</tr>
<tr>
<td>39</td>
<td>Gaja’lsatu 1st or Ga’mimi</td>
<td>ditto</td>
<td>110 653</td>
<td>2 0 0</td>
<td>Son</td>
</tr>
<tr>
<td>40</td>
<td>Mahuluma’nsa or Mallaka Nu’ga</td>
<td>ditto</td>
<td>113 656</td>
<td>12 0 0</td>
<td>Son</td>
</tr>
<tr>
<td>41</td>
<td>Ba’tiya Tissa 3d or Bhantika Tissa</td>
<td>ditto</td>
<td>125 668</td>
<td>6 0 0</td>
<td>Maternal cousin</td>
</tr>
<tr>
<td>42</td>
<td>Chula Tissa or Kanihitissa</td>
<td>ditto</td>
<td>131 674</td>
<td>24 0 0</td>
<td>Son</td>
</tr>
<tr>
<td>43</td>
<td>Kuhula or Chudda Nu’ga</td>
<td>ditto</td>
<td>155 698</td>
<td>18 0 0</td>
<td>Brother</td>
</tr>
<tr>
<td>44</td>
<td>Kuda’sama or Kuda Nu’ga</td>
<td>ditto</td>
<td>173 716</td>
<td>10 0 0</td>
<td>Son—murdered</td>
</tr>
<tr>
<td>45</td>
<td>Kuda Sirina’ or Siri Naga 1st</td>
<td>ditto</td>
<td>183 720</td>
<td>1 0 0</td>
<td>Nephew—deposed</td>
</tr>
<tr>
<td>46</td>
<td>Wardesewatissa or Wataitasa</td>
<td>ditto</td>
<td>184 727</td>
<td>19 0 0</td>
<td>Brother-in-law</td>
</tr>
<tr>
<td>47</td>
<td>Abha’ Sen or Abha’ Tissa</td>
<td>ditto</td>
<td>269 732</td>
<td>22 0 0</td>
<td>Son—murdered: error 6 years</td>
</tr>
<tr>
<td>48</td>
<td>Siri Nu’ga 2d</td>
<td>ditto</td>
<td>281 774</td>
<td>8 0 0</td>
<td>Brother</td>
</tr>
<tr>
<td>49</td>
<td>Weja Indu or Wejaya 2d</td>
<td>ditto</td>
<td>239 792</td>
<td>2 0 0</td>
<td>Son</td>
</tr>
<tr>
<td>50</td>
<td>Sangatissa 1st</td>
<td>ditto</td>
<td>241 784</td>
<td>1 0 0</td>
<td>Son—put to death</td>
</tr>
<tr>
<td>51</td>
<td>Dahanu Sirisantha Bo or Sirisantha Bodhi 1st</td>
<td>ditto</td>
<td>242 785</td>
<td>4 0 0</td>
<td>Descendant of Laiminitissa—poisoned</td>
</tr>
<tr>
<td>52</td>
<td>Golo Abha’, Gotha’bhaya or Megawarna Abhayya</td>
<td>ditto</td>
<td>246 789</td>
<td>2 0 0</td>
<td>Do. Do—deposed</td>
</tr>
<tr>
<td>53</td>
<td>Makalan Duta Tissa 1st</td>
<td>ditto</td>
<td>248 791</td>
<td>13 0 0</td>
<td>Do</td>
</tr>
<tr>
<td>54</td>
<td>Maha Sen</td>
<td>ditto</td>
<td>261 804</td>
<td>19 0 0</td>
<td>Son</td>
</tr>
<tr>
<td>55</td>
<td>Kiteiri Maiwan 1st or Kirtiser</td>
<td>Megawa warma</td>
<td>273 813</td>
<td>27 0 0</td>
<td>Brother: error 4 years</td>
</tr>
<tr>
<td>56</td>
<td>Duta Tissa 2d</td>
<td>ditto</td>
<td>302 845</td>
<td>28 0 0</td>
<td>Son</td>
</tr>
<tr>
<td>57</td>
<td>Boja or Buddha Da’sa</td>
<td>ditto</td>
<td>330 873</td>
<td>9 0 0</td>
<td>Brother</td>
</tr>
<tr>
<td>58</td>
<td>Uppathaya 3d</td>
<td>ditto</td>
<td>339 892</td>
<td>29 0 0</td>
<td>Son</td>
</tr>
<tr>
<td>59</td>
<td>Maha Nui’ma</td>
<td>ditto</td>
<td>368 911</td>
<td>42 0 0</td>
<td>Son</td>
</tr>
<tr>
<td>60</td>
<td>Senghot or Sotthi Sena</td>
<td>ditto</td>
<td>410 933</td>
<td>22 0 0</td>
<td>Brother</td>
</tr>
<tr>
<td>61</td>
<td>Laimini Tissa 2d or Chatago’haka</td>
<td>ditto</td>
<td>432 976</td>
<td>1 0 0</td>
<td>Descendant of Laiminitissa</td>
</tr>
<tr>
<td>62</td>
<td>Mitta Sena or Kamlesor</td>
<td>ditto</td>
<td>439 977</td>
<td>5 0 0</td>
<td>Not specified—put to death</td>
</tr>
<tr>
<td></td>
<td>Pundu</td>
<td>ditto</td>
<td>434 991</td>
<td>5 0 0</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Parinda Kula</td>
<td>ditto</td>
<td>439 992</td>
<td>16 0 0</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Khudda Pa’rinda</td>
<td>ditto</td>
<td>455 995</td>
<td>2 0 0</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dattiriya</td>
<td>ditto</td>
<td>455 998</td>
<td>3 0 0</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Pitthiya</td>
<td>ditto</td>
<td>458 1001</td>
<td>6 7 0</td>
<td></td>
</tr>
<tr>
<td>63</td>
<td>Dissanakella or Dhawu Sena</td>
<td>ditto</td>
<td>459 1002</td>
<td>18 0 0</td>
<td>Descendant of the original royal family—put to death</td>
</tr>
<tr>
<td>64</td>
<td>Sigiri Kasumbo or Kasyapa 1st</td>
<td>Sigiri Gallu Nu-wara</td>
<td>477 1020</td>
<td>18 0 0</td>
<td>Soncommitted suicide</td>
</tr>
</tbody>
</table>

24. 9.—Foreign usurpers
<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Capital</th>
<th>Accession A.D.</th>
<th>Reign. B. Y. M. D.</th>
<th>Relationship of each succeeding Sovereign</th>
</tr>
</thead>
<tbody>
<tr>
<td>66</td>
<td>Magalla'na 1st</td>
<td>Anuradhapura</td>
<td>493 1038</td>
<td>10 0 0</td>
<td>Brother</td>
</tr>
<tr>
<td>67</td>
<td>Kuma'ra Da's or Kuma'ra Dha'uta Sena</td>
<td>ditto</td>
<td>513 1036</td>
<td>9 0 0</td>
<td>Son—in-moltated himself</td>
</tr>
<tr>
<td>68</td>
<td>Kiri Sene</td>
<td>ditto</td>
<td>522 1065</td>
<td>9 0 0</td>
<td>Son—murdered</td>
</tr>
<tr>
<td>69</td>
<td>Madi Siwi or Siwaka</td>
<td>ditto</td>
<td>531 1074</td>
<td>0 0 25</td>
<td>Maternal uncle—murdered</td>
</tr>
<tr>
<td>70</td>
<td>Laimini Upatissa 3d</td>
<td>ditto</td>
<td>531 1074</td>
<td>1 6 0</td>
<td>Brother—in-law</td>
</tr>
<tr>
<td>71</td>
<td>Amlahern Salamaivan or Silla'ka'na</td>
<td>ditto</td>
<td>534 1077</td>
<td>13 0 0</td>
<td>Son—in-law: error 1 year 6 months</td>
</tr>
<tr>
<td>72</td>
<td>Da'pulu 1st or Da'ttha'pa Bhodhi</td>
<td>ditto</td>
<td>547 1090</td>
<td>0 0 6 0</td>
<td>Second Son—committed suicide</td>
</tr>
<tr>
<td>73</td>
<td>Dalasangalan or Magalla'na 2d</td>
<td>ditto</td>
<td>547 1090</td>
<td>20 0 0</td>
<td>Elder brother</td>
</tr>
<tr>
<td>74</td>
<td>Kuda Kitsiri Maiwan 1st or Kirtiri</td>
<td>Megha wara</td>
<td>567 1119</td>
<td>19 0 0</td>
<td>Son—put to death</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ditto</td>
<td>586 1129</td>
<td>3 0 0</td>
<td>Descendant of the Oka'ka branch</td>
</tr>
<tr>
<td>75</td>
<td>Sene or Maha Na'ga</td>
<td>ditto</td>
<td>589 1132</td>
<td>34 2 0</td>
<td>Maternal nephew</td>
</tr>
<tr>
<td>76</td>
<td>Aggrabodhi 1st or Akbo</td>
<td>ditto</td>
<td>623 1165</td>
<td>10 0 0</td>
<td>Son—in-law</td>
</tr>
<tr>
<td>77</td>
<td>Aggrabodhi 2d or Sula Akbo</td>
<td>ditto</td>
<td>633 1176</td>
<td>0 2 0</td>
<td>Brother—decapitated</td>
</tr>
<tr>
<td>78</td>
<td>Sanghatissa</td>
<td>ditto</td>
<td>633 1176</td>
<td>6 0 0</td>
<td>Usurper—put to death</td>
</tr>
<tr>
<td>79</td>
<td>Buna Magalan or Laimini Bana'ya</td>
<td>ditto</td>
<td>639 1182</td>
<td>9 0 0</td>
<td>Maternal grandson</td>
</tr>
<tr>
<td>80</td>
<td>Abhasigantha or Asiga'anga</td>
<td>ditto</td>
<td>648 1191</td>
<td>6 0 0</td>
<td>Son—deposed</td>
</tr>
<tr>
<td>81</td>
<td>Siri Sangabo 2d</td>
<td>ditto</td>
<td>648 1191</td>
<td>0 5 0</td>
<td>Descendant of Laiminitissa—committed suicide</td>
</tr>
<tr>
<td>82</td>
<td>Kaluna Detutissa or Laimina Katuriya</td>
<td>Downumwe or Doundera</td>
<td>658 1191</td>
<td>0 5 0</td>
<td>Descendant of Laiminitissa—committed suicide</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ditto</td>
<td>649 1192</td>
<td>16 0 0</td>
<td>Restored, and again deposed</td>
</tr>
<tr>
<td>83</td>
<td>Dalupiatissa 1st or Dhatthapatissa</td>
<td>Anuradhapura</td>
<td>665 1208</td>
<td>12 0 0</td>
<td>Laimini branch—killed in battle</td>
</tr>
<tr>
<td>84</td>
<td>Paissu Kasambu or Ka'siyapa 2d</td>
<td>ditto</td>
<td>677 1229</td>
<td>9 0 0</td>
<td>Brother of Sirisangabo</td>
</tr>
<tr>
<td>85</td>
<td>Dapulu 2d</td>
<td>ditto</td>
<td>686 1229</td>
<td>7 0 0</td>
<td>Oka'ka branch—deposed</td>
</tr>
<tr>
<td>86</td>
<td>Dalupiatissa 2d or Hatha-Datthapatissa</td>
<td>ditto</td>
<td>693 1236</td>
<td>9 0 0</td>
<td>Son of Dalupiatissa 1st</td>
</tr>
<tr>
<td>87</td>
<td>Paissu Siri Sanga Bo 3d or Aggrabodhi</td>
<td>ditto</td>
<td>702 1245</td>
<td>16 0 0</td>
<td>Brother</td>
</tr>
<tr>
<td>88</td>
<td>Walpiti Wasidata or Dantana'ma</td>
<td>ditto</td>
<td>718 1261</td>
<td>2 0 0</td>
<td>Oka'ka branch</td>
</tr>
<tr>
<td>89</td>
<td>Hunumaru Biandalu or Hatthada'tha</td>
<td>ditto</td>
<td>720 1263</td>
<td>0 6 0</td>
<td>Original royal family—decapitated</td>
</tr>
<tr>
<td>90</td>
<td>Mahalipa'na or Ma'nawamma</td>
<td>ditto</td>
<td>726 1263</td>
<td>6 0 0</td>
<td>Do  Do  Do</td>
</tr>
<tr>
<td>91</td>
<td>Ka'siyappa 3d or Kasambu</td>
<td>ditto</td>
<td>726 1263</td>
<td>3 0 0</td>
<td>Do  Do  Do</td>
</tr>
<tr>
<td>92</td>
<td>Aggrabodhi 3d or Akbo</td>
<td>ditto</td>
<td>729 1272</td>
<td>10 0 0</td>
<td>Nephew</td>
</tr>
<tr>
<td>93</td>
<td>Aggrabodhi 4th or Kuta' Akbo</td>
<td>Pollomarawa</td>
<td>789 1312</td>
<td>6 0 0</td>
<td>Son</td>
</tr>
<tr>
<td>94</td>
<td>Mihinlu 1st or Salamaivan</td>
<td>ditto</td>
<td>775 1318</td>
<td>20 0 0</td>
<td>Original royal family</td>
</tr>
<tr>
<td>95</td>
<td>Dapulu 2d</td>
<td>ditto</td>
<td>795 1335</td>
<td>5 0 0</td>
<td>Son</td>
</tr>
<tr>
<td>96</td>
<td>Mihinlu 2d or Dharmika-Sila'maiga</td>
<td>ditto</td>
<td>800 1343</td>
<td>4 0 0</td>
<td>Son</td>
</tr>
<tr>
<td>97</td>
<td>Aggrabodhi 5th or Akbo</td>
<td>ditto</td>
<td>804 1347</td>
<td>11 0 0</td>
<td>Brother</td>
</tr>
<tr>
<td>98</td>
<td>Dapulu 3d or Kuda' Dapulu</td>
<td>ditto</td>
<td>815 1353</td>
<td>16 0 0</td>
<td>Son</td>
</tr>
<tr>
<td>99</td>
<td>Aggrabodhi 6th</td>
<td>ditto</td>
<td>831 1374</td>
<td>3 0 0</td>
<td>Cousin</td>
</tr>
<tr>
<td>100</td>
<td>Mitwella Sen or Silla'maiga</td>
<td>ditto</td>
<td>833 1381</td>
<td>20 0 0</td>
<td>Son—in-law: error 4 years</td>
</tr>
<tr>
<td>101</td>
<td>Ka'siyappa 4th or Ma'ganyin Sena or Mihinlu</td>
<td>ditto</td>
<td>858 1401</td>
<td>33 0 0</td>
<td>Grandson</td>
</tr>
<tr>
<td>102</td>
<td>Udaya 1st</td>
<td>ditto</td>
<td>891 1434</td>
<td>35 0 0</td>
<td>Brother</td>
</tr>
<tr>
<td>103</td>
<td>Udaya 2d</td>
<td>ditto</td>
<td>926 1449</td>
<td>11 0 0</td>
<td>Son</td>
</tr>
<tr>
<td>104</td>
<td>Ka'siyappa 5th</td>
<td>ditto</td>
<td>937 1480</td>
<td>17 0 0</td>
<td>Nephew and son-in-law</td>
</tr>
<tr>
<td>105</td>
<td>Ka'siyappa 6th</td>
<td>ditto</td>
<td>954 1497</td>
<td>10 0 0</td>
<td>Son—in-law</td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Capital</td>
<td>Accession.</td>
<td>Reign.</td>
<td>Relationship of each succeeding Sovereign</td>
</tr>
<tr>
<td>-----</td>
<td>---------------</td>
<td>--------------</td>
<td>------------</td>
<td>--------</td>
<td>------------------------------------------</td>
</tr>
<tr>
<td>106</td>
<td>Dappula 4th</td>
<td>Polonnaruwa</td>
<td>964</td>
<td>100</td>
<td>Son</td>
</tr>
<tr>
<td>107</td>
<td>Dappula 5th</td>
<td>ditto</td>
<td>964</td>
<td>100</td>
<td>Not specified</td>
</tr>
<tr>
<td>108</td>
<td>Udaya 3rd</td>
<td>ditto</td>
<td>974</td>
<td>30</td>
<td>Brother</td>
</tr>
<tr>
<td>109</td>
<td>Sena 2d</td>
<td>ditto</td>
<td>977</td>
<td>90</td>
<td>Not specified</td>
</tr>
<tr>
<td>110</td>
<td>Udaya 4th</td>
<td>ditto</td>
<td>986</td>
<td>80</td>
<td>Do. Do.</td>
</tr>
<tr>
<td>111</td>
<td>Sena 3d</td>
<td>ditto</td>
<td>994</td>
<td>20</td>
<td>Do. Do.</td>
</tr>
<tr>
<td>112</td>
<td>Mihindu 3d</td>
<td>ditto</td>
<td>997</td>
<td>16</td>
<td>Do. Do.</td>
</tr>
<tr>
<td>113</td>
<td>Sena 4th</td>
<td>ditto</td>
<td>1013</td>
<td>10</td>
<td>Son—minor</td>
</tr>
</tbody>
</table>

| Interregnum | Polonnaruwa | 1023 | 1566 | 36 | 0 |

*Brother—ascended the throne at Anuradhapura, the foreign population settled in the island had increased to such an extent, that they had gained the ascendancy over the native inhabitants, and the king had lost his authority over both. In the tenth year of his reign, he was besieged in his palace. He escaped in disguise to Rohona, and fortified himself at Ambagalla, where his son Ka’siyappas was born; he thereafter removed to Kappagala-muwara. The Sololans invaded the island 26 years after the king’s flight from the capital, which they occupied; and following him into Rohona, captured him and the queen, whom with the regalia, they transferred to Sololoe—a Sololan vice-roy administered the government, making Polonnaruwa his capital. The king died in the 12th year of his captivity.

The island was governed by the Sololan vice-roy, during the king’s captivity. An army of 10,000 men was sent from Sololoe to assist the vice-roy in subduing Rohona and capturing prince Ka’siyappas, but he was defeated. On hearing of the demise of his father, the prince proclaimed himself king of Ceylon, under the title of Wikrama Bahu, and was making great preparations to expel the Sololans, when he died.

The relationship of these kings to each other, or to preceding rulers is not always stated. During the whole of this period which comprises the Interregnum in Pihiti, the country was in a state of complete anarchy, owing to the constant invasions and rapine of the Malabares. Different members of the royal family took up the reins of the government of Rohona as they were abandoned by, or snatchied from, each predecessor. At the termination of Prakrama Pundis reign, no royal candidate for the crown appearing, it was assumed by the minister Lokassinwa.

The minister—a descendant of Maha-wanama—he left a son Kirti, who subsequently assumed the title of Wijaya Bahu.

| Maha Lai or Maha Laha Kirti | Rohona         |
| Wikrama Pundhi              | Kalutota       |
| Jagath Pundhi or Jagath Pahu | Rohona         |
| Prakrama Pundhi or Prakrama Bahu | ditto |
| Lokassinwa                 | Kacharagama    |

* Vide Introduction for the reason for the insertion of these details.
<table>
<thead>
<tr>
<th>No</th>
<th>Name</th>
<th>Accession</th>
<th>Reign</th>
<th>Capital</th>
<th>A.D. Bud.</th>
<th>Y.M. D.</th>
<th>Relationship of each succeeding Sovereign</th>
</tr>
</thead>
<tbody>
<tr>
<td>115</td>
<td>Wejayabahu 1st or 2nd</td>
<td>Polonnaruwa</td>
<td>1071</td>
<td>1614</td>
<td>55 0 0</td>
<td></td>
<td>Son—he was proclaimed in his infancy, on the demise of his father Wikrama Bahu, and an embassy was sent to Siamb for pecuniary aid, to re-establish the Buddhistaik dynasty which aid was afforded. In the mean time, Kasiyappa, a prince of royal descent, aided by a brother, became a competitor for the throne—he was defeated and slain—his brother escaped. The news of this victory, together with the oppressions of the Sollean, made the natives flock to the standard of Wejayabahu, who thereupon proclaimed war against the Sollean. After a protracted and desultory warfare, a general action was fought under the walls of Polonnaruwa. The Sollean being defeated, threw themselves into the town, which was carried by storm, after a siege of six weeks, and given up to the sword. The king’s authority was soon recognized over the whole island, after the capture of the capital: and the fame of his actions extended over all Dambadiva. Ambassadors arrived from the sovereigns of India and of Siamb, and learned priests were sent by Anura’dha, king of Arracan. At the audience given to the ambassadors, the first place in precedence was assigned to the envoy of the buddhist sovereign of Siamb, and the insult is quickly avenged by the king of Sollee, by cutting off the nose and ears of the Singhalese envoy accredited to his court. Each monarch then prepared to invade the country of the other. The Sollean army embarked first, and landed at Manotte where the Singhalese army was assembled for embarkation. Having defeated it, and the country in the rear being unprotected, the enemy marched at once on the capital, from which the king fled; it was occupied by the enemy who demolished the palace. The king however soon reassembled his army, which, under the command of his son Wijayabahu expelled the Sollean from the island. In the 45th year of his reign, he invaded Sollee, from which however, he was obliged to make a hasty retreat. The king then turned his attention to internal improvements: he formed and repaired many tanks and temples, and restored the Mainaraia canal, which had been destroyed during the Sollean interregnum. He survived his royal son, Wijayabahu, but left other children.</td>
</tr>
<tr>
<td>116</td>
<td>Jayabahu 1st</td>
<td>ditto</td>
<td>1126</td>
<td>1669</td>
<td>1 0 0</td>
<td></td>
<td>Brother—he was opposed by Wikrama Bahu, a younger son of the late king, which led to great internal commotions, in which Mula Barama and Gajabahu, the grandsons, and Sirinwalla, the brother, of the late king took part. They were subsequently reconciled; each retaining the portion of the island, he then held, in which he exercised an imperfect authority. Wikrama Bahu’s capital was Polonnaruwa, he adopted Prakrama, the son of Mula Barama. On his demise, Gajabahu took possession of the capital, and bestowed his daughter on Prakrama. The said Prakrama, from the great services he had rendered the country, became the favorite of his reigning relations, and the idol of the people. These princes subsequently disagreed among themselves, and Prakrama openly aimed at the sovereignty. He first drove Gajabahu from the capital into Saffragan. The conflict was again renewed, and the capital was regained by Gajabahu. The priests then interfered and mediated between them. They met Gajabahu at Mandalagiri whilere.</td>
</tr>
<tr>
<td>117</td>
<td>Wikrama Bahu 1st</td>
<td>ditto</td>
<td>1127</td>
<td>1670</td>
<td>20 0 0</td>
<td></td>
<td>* Ranawali’s son whose fame and greatness are predicated in the 59 “chap.” which is inserted in the appendix</td>
</tr>
</tbody>
</table>

* Ranawali’s son whose fame and greatness are predicated in the 59 “chap.” which is inserted in the appendix
<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Capital</th>
<th>Accession</th>
<th>Reign.</th>
<th>Relationship of each succeeding Sovereign</th>
</tr>
</thead>
<tbody>
<tr>
<td>154</td>
<td>Bulanwara Bandara</td>
<td>Kotta</td>
<td>1534 2677</td>
<td>8 0 0 0</td>
<td>Son</td>
</tr>
<tr>
<td>154</td>
<td>Bhawanika Baru 7th</td>
<td>Kotta</td>
<td>1542 2683</td>
<td>9 0 0 0</td>
<td>Grandson</td>
</tr>
<tr>
<td>155</td>
<td>Raja Banda</td>
<td>Kandy</td>
<td>1582 2135</td>
<td>10 0 0 0</td>
<td>Son of Māgādūnna</td>
</tr>
<tr>
<td>156</td>
<td>Don Juan Dharmapala</td>
<td>Yapahu</td>
<td>1588 2220</td>
<td>11 0 0 0</td>
<td>Son of Raja-singha</td>
</tr>
<tr>
<td>157</td>
<td>A. Malabar</td>
<td>Colombo</td>
<td>1592 2135</td>
<td>12 0 0 0</td>
<td>Original royal family</td>
</tr>
<tr>
<td>158</td>
<td>Watta Rāja</td>
<td>Pailada</td>
<td>1604 2147</td>
<td>13 0 0 0</td>
<td>Brother</td>
</tr>
<tr>
<td>159</td>
<td>Rāja-singha 2d</td>
<td>Ateissiwella</td>
<td>1635 2178</td>
<td>15 0 0 0</td>
<td>Son</td>
</tr>
<tr>
<td>160</td>
<td>Rāja-singha 2d</td>
<td>Sita'waka</td>
<td>1635 2230</td>
<td>15 0 0 0</td>
<td>Son of Raja-singha</td>
</tr>
<tr>
<td>161</td>
<td>Wimala Dharma</td>
<td>Kandy</td>
<td>1707 2250</td>
<td>12 0 0 0</td>
<td>Son</td>
</tr>
<tr>
<td>162</td>
<td>Wimala Dharma Suriya 2d</td>
<td>ditto</td>
<td>1739 2282</td>
<td>8 0 0 0  Brother-in-law</td>
<td></td>
</tr>
<tr>
<td>163</td>
<td>Kirthi Raja-singha</td>
<td>ditto</td>
<td>1747 2290</td>
<td>8 0 0 0  Brother-in-law</td>
<td></td>
</tr>
<tr>
<td>164</td>
<td>Raja-dhi Raja-singha</td>
<td>ditto</td>
<td>1781 2324</td>
<td>17 0 0 0  Brother</td>
<td></td>
</tr>
<tr>
<td>165</td>
<td>Sri Wickrama Raja-singha</td>
<td>ditto</td>
<td>1799 2341</td>
<td>16 0 0 0  Son of the late king's wife's sister, deposed by the English, and died in captivity.</td>
<td></td>
</tr>
</tbody>
</table>

[N. B. — The names printed in the above tables in Italic, are those of subordinate or contemporary princes.]
APPENDIX.

As an illustration of the grounds on which I suggest that there is no such glaring disparity in extravagance between the mythology and legends of the East and of the West, as should necessarily prescribe the condemnation and rejection of the former, I extract two passages, the one from Herodotus, and the other from Justinus. I specially select these extracts, as Mahanomó, the author of the Maháwanso, may be considered in the character of "an historian," as regards his history of Ceylon, and that of "an epitomist," as regards his sketch of his buddhistical history of India; and he is thereby compared, respectively, with authors who are recognized as "the Father of History," and "the epitomist," in the literature of the west. In the former of these extracts, while the remarkable coincidence in the tenor of the fabulous histories of Cyrus and Chandragupta cannot possibly escape notice, it will surely not be denied that the extravagance, generally, of the former transcends that of the latter. And in Justinus' account of Sandracottus, if there be much of the marvellous which must (though not corroborated by eastern annals) be attributed to an eastern origin, it must at least be admitted that it falls short of the absurdity of the intervention of the embraces of Apollo, and of the impression of the figure of the anchor on the thigh, had recourse to, by western authorities, to render Seleucus and his descendants illustrious.

LAWRENCE'S TRANSLATION OF HERODOTUS: CLIX 107 to 120.

Astyages the son of Cyranes succeeded to the empire. He had a daughter, to whom he gave the name of Mandane: Astyages fancied in his sleep that he saw her discharge such a quantity of urine, that it not only filled his own city, but also overflowed the whole of Asia. Having communicated his vision to the interpreters of dreams among the Magi, he was alarmed when he heard from them the particulars. So that afterwards, when Mandane was marriageable, he would not give her to any of the Medes worthy of his alliance, dreaded the result of his vision; but united her to a Persian, whose name was Cambyses, whom he understood to be of a good family, and peaceable disposition, because he regarded him as greatly inferior to a Mede of the middle rank. In the first year after Mandane was married to Cambyses, Astyages beheld another vision: he thought he saw a vine spring from his daughter's womb, and that vine cover the whole of Asia: when he had had that vision, and communicated it to the interpreters of dreams, he sent for his daughter, who was then near her delivery, out of the Persian territory; and after her arrival, kept a strict watch over her, intending to destroy her offspring. For the explainers of dreams among the Magi had, from his vision, pointed out that the issue of his daughter would one day reign in his place. Astyages, accordingly, wishing to guard himself against such an event, called to him, as soon as Cyrus was born, Harpagus, a relation, the most faithful to him of the Medes, and his confident in all matters; to him he spoke as follows: "Harpagus, I have thought of no means neglect the business with which I now trust thee; do not deceive me, lest attaching thyself to others, thou shouldst cause thy own fall. Take the infant which Mandane has brought forth, carry it to thy house, and there destroy it: and then bury it in such manner as thou wilt think proper." The other replied: "Sire, hitherto thou hast never seen any thing like ingratitude in the man that now stands before thee; I shall take care for the time to come also not to offend thee: therefore if it be thy pleasure that this should be done, as thou sayest, it behoves me, so far at least as is in my power, to execute it carefully." Harpagus having answered in these words, and the infant being delivered up to him, adorned in the dress of the dead, proceeded, weeping, towards his house; and at his arrival, related to his own wife the whole discourse, Astyages had held to him; whereupon the woman said to him: "What dost thou intend, then, to do now?" "Not according to the commands of Astyages," he replied; "not even were he more mad and wrath than he now is, would I at any rate obey his will, or lend myself to such a murder. I will not be his murderer for many reasons; for the child is my own relation, and, moreover, Astyages is old, and without male issue; now should the empire at his death descend to this daughter, whose infant he now wishes to destroy by my hands, what else would then remain for me but the greatest danger? Nevertheless it is necessary, for my safety, that this infant should perish; but some one of Astyages's people, and not mine, must be the executioner." He spoke thus, and immediately dispatched a messenger for one of Astyages's herdsmen, who, he knew, fed his flocks in pastures well adapted to his purpose, being situated in mountains much infested with wild beasts. His name was Mitradates, and he was married to a fellow-slave: the name of the woman with whom he lived was, in the Greek language, Cyno; in that of the Medes, Spaco, for the Medes call a bitch Spaco. The pastures where this herdsman kept the cattle were at the foot of a range of mountains, northward of Ecbatana, and towards
the black sea, for in that direction, in the neighbourhood of the Laspeires, the country of the Medes is very mountainous, lofty, and covered with wood, whereas the rest of the country is all level. The herdman who was sent for having come accordingly with great diligence, Harpagus spoke to him thus: “Astyages commands thee to take this infant, and expose it on the most desert of the mountains, so that he may quickly perish: he ordered me likewise to tell thee this, that if thou dost not destroy it, or if in any manner thou contributest towards saving its life, thou shalt perish by the most cruel death: I am also commanded to see myself the child exposed.”—The herdman having received these orders, took up the infant, went back by the same way, and returned to his cottage. Now while he was gone to the city, it so happened that his own wife, who expected her delivery every day, brought forth at that time a child. They were both anxious on each other’s account; the man being concerned for the delivery of his wife, and the woman being uneasy, as it was not usual for Harpagus to send for her husband; so that when he appeared before her at his return, the woman, seeing him thus unexpectedly, spoke to him the first, and asked, wherefore Harpagus had sent for him in such haste. “Wife, said he, when I reached the city, I beheld and heard such things as I wish I had never seen and had never happened to our masters. The whole house of Harpagus was filled with lamentation; terrified, I entered, and as soon as I went in, I beheld on the ground an infant, panting and weeping, adorned with gold, and a colored garment. When Harpagus saw me, he ordered me instantly to take the infant, carry him away, and expose him in that part of the mountains that is most infested with wild beasts; saying that it was Astyages himself who commanded me to do so, and threatening me with severe punishment if I did not obey: I took up the child, supposing it belonged to one of the family, and carried it away; for I certainly could never have imagined whose it was. Nevertheless I was astonished when I beheld the gold and richly ornamented clothes; as I was likewise at the mourning that appeared in the house of Harpagus: but soon after, while on my road, I received indeed a full account from the servant who conducted me out of the city, and placed the child in my hands; that he is in truth the son of Astyages’s daughter, Mandane, and of Cambyses son of Cyrus, and that Astyages commands that he be put to death. So now here he is.” At the same time that the herdman spoke these words, he uncovered the infant, and showed it to his wife; she, seeing the body was stout and well shaped, burst into tears, and embracing the knees of her husband, besought him by all means not to expose the child. But he declared, that it was not possible to do otherwise; in as much as witnesses were to come from Harpagus to see that he had executed his orders; and if he did not do so, he would be most cruelly put to death. The woman, seeing she could not prevail upon him by that means, once more addressed him in the following words: “Since then, I cannot prevail upon thee not to expose the child, I beseech thee to act in this manner, if it is indeed necessary that a child should be seen stretched out on the mountain: as I have myself been delivered, and have brought forth a still-born child, do thou carry that out and expose it, and let us bring up the son of Astyages’s daughter, as if he were one of our own: and by that means neither canst thou be convicted of betraying our masters, nor shall we take bad counsel for ourselves, for the dead child will receive a royal burial, and the living one will not lose his life.”—The herdman, thinking that his wife spoke very much to the purpose, immediately did as she advised; the child that he had brought for the purpose of putting to death, he gave to his wife; and taking his own, which was dead, he placed it in the cradle in which he had brought the other; and covering it with all the ornaments of the other infant, he carried it to the most desert of the mountains, where he exposed it. On the third day of the infant’s being exposed, the herdman went to the city, leaving one of his hinds to watch over it; and coming to the house of Harpagus, declared that he was ready to show the dead body of the child. Harpagus, therefore, sent the most trusty of his guards, and upon their report had the herdman’s child buried. Thus one was buried; but the other, known afterwards by the name of Cyrus, the herdman’s wife took to herself, and brought up, giving him some other name than that of Cyrus.

When this child was ten years of age, an event of the following nature, which happened to him, discovered who he was: he was, playing in the same village where the stalls were, amusing himself in the road with other lads of his own age; and the boys, in sport, accordingly elected to be king over them this youth, who commonly went by the name of the herdman’s son. He nominated some of them to be stewards of the buildings; others to be his guards; one of them to be the king’s eye; to another he committed the office of bringing to him the petitions; thus assigning to each his proper duty. One of these lads, who was sharing in the sport, was a son of Artembarus, a man of rank among the Medes; but as he would not perform what Cyrus had assigned him to do, the latter commanded the other boys to lay hold on him; and they obeying his orders, Cyrus handled him pretty sharply with a scourge. The other, as soon as he was liberated, complained highly of having suffered a treatment so unbecoming his rank; and going back to the city, complained to his father of the strokes he had received from Cyrus, not that he said, “from Cyrus” (for that was not yet the name by which he was known) but from the son of Astyages’s herdman. Artembarus, inflamed with anger, instantly went into the presence of Astyages, taking his son
APPENDIX.

with him; he declared that he suffered ignominious treatment; "Sir," said he, showing the boy's shoulders, "it is thus we are insulted by thy slave, the son of a herdsman."

Astyages having heard and seen, and wishing to avenge the boy for Arthemis's sake, sent for the herdsman and his son. When they were both before him, Astyages looked at the lad, and said to him, "what, then, being the son of such a father, hast thou had the audacity to treat with this indignity the son of this the first nobleman in my court?" The youth replied as follows: "My lord, it was with justice that I behaved thus towards him: for the boys of the village, of whom he was one, in play, constituted me king over them; as I appeared to them the best adapted to the office. All the other boys accordingly executed the orders I gave them; but this one refused to obey, and took no account of my commands, wherefore he received punishment. If then I am on that account deserving of any chastisement, I am here before thee ready to undergo it." While the boy was thus speaking Astyages recognized him; for the features of his face seemed to resemble his own, his answer was noble, and the time of the exposition of his daughter's child, appeared to agree with the boy's age: struck with these circumstances, he remained silent for some time. Having at last with some difficulty recovered himself, and wishing to dismiss Arthemis, in order that the herdsman apart, he might examine him, he said: "Arthemis, I will manage these matters so that neither thou nor thy son shall have any cause to complain." In this manner he dismissed Arthemis; and the servants, by the orders of Astyages, conducted Cyrus into the inner part of the palace. When the herdsman alone was left, Astyages asked him, whence he had received the boy, and who it was that had delivered him to him. The peasant replied, that he was his own child, and that the woman who had borne him was still living with him. Astyages told him that he had not taken good counsel, but wished to bring himself into great straits; at the same time that he pronounced those words, he beckoned to the guards to lay hold on him. The herdsman being taken to the rock, accordingly discovered the truth. Beginning then from the beginning, he disclosed all, speaking the truth; he next recourse to supplications, and besought the king to forgive him. When the herdsman had confessed the truth, Astyages no longer regarded him as of any great consequence, but violently irritated with Harpagus, he commanded the guards to call him. When Harpagus appeared in his presence, Astyages put to him this question: "In what manner didst thou, Harpagus, destroy the infant born of my daughter, and which I delivered to thee?" Harpagus, seeing the herdsman in the apartment, did not recur to falsehood, lest he should be refuted and convicted; he answered therefore: "Sir, when I had received the infant, I deliberated, considering within myself how I might act according to thy desire, and, without subjecting myself to blame from thee, be a murderer neither with regard to thy daughter nor thyself; I consequently acted in the following manner: I sent for this herdsman, and delivered to him the infant, telling him that it was thy orders that it should be put to death: and so far, in saying that, I was not guilty of falsehood; for such were thy commands. I delivered the infant then to him, enjoining him to expose it on a desert mountain, and remain by it on the watch so long as it kept alive; threatening him most severely if he did not execute fully those orders. Afterwards, when this man had executed my commands, and the infant was dead, I sent the most faithful of my eunuchs, and having seen by them that the child was no longer alive, I buried it. Thus, Sir, did matters happen in this business; and such was the fate of the child." Harpagus, accordingly confessed the truth. And Astyages, concealing the anger which possessed him at what had taken place, began by narrating again to Harpagus the whole affair, as he had himself heard it from the herdsman; and afterwards, when he had repeated the history to him, he ended by saying "that the youth was still alive, and that he was pleased with what had happened." "For," said he, (these being his own words) "I grieved much at what had been done to the child; and I was not a little sensible to the reproaches of my daughter. Since, then, fortune has taken a favorable turn, do thou send thy son to the young new comers, and attend me thyself at supper, for I intend to offer sacrifice for the salvation of the boy, to those gods to whom that honor belongs."

Harpagus, when he had heard this discourse, adored the king, and, greatly pleased that his fault had been successful to him, as well as that he was invited to the feast in celebration of the fortunate event, went to his home. As soon as he entered, he sent his only son, who was about thirteen years old, bidding him go to the palace of Astyages, and do whatsoever that prince should order. He himself being filled with joy, related to his wife what had happened. Astyages, when the lad arrived, killed him and cutting him into bits, roasted some of the flesh, and boiled the rest; and having it properly dressed, kept it in readiness. Afterwards when the hour of supper came, the other guests, as well as Harpagus approached; before the rest and Astyages himself, tables were placed, spread abundantly with mutton; but to Harpagus the flesh of his own son was served up, the whole of it, excepting the head and the extremities of the hands and feet; those parts were kept aside, covered up in a basket. When Harpagus seemed to have eaten enough of the food, Astyages asked him whether he was at all pleased with the feast: and Harpagus declaring that he was extremely pleased, those who had it in charge,
brought the head of his son, covered up, together with the hands and feet: and standing before him, lade him uncover and take what he chose of them. Harpagus obeyed: and uncovering the basket, beheld the remains of his son. He was not however, disturbed at the sight, but preserved his presence of mind. Astyages asked him, if he knew what animal he had eaten the flesh of: the other replied, he was aware of it, and that whatever a king might do, it was pleasing. After making this answer, he took up the remains of the flesh, and went home, intending. I suppose, to bury all the parts of his son that he had collected.

Such was the revenge Astyages took on Harpagus. But deliberating concerning Cyrus, he called the same Magi who had interpreted his dream in the manner before mentioned; when they arrived, Astyages asked them in what manner they had interpreted his dream. The Magi, as before, answered, saying, it was decreed by fate the child should rule, if he survived and did not die first. The king replied to them in the following words "The child exists and survives; and having been brought up in the country, the boys of the village constituted him their king; and he has completely done all the same as those that are in reality sovereigns: for he had nominated guards, and ushers, and ministers, and all the other officers. Now what does it appear to you these things portend?" The Magi answered: "Since the child survives, and has reigned without any premeditated design, do thou hence take courage, and be of good cheer; as he will not now reign a second time: for even some of the oracles have ended in a frivolous accomplishment, and dreams also in the end have tended to slight events." Astyages replied: "I myself also, Magi, am of the same opinion, that the child having been named king, the dream is fulfilled, and I have now nothing to fear from him; nevertheless, weigh the matter well, and then give me such advice as may be safest for my own family as well as for yourselves." To this the Magi replied: "Sure, to us it is of great importance that thy government should be upheld; for if it devolves to this child, who is a Persian, it will then pass to another nation; and we, who are Medes, would become slaves, and be held in an account by the Persians, to whom we should be, as foreigners; but while thou, who art our country man, remainest king, we ourselves rule in part, and receive high honors at thy hands. So that, in every respect, it is our interest to watch for thy safety, and that of thy government, and now, did we see any cause for fear, we would communicate it well to thee; but at present, thy dream having been fulfilled by a trifling event, we ourselves take courage, and exhort thee also to do the same; send this child away from before thy eyes to the country of the Persians, and to his parents."—When Astyages heard this, he was filled with joy; and calling Cyrus, he said to him: "My child, I had condemned thee on account of the vision of a vain dream; but by thy own fortune, thou survivest; depart now, therefore, with my good wishes, for Persia, and I will send an escort with thee; when thou arrivest there, thou wilt find thy father and mother, who are very different from the herdsmen, Mitradates, and his wife."

Astyages having thus spoken, dismissed Cyrus, who, on his return to the residence of Cambyses, was received by his parents; and when they learnt who the stranger was, they embraced him with transport, as one indeed whom they had considered dead from the time of his birth. They then inquired in what manner his life was saved. The youth spoke to them, saying, that he did notindeed know, but had much mistaken; that on the road he had been informed of all that had happened to him; for he had thought he was the son of a herdsmen of Astyages, till on the road from Media he had learnt the whole circumference from his escortors. He stated that he had been brought up by the wife of the herdsmen; this woman he was constantly praising, and Cyno was the whole subject of his discourse: his parents laid hold of this name, and in order that their son might appear to the Persians to have been more providentially preserved, they spread about the report, that when exposed, a bitch had suckled Cyrus. And thence it was that this opinion prevailed. Cyrus being arrived at man's estate, and became the most valiant and beloved of his equals in age, Harpagus, who much wished to be revenged of Astyages, sought, by sending him gifts, to court his assistance: for, being but a private individual, he did not discern any possibility of taking, by himself, vengeance on Astyages; but when he saw Cyrus growing up, he endeavoured to make him his associate, comparing the sufferings of that young prince to his own. But, before this, the following measures had already been taken by him: as Astyages treated the Medes with asperity, he had communicated with all the chief men of the nation, and persuaded them that it was to their interest to proclaim Cyrus, and put an end to the reign of Astyages. This plot being concerted, and Harpagus ready he accordingly next wished to communicate his project to Cyrus, who was living in Persia; and as he had no other manner of so doing, since the roads were guarded, he contrived the following method. He prepared dexterously a hare, and ripping open its belly, without at all discomposing the hair, he placed in it a letter, in which he had written what he thought proper. He then sewed up the belly of the hare, and giving to the most trusty of his servants some nuts, as if he had been a hunter, he sent him to the land of the Persians, commanding him by word of mouth at the same time he gave the hare to Cyrus, to direct him to punch it with his own hands, and to let no one be present,
when he did so. These orders were accordingly executed; and Cyrus receiving the hare, ripped it up, and finding the letter which was contained in it, he took it and read. The letter said as follows: "Son of Cambyses, the gods watch over thee; for otherwise you would have had such good fortune. Do thou now take vengeance on Astyanax thy murderer; for, according to his intention, thou wouldst have perished, but through the gods and me thou survivest. I presume thou hast long since learnt all, both what was done with regard to thyself and what I have suffered at the hands of Astyanax, because I did not put thee to death, but delivered thee to the hersman. If thou choose now to listen to my counsel, thou shalt rule over all the land that Astyanax governs. Prevail on the Persians to rebel, and then march against the Medes; and whether I myself am named by Astyanax to lead the army against thee, or any other chief men among the Medes, thou wilt be successful, for they will be the first to withdraw from him, and going to thy side, will do their endeavours to destroy Astyanax. Be certain, then, that here at least all is prepared; do as I tell thee, and do it quickly."

When Cyrus had received this intelligence, he considered which would be the most prudent manner of prevailing on the Persians to detach themselves. After some deliberation, he devised the following, as the most expedient, and acted accordingly. He wrote down on a letter what he had determined, and convened an assembly of the Persians; then opening the letter, and reading it out, he declared that Astyanax appointed him commander of the Persians. "Now, therefore," continued he, "men of Persia, I propose to you to come hither, each with a hill." Such was the proposal of Cyrus. There are several tribes of the Persians, certain of which Cyrus assembled, and persuaded to separate from the Medes; they were the following, on which all the rest of the Persians depend; to wit, the Pasargadacoe, the Maraphii, the Magacoe: of these the Pasargacae are the principal, of which the Acharamenidacoe, from whence sprang the royal family of the Persacoe, are a branch; the following likewise are others of the Persian tribes: the Panthiacei, Deraiei, German, all of which are husbandmen; the rest of the tribes, namely, the Dai, Mardi, Dropei, Sagaritae, are nomadacoe. When all were come, hearing the above-mentioned instrument, there being a certain portion of the Persian territory extending from about eighteen to twenty stadi, overrun with brambles, Cyrus commanded them to clear that space in a day. When the Persians had completed the imposed task, he next directed them to meet on the morrow after they had washed. Meanwhile Cyrus having collected in one place all the goats, sheep, and beasts of his father, killed them, and prepared them, intending to feast the army of the Persians withal, and with wine, and most delicate dishes of meat. On the following day, when the Persians were arrived, he desired them to stretch themselves on the green sward, and feasted them. When they afterwards arose from their repast, Cyrus asked them which was most grateful to them, whether the present fare, or that which they had the day before. The men said, that there was a great difference between the two; since, on the preceding day, they had experienced every evil, while on the present they had experienced every thing that was good. Cyrus laying hold of this answer, disclosed the whole of his project, saying: "Men of Persia! this is it with you; if you determine to obey me, these and very many sweets more are yours, without being exposed to any servile toil; but, on the other hand, if you determine not to obey me, toils beyond number, and like to that of yesterday, are your share. Follow me, therefore, and be free: for, with regard to myself, it seems as if I were by divine providence born to place those advantages within your grasp; with regard to yourselves, I hold you not inferior to the men of Media, either in war or in any other respect. Things being thus, rescue yourself as soon as possible from the bonds of Astyanax."

The Persians, therefore, who, even long since, had held it a disgrace to be kept under by the Medes, having now a leader, prepared joyfully to assert their freedom. When Astyanax learnt what Cyrus was doing, he sent a messenger to summon him; but Cyrus commanded the messenger to report back in answer, that he should be with him, sooner than Astyanax himself would wish. When Astyanax heard this, he put all the Medes under arms; and, as if he had been reft of his senses, nominated Harpagus general over them, forgetting the injury he had done him. When the Medes, thus embodied, engaged with the Persians, some of them, all indeed to whom the project had not been communicated, fought; but of the rest, some passed over to the Persians, while the greater part acted designlessly as cowards, and took to flight. The Median army being thus disgracefully routed, when Astyanax was informed of it, he exclaimed, threatening: "No! Cyrus shall not exult, at least at so cheap a rate." Having said these words, he first impaled the interpreters of dreams among the Magi, who had persuaded him to send Cyrus away: he next put under arms all the Medes that were left in the city, both young and old; these he had out, and falling in with the Persians, was defeated. Astyanax himself was taken prisoner, and lost all the Medes that he had led to the field. Astyanax being now a prisoner, Harpagus presented himself before him, exulting over and jeering the captive, he said to him many very bitter things, but in particular, with regard to the repent at which the prince had feasted him on the flesh of his son, he asked him, "What he thought of his slavery, after having been a king?" The captive, casting a look upon him, asked in return whether he attributed to himself the action of Cyrus. Harpagus
replied, that, since it was he who had written to counsel it to Cyrus, the deed might justly be regarded as his own. Astyages then proved to him by his words, that he was the most silly and iniquitous of men: the most silly, since, at least, if the present events had in truth been brought about by his means, he had given up to another the power which belonged to himself of becoming a sovereign: the most iniquitous, inasmuch as, on account of that repent, he had reduced the Medes to thralldom; for if it was indeed absolutely necessary that the supreme power should be transferred to some other person, and he himself should not keep it, it would have been more just to have given that advantage to some one of the Medes, rather than to any of the Persians: whereas the Medes, who were not guilty of the injury he complained of, were now from masters made servants; while the Persians, who before were servants, were now made masters.

Thus, therefore, Astyages having reigned five and thirty years, was deprived of the sovereign power; and in consequence of his cruelty, the Medes submitted to the Persians, after ruling over that part of Asia, that is above the Halys for one hundred and twenty eight years, not including the time that the Scythians governed. It is true, that in the sequel they repented of having so acted, and revolted from Darius; but after their defection, they were once more subjugated, being defeated in a battle. The Persians, together with Cyrus, having then shaken off the yoke of the Medes under the reign of Astyages, possessed from that time the government of Asia. With respect to Astyages, Cyrus, without doing him any other harm, detained him near himself, till such time as he died. Cyrus, accordingly, having been thus born and educated, attained the throne; and as it has before been related by me, subsequently to those events, conquered Croesus, who first began injustice against him; and having subdued that prince, thus became master of the whole of Asia.

JUSTINUS L XV. C. 4.

Previous to the actual commencement of the war between Ptolemy and his allies against Antigonus, there was added a new enemy to the latter in the person of Seleucus, who made a sudden descent from Asia proper; whose origin was as remarkable as his valour was illustrious. His mother Laodice who had been married to Antiochus, a distinguished Officer among the generals of Philip, dreamed that she had been compressed in the embrace of Apollo, that she had become pregnant, had received from the God as the price of her favors, a ring set with a gem, upon which an anchor was engraven, and that she had been ordered to bestow the gift upon the son whom she should bring forth. What rendered this dream remarkable was that on the following day, there was found on the bed a ring with the aforesaid impression, and that there was the figure of an anchor upon the thigh of Seleucus from the very birth of the infant. Wherefore when Seleucus was proceeding with Alexander the great upon the Persian expedition, Laodice, having made him acquainted with his origin, presented the ring to him.

And he, after Alexander's death, having become sovereign of the east, founded a city, and perpetuated therein the memory of his double procession,—for he not only called the city Antiochus after the name of his father Antiochus, but also dedicated to Apollo the plains which were in its vicinity.

An evidence of his extraordinary nativity remained even to posterity, his sons and grand children having the figure of an anchor upon their thighs, as a natural mark of the source from which they sprung.

After the subdivision of the Macedonian empire Seleucus engaged in many wars in the east.

He first took Babylon, and then his force being augmented by victory, he conquered the Bactrians; subsequently he passed on into India, whose inhabitants, as if the yoke of slavery had been flung from their necks upon the death of Alexander, had put to death the prefects whom he had nominated.

One Sandracottus was the author of that freedom; but as soon as he had become victorious he converted the name of liberty into slavery: for seizing the throne, he oppressed by his individual sway the nation whose freedom from external domination he had achieved. He was descended of an humble stock, but it was by the all powerful influence of the Deity he had been propelled to supremacy. For having been ordered by Alexander to be put to death for his insubordination to that monarch, he sought to secure his safety by a precipitate flight. When overtaken by weariness and sleep he had lain down to repose himself, a lion of immense size came up to him as he slept, and licked away with his tongue the sweat that was dripping from him, and then fawningly left him completely awake. Being by thisomen first led to entertain the hope of reigning, he drew together a band of robbers, and courted the support of the Indians to a change of dynasty.

At a later period, as he was projecting hostilities against the prefects of Alexander's, a wild elephant of prodigious bulk presented itself of its own accord before him, and with the most subdued docility received him upon its back, and he became the leader and a very distinguished combatant in the war. By such a tenure of rule it was that Sandracottus acquired India, at the time when Seleucus was laying the foundations of his future greatness; and the latter, having concluded a league with him, and settled his affairs in the east, came down and joined the war against Antigonus.
A statement of the contents of the Pali Buddhistical scriptures, entitled the Pitakattaya; or three Pitakas; specifying also the number of the Talipot leaves on which they are inscribed.

### WINEYAPITAKO

consists of the following sections.

1. **Parājikā**  
   191 leaves of 7 and 8 lines on each side, each leaf 1 foot 10 inches long.

2. **Pachitina**  
   154 leaves of 9 and 10 lines on each side, each leaf 1 foot 9 inches long.

3. **Chālauvyaggā**  
   196 leaves of 8 and 9 lines on each side, each leaf 1 foot 10 inches long.

4. **Mahāvagga**  
   199 leaves of 8 and 9 lines on each side, each leaf 1 foot 10 inches long.

5. **Pariśīrā**  
   146 leaves of 10 and 11 lines on each side, each leaf 1 foot 9 inches long.

### ABHIDHAMMAPITAKA

consists of the following sections.

1. **Dhamma-sangani**  
   72 leaves of 10 lines on each side, each leaf 2 feet 4 inches long.

2. **Wisuddhanga**  
   130 leaves of 8 lines on each side, each leaf 2 feet 4 inches long.

3. **Kathavatthu**  
   151 leaves of 9 lines 2 feet 1 inch long.

4. **Puggala**  
   28 leaves of 8 lines on each side, each leaf 2 feet 4 inches long.

5. **Dhātu**  
   31 leaves of 8 lines on each side, each leaf 2 feet 4 inches long.

6. **Vimakṣaṇā**  
   131 leaves of 10 lines on each side, each leaf 2 feet 4 inches long.

7. **Patṭhakāra**  
   170 leaves of 9 and 10 lines on each side, each leaf 2 feet 4 inches long.

### SUTTAPITAKA

consists of the following sections.

1. **Dīpanīkāya**  
   292 leaves of 8 lines each side, each leaf 1 foot 10 inches long.

2. **Majjhima-nikāya**  
   432 leaves of 8 and 9 lines each side, each leaf 1 foot 11 inches long.

3. **Sutta-puṭṭha-nikāya**  
   351 leaves of 8 and 9 lines each side, each leaf 2 feet 2 inches long.

4. **Anguttara-nikāya**  
   654 leaves of 8 and 9 lines each side, each leaf 1 foot 10 inches long.

5. **Khudda-nikāya**  
   is composed of 15 books; viz.,

6. **Khudda-putta**  
   4 leaves of 8 lines each side, 2 feet 4 inches long. (Burmese character).

7. **Dhamma-pada**  
   15 leaves of 9 lines each side, each leaf 1 foot 9 inches long.

8. **Uduṇṭa**  
   48 leaves of 9 lines each side, 3 feet.

9. **Iṭṭa-putta**  
   31 leaves of 9 lines each side, each leaf 1 foot 9 inches long.

10. **Sutta-nīṭa**  
    40 leaves of 9 lines each side, each leaf 2 feet.

11. **Vimśa-putta**  
    158 leaves of 7 and 8 lines each side, each leaf 1 foot 9 inches long.

12. **Pāṇa-putta**  
    142 leaves of 8 and 9 lines each side, each leaf 1 foot 8 inches long.

13. **Theragāha**  
    43 leaves of 9 lines each side, 2 feet 4 inches. (Burmese character).

14. **Therīgāha**  
    110 leaves of 8 lines each side, each leaf 1 foot 7 inches long.

15. **Jānaka**  
    The commentary is intermixed with the text, and in that form it is a voluminous work of 900 leaves.

16. **Nidda**  
    not ascertained yet.

17. **Paṭṭa-mahādena**  
    220 leaves of 8 lines each side, each leaf 1 foot 11 inches long.

18. **Aṣṭaṇāha**  
    196 leaves of 10 lines each side, each leaf 2 feet long.

19. **Buddhavacana**  
    37 leaves of 8 lines each side, 2 feet long.

20. **Charityārāma**  
    10 leaves of 8 lines each side, 3 feet long.

**Note.** Some of the above books are not to be obtained in Kandy, and others only in an incomplete form. This statement is partly framed from the records of the Burmese fraternities in the maritime provinces.
APPENDIX IV.

PROFESSOR WILSON’S NOTES ON THE MUDRA RAKSHASA.

It may not here be out of place to offer a few observations on the identification of Chandragupta and Sandrocottus. It is the only point on which we can rest with anything like confidence in the history of the Hindu, and is therefore of vital importance in all our attempts to reduce the reigns of their kings to a rational and consistent chronology. It is well worthy therefore of careful examination, and it is the more deserving of scrutiny, as it has been discredited by neither hasty verification and very erroneous details.

Sir William Jones first discovered the resemblance of the names, and concluded Chandragupta to be one with Sandrocottus. (As Res. vol. iv. p. 11.) He was, however, imperfectly acquainted with his authorities, as he cites “a beautiful poem” by Somadeva, and a tragedy called the coronation of Chandra, for the history of this prince. By the first is no doubt intended the large collection of tales by Somabhadra, the Vrihatt Kadh, in which the story of Nanda’s murder occurs: the second is, in all probability, the play that follows, and which begins after Chandragupta’s elevation to the throne. In the fifth volume of the Researches the subject was resumed by the late Colonel Wilford, and the story of Chandragupta is there told at considerable length, and with some accessions which can scarcely be considered authentic. He states also that the Mudra Rakshasa consists of two parts, of which one may be called the coronation of Chandragupta, and the second his reconciliation with Rakshasa, the minister of his father. The latter is accurately enough described, but it may be doubted whether the former exists.

Colonel Wilford was right also in observing that the story is briefly related in the Vishnu Purana and Bhdagavat, and in the Vrihatt Kadh; but when he adds, that it is told in a lexicon called the Kannadaki he has been led into error. The Kannadaki is a work on Niti, or Polity, and does not contain the story of Nanda and Chandragupta. The author merely alludes to it in an honorific verse, which he addresses to Chanakya as the founder of political science, the Maechiael of India.

The birth of Nanda and of Chandragupta, and the circumstances of Nanda’s death, as given in Colonel Wilford’s account, are not alluded to in the play, the Mudra Rakshasa, from which the whole is professedly taken, but they agree generally with the Vrihatt Kadh and with popular versions of the story. From some of these, perhaps, the king of Vidapalli, Chandra Daks, may have been derived, but he looks very like an amplification of Justa’s account of the youthful adventures of Sandrocottus. The proceedings of Chandragupta and Chanakya upon Nanda’s death correspond tolerably well with what we learn from the drama, but the manner in which the catastrophe is brought about (p. 268) is strangely misrepresented. The account was no doubt compiled for the translator by his pending, and it is therefore but indifferent authority.

It does not appear that Colonel Wilford had investigated the drama himself, even when he published his second account of the story of Chandragupta (As. Res. vol. ix. p. 93), for he continues to quote the Mudra Rakshasa for various matters which it does not contain. Of these, the adventures of the king of Vidapalli, and the employment of the Greek troops, are alone of any consequence, as they would mislead us into a supposition, that a much greater resemblance exists between the Greek and Hindu histories than is actually the case.

Discarding, therefore, these accounts, and laying aside the marvellous part of the story, I shall endeavour, from the Vishnu and Bhddagavat Puranas, from a popular version of the narrative as it runs in the south of India, from the Vrihatt Kadh,* and from the play, to give what appears to be the genuine circumstances of Chandragupta’s elevation to the throne of Paliolastra.

A race of kings denominated Saisumangas, from Saisumaga the first of the dynasty, reigned in Magadha, or Behar; their capital was Pataliputra, and the last of them was named Nanda or Mahapadma Nanda. He was the son of a woman of the Sdra caste, and was hence, agreeably to Hindu law, regarded as a Sdra himself. He was a powerful and ambitious prince, but cruel and avaricious, by which defects, as well as by his inferiority of birth, he probably provoked the animosity of the Brahmins. He had by one wife eight sons, who with their father were known as the nine Nandas; and, according to the popular tradition, he had by a wife of low extraction, called Mudra, another son named Chandragupta.

* For the gratification of those who may wish to see the story as it occurs in these original sources, translations are subjoined; and it is rather important to add, that in no other Purana has the story been found, although most of the principal works of this class have been carefully examined. (Note by Prof. W.)
This last circumstance is not stated in the Purānas nor Vṛihat Kāthā, and rests therefore on rather questionable authority; at the same time it is very generally asserted, and is corroborated by the name Mauya, one of Chandragupta's denominations, which is explained by the commentator on the Vishnu Purāna to be a patronymic formative, signifying the son of Muru. It also appears from the play, that Chandragupta was a member of the same family as Nanda, although it is not there stated that he was Nanda's son.

But whatever might have been the origin of this prince, it is very likely that he was made the instrument of the insubordination of the Brahmins, who having effected the destruction of Nanda and his sons, raised Chandragupta, whilst yet a youth, to the throne. In this they were aided by a prince from the north of India, to whom they promised an accession of territory as the price of his alliance. The execution of the treaty was evaded, very possibly by his assassination, and to revenge his father's murder, his son led a mingled host against Mahishā, containing amongst other troops, Yavanas, whom we may be permitted to consider as Greeks. The storm was averted, however, by jealousies and quarrels amongst the confederates. The army dispersed, and Malayaṅketa, the invader, returned, baffled and humbled, to his own country. Chandragupta reigned twenty-four years, and left the kingdom to his son. We have now to see how far the classical writers agree with these details.

The name is an obvious coincidence. Sandracottus and Chandragupta can scarcely be considered different appellations. But the similarity is no doubt still closer. Athenaeus, as first noticed by Wilford (As. Res. vol. v. 282.) and subsequently by Schlegel (Indische Bibliothek), writes the name, Sandracottus, and its other form, although more common, is very possibly a mere error of the transcriber. As to the Andracottus of Plutarch, the difference is more apparent than real, the initial sibilant being often dropped in Greek proper names.

This name, however, not the only coincidence in the denomination that may be traced. We find in the play that Chandragupta is often Chandra, or the moon, of which Chandrama is a synonyme; and accordingly we find in Diōdorus Siculus, the king of the Gangaridae, whose power alarmed the Macedonian, is there named Xandrames. The Aggramen of Quintus Curtius is merely a blundering perversion of this appellation.

There are other names of the prince, the sense of which, though not their sound, may be discovered in classical writers. These are Varisala, and perhaps Mauya. The first unquestionably implies a man of the fourth or servile caste; the latter is said by Wilford to be explained, in the Jāti Vīteka, the offspring of a barber and a Sudra woman, or of a barber and a female slave. (As. Res. vol. v. 283.) It is most usually stated, however, to mean the offspring of Muru, as already observed, and the word does not occur in any of the vocabularies in the sense attached to it by Col. Wilford.* It is sufficient, however, to observe, that the term Varisala, and frequent expressions in the drama, establish the inferior origin of Chandragupta, a circumstance which is stated of the king of the Gangaridae at the time of Alexander's invasion, by Diōdorus Siculus, Quintus Curtius, and Plutarch.

According to the two former of these writers, Xandrames, or Chandrames, was contemporary with Alexander. They add, that he was the son of the queen by an intrigue with a barber, and that his father being raised to honour and the king's favour, compassed his benefactor's death, by which he paved the way for the sovereignty of his own son, the ruling prince. We have no indication of these events in the Hindu writers, and Chandragupta, as has been noticed, is usually regarded as the son of Nanda, or at least a relative. It may be observed that his predecessors were Sudras, and the character given to Mahapadma Nanda in the Vishnu Purāna, agrees well enough with the general tenor of the classical accounts, as to his being of low origin and estimation, although an active and powerful prince. If Nanda be the monarch alluded to, there has been some error in the name; but, in either case, we have a general coincidence in the private history of the monarch of the Gangaridae, as related by the writers of the east or west.

If the monarch of Behar at the time of Alexander's invasion was Nanda, it is then possible that Chandragupta, whilst seeking, as the Hindus declare, the support of foreign powers to the north and north-west of India, may have visited Alexander, as asserted by Plutarch and Justin. We cannot, however, attach any credit to the marvellous part of the story

* Colonel Tod considers Mauya a probable interpolation for Mori, a branch of the Prasārē tribe of Rajputs, who in the eighth century occupied Chitor. He observes also, that Chandragupta in the Purānas is made a descendant of Sheesna of the Tawkshak tribe, of which last no other mention has been found, whilst instead of Sheesna the word is Sisnaga; and with respect to the fact of the princes belonging to the Prasārē tribe no authority is cited. Colonel Tod, like the late Col. Wilford, is sparing of those specific references, which in all debatable points are indispensable.

See Transactions Royal Asiatic Society, vol. i. p. 211. Also, Account of Rājastrān, p. 55.
as told by the latter, nor can we conceive that a mere adventurer, as he makes Sandrocopetus to have been, should have rendered himself master of a mighty kingdom, in so brief an interval as that between Seleucus and Alexander, or by the aid of vagabonds and banditti alone.

Although, therefore, the classical writers had gleaned some knowledge of Chandragupta's early history, it is very evident that their information was but partially correct, and that they have confounded names, whilst they have exaggerated some circumstances and misrepresented others. These defects, however, are very venal, considering the imperfect communication that must have subsisted between the Greeks and Hindus, even at the period of Alexander's invasion, and the interval that elapsed before the accounts we now possess were written. These considerations rather enhance the value of both sets of our materials. It is more wonderful that so much of what appears to be the truth should have been preserved, than that the stories should not conform in every particular.

However questionable may be the contemporary existence of Alexander and Sandrocopetus, there is no reason to doubt that the latter reigned in the time of Seleucus Nicator, as Strabo and Arrian cite the repeated declarations of Megasthenes, that he had often visited the Indian prince. Seleucus is said to have relinquished to him some territories beyond the Indus, and to have formed a matrimonial alliance with him. We have no trace of this in the Hindu writers, but it is not at all improbable. Before the Christian era, the Hindus were probably not scrupulous about whom they married: and even in modern days, their princesses have become the wives of Mohammedan sovereigns. Chandragupta, however, had no right to be nice with respect to the condition of his wife, and in whichever way the alliance was effected, it was feasible enough, whilst it was a very obvious piece of policy in Chandragupta, as calculated to give greater security to his empire and stability to his reign. The failure of Seleucus in his attempt to extend his power in India, and his relinquishment of territory, may possibly be connected with the discomfiture and retreat of Malavarthi, as narrated in the drama, although it may be reasonably doubted whether the Syrian monarch and the king of Magadhā ever came into actual collision. It is very unlikely that the former ever included any part of the Punjab within his dominions, and at any rate it may be questioned whether Chandragupta or his posterity long retained, if they ever held possession of, the north-western provinces, as there is no conjecturing any resemblances between the names of the Maurya princes (As. Res. vol. ix. table) and the Amritachates and Sophagases, who reinforced the armies of Antigonus the son of Seleucus, and of Antigonus the Great, with those elephants that were so highly prized by the successors of Alexander (Wilford, As. Res. vol. v. p. 286, and Schlegel, Indische Bibliothek), although, as shown by Schlegel, the names are undoubtedly Sanscrit and Hindu.

All the classical writers agree in representing Sandrocopetus as king of the nations which were situated along the Ganges, which were the Gangaridæ and Prasiao—called, however, indifferently, Ganganidæ, Gangaridæ, and Gandari, and Prasioi, Purush, and Tapres. The first name was probably of Greek origin, expressing, as Roderus and Cellarius justly observe, the situation of the nations in the neighbourhood of the Ganges; but in truth there was a nation called the Gandhari or Gandarida west of the Indus, whom the classical authors often confound with the Gangari nations, as has been shown in another place. (As. Res. vol. xx.) The other appellation, which is most correctly Prasioi, is referable to a Hindu original, and is a close approximation to Prash, the eastern country, or Prakash, the people of the east, in which division of Bharata Kanda, or India, Mithila, the country opposite to Behar, and Magadh or South Behar, are included by Hindu geographers. Both Greek and Hindu account are, therefore, agreed as to the general position of the people over whom Chandragupta reigned.

Finally, the classical authors concur in making Palibothra, a city on the Ganges, the capital of Sandrocopetus. Strabo, on the authority of Megasthenes, states that Palibothra is situated at the confluence of the Ganges and another river, the name of which he does not mention. Arrian, possibly on the same authority, calls that river the Eranaboas, which is a synonyme of the Sone. In the drama, one of the characters describes the trampling down of the banks of the Sone, as the army approaches Pāmiliputra; and Phāmiliputra, also called Kusumaipura, is the capital of Chandragupta. There is little question that Pāmiliputra and Palibothra are the same, and in the uniform estimation of the Hindus, the former is the same with Patna. The alterations in the course of the rivers of India, and the small comparative extent to which the city has shrunk in modern times, will sufficiently explain why Patna is not at the confluence of the Ganges and the Sone, and the only argument, then, against the identity of the position, is the enumeration of the Eranaboas and the Sone as distinct rivers by Arrian and Pliny: but their nomenclature is unaccompanied by any description, and it was very easy to mistake synonymes for distinct appellations. Rājamahal, as proposed by Wilford, and Bhādpur, as maintained by Franklin, are both utterly untenable, and the further inquiries of the former had satisfied him of the
error of his hypothesis. His death prevented the publication of an interesting paper by him on the site of Puliathura, in which he had come over to the prevailing opinion, and shew it to have been situated in the vicinity of Patna.  

It thus appears, that the Greek and Hindo writers concur in the name, in the private history, in the political elevation, and in the nation and capital of an Indian king, nearly, if not exactly contemporaneous with Alexander, to a degree of approximation that cannot possibly be the work of accident; and it may be reasonably concluded, therefore, that the era of the events described in the following drama is determined with as much precision as that of any other remote historical fact.

1.

Pauranic accounts of Chandragupta.

The son of Mahâkândi, born of a Śūdra woman, a powerful prince named Mahâpadna, shall put an end to the Kshatriya rule, and from his time the kings will be mostly Śūdras, void of piety. He will bring the earth under one umbrella, his rule being irresistible, and he will reign like another Bhārgava. He will have eight sons, Sunākha and others, who will be kings of the earth for one hundred years. A Brahman will destroy these nine Nandas, and after their disappearance the Mauryas will reign in the Kali age. That Brahman will inaugurate Chandragupta as king. (Bhāgarvata, 12th Skandha.)

Mahâkândi will be the last of the ten Sāvatirtha princes, whose joint reigns will be six hundred and sixty-two years. The son of Mahâkândi or Nanda, named Mahâpadna, will be born from a Śūdra mother. He will be avaricious, and like another Paraśurâma will end the Kshatriya race, as from him forwards the kings will be all Śūdras. He, Mahâkândi, will bring the whole earth under one umbrella, his rule being irresistible. He will have eight sons, Sunākha and others who after him will govern the world. He, and these sons will reign for a period of one hundred years, until Kauśalya, a Brahman, shall destroy the nine Nandas.

After their destruction the Maurya will possess the earth, Kauśalya inaugurating Chandragupta in the kingdom.—(Vishnu Purâna.)

The comment explains Maurya thus:—so named from Chandragupta, the first, who derived this name from his mother Mordi, one of the wives of Nanda.

2.

Story of Nanda, as related by Vararuchi in the Vrihat Katha.

I now returned from my sojourn in the snowy mountains, where by the favour of Śiva I had acquired the Pāṇiniya grammar. This I communicated to my preceptor Versha, as the fruit of my penance; and as he wished to learn a new system, I instructed him in that revealed by Śrîvaśti Kumāra. Vyās, and Indrâdatta then applied to Versha for like instructions, but he desired them first to bring him a very considerable present. As they were wholly unable to raise the sum, they proposed applying for it to the king, and requested me to accompany them to his camp, which was at that time at Ayodhya: I consented, and we set off.

When we arrived at the encampment we found everybody in distress, Nanda being just dead. Indrâdatta, who was skilled in magic, said: "This event need not disconcert us: I will transmute my vitality into the lifeless body of the king. Do you, Vararuchi, then solicit the money: I will grant it, and then resume my own person, of which do you, Vyās, take charge till the spirit returns." This was assented to, and our companion accordingly entered the carcass of the king.

The revival of Nanda caused universal rejoicing. The minister Sakatana alone suspected something extraordinary in the resurrection. As the heir to the throne, however, was yet a child, he was well content that no change should take place, and determined to keep his new master in the royal station. He immediately, therefore, issued orders that search should be made for all the dead bodies in the vicinity, and that they should forthwith be committed to the flames. In pursuance of this edict the guards came upon the deserted carcass of Indrâdatta, and burning it as directed, our old associate was
compelled to take up his abode permanently in the tenement which he had purposed to occupy but for a season. He was by no means pleased with the change, and in private lamented it with us, being in fact degraded by his elevation, having relinquished the exalted rank of a Brahman for the inferior condition of a Sudra.

Vyari having the sun destined for our master, took leave of his companion Indradatta, whom we shall henceforth call Yogavendra. Before his departure, however, he recommended to the latter to get rid of Sakatala, the minister, who had penetrated his secret, and who would, no doubt, raise the prince Chandragupta to the throne, as soon as he had attained to years of discretion. It would be better, therefore, to anticipate him, and, as preparatory to that measure, to make me, Varensuki, his minister. Vyari then left us, and in compliance with his enjoin I became the confidential minister of Yogavendra.

A charge was now made against Sakatala, of having, under pretence of getting rid of dead carcases, burnt a Brahman alive; and on this plea he was cast into a dry well with all his sons. A plate of parched pulse and a pitcher of water were let down daily for their sustenance, just sufficient for one person. The father, therefore, recommended to the brothers to agree amongst themselves which should survive to revenge them all, and relinquishing the food to him, resign themselves to die. They instantly acknowledged their avenger in him, and with stern fortitude refusing to share in the daily pittance, one by one expired.

After some time Yogavendra, intoxicated like other mortals with prosperity, became despotic and unjust. I found my situation therefore most irksome, as it exposed me to a tyrant's caprice, and rendered me responsible for acts which I condemned. I therefore sought to secure myself a participator in the burthen, and prevailed upon Yogavendra to release Sakatala from his captivity, and reinstate him in his authority. He, therefore, once again became the minister of the king.

It was not long before I incurred the displeasure of Yogavendra, so that he resolved to put me to death. Sakatala, who was rejoiced to have this opportunity of winning me over to his cause, apprised me of my danger, and helped me to evade it by keeping me concealed in his palace. Whilst thus retired, the son of the king, Hiranyakasipu, lost his senses, and Yogavendra now lamented my absence. His regret moved Sakatala to acknowledge that I was living, and I was once more received into favour. I effected the cure of the prince, but received news that disgusted me with the world, and induced me to resign my station and retire into the forests. My disappearance had led to a general belief that I had been privately put to death. This report reached my family. Upakara, my wife, burnt herself, and my mother died broken hearted.

Inspired with the profoundest grief, and more than ever sensible of the transitory duration of human happiness, I repaired to the shades of solitude, and the silence of meditation. After living for a considerable period in my hermitage, the death of Yogavendra was thus related to me by a Brahman, who was travelling from Ayodhya, and had rested at my cell.

Sakatala brooding on his plan of revenge, observed one day a Brahman of mean appearance digging in a meadow, and asked him what he was doing there. Chandakeya, the Brahman, replied: "I am rooting out this grass which has hurt my foot." The reply struck the minister as indicative of a character which would contribute to his designs, and he engaged him by the promise of a large reward and high honours to come and preside at the Sraddha, which was to be celebrated next new moon at the palace. Chandakeya arrived, anticipating the most respectful treatment; but Yogavendra had been previously persuaded by Sakatala to assign precedence to another Brahman, Subandhu, so that when Chandakeya came to take his place he was thrust from it with contumely. Burning with rage, he threatened the king before all the court, and denounced his death within seven days. Nanda ordered him to be turned out of the palace. Sakatala received him into his house, and persuading Chandakeya that he was wholly innocent of being instrumental to his ignominious treatment, contributed to encourage and inflame his indignation. Chandakeya thus protected, practised a magical rite, in which he was a proficient, and by which on the seventh day, Nanda was deprived of life. Sakatala on the father's death effected the destruction of Hiranyakasipu, his son, and raised Chandragupta, the son of the genuine Nanda, to the throne. Chandakeya became the prince's minister; and Sakatala having attained the only object of his existence, retired to end his days in the woods.

Story of Nanda and Chandragupta, by a Pundit of the Dekhin.

(From a Manuscript in the collection of the late Col. Mackenzie, Sanskrit, Telugu character.)

After invoking the benediction of Ganesa the writer proceeds: In the race of Bharatベンja, and the family of the hereditary counsellors of the Kshatriya princes, was born the illustrious and able minister Bharagi. He was succeeded by his son Gangadhara surnamed Adhvari (a priest of the Vedic Veda), who continued to enjoy the confidence of the king, and was equal to Vrishupati in understanding.
APPENDIX.

By his wife Krishna Bíchaka, Gangadhara had two sons, who were both employed by the Raja, Sahuji, the son of the preceding prince. The favour of the Raja enabled these ministers to grant liberal endowments to pious and learned Brahmanas.

The elder of the two, Nrisinha, after a life spent in prayer and sacred rites, proceeded to the world of Brahman, leaving three sons.

Of these, the elder was Ananda Raja Adhavari. He was noted for his steadfastness and sagacity from his childhood, and in adult years deserved the confidence of his prince, Sahuji. He was profoundly versed in the Vedas, a liberal benefactor of the Brahmanas, and a skilful director of religious rites.

Upon his death and that of the youngest brother, the survivor, Tryambaka Adhavari, succeeded to the reputation of his ancestors, and cherished his nephews as his own children.

Accompanied by his mother he proceeded to the shores of the Ganges, and by his ablutions in the holy stream liberated his ancestors from the ocean of future existence.

He was solicited by Sahu, the king, to assume the burden of the state, but regarding it incompatible with his religious duties he was unwilling to assent. In consideration of his wisdom and knowledge, he was highly venerated by the Raja and presented with valuable gifts, which he dedicated to pious rites or distributed to the Brahmanas. Having on a particular occasion been lavish of expenditure in order to gratify his sovereign, he contracted heavy debts, and as the prince delayed their liquidation, he was obliged to withdraw to seek the means of discharging them. On his return he was received by Sahu and his nobles with high honours, and the prince by the homage paid to him obtained identification (after death) with Tājāya, a glory of difficult attainment to Yayati, Nuna, Mandhākini, and other kings.

The brother of the prince, Sūrabhujji, then governed the kingdom and promoted the happiness of all entrusted to his care by Sāhu, for the protection of piety, and rendering the people happy by his excellent qualities: the chief of the Brahmanas was treated by him with increased veneration.

The land of Chola is supplied at will by the waters of the Kaveri, maintained by the abundant showers poured down constantly by Indra, and in this land did the illustrious Sūrabhujji long exercise undisturbed dominion and promote the happiness of his people.

Having performed with the aid of his reverend minister the late rite to his brother, he liberally delivered Tryambaka from the ocean of debt, and presented him with lands on the bank of the Kaveri (the Sahagapirija), for the preservation of the observances enjoined by religion and law.

And he diffused a knowledge of virtue by means of the Tantra of the son of the foe of Kāma (Kārikāya), as communicated by Brahman or Nārada to relieve his distress, and whatever learned man takes up his residence on the hill of Siśāṇi and worships Skanda with faith, will unambiguously obtain divine wisdom.

Thus, on the mountain of Siśāṇi, enjoying the favour of Īśvara, does Tryambaka reside with uninterrupted prosperity, surrounded by his kinsmen, and sons, and grandsons, and Brahmanas, engaged in the performance of the holy rites and the worship of Jīvātma. May he live a thousand years!

An object of his unbounded benevolence, and one to be included in those cherished by his bounty, having worshipped the lord of Śivas (Śivasā), and acquitted himself of his debt to the Gods and Manes, is rewarded by having it in his power to be respectfully obedient to his (Tryambaka's) commands. This individual, named Dīnāsī, the son of the excellent Pundit Lakshmana, of the family of Yāsas, had in his possession, and expounded, the new and wonderful drama entitled the Mudrā Rākṣasa, and in order to convey a clear notion of his drama, the composition of Visakha Datta, he relates as an introduction the following particulars of the story.

Story of Nanda and Chandragupta.

According to the Puranās the Kshetriya sovereignty was to cease with Nanda. In the beginning of the Kali age the Nandas were kings so named.

Amongst them Sarvathardhipati was celebrated for his valour; he was monarch of the earth, and his troops were nine crore and one hundred. Vaktrānasas and others were his hereditary ministers, but amongst them the most famous was the Brahman, Rākṣasa.

He was skilled in government and policy, and the six attributes of princes; was eminent for piety and prowess, and was highly respected by Nanda. The king had two wives, of whom Sunanda was the elder—the other was of Śādra.
extraction; she was the favourite of the king, of great beauty and amiable character—her name was Mura. On one occasion the king in the company of his wives administered the rights of hospitality to a venerable ascetic, and after washing his feet sprinkled the queens with the water: nine drops fell upon the forehead of the elder, and one on Mura. This she received with reverence, and the Brahman was much pleased with her deportment.

Mura accordingly was delivered of one son, of most excellent qualities, who was named Maurya. Sunanda was delivered of a lump of flesh.

This Rakshasa divided into nine portions, which he put into a vessel of oil, and carefully watched.

By his cares nine infants were in time evolved, who were brought up by Rakshasa and called the nine Nandas after their progenitor.

The king when he grew old retired from the affairs of state, consigning his kingdom to these nine sons, and appointing Maurya to the command of the army.

Maurya had a hundred sons, of whom Chandragupta was the best, and they surpassed the Nandas in merit.

The Nandas being therefore filled with envy, conspired against his life, and inviting him and his sons into a private chamber put them to death.

At this time the Raja of Sinhala sent to the court of the Nandas a lion of wax in a cage, so well made that it seemed to be alive. And he added this message, "If any one of your courtiers can make this fierce animal run without opening the cage, I shall acknowledge him to be a man of talent."

The dullness of the Nandas prevented their understanding the purport of the message; but Chandragupta, in whom some little breath yet remained, offered, if they would spare his life, to undertake the task, and this being allowed, he made an iron rod red-hot, and thrusting it into the figure, the wax soon ran, and the lion disappeared.

Although they desired his death, Chandragupta was taken by the Nandas from the pit into which he had been cast, and continued to live in affluence. He was gifted with all the marks of royalty: his arms reached to his knees; he was affable, liberal, and brave; but these deserts only increased the animosity of the Nandas, and they waited for an opportunity of compassing his death.

Upon one occasion Chandragupta observed a Brahman of such irascible temperament, that he tore up violently a tuft of kusa grass, because a blade of it had pierced his foot: on which he approached him, and placed himself under his protection through fear of incurring the Brahman's resentment.

This Brahman was named Vishanyaguna, and was deeply read in the science of government taught by Usanas (Saturn), and in astronomy: his father, a teacher of niti or policy, was named Chanaka, and hence the son is called Chanakya.

He became the great friend of Chandragupta who related to him all he had suffered from the Nandas.

On which Chanakya promised him the throne of the Nandas; and being hungry, entered the dinner-chamber, where he seated himself on the seat of honour.

The Nandas, their understanding being bewildered by fate, regarded him as some wild scholar of no value, and ordered him to be thrust from his seat. The ministers in vain protested against the act; the princes forcibly dragged Chanakya, furious with rage, from his seat.

Then, standing in the centre of the hall, Chanakya, blind with indignation, loosened the lock of hair on the top of his head, and thus vowed the destruction of the royal race: "Until I have exterminated these haughty and ignorant Nandas, who have not known my worth, I will not again tie up these hairs."

Having thus spoken, he withdrew, and indignantly quitted the city, and the Nandas, whom fortune had deserted, made no attempt to pacify him.

Chandragupta being no longer afraid of his own danger, quitted the city and repaired to Chanakya, and the Brahman Kautiya, possessed of the prince, resorted to crooked expedients for the destruction of the Nandas.

With this view he sent a friend, Indravarmas, disguised as a Kshapanaka, as his emissary, to deceive Rakshasa and the rest, whilst on the other hand he excited the powerful Parvatendra to march with a Miecheka force against Kusumapura, promising him half the kingdom.

The Nandas prepared to encounter the enemy, relying on the valours of Rakshasa. He exerted all his prowess, but in vain, and finding it impossible to overcome the hostile force by open arms, attempted to get rid of Maurya by stratagem; but in the mean time all the Nandas perished like moths in the flame of Chanakya's revenge, supported by the troops of Parvatendra.
RAKSHAS, being worn in body and mind, and having lost his troops and exhausted his treasures, now saw that the city could no longer be defended; he therefore effected the secret retreat of the old king SERVARTHANGHODI, with such of the citizens as were attached to the cause of the NAUTAS, and then delivered the capital to the enemy, affecting to be won to the cause of CHANDRAGUPTA.

He prepared by magic art a poisoned maid, for the destruction of that prince; but KAUTILYGA detected the fraud, and diverting it to PAREYTAS caused his death; and having contrived that information of his share in the murder of the monarch should be communicated to his son, MALAYAKES, he filled the young prince with alarm for his own safety, and occasioned his flight from the camp.

KAUTILYGA, though master of the capital, yet knowing it contained many friends of NANDA, hesitated to take possession of it, and RAKSHAS, taking advantage of the delay, contrived with DARUWERN and others, machineries and various expedients to destroy CHANDRAGUPTA upon his entry; but KAUTILYGA discovered and frustrated all his schemes.

He persuaded the brother of PARVATINSURA, VARDHADA, to suspend his departure, affording with solemn assurances, that RAKSHAS, seeking to destroy the friends of CHANDRAGUPTA, had designed the poisoned maid for the mountain monarch. Thus he concealed his own participation in the act, and the crafty knave deceived the prince, by promising him that none of the kingdom which had been promised to his brother.

SERVARTHANGHODI retired to the woods to pass his days in penance, but the cruel KAUTILYGA soon found means to shorten his existence.

When RAKSHAS heard of the death of the old king he was much grieved, and went to MALAYAKES and caused him to revenge his father's death. He assured him that the people of the city were mostly inimical to CHANDRAGUPTA, and that he had many friends in the capital ready to co-operate in the downfall of the prince and his detested minister. He promised to exhaust all his own energies in the cause, and confidently anticipated MALAYAKES's becoming master of the kingdom, now left without a legitimate lord. Having thus excited the ardour of the prince, and foremost himself in the contest, RAKSHAS marched against MURGA with an army of MLECHHAS, or barbarians.

This is the preliminary course of the story—the poet will now express the subject of the drama. It begins with an equivocation upon the words KRANYAHA, in the dialogue of the prelude. This ends the introduction.

4.

Extracts from Classical Writers relating to the History of Sondracottas.

He (Alexander) had learned from PHEGEUS that beyond the INDUS was a vast desert of twelve days' journey, and at the farthest borders thereof ran the GANGES. Beyond this river dwell the TIBETANIANS, and the GANDARITA whose king's name was XANDROMUS, who had an army of 20,000 horse, 200,000 foot, 2,000 chariots, and 4,000 elephants. The king could not believe this to be true, and sent for PORUS, and inquired of him whether it was so or not. He told him all was certainly true, but that the present king of the GANDARITA was but of a mean and obscure extraction, accounted to be a barber's son; for his father being a very handsome man, the queen fell in love with him, and murdered her husband, and so the kingdom devolved upon the present king.—Diodorus Siculus

But at the confluence of the Ganges and another river is situated PALIBOTHRA: it is the capital of the PRASI, a people superior to others. The king, besides his birth-name and his appellation from the city, is also named SONDRAOCAIT. MEGASTHENES was sent to him. MEGASTHENES relates that he visited the camp of SONDRAOCAIT, in which 400,000 people were assembled. Seleucus Nicanor relinquished the country beyond the INDUS to SONDRAOCAIT, receiving in its stead fifty elephants, and contracting an alliance with that prince (contracta cum eo affluitate).—STRABO.

PHEGOLAS informed him, that eleven days from the river the road lay over vast deserts to the Ganges, the largest stream in India, the opposite bank of which the GANDARITA and PANCHOSAI inhabited. Their king was named AGGRAMUS, who could bring into the field 20,000 horse, and 200,000 foot, 2,000 chariots, and 3,000 elephants. As these things appeared incredible to the king, he referred to PORUS, who confirmed what he heard. He added, however, that the king was not only of low, but of extremely base origin, for his father was a barber, whose personal merits recommended him to the queen. Being introduced by her to the king then reigning, he contrived his death, and under pretence of acting as guardian to his sons, got them into his power and put them to death. After their extermination he begged the son who was now king, and who, more worthy of his father's condition than his own, was odious and contemptible to his subjects.—Quintus Curtius.
Megasnthes tells us he was at the court of Sandracottus.
The capital city of India is Patalabhatra on the confines of the Preece, where is the confluence of the two great rivers, Eranabouses and Ganges. The first is inferior only to the Indus and Ganges.

Megasnthes assures us he frequently visited Sandracottus, king of India. - Arrian.

Sandracottus was the author of the liberty of India after Alexander's retreat, but soon converted the name of liberty into servitude after his success, subjecting those whom he rescued from foreign dominion to his own authority. This prince was of humble origin, but was called to royalty by the power of the gods; for, having offended Alexander by his impertinent language, he was ordered to be put to death, and escaped only by flight. Fatigued with his journey, he lay down to rest, when a lion of large size came and licked off the perspiration with his tongue, retiring without doing him any harm. The prodigy inspired him with ambitious hopes, and collecting bands of robbers he seized the Indians to renew the empire. In the wars which he waged with the captains of Alexander, he was distinguished in the van, mounted on an elephant of great size and strength. Having thus acquired power, Sandracottus reigned at the same time that Seleucus laid the foundation of his dominion, and Seleucus entered into a treaty with him, and settling affairs on the side of India directed his march against Antigonus. - Justin. 15. 4.

The kings of the Gandarites and Persianans were said to be waiting for them there (on the Ganges) with 80,000 horse, 200,000 foot, 6,000 chariots, and 6,000 elephants. Nor is this number at all magnified, for Androcottus, who reigned not long after, made Seleucus a present of 360 elephants at one time, and with an army of 600,000 men traversed India and conquered the whole.

Androcottus, who was then very young, had a sight of Alexander, and he is reported to have said, that Alexander was within a little of making himself master of those countries; with such hatred and contempt was the reigning prince looked upon, on account of his prodigy of manner and meanness of birth. - Plutarch. Life of Alexander.

Professor Wilson's Preface to the Retnavali

The Retnavali is a play of a different character from any of those which we have hitherto examined. Although the personages are derived from Hindu history, they are wholly of mortal mould, and unconnected with any mystical or mythological legend; and the incidents are not only the pure inventions of the poet, but they are of entirely domestic nature. In this latter respect the Retnavali differs from the Mrichchakatta, Mahati Madhava, and Mudra Rakshasa, whilst its exemption from legendary allusion distinguishes it from the Vikramorvasi and Uttara Rama Charita.

Although, however, the Retnavali differs from its predecessors in these respects, and in others of still greater importance, it is well entitled to attention, as establishing an era in the history of both Hindu manners and literature, of which we are able to fix the date with precision.

The story of this drama appears to have been not wholly the invention of the author, but to have enjoyed very extensive popularity, at a period to which we cannot refer with confidence. The loves of Vatsa, prince of Kausambi, and Vasavadatta, princess of Ujain, are alluded to in the Megha Duta, and are narrated in the Vrihat Katha of Soma Dvta. The last is a writer of the same period as the drama, but he does not pretend to have invented the story; and the manner in which the tale is adverted to in the Megha Duta, the date of which work is unknown, but which is no doubt anterior to the Vrihat Katha, seems to indicate a celebrity of some antiquity. The second marriage of Vatsa, which forms the basis of the Retnavali, appears to be the invention of the writer, as it is very differently told in the Vrihat Katha; the heroine being there named Padmavati, and being a princess of Magadha, not of Ceylon. The circumstances under which the marriage is effected are altogether distinct.

From whatever source, however, the plot of the drama may have been derived, it is very evident that the author is under considerable obligation to his predecessors, and especially to Kalidasa, from the Vikram and Urvast of which writer several situations, and some of the dialogue even, are borrowed. At the same time, the manners described are very different, and the light and loose principles of Vatsa are wholly unlike the deep, dignified passion of Pururavas. If we

* The author terms Avantii or "Ougain," great with the number of those versed in the tale of Udayana (Vatsa).
† The Vasava Datta of Subandhu, the nephew of Varanuchi, and as well as his uncle patronized by Bhujia, has nothing in common with the story of Vatsa and his bride, except the name of the latter. The Megha Duta, therefore, does not refer to that work. Subandhu also alludes to the Vrihat Katha, to which he is consequently subsequent.
‡ The story is translated from the Vrihat Katha, in the Quarterly Oriental Magazine, Calcutta, vol. ii. p. 188.
APPENDIX.

LXXV

compare the Retnavali with the Mrichchakatki, or with the dramas of Bharabhuti, the difference is still more striking, and it is impossible to avoid the conviction, that they are the productions of different ages, and different conditions of society; the Retnavali indicating a wider deviation from manners purely Hindu, more artificial refinement, and more luxurious indulgence, and a proportionate deterioration of moral feeling.

The Retnavali, considered also under a purely literary point of view, marks a change in the principles of dramatic composition, as well as in those of social organization. Besides the want of passion and the substitution of intrigue, it will be very evident that there is in it no poetic spirit, no gleam of inspiration, scarce even enough to suggest a conceit in the ideas. The only poetry of the play, in fact, is mechanical. The structure of the original language is eminently elegant, particularly in the Prakrit. This dialect appears to equal advantage in no other drama, although much more laboured in the Malati Madhava: the Sanscrit style is also very smooth and beautiful without being painfully elaborate. The play is, indeed, especially interesting on this account, that whilst both in thought and expression there is little fire or genius, a generally correct and delicate taste regulates the composition, and avoids those absurdities which writers of more pretension than judgment, the writers of more recent periods, invariably commit. The Retnavali, in short, may be taken as one of the connecting links between the old and new school; as not an unpleasant production of that middle region, through which Hindu poetry passed from elevation to extravagance.

The place to which the Retnavali is entitled in the dramatic literature of the Hindus is the more interesting, as the date is verifiable beyond all reasonable doubt. It is stated in the prelude to be the composition of the sovereign, Sri Hershu Deva. A king of this name, and a great patron of learned men, reigned over Cashmir: he was the reputed author of several works, being however in fact only the patron, the compositions bearing his name being written, the author of the Ka'nya Prakrit asserts, by Dhavaka and other poets. It was fashionable in his reign to take the adventures of Vatsa for the subject of fictitious narrative, we may infer from their being the groundwork of the Vrihat Katha, the author of which was a native of Cashmir, and a cotemporary of the prince. Somadeva, the author, states that he compiled his collection of tales for the amusement of the grandmother of Hershu Deva, king of Cashmir, the son of Kalasa, the son of Ananta, the son of Sangrama. His geneology is nearly identical with that of Ahulpha, which runs in Gladwin's translation of the Ayin Akbri, Sungram, Haray, Anunt, Kulasder, Ungrus, Hurrus. The two additional princes, Huray and Ungrus, reigned conjointly but forty-four days, and they are for all chronological purposes non-entities. But we have fortunately a better authority than either of the preceding, in the history of Cashmir by Kalhana Pandit. The first portion of this work, down to the reign of Sangrama Deva, in a.p. 1027, is translated summarily in the fifteenth volume of the Asiatic Researches. Since its publication, the subsequent portion of the original has been procured in Cashmir, and presented to the Asiatic Society by the late enterprising traveller, Mr. Moorcroft. From this we are enabled to trace the successors of Sangrama with precision.

Sangrama reigned twenty-five years, and was succeeded by his son Hari, who enjoyed his elevation but twenty-two days, having been removed, it was supposed, by the practices of his mother, who aspirred to the regency during the minority of a younger son. She was set aside by the chief officers of the state, under whose ministry Ananta, the next prince, reigned interruptedly fifty-three years, when he was succeeded by his son Kalasa. Kalasa reigned eight years, and being displeased with his son Hersha, left the crown to a kinsman, Utkastra. That prince, however, enjoyed his authority but twenty-two days, having been defeated, and invested in his palace, by the partisans of the legitimate heir, and putting an end to his existence rather than fall into their hands. Hersha succeeded. He consequently ascended the throne a.p. 1113, and the play must have been written between that date and a.p. 1125, the termination of his reign. No mention is made of the composition by the author of the history: but he dwells at much length, and with some acrimony, on Hersha's patronage of poets, players, and dancers, and the prince's conversancy with different dialects and elegant literature. Hersha's propensities, indeed, were not likely to be regarded with a favourable eye by a brahmanical historian, for, in order to defray the expenses into which he was led by them, he made free with the treasures of the temples, and applied their gold and silver vessels, and even the images of the gods, to his necessities. These measures and others of an equally imprudent character, distracted the latter period of his reign with civil broils, and he perished in an insurrection which transferred the crown to a different dynasty. The date thus assigned for the composition refers to a period, which Mohammedan history and Hindu literature sufficiently establish, as pregnant with important changes in the political situation and national character of the natives of Hindustan.

* See also the Quarterly Oriental Magazine for March, 1824, p. 94.
APPENDIX V.

EKAŅASATHIMO PARIGCHHEDO.

Laṅkārakkhaya sañhiwe batālo yuddhasammata patipāddati, samuddassā samantā sanniyājaya.
Abhisēkamagalaṭthuṇa pūśuddhamikkaṇaṁ kīcheṇaḥ sampādanaṇgāṇaṁ sañhiwaṁ sañniyājaya,
Wandaliyṭṭhi wandanti padēti nekkaṭ, takāṇaṁ netved, māsaṭtayaṁ, ganeṭṭha Puḷatthinagaruṇa puṇa.
Wissutō ādi Malaya nāme Balaṇāyako, nupacchepallhiko kutud, mahidūlasa saḥvāsā,
Saugamitthyaspigaschhi balaṇa saḷvāṇa saṃvaṭṭaḥ Andūṭi weissamamandapaṇaṁ gāmāṁ purantikā.
Laṅkisūṭu takiṁ gantud uddharitvaḥ tasmuddhataṁ, Puḷatthinagaruṇa gaṇeṭṭha wasewattīya tambalaḥ.
Yuwaṃjepadadhiyaṁ thiṭo santo ikkhpaya āḥ (* * * * * *) wayāni sapaṇṇo nagavā svatānu,
Tatāṭayūḍhaṇgarupuṇa mahīgama yathāvidhiḥ anudkhotuṭa uddhavāṇu abhisēkamahussavaṇu.
Aṭṭhiko pāpadhammisa suttikā sathakammano sā vo aṭṭharaśanaṁ wasaṁ ikkhpaya susanthito,

CHAP. LIX.

He (Wijayabāhu)* for the security of Lankā (against invasion) placed trustworthy chiefs at the head of paid troops, and stationed them round the sea coast. On the proper caste he imposed the task of making the requisite repairs and embellishments to the palace and other public edifices (at Anurādhapura), in order that he might celebrate his inauguration; and having, during a period of three months, assembled there, and exacted allegiance from all the provincial chiefs from whom allegiance was due, departed for Pulatthinagara.†

A certain "Andūṭi" chief, previously known in the Malaya division by the name of Balanāyako, in his infatuation, announced himself in the most public manner an uncompromising enemy to the ruler of the land; and collecting the whole of his forces, approached, with hostile intent, a village in the suburb of the capital. The monarch of Lankā hastening thither, and completely extirpating that faction, returned to Pulatthinagara, and incorporated that force with his own.

This wise and virtuous prince, when he had held the dignity of sub-king for seven years, causing to be recorded the† * * * * * ; and thereafter, having repaired to, and observed at Anurādhapura all the prescribed state forms, and celebrated his inauguration with the utmost pomp, occupied himself in the exercise of his royal prerogatives.

He caused it to be registered, as a record to be perpetually preserved, that the period during which he was involved in sinful acts (in warfare,) and had devoted

---

* Vide Epitome, a. d. 1071 to 1126, for a sketch of Wijayabāhu's reign, p. 29. Also Appendix II. p. lxxv.
† Now called Polonnarura, and Topa're. A description of the ruins of this city, which was the second capital of Ceylon, by Capt. Forbes, will be found in the Ceylon Almanac of 1833.
‡ The meaning of the omitted word cannot be ascertained, as there is no commentary to the Mahāwamsa subsequent to the reign of Mahāsēna.
himself to pious deeds (in the peaceful administration of his kingdom) amounted (then) to eighteen years.

Departing from thence, he established himself at Pulatthinagara, and became celebrated under the title of Sirisanghabodhi. Assigning to his younger brother Wirabahu the office of sub-king, and placing him in the administration of the southern division, he duly supported him. The monarch conferring also the office of "adipado" on his younger brother Jayabahu, placed him over the Rohana division; and having bestowed on all his officers of state appointments proportioned to their merits, he took steps for defining relationships (and pedigrees) in the kingdom.

This just and benevolent monarch re-established the administration of justice, which had been neglected for a long period, on the most equitable principles.

While this sovereign was thus, in the full exercise of his royal power, eradicating those foes who, like unto thorny bushes, had possessed themselves of Lankã, the Chhatagahakanatho, the Dhammagahakanayaka, as also the Sethinatho, who were three brothers, becoming hostile to the raja, flying from him, repaired to Jambudipo. After the lapse of nineteen years they returned to Lankã. All these persons quickly seduced the Rohana as well as the Malay divisions, and all the southern provinces from their allegiance. The accomplished warrior (Wijayabahu) hastened to the Rohana and Malay divisions, and slaughtered great numbers of the disaffected inhabitants in those parts. Having thoroughly subdued (those districts), and placed them under the administration of loyal officers, this experienced and powerful (raja) himself repaired to the southern provinces; sending into the field his trusty brother also, who was as illustrious in descent as himself; and having then secured his implacable enemies, impelled by a resentment mortal as "Máro" (Death,) indiscriminately impaled them; and having thoroughly established order in Lankã, which was overgrown with the thorns (of disorder,) returned to his capital Pulatthipura.

The (ex) queen named Lilawati, the consort of Jagatipalo, who had been (carried
away captive during the Chōlian interregnum and) detained in the kingdom of Chōla, making her escape from her Chōlian captivity, together with her royal daughter, embarked in a vessel; and expeditiously reaching Lankā, presented herself to the monarch. The sovereign having inquired into her pedigree, and knowing that her family was of illustrious descent, raised her to the station of queen consort. This queen bore a daughter unto the rāja. The supporter of royalty conferred on her the name of Yasōdharā. The rāja bestowed this daughter, together with the province of mountains and torrents (Malaya), on Wīrawammo. She gave birth to two daughters: of these two daughters, the eldest was named Samanā, she was as bountiful as the earth; the younger was called Sugala.

This rāja, intent on the perpetuation of the line from which he was himself descended, caused (also) to be brought from the kingdom of Kālinga a daughter of the reigning monarch of Kālinga, named Tilokasundari, lovely in person, and most amiable in disposition, and installed her (likewise) in the dignity of queen consort. She had five daughters; viz., Subhadā, Sumittā, Lōkanāthā, Ratanāvali, and Rūpawati; and a son named Wīkkanabhū, endowed with the indications of eminent prosperity. She so entirely captivated and engrossed the rāja’s affections, that among all the ladies of his palace, none but her, who was as illustrious in descent as himself, could succeed in becoming eniciente to him.

At a subsequent period, on a certain day, while surrounded by his ministers, he assembled his daughters, and ranged them in order, according to their seniority. Overlooking the other daughters, this (monarch), who was versed in fortune-telling, fixed his gaze on Ratanāvali, who, he discerned, was endowed with the signs of good fortune, and with a womb of fecundity. Overpowered by the impulse of his affections, clasping her to him, and kissing her on the crown of her head, he poured forth these endearing expressions: “Her womb is destined to be the seat of the conception of a son, who will be supremely endowed with the grace of dignity, as well as with benevolent and charitable dispositions; with firmness of character, and energy in
action; with the power of commanding the respect of men, and of controlling all other monarchs: he will be destined also to sway the regal power, by reducing Lankā, which will be over-run by foreign enemies, under the dominion of one canopy; and blessed will he be with all prosperity."

The rāja refused to bestow his daughter, who was the pride of his race, on the reigning king of Chōla, who earnestly sued for her; and sending for a prince of the royal family of Pāṇḍu, which was already connected with his own, married him to his younger sister, princess Mittā. She gave birth to three sons, Mānabharano, Kittiśirimēgho, and Sīriwallabhō. The ruler also wedded, in great pomp, Sūbhaddā to Wirābālu, and Sūmītta to Jayābālu. He bestowed Rātnīvēla on Mānabharano, and Lōkanāthā on Kittiśirimēgho. Of his remaining daughters, he bestowed the one named Rāpāwati, as well as the princess Sugalā, on Sīriwallabhō.

At that period there were three royal princes, the relations of queen Tilōkasundari, who had come over from Sīhapura, whose names were Madlukannawo, Bhumārāja, and Balakkaro. The rular of the land having received them, and become favorably impressed with them, conferred on them, severally, stations worthy of them. All these three persons, in the full enjoyment of royal favor, and entirely possessed of the confidence of the monarch, resided where they pleased. Bent on the preservation of the purity of his house, he bestowed on (his son) Wikkamabālu, Sundari the younger sister of these princes; and devoted to the interests of his house, he subsequently also gave unto (his said son) Wikkamabālu, the amiable princess Līlāwati, with a (suitable) provision.

Thus this monarch, endowed in the utmost perfection with all regal prosperity, and blessed with a benevolent disposition, seeking the advancement of his own connections, regulated his government on principles conducive to their aggrandizement.

The fifty ninth chapter in the Mahāwanso, entitled, “the patronage (of relations),” composed equally for the delight and affliction of righteous men.

The granddaughter is here called a daughter.
# APPENDIX VI.

A TABLE OF THE CONTENTS OF THE TEXT OF THE MAHAWANSO.

<table>
<thead>
<tr>
<th>No. of the chapters</th>
<th>No. of verses in each chapter</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The visits of Gótamo Buddha to Ceylon</td>
<td>85</td>
</tr>
<tr>
<td>2. His genealogy, deduced from Mahásammato</td>
<td>34</td>
</tr>
<tr>
<td>3. The first convocation</td>
<td>33</td>
</tr>
<tr>
<td>4. The second convocation</td>
<td>65</td>
</tr>
<tr>
<td>5. The third convocation</td>
<td>285</td>
</tr>
<tr>
<td>6. The genealogy and landing of Wijayó</td>
<td>48</td>
</tr>
<tr>
<td>7. The reign of Wijayó</td>
<td>77</td>
</tr>
<tr>
<td>8. Do. of Pan śuwásó</td>
<td>29</td>
</tr>
<tr>
<td>9. Do. of Abhayó</td>
<td>29</td>
</tr>
<tr>
<td>10. Do. of Pan śukáhbhafo</td>
<td>106</td>
</tr>
<tr>
<td>11. Do. of Dēwánanpiyatisso</td>
<td>43</td>
</tr>
<tr>
<td>12. The deputation of théros to various countries in India, to propagate Buddhism</td>
<td>58</td>
</tr>
<tr>
<td>13. The deputation of Mahindo to Ceylon</td>
<td>22</td>
</tr>
<tr>
<td>14. His reception into (Anurádhapura) the capital of Ceylon</td>
<td>66</td>
</tr>
<tr>
<td>15. His acceptance of the dedication of the Maháwiháro</td>
<td>234</td>
</tr>
<tr>
<td>16. Do. of the sacred edifices at Mahintallé</td>
<td>18</td>
</tr>
<tr>
<td>17. The arrival of the relics of Buddha</td>
<td>61</td>
</tr>
<tr>
<td>18. The obtaining the branch of the sacred Bo-tree</td>
<td>69</td>
</tr>
<tr>
<td>19. The arrival of do. do.</td>
<td>88</td>
</tr>
<tr>
<td>20. The demise of the Théros (Mahindo and his colleagues)</td>
<td>59</td>
</tr>
<tr>
<td>21. The reign of five kings</td>
<td>63</td>
</tr>
<tr>
<td>22. The origin of (prince) Duttthagámini</td>
<td>89</td>
</tr>
<tr>
<td>23. The formation of his army</td>
<td>102</td>
</tr>
<tr>
<td>24. The war between the two brothers (Duttthagámini and Saddhátisso)</td>
<td>59</td>
</tr>
<tr>
<td>25. The triumph of Duttthagámini</td>
<td>117</td>
</tr>
<tr>
<td>26. The consecration of the Marichauatti wiháro</td>
<td>26</td>
</tr>
<tr>
<td>27. Do. of the Lóhapasádo</td>
<td>49</td>
</tr>
<tr>
<td>28. The acquisition of the materials for the construction of the Maháthápo (Ruanwelli)</td>
<td>43</td>
</tr>
<tr>
<td>29. The preparations for its construction</td>
<td>71</td>
</tr>
<tr>
<td>30. The description of the receptacle (in the Thápo) for the relics</td>
<td>102</td>
</tr>
<tr>
<td>31. The enshrining of the relics</td>
<td>125</td>
</tr>
<tr>
<td>32. The departure to Tusitapura (death of Duttthagámini)</td>
<td>87</td>
</tr>
<tr>
<td>No. of the chapters</td>
<td>No. of verses in each chapter</td>
</tr>
<tr>
<td>--------------------</td>
<td>-------------------------------</td>
</tr>
<tr>
<td>33. The reigns of ten kings</td>
<td>106</td>
</tr>
<tr>
<td>34. Do. of eleven kings</td>
<td>93</td>
</tr>
<tr>
<td>35. The reigns of twelve kings</td>
<td>125</td>
</tr>
<tr>
<td>36. Do. of thirteen kings</td>
<td>134</td>
</tr>
<tr>
<td>37. Do. of seven kings</td>
<td>267</td>
</tr>
<tr>
<td>38. Do. of ten kings</td>
<td>115</td>
</tr>
</tbody>
</table>

The translation in the present volume extends to the end of this chapter... 3282

39. The reigns of two kings | 60 |
41. Do. of eight kings | 103 |
42. Do. of three kings | 69 |
44. Do. of six kings | 153 |
45. Do. of four kings | 82 |
46. Do. of three kings | 47 |
48. Do. of six kings | 226 |
49. Do. of five kings | 93 |
50. Do. of one king | 87 |
51. Do. of two kings | 136 |
52. Do. of two kings | 88 |
53. Do. of five kings | 53 |
54. Do. of three kings | 72 |
55. The anarchy or interregnum | 34 |
56. The reigns of six kings | 17 |
57. The subjugation of the Rōhana division of Ceylon | 73 |
58. The visit to Anurādhapura | 57 |
59. The patronage of relations, or royal intermarriages | 51 |
60. Improvements or reforms in the State and Church | 91 |
61. The reigns of six kings | 74 |
62. The history of the two Princes | 67 |
63. The journey to Sākamantapura | 53 |
64. The march to the settlements of the Paramondaśa chiefs | 64 |

1 The first of these "seven kings" is Mahāsēna. The account of his reign terminates at the 48th verse, and there also the first part of the Mahāsēnasas concludes, though in the middle of a chapter, which strengthens my opinion that Mahāsēna, wrote the subsequent portion also to the end of the reign of his nephew Dāthagān, being the close of the 38th chapter.

2 By mere inadvertence, in the text the words "forty one" have been written for "forty," "forty four," for "forty three," and "forty eight," for "forty seven," omitting "forty," "forty three," "forty seven."

3 Printed in this volume as Appendix V.
<table>
<thead>
<tr>
<th>No. of the chapter</th>
<th>Contents</th>
<th>No. of verses in each chapter</th>
</tr>
</thead>
<tbody>
<tr>
<td>65</td>
<td>The execution of the Minister</td>
<td>44</td>
</tr>
<tr>
<td>66</td>
<td>The discovery of the traitorous movements of the Paramandala chiefs</td>
<td>157</td>
</tr>
<tr>
<td>67</td>
<td>The appointment (of Parakkamabahu) to the office of Mahá Adipádo</td>
<td>95</td>
</tr>
<tr>
<td>68</td>
<td>The restoration of order and prosperity</td>
<td>59</td>
</tr>
<tr>
<td>69</td>
<td>The conciliation of the army by the distribution of rewards</td>
<td>38</td>
</tr>
<tr>
<td>70</td>
<td>The abdication of the kingdom (in favor of Parakkamabahu)</td>
<td>358</td>
</tr>
<tr>
<td>72</td>
<td>His accession to the kingdom</td>
<td>348</td>
</tr>
<tr>
<td>73</td>
<td>The improvement of Polonnaruwa</td>
<td>165</td>
</tr>
<tr>
<td>74</td>
<td>The festival in honor of the Dathádhátu (Tooth relic)</td>
<td>252</td>
</tr>
<tr>
<td>75</td>
<td>The subjugation of the Róhana division of Ceylon</td>
<td>205</td>
</tr>
<tr>
<td>76</td>
<td>The capture of the capital (of Pandi, in southern India; this chapter also contains the expedition to Cambodia)</td>
<td>332</td>
</tr>
<tr>
<td>77</td>
<td>The conquest of the kingdom of Pandi</td>
<td>107</td>
</tr>
<tr>
<td>78</td>
<td>The construction of wiháros (in Ceylon)</td>
<td>108</td>
</tr>
<tr>
<td>79</td>
<td>The formation of royal gardens &amp;c.</td>
<td>87</td>
</tr>
<tr>
<td>80</td>
<td>The reigns of sixteen kings</td>
<td>79</td>
</tr>
<tr>
<td>81</td>
<td>Do. of one king (Wijayabahu)</td>
<td>80</td>
</tr>
<tr>
<td>82</td>
<td>The festival of the Dathádhátu (Tooth relic)</td>
<td>52</td>
</tr>
<tr>
<td>83</td>
<td>The subjugation of the foreign usurpers</td>
<td>52</td>
</tr>
<tr>
<td>84</td>
<td>The patronage of religion</td>
<td>44</td>
</tr>
<tr>
<td>85</td>
<td>The performance of many acts of piety</td>
<td>121</td>
</tr>
<tr>
<td>86</td>
<td>The causing of many acts of piety to be performed</td>
<td>58</td>
</tr>
<tr>
<td>87</td>
<td>The abdication of the kingdom</td>
<td>75</td>
</tr>
<tr>
<td>88</td>
<td>The reparation of Polonnaruwa</td>
<td>122</td>
</tr>
<tr>
<td>89</td>
<td>The accession of Bōsat Wijayabahu</td>
<td>73</td>
</tr>
<tr>
<td>90</td>
<td>The reigns of eight kings commencing with Bōsat Wijayabahu</td>
<td>110</td>
</tr>
<tr>
<td>91</td>
<td>Do. of four kings commencing with Parakkamabahu</td>
<td>37</td>
</tr>
<tr>
<td>92</td>
<td>Do. of seven kings from Wijayabahu</td>
<td>30</td>
</tr>
<tr>
<td>93</td>
<td>The reign of Mâyadunné</td>
<td>18</td>
</tr>
<tr>
<td>94</td>
<td>Do. of Wimaladhammasuriya</td>
<td>24</td>
</tr>
<tr>
<td>95</td>
<td>Do. of Senarat</td>
<td>26</td>
</tr>
<tr>
<td>96</td>
<td>Do. of Rājasingha</td>
<td>43</td>
</tr>
<tr>
<td>97</td>
<td>Do. of two kings commencing with Wimaladhamma</td>
<td>63</td>
</tr>
<tr>
<td>98</td>
<td>Do. of Sriwijayaratya</td>
<td>98</td>
</tr>
<tr>
<td>99</td>
<td>The accession &amp;c. of Kítisiri</td>
<td>191</td>
</tr>
<tr>
<td>100</td>
<td>The conclusion</td>
<td>297</td>
</tr>
</tbody>
</table>

1 "Seventy one" is omitted by a similar error.
APPENDIX VII.

A synopsis of the Roman characters used to represent the Singhalese-Pāli letters, in this publication; taken almost exclusively from the scheme recently published in Bengal.

As the Pāli Alphabet is nearly identical with the Dévanāgarī, it cannot be necessary to define the sounds of the letters composing it.

VOWELS.

\[ \text{ā, ā;} \quad \text{ī, ī;} \quad \text{ō, ō;} \quad \text{u, ū;} \quad \text{ē, ē;} \]

CONSONANTS.

Gutturals \[ \text{ṅ k, ṅ kh;} \quad \text{ṅ g, ṅ gh;} \quad \text{ṅ į} \]

Palatines \[ \text{ṣ ch, ṣ chh;} \quad \text{ṣ j, ṣ jh;} \quad \text{ṣ į} \]

Linguals \[ \text{ṭ t, ṭ ṭh;} \quad \text{ṭ d, ṭ dh;} \quad \text{ṭ į} \]

Dentals \[ \text{ḍ t, ṛ th;} \quad \text{ḍ d, ṛ dh;} \quad \text{ḍ n} \]

Labials \[ \text{ṭ p, ṭ ph;} \quad \text{ṭ b, ṭ bh;} \quad \text{ṭ m} \]

\[ \text{ṭ y, ṛ r, ṛ l, ṛ w, ṛ s, ṛ h, ṛ ṭ, ṛ n (ang).} \]

There is but one ī in Pāli. The two īs have nearly the same sound; and the letter ṭ partakes more of the sound of ṭ than ī.
INDEX AND GLOSSARY.
INDEX AND GLOSSARY.

A

Abhayagiri or } a wiháro at Anurádhapura, 206, 207, 223, 225, 235, 238, 241, 243, 250.
Abhayuttaro } a wiháro, not identified, 208.
Abhayagullako 227, 228.
Abhayanágo 88.
Abhayapura vide Theraputdabhayo.
Abhayathéro also called Jayawápi, the first tank formed at Anurádhapura, 65, 66, 107, 160, 211.
Abhayawápi the “cookoo rock” in the Abhaya tank at Anurádhapura, 99.
Abhayó 56, 57, 58, 62, 64, 65, 67: the raja of Ceylon at the advent of Kakusandho Buddhó, 88, 89, 90: the first name of Dutthagámini, 97: the father of Kanhadéwo, 142.
Abhiṣadh from “abhi” supreme and the root yd knowledge, a preternatural gift or wisdom of inspiration, 116.
Abhinandhamáno a tank, not identified, 222.
Achchagullako a wiháro at the Káhagullako mountain, 137, 205.
Achcharamittigámo Singh. Anuvruvittigama, three yojanas to the north west of Anurádhapura.
Aggikhandópamañ “the similitude to the mountain of flames,” Buddhó’s discourse in the Anguttaraniyáko, 73, 97.
Aggibrahma 34, 36.
Ahankdrapiitthiko a plain near Anurádhapura, 217.
Ahógangá Trans-Gangetic. In the Tíká it is written Adógangá which would signify the Subterranean-Ganges, 16, 37, 240.
Ajátasattu 10, 12, 185.
Ajínako a sect of Hindu devotees, 67.
Akkádhétiyán a wiháro on the summit of Kötipabbato, 132.
Alakkáhámadá residence of Wessananó, 242.
Alambagámo a tank, not identified, 234.
Alasaddá capital of Yéna a division of India, not identified, 171.
A’malakañ in Singhalese nelli, a fruit, 22, 70.
A’mandagámani 215, 216.
Ambalahtikapásádo a hall in Bhírani’s palace, also in the Lóhapásáda, 162.
Ambalatthikólo or } a cave in the Seven Korles in which the Ridi wiháro has subsequently been built, 167, 208.
Ambatthikólo } at Anurádhapura, 125.
Ambanálo } a ferry near Bintenne, not identified, 150.
Ambatíththa
INDEX AND GLOSSARY.

Ambatthalo, one of the peaks of the Mihintale mountain.
Ambāduduggo, a great tank, not identified, 210.
Ambiliyaggo, a village, not identified, 254.
Ambo, the mango tree, 22, 79.
Ambussa, a tank, not identified, 248.
Anālā, the third state of sanctification, signifying that which does not return; regeneration in the human world being overcome, 77.
Anānanda, 18.
Ananda, 12, 13, 19.
Anawatagga, from ana awa agan, without beginning or end; Buddha's discourse on Samsāra or eternity, in the Sāntānaniyāna, 23, 98.
Anjana, 9.
Anomadassī, 1.
Anātthā, from "na" and "ātthā" that which does not get heated or parched; the name of a lake in Himavanta, so surrounded by lofty mountains that the meridian rays alone of the sun are stated to fall on it, 2, 22, 27, 70, 169.
Antarānīdaya, a wihāra and tank, not identified, 257.
Antogiri, a village in Rēhano, not identified.
Anulā, the wife of Mahānāga, the second brother of Dēwānanpinīyāsāsa, 82, 85, 110, 120; widow of Khaldotanāga, and wife of Wuttagamani, 202, 203, 204; wife of Cērānagha, 209, 218.
Anūlātissapabbato, a wihāra, not identified, 225.
Anurādhapura, the ancient capital of Ceylon, founded by Anurādha, minister of Wijaya, 50, 56, 65, 67, 117, 118, 128, 133, 134, 139, 153, 218; walls built round it 222, 225.
Anurādha, minister of Wijaya, 50; brother of Bhaddakachchāna, 56, 57, 64, 65, 68.
Anura, in Mahāvagūga, not identified.
Anuruddhaka, the standard bearer of the king of Wangu, 44, 46.
Aparantaka, 15, 19.
Aparantakā, one of the ancient divisions of India, not identified, 71, 73.
Appamādāvaggo, the discourse on non-procrastination, in the Khudakaniyāna of the Pitakattaya, 25.
Arahat: passim: from "ari" foes (i.e. sinful passions,) and "hattatā" being destroyed or overcome.
Ara-walā, Nāga king of Kāsmir, 72; a lake in Kāsmir, 72.
Ariṣṭha, now Rittigulla, a mountain in Neurakulāwiga, 63, 64, 127; a wihāra there, 202; nephew of Dēwānanpinīyāsāsa, 69, 103, 110, 111, 115, 116, 120, 126.
Arundā, a clay of a reddish color, possessing medicinal properties, 70.
Asalhi, passim: the month of June-July, derives its name from one of the lunar mansions.
INDEX AND GLOSSARY.

Asandhimitta
the first wife of Dhammasoka, 25, 122.

Asankhiya
passim: innumerable, surpassing computation.

Aselo
127, 128.

Asthisopama
from astisio the serpent, and upama comparison, the parable of the serpent,
a discourse of Buddha in the Majjhimani Kdya of the Suttapitak, 73, 97.

Asokamala
wife of prince Sali, 200.

Asokamala
at Anuradhapura, 95.

Asoko
the great Budhistsical emperor of India, subsequently called Dhammasoko, 21,
22, 23, 25, 34, 35, 38, 42, 76, 106: a brother of Dvananpiyatisso, 95:
(a tree) Singh. Hapalu.

Asokarama
the vihara built at Pâtilipura by Asoko, 26, 33, 34, 39.

Assamanada
at Anuradhapura, 100.

Assayujo
passim: the month of September-October, the name of one of the lunar
mansions.

Attalho
a vihara and tank, not identified, 257:

1.

Attadassu
Commentaries or explanatory discourses, the title of the sacred commentaries
on the Pitakattaya, 207, 251, 252, 253.

A`wanti
also called Ujj`eni, modern Oujein in India, 16, 76.

A'yupala
37.

Bahaddmussutisso
207.

Bahayo
204.

Bahalka
one of the Budhistsical schisms, 21.

Balattho
passim: a messenger of a king, an executive officer.

Bali
tribute, also offerings in the yaksha religion, 230.

Barana
on the Ganges, the capital of Kasi, the name derived from two tributary
rivers Bara and Nasi, 2, 24, 95, 171, 180: the modern Benares.

Bhaddakachchana
the daughter of Amitodu the paternal uncle of Gobamo Budho. By her
marriage with Pandummadevo, the Wijeyan dynasty of Ceylon became
allied to the Sakyana family, 55, 56, 65.

Bhaddasala
71, 127.

Bhaddawaggi
an Indian tribe, 2, 180.

Bhadda 
183, 184.

Bhadda
d at the Chetiyo mountain, 103.

Bhagiraso
8.

Bhakkharahbbo
a port in Rohana, supposed to be near the salt marshes of Hambantotta, 217.

Bhallatuko
a tank and vihara, not identified, 257.

Bhallatittha
a sea port on the western coast, not identified, 227.

Bhalluko
nephew of Eldito, 155, 156.

Bh`ami
on the line of Duttakamini's march, not identified, 151.
INDEX AND GLOSSARY.

Bhāndu 77, 80.
Bharano 137, 141.
Bharato 8.
Bhātiko or Bhātikābhaya 210, 213.
Bhātikamako not identified, 178.
Bhātikatissu 224, 225.
Bhātiyo father of Bimbisāro, 10.
Bhattasālā the refectory at Anurādhapura, 101.
Bhayoluppalo not identified, 210.
Bhālindano a wihāro, not identified, 257.
Bhirani 162.
Bhutārāmo 225.
Bimbisāro 10, 83, 180.
Bindusāro 21.
Bodhisamado the terrace of the Bo-tree at Buddhagāya in India, 171.
Bodhisattā passim: a Buddhō elect.
Brahma-loka passim: the heavenly mansions of Brahmacārya.
Brāhma passim: a brāhman.
Brāhma (Mahā) one of the Hindu triad, 17, 180, 189, 190.
Buddhadāso 243, 246, 247, 256.
Buddharakkhito 171.
Buddho passim: from the root buddha to comprehend.

The circle or boundaries of the universe, 114.
from chakka, a wheel or circle, also the circle of the universe, and watti the ruler
or sustainer, applied to Buddhō, as well as to the emperors of Asia, 29.
Singhalese sapu (michelea champaka).
Chakka
Chakka
Champóka
Chānukko
Chandagutto
Chandālo
Chando
Chandakukkussim
Chandamukho
Chandamagamamo
Chandamajjii
Chando
Charako
Chāṭṭi

minister of Chandagutto, 21.
the Chandragupta of the Hindus, and the Sandracottus of the classics, 21.
(adjective) low caste, passim.
9.
in Rāhula, not identified, 119, 120.
28, 31, 32.
son of Pundulo, 60, 61, 62, 65.
8.
an earthen vessel, commonly called a chatty, 167.
INDEX AND GLOSSARY.

Chatumahárájá, the four kings of the Chatumahárájika heaven.
Chatuálá, the quadrangular hall, the refectory of the priesthood at Anurádhapura, 87, 88, 221.
Chétiyá, the mare yakkhini 63, (Déwi, the mother of Mahindo), 76.
Chétiyagiri, the capital of Dákkinagiri in India, 76.
Chétya, passim: an object of worship, whether an image, a tree, an edifice or a mountain, from the root chiti to meditate or think.
Chétiyo, 8, the mountain and vihara at Mihintallé near Anurádhapura.
Chéto, a village to the southward of Anurádhapura, not identified, 109.
Chettá, vide also Missako, 102, 103, 104, 105, 106, 122, 123, 124, 125, 128, 138, 202, 216, 221: wife of Wasabhó, 220.
Chhadanta, a lake in the Himalayan regions, not identified, 22, 134.
Chhatto, a malabur who commanded at Míhiyangana, 150.
Chirawépi, a tank, not identified, 237.
Chitta, passim: one of the asterisms which gives its name to the month chitta March—April.
Chítta, (mother of Pandukábhayo), 56, vide Ummádachittá.
Chíttagutta, a tóro of Bodhímañcás, 171.
Chittapabbato, a mountain and vihara in Rohano, Singh. Sittulpow, not identified, 130, 143, 145, 221.
Chóla, Singh. Sali, Sólimandálum of the classics, comprising probably Mysore and Tanjore, 128.
Chólogo, a mountain two yojanas to the southward of Anurádhapura, not identified, 68.
Chóranágo, 209.
Chuddanágo, 225.
Chúlábháyo, 216.
Chúlagullo, a vihara on the Góno river, 216.
Chúlahathótipádópama, the parable of the footsteps of the small elephant, a discourse of Buddha in the Majjhimanikáyá, 79.
Chúlaómani, a dágoba in the heavenly mansions of Sakko, 106.
Chúlanágo, a mountain in Rohano, not identified, 214.
Chúlánganiyapithi, Singh. Sulagunupítinyé in Rohano, not identified, 146, 195.
Chúládaro, 45.

D

Dágoba, passim: from “Dhátu” and “gabbhan” the womb, receptacle, or shrine of a relic.
Dákkinagiri, in India, situated between Pátilipura and A’wanti, the territory of Mahindo’s mother, 76; a vihara at Ujjéní, 171; a vihara at Anuráadhapura, 200; another, 257.
Dakkhinakkhakan  the right collar bone relic of Buddha, 105, 106, 107, 108.
Dakkhinamiharo  at Anurādhapura, 206, 225.
Damijadiwi  wife of Chandamukkasīvī 218.
Danḍandayaka  the chief dispenser of punishment, criminal judge, 69.
Danḍapāni  9.
Dantagaho  a hall for priestesses, 210.
Dāsako  28, 29, 30.
Dassitaṁ  passim: the ten precepts or commandments.
Dāthadhātu  the tooth relic of Buddha, 105, 240, 248, 258.
Dāthiyo  a damilo usurper, 204, 206; another, 256.
Datto  a gate porter, 218.
Dāyaqāmā  vihāro and tank in Rāhano, not identified, 257.
Dewadaho  9.
Dewadatto  9.
Dewadutaṁ  the parable of the messengers of the gods, one of Buddha’s discourses in the Majjhimanikāya, 73, 83.
Dewakūto  Adam’s peak, 88, 89.
Dewatā  passim: inferior dēwos.
Dēwo  passim: from the root “dēwa,” rejoicing; celestial and felicitous beings or deities: the first name of Khandajīva, 142.
Dhammō  passim: righteousness; also one of the three divisions of the Pītakattaya, from the root “dhara” to sustain; and treats of faith and doctrine.
Dhammachakkho  an edifice at Anurādhapura, 241.
Dhammachakkapavattanaṁ  the supremacy of Dhammo or religion, a discourse of Buddha in the Suttapiṭaka, 2, 74, 101.
Dhammadāsa  1.
Dhammadāsīno  thero, 197.
Dhammagati  the designation of one of the schisms in Buddhism, 21.
Dhammagutta  thero, 197.
Dhammakakkhando  sections of Dhamma, the divisions of the Buddhistical scriptures, 201.
Dhammapālī  37.
Dhammarakkhīto  (a thero of Yōna) 71, 73; (a thero of Ujjēnī) 171.
Dhammarucchiyā  one of the schisms in Buddhism in Ceylon, 21.
Dhammasma  a thero of Bārānēsī, 171.
Dhanaranando  21.
Dhāta  254.
Dhātuseṇapabhato  a vihāro, not identified, 237, 257.
Dhātusino  209; (another) 254; the rājā, 254, 255, 256, 261.
Dhōtādane  paternal uncle of Gôtamo Buddha, 9.
INDEX AND GLOSSARY.

Dhūmarakkhapubbato now Hunasgiri or Dumbara peak near Kandy, 62, 63, 250.
Dighābākugullo a wihāra, not identified, 208.
Dighābhāyo son of Kākawanno, 138; a chief, 150.
Dighācakamanaṇā the perambulation hall for priests at Anurādhapura, 101.
Dighagāmini son of Dighāyū 57, 58.
Dighajuntu a minister of Eḷāro, 153, 154, 155.
Dīghapāsāna now called Dhīggalla at Anurādhapura, 99.
Dīghasando a minister of Dēvānanpiyatisso 102, a parivena at Anurādhapura, at which the Mahāvamsa was compiled, 102, 254.

Dīghathūnika

Dutthagāmini’s charger, 146.
Dīghanāpi or now called Dhīgāmēva, by the Singhalese, in the Batticaloa district, 7, 56, 145, 146, 148, 193, 201; the dāgoba, 201.
Dīghāyū brother of Bhaddakachchhāna, 57.

Dīpankāro 1.
Dīpawāsa the Mahāvamsa, 257.
Dīsāla daughter of Wējaya by Kusėni, 51.
Dolopabbato a mountain, not identified, 62.
Dēnā a measure containing four dīhakaṇ, Singh. lākā.
Dēnō a minister of Dēvānanpiyatisso, 110; a town, Singh. Dennagama situated among the marshes near Bintenat, not identified but probably near Horahera.

Dubbalavāpitīsa a wihāra, not identified, 200, 225.
Durattisakānāpi a tank, not identified, 201, 217, 235.
Dutthagāmanī (vide Gāmāni Abbaya), 4, 97, 130, 145, 146, 148, 150, 153, 154, 155, 161, 162, 165, 169, 186; to 201.
Dvāramandālako a village to the northward of Upatissa near Mihintāle, 59, 109, 138.
Dvijagāmo a village, not identified, 224.

E

Ekabhūhārikā the designation of one of the schisms in Buddhism, 20.
Ekadwāro a wihāro near a mountain of that name, not identified, 219.
Eḷāro The Chōlian conqueror of Ceylon, 128, 130, 133, 134, 137, 139, 153, 154, 155.
Erakāvillo a wihāro, not identified, 237.

G

Gaţābāhukagāmini 223, 224.
Gaţākumbhakapāsanaṇī at Anurādhapura, 99.
Gallakapho a village, not identified.
Gālambatītho a thēpo, not identified, 221.
Gāmīni brother of Bhaddakachchhāna 56; a town, not identified, 145.
INDEX AND GLOSSARY.

Gāmini-Abhayo the infant name of Dutthagāmini, 135, 136, 138, 140, 141, 142, 143, 144, 145, 146.

Gāmini wāpy a tank near Anurādhapura, 66, 67; another 223, neither identified.

Gāmiśṭhawālī a vihara in Rāhane, not identified, 131.

Gandāmbo a mango-tree miraculously raised by Buddha at Sāmatthirikārā, in India.

Gandhabbo celestial choristers, 72,

Gandhāra now Candahar in India, 71, 72, 73.

Gangā the Ganges, 185.

Gangārajiyō a vihara, not identified, 225.

Gangārohāna-sutta one of Buddha’s discourses in the Suttanipāta.

Gangāsaṇapabhātā a vihara, not identified, 237.

Ganthākāro a vihara at Anurādhapura, at which the Atthakathā were translated into Pāli, 252.

Gawaratīsa a vihara, not identified, 224.

Gawaro a dāmilō chief, 150.

Ghatītōdano 9.

Ghōsito a vihara at Kosambī in India, 171.

Gijjājkētā a tank, not identified, 248.

Giri a nighanta, 66; another, 203.

Giridīpo 3, the rocky isles situated to the south-east of Ceylon, supposed to be the great and little Basses.

Girikawādako or Girikawādasso brother of Abhayo, 64, 65.

Girikawādassikā now, Giriyawaya, a division of the Tangalle district, 64, 65, 140, 142.

Girikumbhūlo a vihara, not identified, 201, 202.

Girinēlapatākako a vihara, in Sinhalese Niīgiri, north of Anurādhapura, not identified, 153.

Gīwattikī the throat relic of Gōtame, Buddha which is stated to have consisted of a single hollow bone in the form of the case of a hand-drum, 4, 104.

Gōdha the inguana called in Ceylon the ant-eater, 148, 166.

Gōkanno a vihara, not identified, 237.

Gōkulkā the designation of one of the schisms in Buddhism, 20.

Gōmayapiṭikāsā a discourse of Buddha in the Majjhimanikāya.

Gōnagāmatakītha the port of Gōnagāma at the mouth of the Kanduro river, 54, 55.

Gondhigāmo a vihara, not identified, 248.

Gonnagiri a vihara towards Dwāramāla, not identified, 127.

Gōnī a river, now Gōnī oya, 255, 256.

Gōtamo Buddha 1, 2, 19; a thero, 146, 147.

Gōthābhāyogo son of Yatthālakātiso, 97, 130, 141; another, 228, 231, 233.

Gōthaimbaro a village near Chittalapabbato, Singh. Gōtikāsa, not identified, 143.

Gōnīla a village near Chittalapabbato, Singh. Gōnīla now Buttīla in Rohana, 146, 150.

Gutahālā Singh. Gutahāla now Buttīla in Rohana, 146, 150.

Guttika a malabar usurper, 127.
INDEX AND GLOSSARY.

H

Hālakēla a town, not identified, 150.
Hālambhānako a town, not identified, 151.
Hāli a vihara at Antāgiri, not identified.
Hālibhāmako (ambassador of Devānanāpyātissana), 69.
Hambugallako a vihara, not identified, 204.
Hāritā a Yakkhīnī of Kāmīr, 72.
Haritakaṅ bignonia indica, in Singh. Aralu, 22, 70.
Hattalako a nunnery at Anurūdhapura, 120, 121, 123, 125.
Haththikbōgajanapado a division of Malēyā, 218.
Hathhikkhando a vihara at Divāramavādalo, 127.
Haththipōrō near Wijīta, 151.
Hēligāmo a village eight "karissa" in extent, in Rōhano, not identified, 221.
Hēllōligāmo a village, not identified, 244.
Hēmanto passim: the cold or snowy season, from the full moon of November to the full moon of March.
Hēmawadol or Hēmamalako vide Mahāthīpo, the Ruwanwelle dagoba at Anurūdhapura, 83, 97, 108, 125, 202.
Himawatō the snowy regions generally; also the Himāliya country in particular, 22, 71, 72, 74, 105, 169.
Himawatā one of the schisms in Buddhism, 21.
Hīyagalle at Anurūdhapura, 100.
Hundaranāpi Singh. Hendaranawewa in Rōhano, not identified, 140.
Hunadhakanniako a division of Rōhano, not identified, 214.

I

Ilanāgo 216, 218.
Imbaro vide Gōtāimbāro.
Indagutto a théru of Asokārāmo, 34; of Rājakaha, 171; of Anurūdhapura, 182, 190, 191, 192.
Iṣi passim: from the root esa to investigate, a sanctified personage.
Iṣibhūmanganānd at Anurūdhapura, the site of Mahindo's funeral pile, 125.
Iṣipattamo a vihara at Bārānasi, in India, 171.
Iṣuraasamanako a vihara at Anurūdhapura, 119, 123, 218, 221.
Itthiyo a théru, 71, 240.

J

Jāli 9.
Jālūro a tank, not identified, 237.
Jambudīpe passim: one of the four quarters of the human world, being the terra cognita of the Buddhists. The name is derived from the Jambu-tree.
INDEX AND GLOSSARY.

Jambugámo a village, not identified, 151.

Jambukélo in ancient Nágadhipo, probably the present Colombogam in the Jaffna district, 69, 70, 110, 117, 119.

Jantu the Chhatagdhako, 253.

Jatiilo an Indian sect from "Jata assa attthita," "he who has a top-knot of matted hair," 2.

Jawumáliititha a ferry of the Kappakanduro in Róhano, Singh. Millánantotta, not identified, 146.

Jayamangalañ the name of a chant, literally "the rejoicings of success." 93, 94, 95.

Jdyantó 9.

Jayasino vide Abhayañawápí, 65.

Jayamápi waharo and thípo at Anurádhapura, 236, 239.

Jítawanno a waharo at Sáwatthipura in India, not identified, 4, 5, 6, 7, 171.

Jetthatisso 233, 234; another, 242.

Jettho the month of May—June, so called from one of the asterisms; also, senior, elder, 77.

Jiwahatto son of Wijáyó by Kuvení, 51, 52.

Jótimanañ vide Nándano, 100.

Jótiyo the chief architect of Pandukdbhaya, 66, 67.

Jutindarlo a yakko, 63.

Kácharaggámo now Katragam near the southern coast, so called from a temple to the god Katragam, or Kariikáya, 119, 120.

Kachchháno 9.

Kachchhhatiititha Singh. Kasemhítítta or Kasítta, not identified, 63, 135, 138, 139.

Kadambó the Malawatth Oya or Arípo river near which Anurádhapura is situated, 50, 84, 88, 134, 166, 213, 222; also the Kolong-tree, nauclet cordifolia, 100; likewise a creeper, 106; a waharo, 206.

Kahápanan a gold coin, worth 10 másakan, which is a silver coin, called in Singhalése masa and now valued at eight pence. 15, 18, 19.

Kákanánako 9.

Kákavanannatisso son of Gothábhaya, 97, 130, 131, 134, 138, 140, 144, 145, 162.

Kakudápáli at Anuráadhapura, not identified, 99.

Kakudhanápi Kubukwéva a tank at Anurádhapura, 88.

Kakuusandho a Buddha, 1, 88.

Kálarájanako 9.

Kallakallo a waharo, not identified.

Kálakanatisso 210.

Kálakarámó a waharo at Sákhétupura an ancient city of India, not identified; at which Buddha delivered his discourse bearing that name in the Anguttaranikáya.
INDEX AND GLOSSARY.

Kālanāgo  
see Mahanāgo : 180, 185, 189.

Kalanako 
A wiharo situated on the Manināgo mountain, not identified, 214; another at a brāhmaṇ village, 237.

Kalanāgarā 
in Rohanō not identified, 62.

Kalanapsadāparinēno 
at Anurādhapura, 101, a tank, 239.

Kakādēno 
49, 50.

Kalasōko 
15, 19, 21.

Kalāwāpi 
now *Kalāmena tank in Neurakulāwiya, 256, 257, 260, 262.

Kalawēlo 
fortune teller, 55; a slave, 57, 58, who becomes a yakko, 59, 65, 67; a thūpo, 237.

Kāli 
48.

Kāliangā 
the Northern Circars of India, 43; their ancient capital also called Dantapura, 241.

Kālo 
a tank, not identified, 221.

Kalyānī 
six miles from Colombo, on the right bank of the Kalyāni river, 6, 7, 8, 96, 130, 131, 197, 225.

Kalyāna 
8.

Kambawiti 
a wiharo and tank, not identified, 257.

Kammāchariyo 
the teacher, or conductor of the Kammawāchān.

Kammawāchān 
literally signifies rules of action or procedure, but is chiefly applied to the rules which regulate buddhistical ordination, 37.

Kanakadattā 
92.

Kandanaṁikā 
49.

Kandaramakā 
a wihāro, not identified, 202.

Kandalo 
a fisherman, 134; Duṭṭhagāmini's state elephant, 134, 137, 146, 147, 150, 151, 152, 153, 154, 155, 156, 186.

Kanduro 
a river, probably the Kadumbo nearer the sea, 54; a wiharo, 201.

Kanijānatisso 
215, 216.

Kanittatissa 
224.

Kannawadhamako 
a mountain, not identified, 5.

Kapallakhando 
Kapillamaththo 
supposed to be in the neighbourhood of Haridwar, in India, derives its name from Kapillo, the name of Gotama Buddha in a former existence, 9.

Kapilo 
a minister, 227.

Kapisiso 
an officer of Wattagāmini, 204.

Kapitho 
a species of wood apple.

* This tank, situated 20 miles to the north west of the temple of Dambulla, on the road to Anurādhapura, and which has hitherto attracted little notice, exhibits perhaps the remains of one of the greatest of the ancient great works of irrigation, in Ceylon. The circumference of the area of the tank, when the embankment was perfect, could not have been less than 40 miles. The embankment, with the lateral mound of the Balala weva is at least 10 or 12 miles long. The stone spill-water in the broken bank of Kālo weva is, perhaps, one of the most stupendous monuments, in the island, of misapplied human labor. The canal by which the waters of this tank were conducted to Anurādhapura, may still be partially traced; and in its vicinity the remains of the ancient fortress of Wiḷa are to be found.
INDEX AND GLOSSARY.

Kappukandaro Singh. Kapukandaragama, a village in Rohano, not identified, 141; also a river in Rohano, 146, 197.

Kappo passim: the term of the duration of the world in each of its regenerations or re-creations; derived from Kappiya pubbatu-sasapópanándose, “the comparison of a grain of mustard with a mountain,” as illustrating the undefinable duration of a kappo, in reference to the number of mustard seeds which would be contained in a mass of matter to form a mountain one yójana in height.

Karindo the Kirindi river in Rohano, 194.

Karisan a measure equal to four amunas, 61.

Kásapabbato a mountain to the southward, not identified, 62; another near Anurádhápurá, 153.

Kási the division of India of which Benares was the capital, 20.

Kásmira Kásmir in India, 70, 71, 73, 171.

Kássapíthaka a wiharo and tank, not identified, 257.

Kássapíya the designation of one of the schisms in Buddhism, 21.

Kássapo the Játilian, 1; the hierarch, 11, 12; a théra, 74; a prince, 257.

Kássapo Buddha 93, 94, 161.

Káttikó passim: the month of October—November, derives its appellation from one of the constellations.

Kávissó a chief of Kachchhó, 150.

Kiháló a tank near Mahátitha, not identified, 222.

Kéláso in India, not identified, 172, 197.

Khájjanio a discourse of Buddha in the Majjhimanikáya, 100.

Khallátanágó 202.

Khundarájá a tank and wiharo, not identified.

Khundaráwapiítho a fort of Duttthagámíni near Wjítá, 151.


Khunjaliwo a warrior of Duttthagámíni, 137, 143.

Khun a tank, not identified, 237.

Khuttiyo (adjective) royal, one of the four original casts.

Khémarañño previously Ambattitha, not identified, 150.

Khémawatínagóra the capital of Khémarañño in India, 90.

Khémo Khémarañño of the Hindus, 90.

Khuddamátúlo 90.

Khuddaparindo 255.

Khuddátismo théra, 197.

Kidábbika 5.

Kínúri f. a fabulous animal or rather bird with a human form above the waist, 37.

Kínúrí w. 95.

Kíso a village near Kotawíra in the Tungalle district, 141.
INDEX AND GLOSSARY.

Kóhamáto
Kólambagáno
Kólambálako
Kóliyá
Konágamano
Konñáno
Kóssambiya
Kóti
Kótipabátáno
Kótiándíta
Kóté
Kotta
Kububandáno
Kujjasobhito
Kukkotagiri
Kukkutárámo
Kulatthánápi
Kulumbálo
Kulumbárínikáya
Kumáro
Kumbagáno
Kumbálako
Kumbandho
Kumbhígallako
Kumbhikawáta
Kumbakatá
Kummántagáno
Kundalo
Kunjaro
Kunántálako
Kurindipánsako
Kurvindá
Kusawati
Kuzindrá
Kusunapura
Kutáli
Kútñámbáko
Kutumbitingsano
Kutwikkulo

a tank, not identified, 237.
a tank, not identified, 221.
a wiharo at the Rutérako mountain, 127, 155, 203.
in India, not identified, from which also the name of one of the Indian dynasties is derived, 184.
1, 90.
1.
in India, not identified, derives its name from the Isi, Kusambo, 16, 171.
100 lacks or 10,000,000; also innumerable as surpassing computation.
Singh. Widánwara, not identified, 150.
now Kotali, in Malayá, 145; also a division near Bintenne, 150, 225.
on the sea coast, not identified, 214.
18, 19.
a pariweno at Anurádhapura, 225, 235.
a wiharo or temple at Popphapura in India, 30.
a tank at Anurádhapura, 153.
a wiharo, not identified, 200.
a division of Róhano, not identified, 140.
(an uncle of Kuményi), 52.
a village, not identified, 151.
a tank, not identified, 237.
a (nghanto), 67; also celestial choisters of (Asurás), 72.
a wiharo, not identified.
a clay pit at Anurádhapura, 99.
(a slave girl), 59.
a village, not identified, 137.
a brahman of Dwáramandalo, 138.
a state elephant, 99.
at Anurádhapura, 99.
a wiharo, not identified, 202.
sand stone, 169.
one of the ancient capitals of India, not identified, 8.
a city in India, supposed to be Hurdwar where Gótamo Buddhó died, 11.
vide Pátitsipura, 115.
a wiharo in Róhano, not identified, 131.
passim: the head of a family; a man of property.
a village in Giri, Singh. Kellabamandángama, not identified, 142.
a wiharo Singh. Kemgulla, not identified, 203.
INDEX AND GLOSSARY.

L

Labhiyawasabho a warrior of Dutthagāmini, 137.
Lābāgamo a village near the Ariśtho mountain, not identified, previously called Nagurakāgamo, 64.

Lajjitiśva
Lāla situated between Wangu (Bengal) and Māgadhā (Behar), 43, 46, 47.
Lankā passim : the oldest name of Ceylon in the literature connected with the religion of Gātamo Buddha, and derived from its beauty and perfection.
Lankāpura the ancient capital of Lankā, supposed to have been submerged, 49, 52.
Lankāvihāro at the Ariśtho mountain, 127.
Lōhadvararalaggāmo a vihāro in the Kēti mountain, 150.
Lōhakumbhi one of the hells, the name signifies a caldron of molten lead, 18.
Lōhapasāda the brazen palace for priests at Anurādhapura, 101, 161, 163, 164, 165, 196, 200, 202, 210, 215, 225; (stone pillars thereof reset), 232, 239, 257.
Lōhitawakada now Lēkąda or Lēnyā in Rōhano, 62.

M

Madda one of the ancient subdivisions of the Gangetic provinces, not identified, 54.
Madhurā (Dhakkhinā) the southern Madura in the peninsula of India, 51.
Māgadhā comprising the modern Behar and perhaps the adjacent provinces, 1, 43, 251, 253.
Māgasiro the month November-December, deriving its name from an asterism, 68, 70.
Maggaphalan from Maggaṇ path and phalaṇ blessing, probation and sanctification, 74.
Mahā-āsanadsāya a great hall at Anurādhapura, not identified, 224.
Mahābrahmā vide Bhramā.
Mahāchulikā or Mahāchulū son of Khallatandgo, 202, 203, 206, 209.
Mahā-angano a tree at Anurādhapura, 99.
Mahādaragullo a tank, not identified, 237.
Mahādādīko 210, 213, 215
Mahādēmo the thero 37, 71; the disciple of Kakusandha, 90; a minister of Dhammasāko, 111; a thero of Pallanabhāgo, 171.
Mahādhammarakkhito thethero, 33; 34, 71, 74; a thero of Yōna, in India, 171.
Mahāgallako a tank, not identified, 237.
Mahāgāmano a tank, not identified, 224.
Mahāgāma the ancient southern capital of Ceylon, now Māgama in Rōhano, 130, 134, 135, 145, 146, 147, 148, 150.
Mahāgandhāpūri a tank to the southward of Anurādhapura, not identified, 215.
Mahākiloc king of the celestial Nāgos. See Kalanāgo, 221.
Mahākassapo the Buddhistical hierarch at the time Sākhya died, 11, 14, 20, 42, 185.
INDEX AND GLOSSARY.

Mahallakó nágo 224.
Mahandála wife of Wankándáko, 223.
Mahámgalo a wiharó on the Gonno river, not identified.
Mahámaní a tank, not identified, 221.
Mahamágó a royal garden at Anurúdhapúra, 67, 68, 84, 85, 88, 97, 98, 100, 101, 102, 104, 106, 118, 121, 122, 162, 163, 186, 209, 225.
Mahamuchalo 8.
Mahánúga the garden in which Gótamó alighted at Mahiyangánó in Bintenne in his first visit to Ceylon, derived from Maha and nágá the great iron wood trees with which it abounded, 3; another at Anurúadhapúra 106.
Mahanágó the second brother of Dénánanpiyatisó, 82, 97, 130, son of Wattágáminí, 203.
Mahádámó (garden) 91, 92, 93; a rájá 250, 252, 253; the author of the Mahánàná, 254, 255.
Mahánáradakassápo one of the incarnations of Gótamó Buddha, in the character of a bráhmárajá of that name, the subject of one of the discourses of Buddha in the Kudakakanikáyó.
Mahanikwíthi a tank, not identified, 221.
Mahánípo a tree at Anurúdhapúra, 99.
Mahasuggalo a dákóba in Róháno, not identified, 145.
Mahápábálo Eláro's state elephant, 154.
Mahapádháno a hall in the Mahanáháro at Anurúdhapúra, 252.
Mahapádáno 99.
Mahápáti a refectory at Anurúadhapúra, 123.
Mahápándá 8, 184, 239.
Mahápatápo 8.
Mahapamaddáni a discourse of Buddho on non-procrastination in the Anguttarakanikáyó, 102.
Maharakkhitó a théró, 71, 74.
Maharántako the usurper, 202.
Maharástháni the Maratta country in India, 71, 74.
Maháritho vide Aríththó.
Maháságara at Anurúadhapúra, 93, 95.
Mahasaggámato the "great elect" the first monarch of this Kappó, 8.
Mahasaggítí the designation of one of the schisms in Buddhism, 20.
Mahásangó a théró, 197.
Mahásano at Anurúdhapúra, 119.
Maháséno 233, 234, 238.
Mahásíno 127; a théró of Bhútimánko, 178.
Mahásíno a warrior of Eláro, 137, 152.
Mahásúmbhó disciple of Kúndagámano Buddha, 93; a théró, 141.
Mahásusánó the great cemetery at Anurúadhapúra, 66, 99.
Mahásiiso a théró, 203.
Mahástíttha Mantotta near Manar, where extensive ruins are still to be seen, 51, 155, 217; also an ancient name of Mahámégho, 88, 89, 90.
INDEX AND GLOSSARY.


Mahāvanno  a temple at Wėsali the capital of Wajji in India, 16, 17, 18, 19, 171.

Mahāvanso  the title of this historical work, 1; vide the Introduction.

Mahāviharo  at Anurādhapura, 122, 123, 125, 107, 219, 224, 225, 233, 134, 235, 236, 237, 238, 252.

Mahēlo  near Anurādhapura, not identified, 142.

Mahindadīpo  the land in which the banished children of Wijayo and of his companions settled, 46, not identified.


Mahisadōniko  Singh. Midēniyi in Girijanapado, not identified, 142.

Mahisamandala  one of the ancient divisions of India, not identified, 71, 73.

Mahiyangana  still bears the same name, the post of Bintenne, 3, 4, 104, 150, 223.

Mahōdaro  4, 5, 6.

Majjhantiko  37, 71.

Majjihimo  a thero, 71, 74.

Makkhādēmo  8, 73.

Malabar  passim: the appellation of the natives of the peninsula of India generally, as well as of their descendants naturalized in Ceylon: Pāli, Damilo.

Mālakō  terrace, but particularly applied to the terrace of the Upōsathō hall at Anurādhapura, 86.

Malayā  the mountainous districts of which Adam's peak was the centre, 52, 167, 217, 228, 234, 235.

Malla  ambassador of Dewānanpiyatisso, 69.

Maliyadēno  thero, 197.

Manḍadīpo  93, 94.

Manḍalāgiri  a vihāro, not identified, 225.

Manḍanāpi  a vihāro, not identified, 209.

Manākāto  8, 231.

Mangalika  an ornamental scroll used in architecture as well as on banners, 164.

Mangalo Buddha  1.

Mangadūpamiti  a vihāro and tank, not identified, 257.

Mangano  in India, not identified, 197.

Maniakkikho  67, 96.

Manihiro  a vihāro and a great tank, now Minnairy tank near Trinkomalie, 236.

Manikkarama  a tank, not identified.

Manindgopabhotto  a mountain also called Kīlāganakannika, not identified.

Manito  a division of the mēdas: also incantations, 56, 71, 72.


Marumba  a ferry near Anurādhapura, 100.

Marungandparinēno  at Anurādhapura, 102.
INDEX AND GLOSSARY.

Marupiya vide Dēvānanpiyatisso.
Marutta at Anurādhapura.
Māsa a general name for pulse or beans, 140.
Mattakutumbiko father of Wāsabha, 143.
Mattābhaya a brother of Dēvānanpiyatisso, 108.
Mītivihāra in the Kadambo forest, 223.
Māyā (mother of Gōtamo Buddha), 9.
Māyo a tank, not identified.
Mīghawannābhaya minister of Mahāsīno, 235, 236.
Mēra the mountain in the centre of the earth, 187, 189.
Meteyyo the fifth Buddha of this kappo, not yet manifested, 199, 252, 258.
Migagāmo a wihāra, not identified, 237.
Mihintalē vide Četiyo and Missako, the sacred mountain near Anurādhapura.
Millo a minister of Eldāro, 137.
Missakahappatho now Mihintalle, a mountain near Anurādhapura, 77, 78, 84, 106, 213, 225, 237, 240.
Mithila Tirhat in India, 8.
Mittāsīno 254.
Mittanmo a thero of Pupphapura, 171.
Moggali the brāhmaṇa, father of the thero Tiṣo, 26, 31.
Moggaliṣṭa the thero of the Hindus, death, final emancipation, 25.
Moggallāna 259.
Mokkha the moksha of the Hindus, death, final emancipation, 25.
Mora ko a tank, not identified, 237.
Mōriya or Mayūra the capital of the Mōriya dynasty, on the borders of the Himalayan mountain; its site not precisely ascertained, 21, 254; also a parinīno at Anurādhapura, 247, 257.
Mucalindo 8.
Mucalo, 8, also a tree, in Singhalese mide, 86.
Muchelapattano Singh. Midelpatnam, not identified, 226.
Mukaddēno 74.
Mūlamitti 237.
Mūlano an officer of Wattagāmini, and a wihāra built by him, 206.
Mundō 15.
Muni passim: a sage, a divine sage, from the root mana wisdom.
Mutavimo 67, 76.

Nachti a wihāra in Dwijagāmo, 224.
Nāgachathukko a tank at Mihintallē, 103.
Nágásaka
Nágadipo
Nágalatá
Nágalóko
Nágamaháviháro
Nágamidako
Nagaraguttiko
Nagarakagámó
Nágó
Naggadipo
Nakulanagara
Nakulo
Náli
Nándano
Nandara
Nandavitó
Nandigámó and nápi
Nandimitto
Nando
Nanduttáro
Nánódāyaní
Narácchana
Nárado
Naranista
Nagélatiásárámo
Nérú
Nibutti
Nichichändalo
Nighanto
Nighantárámo
Nigródhó
Niliyo
Nimilo
Nindagámó
Nipuro
Niththulawimithiko
Nimatti

the northern and western portion of the island, its limits not ascertained with precision, 4, 5, 118, 224, 225.
the betel vine, 22, 27.
the world of the Nágas, under the earth, 185.
in Róhano, not identified.
at Anurádhapura in the time of Konágamano Buddhó, 93, 95.
custos or conservator of a city, 65.
a village near the Arítho mountain subsequently named Lákágáma, 64.
**passim**: the snake called cobra de capello, as also snake worshippers.
vide Chóranágo.
the land in which the banished wives of Wijayo and his band settled, not identified, 46.
Singh. Muhánaru in Girijnapado, not identified, 142.
a town of Róhano, not identified.
a marsh, not identified.
a pleasure garden near the southern gate of Anurádhapura, 34, 97, 98, 100, 101.
one of Eláro’s warriors, 134.
a wiháro, not identified, 225.
a village and tank, not identified, 151, 254.
a warrior of Duśthagámini, 137, 188, 151, 152, 253.
21.
a théro, 183, 184.
a work composed by Buddhaghóso, 251.
a ring, with a rope attached to it, to serve for a noose, 48.
a clay found at Satatatintako, 169.
a wiháro, not identified, 225.
from n not and the root watu to exist, the final death or emancipation of the buddhists.
the menials, and cemetery men of low casts, 66.
a sect of devotees among the Hindus, 66.
the temple of Giri the nighanto; also Sitthárámo, on the site of which Abhaya-giri was subsequently built, 203, 206.
23, 25, 26.
a próhita brahman, 210.
vide Síranimilo, 138.
a wiháro on the Kachchá river, not identified.
9.
Singh. Niththulawimithi in Róhano, not identified, 140.
a dágoba at Anurádhapura, 84.
Ojadipo 88, 89.
Okkákmukho 9.
Okkáko  *Iskwaku* of the Hindus, 9.

**P**

Pabbatāramayō  a wihāro at *Anurādhapura*, 207.
Pabbatō  an officer of *Wattagāmini*, 207.
Pachchē  passim: from *Pati* and *ēkaṁ*, individually, or severed from unity (with supreme buddhohood); inferior Buddhas, who are manifested in the intervals between the *nibbāna* of one, and the advent of the succeeding supreme or *Lokuttara* Buddha.

Pāchino (*adjective*)  east, eastern, 18.
Pachinatissanpabbatō  a wihāro, not identified 234.
Padumassaro  a garden at *Anurādhapura*, 210.
Padumō  1. a wihāro at *Anurādhapura*, 123; a wihāro at *Jambukōlo*, 117; a wihāro to the eastward of *Wanjuttaro*, 127; an island, 229.

Padumuttaro  1.
Paqāpatī  9.
Palawabhōgo  in India, not identified, 171.
Pālī  consort of *Pandukabhāyō*, 61.
Pamojjo  a yakkho, 106.
Panchako  a yakkho of *Kāsmir*, 72.
Panchasiko  the chief of *Sakkō’s* celestial band, 180, 189.
Pamitā  9.
Panādo  8.
Panayamāro  a damillo usurper, 204.
Panāwāpi  a wihāro, not identified, 214.
Panū  son of *Amithodhano*, 55; a usurper, 234, 255.
Pandukabhāyō  58, 60, 61, 64, 65, 67, 203.
Panḍalo  the brāhman, 60, 62.
Pandunwāso  54, 55, 56, 57, 58, 61.
Panḍuwo  king of southern *Madura*, 51, 51, 53.
Paṇkambamālo  the spot on which the hall of offerings to the priesthood was built at *Anurādhapura*, 85.

Panjali  a mountain at the source of the *Karindo* river, not identified 194.
Panntati  the designation of one of the buddhistical schisms, 21.
Panndwällako  a wihāro and tank, not identified, 257.
Paribbājakā  passim: from *pari* and the root *naja*, to quit or depart from; the relinquishment of worldly cares; a devotee, religious mendicant.
Paribbājakā-arāmo  temple built for the above sect at *Anurādhapura*, 67.
Parīko  a tank, not identified, 237.
devotees; a term applied by buddhists to those of a different creed, 66.

hill near Anuradhapura, 66.

vide also Pupphapura, 22, 30, 37, 69, 70, 85, 111, 114, 115.

8.

a dagoba at Anuradhapura, 119, 123.

western, also written Pawiyaké, and supposed to be derived from Pávé, the
position of which Indian city has not been ascertained, 16, 18.

the sacerdotal sentence of admonition, conducive to repentance, 16.

the refection dish of Buddhó, 105, 106, 204, 248.

from the root wará to arrest, or terminate; any final or concluding act,
and generally applied to the termination of the observance of Wassó.

on the Ganges, 113.

a wiháro in Kotthiwálo, 176, 177.

a wiháro, not identified, 224.

a wiháro situated in a delta of some river, not identified, 210.

a village seven yojanas north of Anuradhapura, not identified 168.

the account of the Pétâ or spirits, one of the books of the Khudanikáyo, 83.

a wiháro not identified 200.

crystalised 169.

at Anuradhapura, 102.

255.

a warrior of Duttágamini 137, 143, 154, 155, 156, 157, 158.

passim: an asterism, or lunar mansion which gives the name to the month

"Phusso" December–January.

a Buddha 1.

a wiháro not identified 225.

a damillo usurper 204.

the three Pitaka or divisions of the buddhistical scriptures 207, 247, 251,
252, 256.

a damillo usurper 256.

a Buddha 1; a thero of Jeto wiháro 171, 173.

Singhalese Punanga diwayina, some islet or neck of land, not identified 146,
157, 197.

a tank, not identified 248.

at Anuradhapura, 193.

from Puppha and pura the floral city, the Palibotra of the western classics,
the modern Patna; vide Patiliputta 17, 23, 105, 110.

a deity or tutelar of Anurādhāpura, whose temple stood on the northern side
of the great cemetery, where Bhallako was defeated, 156.

the king's almoner and spiritual minister—the office appears to have been
always held by a person of the bráhman caste; also family priest 61, 65, 69.

49.
INDEX AND GLOSSARY.

R

Raduppollo a tank, not identified, 221.
Rāhagullako a mountain to the eastward of Anurādhapura, not identified, 127.
Rahrako a mountain, not identified, 127.
Rāhulo son of Buddho, while Prince Siddhattho, 9.
Rājagaha Rājāmihā in India, 8, 12, 29, 171, 185, 240.
Rājagiriya one of the schisms in Buddhism, 21.
Rājamahāwihāro not identified, 225.
Rājanevi 90.
Rajataléno the Ridi wihāro in the seven korles, 215.
Rājuppala a tank, not identified, 248.
Rakkita a thero 71, 73.
Rāmagāmo a town on the Ganges, not identified, 184, 185.
Rāmagoné one of the towns founded in the reign of Pandumāso, not identified, 56; a wihāro, 225.
Rāmako a wihāro in the western division, not identified, 224.
Ratanamalā at Anurādhapura, 90, 93.
Ratanasuttañ a discourse of Buddho, in the Suttanipṭaṅ.
Ratanattayaṅ passim: the three treasures; an appellation assigned to the three divisions of the buddhistical scriptures.
Ratinaḍhano a pleasure garden at Pupphapura, 41.
Rattamalakanduko a tank, not identified, 237.
Rattannannēko a tank, not identified, 224.
Rēmato Buddho, 1; the thero, 16, 17, 18, 19; the instructor of Buddhaghoso, 258.
Rōhano the southernmost division of the island, a portion of it near Tangalle is still called Rooma, 57, 130, 138, 148, 254, 256.
Rohano brother of Bhaddakachchānd, derived his title from the above province, 57.
Rojō 8
Ruchi 8.
Rūpārāno 237.
Runāmellī the Singalese for Hēnamdlako, and Somanamlako thūpo, the dagoba at Anurādhapura, 88, 89, 96, 165.

S

Sabbadēno 227.
Sabbakāmi the buddhist hierarch at the second convocation, 18, 19.
Sabbhanando the disciple of Kassapo Buddho, 96.
Sachchasagguṭa from sachcha certainty, truth, and saṅgūṭa comprised; a division of the Sanyuttakaniṭāya, containing the Chatusachchaya or four sublime truths.
Saddhatītso vide Tissę brother of Duṭṭhagāmini.
Sāgaliyā one of the schisms in Buddhism in Ceylon, 21.
INDEX AND GLOSSARY.

Sāgaradēwo 8.
Sāgaro 8.
Saggava salvation, heaven, the swarga of the brāhmans, 159.
Sahasadēwo a thēro, 74.
Sahasakarisso a tank of a thousand karissa of land, not identified, 221.
Sūkko the chief of the devas, Indra, 47, 105, 123, 165, 166, 180, 189.
Sākyā passim: the appellation of a royal race; its derivation explained in the
Introduction; an appellation of Gātāma Buddha as a descendant of that race.
Sal (tree) passim: shorea robusta (Wilson’s Sans. Dic.)
Salagallo Moragolla in Malay, not identified, 204.
Salākagamma the hall in which the “saldka” (tickets for the distribution of alms to the
priests) are drawn, 101.
Sālavāma a wihāro and tank in Rāhāno, not identified, 257.
Sālho 17, 18, 19.
Sālī son of Dutṭhagāmanī, 199, 200; an officer of Wattagāmini and his wihāro,
207.
Salilō (adjective) aquatic, 78.
Salipabato a wihāro in Nāgadīpa, not identified, 224.
Sāmdeḥittān Buddho’s discourse on unity in faith, in the Anguttaranikāyo, 81.
Sāmđhi passim: meditative abstraction, from the root dhara to bear or endure.
Sāmāpatti passim: the state of enjoyment of samādhi abstraction, or sanctification.
Sāmanēro passim: is the contraction of Sāmanassa apuņcho, the son of a priest,
the designation of a buddhist priest from the period of his admission into
the sacerdotal fraternity till he is ordained upasamappad or full priest.
Sambalo a thēro, 71.
Sāmbhūlo 16, 17, 18, 19.
Sāmidho 91, 92, 93.
Sammal phrizer's charger, 134.
Sammuddasannaśāla a temple at Jambukūlo.
Sāna a division of India, not identified, 16, 18, 19.
Sāndhivittā 25, 27.
Sānghā daughter of Mahanāmo, 253.
Sānghabidhi 223, 229, 230, 231.
Sānghamittā 34, 36, 37, 76, 85, 110, 111, 115, 116, 119, 120, 121, 125, 126.
Sānghamittō 23, 232.
Sānghāpīla thēro, 232; another, 252.
Sānghatissro 228, 229.
Sāngiti from the preposition sañ, united, collected, and the root gi to sound or
rehearse, a convocation, 20.
Sāngo a caravan chief, 133.
Sāṅkāntikā the designation of one of the schisms in Buddhism, 21.
Sāntusīto one of Sākko’s celestial musicians, 165.
INDEX AND GLOSSARY.

Sarabhū 4.
Sāriputto 4, 81, 251.
Sassata one of the creeds which the buddhists pronounce to be an heresy.
Sasuro a brother in law, also any another near connection, 224.
Satatattakako a cataract flowing from Anātathó lake.
Sattapanni a cave near Rājugaha, derives its name from the sattapanni tree, Singh.
Rukkattana, 12.
Sāvatthipura the capital of Kósala, 240; a division of India, not identified.
Silésumano the rock of Sumano, Adam’s peak, 3.
Siliyā a schism in Buddhism, 21.
Sêndpoti the chief of an army, 69.
Sêndpotigomako a forest near the Ariỹho mountain, 64.
Sênindaqutto Singh. Mītasēna rāja, 100.
Sêno the malabar usurper, 127.
Sêthi cashier, treasurer, now called “chetty,” 69, 76.
Siddhātho the name of Gòtamo when a layman, 1, 9, 10; (a thero), 172.
Siddhāthikā one of the schisms in Buddhism, 21.
Siggamo 28, 30, 31, 32.
Shabhāhu (lion-armed) father of Wijayo, 43, 45, 46, 47, 50, 51, 54.
Shahānu 9.
Sihalā the name given to Ceylon subsequent to the landing of Wijayo, from siho, the lion, and the root lu to destroy, 50, 51, 239.
Sihalō the lion slayer, a Ceylonese or Singhalese, 50, 203.
Sihapura the capital of Lāla whence Wijayo embarked for Ceylon: probably the modern Singhāra on the Gunduck river, in the vicinity of which the remains of dagobas are still to be seen, 46, 54.
Sihasinā a ferry near Anurâdhapura, 100.
Sihawali streaked like a lion, 43, 46.
Sihassaro 9.
Sihawâhâno 9.
Silâchētiyo a dagoba at Anurâdhapura, 7.
Silan passim: precept or commandment of Buddha.
Silāsobbhabakañhâko a dagoba at Anurâdhapura, 93, 206; one of the places where Watṭagâmani concealed himself, not identified, 204.
Silâpasso a pariwēno of the Rīhano Tissârāmo, 131.
Silāthâpo at Anurâdhapura, 202.
Silâtissabōdhi 254.
Sindhâno a particular breed of horses, from Sighan swift and the root dhâna, to run, 142, 187.
Sirigutto Eldo’s second charger, 134.
Sirimēghawanno 233.
Sirināgo 225, 228.
INDEX AND GLOSSARY.

Sirisa
Siriszanchhayo
Sirimaddho
Sirimatthapura
Sirórhuo
Simali
Siwo
Sôbhawanati
Sôbhawanatinagara
Sôbhito
Sômadéni
Sômanamâlako
Somârahmâ
Sônako
Sonâpaso
Soğawaali
Sônô
Sônuttaro
Sôrûyâ
Sôtâpâtthi
Sotlhi
Sotthisânu
Sotthiyâkaro
Sôwannamâlako
Sôwannâpâli
Subhadakkachchânâ
Subhaddo
Subhakito
Subbattha
Subho
Sudassanâmâlako
Sudassano
Suddhadémi
Suddhâdana
Suddhammâ
Suddhâvâsâ
Sugato
Sujâto
Sukkôdano

a tree Singh. mând, 90, 93.
31.
one of the ancient cities of Ceylon, not identified, 49, 63.
the lock of hair relic of Buddha, 4, 104.
daughter of Anandagâmani, 216.
Siva, one of the hindu triad, 67; a porter, 209.

wife of Wattagâmini, 203, 204, 206.
a dâgoba built in honor of Sômadéni, not identified, 206.
23, 29, 30; a warrior of Dutthâgâmini 140, 153; a minister of Mahasîno,
235, 236, 238.
the name of the eastern division of the town of Anurâdhapura, 81.
Ruwanwelî dâgoba at Anurâdhapura, 161.
a thero, 71, 74.
the appellation of a royal race from sôn and utturo 75; a sâmanêro, 183 to
a division of India, not identified.
passim: from "sôtâ" a rushing torrent, the first stage of sanctification, which
conveys the individual attaining it to other stages, in Singhalese sôman.

a wihâro on the Chétiyo mountain, 240.
the Ruwanwelî dâgoba, at Anurâdhapura, 88.
wife of Pandukâbhaya, 62, 65, 67.
11.
Adam’s-peak, 94.
one of the schisms in Buddhism, 21.
the usurper, 218, 219, 220, 222, 254.
at Anurâdhapura, 93 (Mâlako) 96.
the first name of Wihâradémi, 131.
95.
the mansion of the pure or virtuous, one of the heavens, 17.
one of the appellations of Buddha, equally signifying felicitous advent, and
felicitous departure from sûtthû and gâto or dûtto.

1.
9.
### Index and Glossary

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sumanakūto</strong></td>
<td>the peak of Sumano Adam's-peak, 7, 52, 91, 197.</td>
</tr>
<tr>
<td><strong>Sumanamápi</strong></td>
<td>four yojanas to the south east of Anurádhapura,</td>
</tr>
<tr>
<td><strong>Sumano</strong></td>
<td>a Buddha, 1; one of the dhēra, 3; a Pathkṣyan thēra, 18, 19; brother of Asokā, 23; son of Sanghamittā, 34, 76, 77, 80, 104, 105, 106, 115, 117, 118, 122; a native of Mahágáma, 142; a saṅhārī, 179; a village, 247.</td>
</tr>
<tr>
<td><strong>Sumedó</strong></td>
<td>Buddhā, 1.</td>
</tr>
<tr>
<td><strong>Sumitto</strong></td>
<td>a thēra, 37, 38; king of Lāla the next brother of Wijayo, 46, 53, 54.</td>
</tr>
<tr>
<td><strong>Sunahāta</strong></td>
<td>a parikītta at Anurādhapura, 101.</td>
</tr>
<tr>
<td><strong>Supannó</strong></td>
<td>supernatural beings partaking of the nature of birds, the garuda, 116.</td>
</tr>
<tr>
<td><strong>Suppabuddho</strong></td>
<td>9.</td>
</tr>
<tr>
<td><strong>Suppadwé</strong></td>
<td>43.</td>
</tr>
<tr>
<td><strong>Suppárákappatam</strong></td>
<td>a port in India, not identified, where Wijayo attempted to land in his passage to Ceylon, 46.</td>
</tr>
<tr>
<td><strong>Súranimiló</strong></td>
<td>a warrior of Duttthagamini 137, 139, 140, 152, 155, 154.</td>
</tr>
<tr>
<td><strong>Súratissó</strong></td>
<td>127.</td>
</tr>
<tr>
<td><strong>Suruchi</strong></td>
<td>8.</td>
</tr>
<tr>
<td><strong>Sussimá</strong></td>
<td>mother of Pandunáso 56.</td>
</tr>
<tr>
<td><strong>Susságo</strong></td>
<td>15.</td>
</tr>
<tr>
<td><strong>Suttá</strong></td>
<td>the designation of one of the schisms in Buddhism, 21.</td>
</tr>
<tr>
<td><strong>Súwannabhámi</strong></td>
<td>the Burmese country 71, 74.</td>
</tr>
<tr>
<td><strong>Suanáyapindatissó</strong></td>
<td>the name of Suvattá before he ascended the throne, 127.</td>
</tr>
<tr>
<td><strong>Suyáma</strong></td>
<td>a dhātā of the Ságāma heavens, 189.</td>
</tr>
</tbody>
</table>

### T

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Tálachaukko</strong></td>
<td>at Anurādhapura, 100.</td>
</tr>
<tr>
<td><strong>Talango</strong></td>
<td>Singh. Talaguru-nikhārī in Rēhano, not identified, 197.</td>
</tr>
<tr>
<td><strong>Tálawachara</strong></td>
<td>a band of musicians from the tāla to beat (drums &amp;c.)</td>
</tr>
<tr>
<td><strong>Támalitti</strong></td>
<td>a port on the Indian ocean, near one of the mouths of the Ganges, 70, 115.</td>
</tr>
<tr>
<td><strong>Tambapanni</strong></td>
<td>the place at which Wijayo landed in Ceylon, supposed to be near Putlam, 47, 53; also a name of Ceylon, 50.</td>
</tr>
<tr>
<td><strong>Tambawittthi</strong></td>
<td>seven yojanas to the south east of Anurādhapura, beyond the river, 166.</td>
</tr>
<tr>
<td><strong>Tanaisino</strong></td>
<td>a wild hunter, who protected Wattagāmi, 204.</td>
</tr>
<tr>
<td><strong>Tarachchāwapi</strong></td>
<td>Singh. Watalaswewa, a tank near Anurādhapura, not identified, 130.</td>
</tr>
<tr>
<td><strong>Tathágato</strong></td>
<td>passim: an appellation of the Buddhōs, vide derivation in the Introduction.</td>
</tr>
<tr>
<td><strong>Tēwatinso</strong></td>
<td>one of the Dēwakās heavens, in which Sakko himself dwells, 162, 164, 178.</td>
</tr>
<tr>
<td><strong>Telumapáli</strong></td>
<td>at Anurādhapura, 100.</td>
</tr>
<tr>
<td><strong>Thērappasaṇaparivivéno</strong></td>
<td>102.</td>
</tr>
<tr>
<td><strong>Thērapputtaḥāya</strong></td>
<td>a warrior of Duttthagamini, 137, 141, 152, 153, 159, 194, 197.</td>
</tr>
<tr>
<td><strong>Thēranavēda</strong></td>
<td>discourses of the thēra, on the schisms in the Buddhistical church, 252.</td>
</tr>
<tr>
<td><strong>Thēro</strong></td>
<td>passim: the designation of the senior buddhist priests; literally an aged person.</td>
</tr>
</tbody>
</table>
INDEX AND GLOSSARY.

Thullaiththana
Thūpārāmo
Thūpo
Thussawatthi
Tila
Timbaru
Tissamahamiharo
Tissarāmo
Tissawaddha
Tissanāpi
Tissānavaswo
Tisso

201.
a dāgoba at Anurādhapura, 7, 90, 96, 100, 106, 108, 109, 119, 122, 123, 125, 139, 201, 211, 215, 221, 224, 234, 250.
passim: a dāgoba or shrine of a relic.
a yard where rice was pounded at Anurādhapura, 99; a village, 243.
a grain, Singh. Tala.
one of Sakko’s celestial band, 189.
built by Kōkananno in Rōhano, not identified, 131, 146, 150.
a wihāro at Anurādhapura, 97, 123; a wihāro in Rōhano, 132, 195.
mountain, the source of a great canal of irrigation, not identified, 221.
the Tissa tank at Anurādhapura, 123, 128, 139, 159, 218, 243; another in Rōhano, 217.
a tank, not identified, 237.
a Buddha, 1; father of Sōno, 140; minister of Dutthagāmini, 146; a thero, 197.
Dēwānānpiyatissu, 25, 78; son of Moggali, 26, 28, 31, 40, 42; brother of Asoko, 33, 39; son of the Kinnari, 37, 38; brother of Abhaya, 63; Ambassador of Dēwānānpiyatissu, 69; Rājā of Kalyāni, 131; brother of Dutthagāmini, 135, 136, 145, 146, 147, 148, 193, 198, 200, 201; an officer of Wattagāmani, 207; a thero in the time of Wattagāmani, 307; son of Mahāmuchiyo, 209; a firewood cutter, 209.
a wihāro and gate at Anurādhapura, 203.
the snipe or sand lark, the designation of one of the Jātakas or incarnations of Buddha, from his having been incarnated in that form, in one of his former existences.
a brāhmaṇ, 119.
a mountain in Rōhano, not identified, 143, 217.
a marsh near Dhūmarakkhappabbato, 63.
a mountain stream between Upatissa and Dwaramandaloko, 59.
a chief 151.
a village, not identified, 151.
one of the Diwalokas, 199, 200, 201.

Ubbākkīya
Udakapāsāno
Uddāgibhadakko
Uddāhakanduro
Uddhanchulūbhaya
Udumbaro
Ujjēni
Ukkhepaniyan
Ukkunagaro

rules by which order was preserved at sacerdotal convocations, 18.
a wihāro, not identified, 224.
15.
a wihāro built by Mahānāgo, not identified, 130.
4.
Singh. Dimbul (Ficus glomerata), 143.
vide Amantri, 23, 76, 171.
the sentence of sacerdotal expulsion, 16.
a town, not identified, 197.
the mother of Pandukabhaya, 56, 57, 58, 59.

a chief, 151.

8.

from upa near, and the root jhā to meditate—thenew upatthanaṁ jhāyati—"he who assists the lover of good works," is contracted into upajjhāya, and forms the appellation of the preceptor and sponsor, among the priesthood, who has the power of conferring upasampāda ordination, 37.

13, 26, 29.

passim: devotees from upa and āsī, to live near or with (Buddho).

at Anurādhapura, 110, 120, 123.

passim: from upa near, saññ united, and the root pada to progress, signifies perfect attainment, and is the designation of the order, as well as of the ordination, of full priest; the Sāmanéro being the intermediate stage between admission into priesthood and the full ordination.

one of the ancient capitals of Ceylon, situated to the north of Anurādhapura on the Malwatta oya, 50, 53, 54, 55, 57, 62, 63, 65, 109.

an officer of Wijayo, 50; a rája, 247.

passim: from upa near, by, with, and vasatho, sojourning; observing—hence the name given to certain religious observances, days, and edifices.

8.

in Singh. maha nel, the lotus, 22, 133, 139.

father of Phussadīno, 143.

Vishnu 47.

founded by an officer of Wijayo Singh. Mahāvelligama, not identified, 50, 219.

five yojanas west of Anurādhapura, near the pearl banks, 168.

from "uva" sand, and "māla" waves or mounds,—the present Buddhaghyā, in India, where the bo-tree still flourishes, 1, 4.

an officer of Wijayo, 50; brother of Bhaddakachchānā, 56.

a measure, vide yōjana.

a vihāra in Wijijhā in India, 171.

one of the four dipos, or great divisions of the human world, the northern division, 2, 178.

a vihāra at Anurādhapura, 206.

a thēra, 71, 74; a sāmanéro, 178.

a thēra of Kāyāmã, 171.

a thēra, 71, 96; brother of Devānanīpiyattissa, 124, 125, 126, 127; of Kalyñā, 131; an officer of Wattañāmã, 204.

from the root u to arrest or terminate, as one season arrests or terminates the preceding one—the name of the moiety of each of the three seasons—hēmanto snowy or cold, gihāmāno hot, and maśsino rainy.—An uē therefore is a term of two months—the following is their denominations, the first commencing with the first day of the last quarter of the month of Katika, viz., Hēmanto, Sisiro, Wasanto, Gihāmāno, Wattañāmã, Sarado.
INDEX AND GLOSSARY.

W

Waṅḍhamānā  the name of Anurādhapura, in the time of Konāgamano Buddha, 91 ; a tank
and wihāro, 257.
Wāhano  a tank, not identified, 237.
Wakītļa  a town, not identified, 151.
Waļi  a part of Bahar in India over which the Lichchhavi rājas ruled, 15, 17.
Wālāgamo  a wihāro, Singh. Wēlāgāma, not identified, 208.
Wāḷāpāsso  a tank, not identified, 248.
Wallī  a wihāro in Urunēlo, not identified, 219.
Walliyāro  in Rēhana, not identified, 221.
Wāḷukārāmo  a temple at Wēsūli, the capital of Waļi, 19, 29.
Wanawasī  a country to the south of the Jambū, in India, 71, 73, 172.
Wangapattankagullo  a wihāro, not identified, 208.
Wangu  one of the divisions of the ancient Majjhadēso. In P. Wilson’s Dictionary
“Bengal, or the eastern parts of the present province,” 43, 44, 45.
Wangurājava  the grand-father of Wijayo, 43, 45.
Wanguttaro  a mountain, not identified, 127.
Wankandusiko  223.
Wanwakanno  a great canal of irrigation, not identified, 210.
Waradipo  name of Ceylon in the time of Konāgamano Buddha, 91.
Warakalāno  8.
Wararajō  8.
Warsu  24, 37.
Wāsaśabhadāmiko  a thēro, 18.
Wasaśabhō  father of Wēlaśunamo, 142, 143, 144; an usurper, 219, 220, 222, 223.
Wāsano  vide Sakko, 235.
Wasso  passim: the four months of the rainy season from the full moon of July
to the full moon of November; during which period, Buddhist priests are
permitted and enjoined to abstain from pilgrimage, and to devote themselves
to stationary religious observances; this religious term or sacred season
is called in Singalese wassu.

Wāsaśulatatto  nephew of Kālandgo, 187.
Wāsaśūpandayaho  a section on wasso in the Mahāwaggo, 103.
Wālaṃgango  a tank, not identified, 222.
Wati  also called Nigrōdho. Ficus indica, 44.
Watişagānamani  202, 207, 208, 209.
Watišku  a carpenter, 209.
Welbhaṛa  a mountain near Rājagaha in India, 12.
Wido  passim: the vedas, the scriptures of the brāhmanas divided in the Rich, Yojuś
and Sāmā. The circumstance of three of the vedas only being mentioned
in the Mahāwamano is a mutual corroboration of the antiquity of the first
portion of the Mahāvamano, and of the fact of the more modern compilation
of the fourth vida called the Athāma.
INDEX AND GLOSSARY.

a tank, not identified, 237.

a forest near Sālaguillo, 204.

a division of Rōhano, not identified, 142.

one of Duṭṭhadāmāni's warriors, 134, 137, 142, 150.

a temple at Rājagaha, also a bambo forest; the name of the wihāro is derived from the garden in which Bimbisāra rāja erected it, 29, 85.

passim: the asterism or constellation which gives the name to the month, April-May.

the capital of Wajji, the country of the Lichchhavi rājas, 15, 16, 17, 18, 240.

1.

a wihāro at Anurādhapura, 123; also a forest in the neighbourhood of Anurādhapura, 203, 204.

9.

a déwatā, chief of yakkhas, also called Kunvēro, 66, 163, 242.

from the root "bhājya" to pound, thoroughly dissect, and the intensive "rei," signifies investigated, analyzed, dissected.

a wihāro, 257.

son of the king of Kōsala, by a slave, who had been treacherously affianced to the king of Kōsala, as a pure descendant of the Śākya line, the discovery of which imposition led to a war between the Kōsala and Śākya families, 55.

a village, not identified, 109.

mother of Duṭṭhadāmāni, 130, 131, 132.

near Sūlādhāra pabbato, 143.

a garden at Anurādhapura, 99.

51.

the founder of the Wijayan dynasty in Ceylon, 46, 47, 51, 52, 53, 54; another, 228, 229.

a town and fort in the district of Nīrakālāviya, 50, 55, 151, 153, 155.

(an officer of Wijayo), 50; (brother of Bhaddakakachchhāna), 56, 57.

the account of the mansions of the gods, one of the books of the Khudakani-kāya, 83.

passim: one of the three divisions of the Pitakattaya, from the root ni to establish. It is the portion of the buddhistical scriptures which regulates discipline in that church.

a wilderness among the Vindhiya mountains of India, 115, 171.

from the root disa to see or be enlightened, one of the minor inspirations or sanctifications, considered to be still attainable, in a mitigated degree.

1.

an agent or artificer of Sakko, 111, 166, 186, 189.

an epitome of the Pitakattaya, composed by Buddhaghosā, 252.

a déwatā who precides over wild hunters and foresters, 66.

296.
INDEX AND GLOSSARY.

X

Yakkho

passim: the designation of a class of demons, derived from the root "yaja" to make offerings; the worshippers of these demons are also called "yakkhas" and "yakkhis.

Yaso

15, 16, 17, 18, 19, 42.

Yasodara

9.

Yasalalako

218, 219.

Yatthalatisso

son of Mahinâgo, 97, 130; a wiháro, 130.

Yójanan

passim: a measure of distance, equal to four "gáwutañ" and each gáwutan called gow in Singhalese, is equal to four hetakmas, and an haketka is considered to be equal to one English mile, which would make a yójanan, to be 16 miles. The following, however is the table of Long Measure in Páli literature, which though sufficiently minute, does not define distance with precision.

7 lice equal to 1 grain of paddy, (rice in the husk.)
7 grains of paddy 1 angulañ, (inch.)
12 angulañ 1 midatthi, (span.)
2 midatthi 1 ratanañ, (cubit.)
7 ratanañ 1 yatthi, (pole.)
20 yatthi 1 usabhañ.
80 usabhañ 1 gáwutan.
4 gáwutan 1 yójanan.

Yóna

an ancient division of India, of which the northern Madura was the capital, 71, 73, 74, 171.
THE MAHAWANSO

AND

Translation.
Adoration to him, who is the deified, the sanctified, the omniscient, supreme Buddha!

Having bowed down to the supreme Buddha, immaculate in purity, illustrious in descent; without suppression or exaggeration, I celebrate the Mahawanso.

That which was composed by the ancient (historians) is in some respects too concise, in others, too diffuse; abounding also in the defects of tautology. Attend ye to this (Mahawanso) which, avoiding these imperfections, addresses itself to the hearer (in a strain) readily comprehended, easily remembered, and inspiring sentiments both of pleasure and of pain; giving rise to either pleasing or painful emotion, according as each incident may be agreeable or afflicting.

Our vanquisher (of the five deadly sins) having, in a former existence, seen the supreme Buddha Dipankaro, formed the resolution to attain Buddhohood;—in order that he might redeem the world from the miseries (of sin.)

Subsequently, as in the case of that supreme Buddha, so unto Konnaano, the sage Mangolo, Sumano, the Buddha Revato, and the eminent sage Soriito, the supreme Buddha Anomodassi, Padumo, Narado the vanquisher, the supreme Buddha Padumutaro, and Sumedo the deity of similar mission, Sujato and Pidassi, the supreme Attadassi, Dhammadassi, Siddhattho, Tisso, and, in like manner, the vanquisher Phussso, Wipassi, the supreme Buddha Sikhi, the supreme Buddha Wessarhwichhu, the supreme Buddha Kakusanndo, in like manner Konagamo, and Kassapo of felici-
tous advent,—unto all these twenty four supreme Buddhos likewise, (in their respective existences), the indefatigable struggler having vouchedsafed to supplicate, by them also his admission into buddhohood was foretold.

The supreme Gotamo Buddh (thus in due order) fulfilled all the probationary courses, and attained the supreme omniscient buddhohood; that he might redeem mankind from the miseries (of sin.)

At the foot of the bo tree, at Uruwelāya, in the kingdom of Magadhā, on the day of the full moon of the month of wissako, this great divine sage achieved the supreme all-perfect buddhohood. This (divine) sojourner displaying the supreme beatitude derived by the final emancipation (from the afflictions inherent in the state of transmigration) tarried in that neighbourhood for seven times seven days.

Proceeding from thence to Bārānesi, he proclaimed the sovereign supremacy of his faith; and while yet sojourning there during the "wasso" he procured for sixty (converts) the sanctification of "arabat." Dispersing abroad these disciples, for the purpose of promulgating his doctrines, and, thereafter, having himself converted thirty (princes) of the inseparably-allied tribe of Bhadda, the saviour, with the view to converting Kassapo and the thousand Jatilians, took up his abode at Uruwelāya, during the "hemanto," devoting himself to their instruction. When the period had arrived for celebrating a religious festival (in honor) of the said Kassapo of Uruwelāya, perceiving that his absence from it was wished for, the vanquisher, victorious over death, taking with him his repast from Uttarakurn, and having partaken thereof at the lake of Anotattho (before mid-day) on that very afternoon, being the ninth month of his buddhohood, at the full moon of the constellation wusso, unattended, visited Lankā, for the purpose of sanctifying Lankā.

It was known (by inspiration) by the vanquisher, that in Lankā filled by yakkhos, and therefore the settlement of the yakkhos,—that in the said Lankā would (nevertheless) be the place where his religion would be glorified. In like manner knowing that in the centre
of Lanka, on the delightful bank of a river, on a spot three yojanos in length, and one in breadth, in the agreeable Mahanaga garden, in the assembling place of the yakkhas, there was a great assemblage of the principal yakkhas in Lanka: the deity of happy advent, approaching that great congregation of yakkhas,—there, in the midst of the assembly, immediately above their heads, hovering in the air, over the very site of the (future) Mahiyangana dagoba, struck terror into them, by rains, tempests, and darkness. The yakkhas overwhelmed with awe, supplicated of the vanquisher to be released from their terror. To the terrified yakkhas the consoling vanquisher thus replied: "I will release ye yakkhas from this your terror and affliction: give ye unto me, here, by unanimous consent, a place for me to alight on." All these yakkhas replied to the deity of happy advent, "Lord, we confer on thee the whole of Lanka, grant thou comfort (in our affliction) to us." The vanquisher, thereupon, dispelling their terror and cold shivering, and spreading his carpet of skin on the spot bestowed on him, he there seated himself. He then caused the aforesaid carpet, refugent with a fringe of flames, to extend itself on all sides;—they, scorched by the flames (receding) stood around on the shores (of the island) terrified.

The saviour then caused the delightful isle of Giri to approach for them. As soon as they transferred themselves thereto (to escape the conflagration) he restored it to its former position. Immediately, the redeemer folded up his carpet, and the devos assembled. In that congregation, the divine teacher propounded his doctrines to them. Innumerable kotis of living creatures received the blessings of his doctrines; asankhyans of them attained the salvation of that faith, and the state of piety.

The chief of the devos, Sumano, of the Sélésumanos mountain, having acquired the sanctification of "sótaópatti" supplicated of the deity worthy of offerings, for an offering. The vanquisher, out of compassion to living beings, passing his hand over his head, bestowed on him a handful of his pure blue locks, from the growing hair of his head. Receiving and depositing it in a superb golden casket, on the spot where the divine
Sotāpatti-pañca putwē Sīlāsamanakātakē Mahāsantanadēwinda pūjyañā yañā pūjyañā.
Sīrañ parāśītuva nīdañmañvārēruhē pūnimattē adā kañ sañ purāñkē Jīnō.
Sō tan suwanwamañgālāwanādāya, Satthunō nīsañnañhānarachitē nānāratanañhāncāhāyātē,
Sabbhatō satta rattē ḍhaṭeṣṭīva, sīrōruhē, sō āndanilathūpēna piddāki, nammāsīka.
Purāññhutathē Sambuddhē chhitakēchāda, iddhiñā, ādāya gīnagīvāthāhī, thēro Sarabhē nānakō,
Thērāsasā Sāriputtāsas sīvañ, āniya, ḍhaṭīya tasmāñya ḍhaṭeṣṭiwa, bhikkhēkhi parivōrītō.
Chādhāpetuñwā mādāwanapāsuññkē mahādāhikō, thūpān dūvāñsañhathhukhē kārāpetuñna, upakkami.
Dewānañpīṭihīsasas ājanā bhātukumārakō Uddhāñchulābboñūñna, dinuñ chātīyañmahāratō.
Tañ chādhāyitē kārēsa tiññhathhukhēchāchētiyañ. Muddāntō Dewāñiñ ājanā thātraññhō Daññhagāmāni,
Asitthaththān kārēsa tassa kānchukāchētiyañ. Mahiyangana thūpāñgāmō evamampātiṣṭhitō,
Ewañ dipāmīnā kawō mañnasāruhākāsā, Uruvilāmañāma dhēro uruviraparākkhambōti,
Mahiyangana gamanañ nīṣṭhitō.

Mahākārañiko Satthō, subbalokahittarañ, bhādītena pahamā śassē, wasañ Jītanawē, Jīnō
Mahādāsasas nāgāsas, tathā Chulōparasarañ, mañalabhahginīyāna, manippalakumārañ,
Dinuñ suvarṣijjānāma saṅgāmāma pachchāpaññhēti, Sambuddhē, chitamāsañwa kāḷapahkē wpōṣhē,
Pāṭ Первén nīñsāyā paurāñ pātthāvārañ, anukānāya nāgānañ nāgadūpapāgañ.

teacher had stood, adorned (as if) with the splendor of innumerable gems, comprehending (all) the seven treasures, he enshrined the lock in an emerald dagoba, and bowed down in worship.

The thero Sarabhu, disciple of the thero Sāriputto, at the demise of the supreme Buddha, receiving at his funeral pile the "giwatthi" (thorax bone relic) of the vanquisher, attended by his retinue of priests, by his miraculous powers, brought and deposited it in that identical dagoba. This inspired personage, causing a dagoba to be erected of cloud colored stones, twelve cubits high, and enshrining it therein, departed.

The prince Uddhāmachulābhayō, the younger brother of king Dēwānanpiṭiṣsa, discovering this marvellous dagoba, constructed (another) encasing it, thirty cubits in height.

The king Dutthagāmāni, while residing there, during his subjugation of the maha-bars, constructed a dagoba encasing that one, eighty cubits in height.

This Mahiyangana dagoba was thus completed.

In this manner, the supreme ruler, indefatigable as well as invincible, having rendered this land habitable for human beings, departed for Uruwelāya.

The visit to Mahiyangana concluded.

The vanquisher (of the five deadly sins), the great compassionating divine teacher, the benefactor of the whole world, the supreme Buddha, in the fifth year of his buddhhood, while residing at the garden of (the prince) Jeto, observing that on account of a disputed claim for a gem-set throne, between the nāga Mahōdārō and a similar Chulōdārō, a maternal uncle and nephew, a conflict was at hand, between their respective armies; on the last day of the last quarter of the moon of the month chitta, at day light, taking with him his sacred dish and robes, out of compassion to the nāgas, visited Nāgadīpo.
At that time, this Mahôdârō aforesaid was a nâga king in a nâga kingdom, half a thousand (five hundred) yojanos in extent, bounded by the ocean; and he was gifted with supernatural powers. His younger sister (Kidabbikâ) had been given in marriage to a nâga king of the Kanawaddhamâno mountain. Chulôdâro was his son. His maternal grandmother having bestowed this invaluable gem-throne on him,—that nâga queen there-after died. From that circumstance, this conflict of the nephew with the uncle was on the eve of being waged. These mountain nâgas were moreover gifted with supernatural powers.

The devo Samiddhisumano, instantly, at the command of Buddha, taking up the rajayatana tree, which stood in the garden of Jetô, and which constituted his delightful residence, and holding it over the vanquisher’s head, like an umbrella, accompanied him to the above named place.

This devo, (in a former existence) had been born a human being in Nâgadîp o. On the spot where the rajayatana tree then stood, he had seen Pachê Buddhos taking refec tion. Having seen them he had rejoiced, and presented them with leaves to cleanse their sacred dishes with. From that circumstance, he (in his present existence) was born in that tree, which stood at the gate of the delightfully agreeable garden of Jetô. Subsequent ly (when the Jetâ whare was built) it stood without (it was not built into the terrace on which the temple was constructed). The devo of devos (Buddho) foreseeing that this place (Nâgadîp o) would be of increasing advantage to this devo (Samiddhisumano) brought this tree to it.

The saviour and dispeller of the darkness of sin, poising himself in the air, over the centre of the assembly, caused a terrifying darkness to those nâgas. Attending to the prayer of the dismayed nâgas, he again called forth the light of day. They, overjoyed at having seen the deity of felicitous advent, bowed down at the feet of the divine teacher. To them the vanquisher preached a sermon on reconciliation.—Both parties rejoicing thereat, made an offering of the gem-throne to the divine sage. The divine teacher, alighting on
earth, seated himself on that throne, and was served by the nāga kings with celestial food and beverage. The lord of the universe procured for eighty kotis of nāgas, dwelling on land and in the waters, the salvation of the faith, and the state of piety.

The maternal uncle of Mahódaró, Maniakkhikó, the nāga king of Kalyānī, proceeded thither to engage in that war. Having, at the first visit of Buddha, heard the sermon on his doctrines preached, he had obtained the state of salvation and piety. There he thus supplicated the successor of preceding Buddhas: “Oh! divine teacher, such an act of mercy performed unto us, is indeed great. Hadst thou not vouchsafed to come, we should all have been consumed to ashes.” “All compassionating deity! let thy protecting mercy be individually extended towards myself: in thy future advent to this land, visit thou the place of my residence.” The sanctified deity, having by his silence consented to grant this prayer in his future visit, on that very spot he caused the rajayatanu tree to be planted. The lord of the universe bestowed the aforesaid inestimable rajayatanu tree, and the gem-throne, on the nāga kings, to be worshipped by them. “Oh! nāga kings, worship this my sanctified tree; unto you, my beloved, it will be a comfort and consolation.”

The deity of felicitous advent, the comforter of the world, having administered, especially this, together with all other religious comforts to the nāgas, departed to the garden of Jeto.

The visit to Nāgadipo concluded.

In the third year from that period, the said nāga king, Mauiakkhikó, repairing to the supreme Buddha, supplicated his attendance (at Kalyānī) together with his disciples. In (this) eighth year of his buddhahood, the vanquisher and saviour was sojourning in the garden of Jeto, with five hundred of his disciples. On the second day, being the full moon
of the delightful month of Wesākho, on its being announced to him that it was the hour of refutation, the vanquisher, lord of munis, at that instant, adjusting his robes and taking up his sacred dish, departed for the kingdom of Kalyāni, to the residence of Maniakkhiko. On the spot where the Kalyāni dagoba (was subsequently built) on a throne of inestimable value, erected in a golden palace, he stationed himself, together with his attendant disciples. The overjoyed nāga king and his retinue provided the vanquisher, the doctrinal lord and his disciples, with celestial food and beverage. The comforter of the world, the divine teacher, the supreme lord, having there propounded the doctrines of his faith, rising aloft (into the air) displayed the impression of his foot on the mountain Sumanakato (by imprinting it there.) On the side of that mountain, he, with his disciples, having enjoyed the rest of noon-day, departed for Dighawápi; and on the site of the dagoba (subsequently erected) the saviour, attended by his disciples, seated himself; and for the purpose of rendering that spot celebrated, he there enjoyed the bliss of “samādhi.” Rising aloft from that spot, the great divine sage, cognizant of the places (sanctified by former Buddhas) departed for the station where the Mégahwana establishment was subsequently formed (at Anuradhapura.) The saviour, together with his disciples, alighting on the spot where the sacred bo tree was (subsequently) planted, enjoyed the bliss of the “samādhi” meditation; thence, in like manner, on the spot where the great dagoba (was subsequently built.) Similarly, at the site of the dagoba Thuparamá, indulging in the same meditation; from thence he repaired to the site of Sila dagoba. The lord of multitudinous disciples preached to the congregated devos, and thereafter the Buddha omniscient of the present, the past, and the future, departed for the garden of Jetó.

Thus the lord of Lanká, knowing by divine inspiration the inestimable blessings vouchsafed to Lanká, and foreseeing even at that time the future prosperity of the devos, nágas, and others in Lanká, the all-bountiful luminary visited this most favoured
THE MAHAWANSA.

Eunu Lankiyunanak hotanamatanin a dattin pekkhamasnu, taminn kalamhi Lanku surabhujangagaabdhi namat thancha passinag a tilkkhatunmaran atiup pada hokdhipo sudipan ; dipu tendyamasi sujanabanumato dhammadhipawo bhuditi. Kalyaniyamsanu.

Sujanappasaddasamagathaya kathe mahawanso “Tathagatamhi gamana nama,” pathhamo parichchhèdo.

DUTIYO PARICHCHEDO.

Mahasammatarajasa wanna Jochi Mahamuni, kapporadinhi ra jaśi Mahasammata namako: Rūjöcha, Wararojöcha, tathā, Kalyaniká duwe, Upósthöcha, Mandhätä, Charakocharadwue, Chettiyo, Muchalôchewo, Mahámuchalanamako, Muchalindo, Ságarochewo, Ságaroivandamako, Bharato, Bhágirasschewo, Ruchi, Suruchi, Patépöcha, Mahapatäpu, Panãdöcha, thathä duwe. Sudassanöcha Néracha, tathä ewa duwe, pacchimacchäti ra jana tosa puttapapatthañcchö Asankhyâyakulë, ëtë, aṭṭhaisutis bhûiapü, Kusáwattu, Rágagaha, Mithilañcchö ñasañi. Tati, satanca ra jana, chhappanañccha, aṭṭhaisa, chaturdśittasañcchö, chhattinaschëcha ; tatopari Dëddæsina, aṭṭhëcchëcha, dëdësañi ; tatopari, aṭṭhësccha, dëdësañi, panche dasa, chatuddasa, Nawa, satta, dëdësasanche, panche sañi : tatopari, dëdësasadicha, savadçhecha ;

land of the world, thrice. From this circumstance, this island became venerated by righteous men. Hence it shone forth the light itself of religion.

The visit to Kalyani concluded.

The first chapter of the Mahawanso, entitled, “the visits of the successor of former Buddhos,” composed equally for the delight and affliction of righteous men.

CHAP. II.

The great divine sage, the descendant of the king MAHASAMMATO, at the commencement of this “kappo,” was himself the said king named MAHASAMMATO.

Rojo, Wararojo, in like manner two Kalyano, (Kalyano and Warakalyano.) Uposatho, two Mandhatos, Charako, and Upacharako, Chettiyo, also Muchalo, Mahamuchalo, Muchalindo, also Ságaro, and Ságaramado, Bharato, Bhágirasso, Ruchi, Suruchi, Patépö, Mahapatäpu ; and in like manner two Panados, Sudassano and Néra, likewise two of each name. These above-named kings were (in their several generations) his (Mahasammato’s) sons and lineal descendants.

These twenty eight lords of the land, whose existence extended to an asankhèya of years, reigned (in the capitals) Kusáwattu, Rágagaha, Mithila.

Thereafter (in different capitals reigned) one hundred, fifty six, sixty, eighty four thousand, then thirty six kings: subsequently thereto, thirty two, twenty eight, twenty two: subsequently thereto, eighteen, seventeen, fifteen, and fourteen; nine, seven, twelve, twenty five, again the same number (twenty five), two twelves, and nine. Makhadévo, the first
of eighty four thousand; Kalárajanako, the first of eighty four thousand kings; and the sixteen sons and lineal descendants terminating with Ókkácó; these were those (princes) who separately, in distinct successions, reigned each in their respective capital.

Ókkákámukho, the eldest son of Ókkácó, became sovereign; Nipuro, Chandamo, Chandamukho, Sirisanchhayo, the great king Wessantaro, Jáli, Sihawahano, and Sihassaro, in like manner: these were his (Ókkákámukho’s) sons and lineal descendants.

There were eighty two thousand sovereigns, the sons and lineal descendants of king Sihassaro,—the last of these was Jayaséno. These were celebrated in the capital of Kapillawatthu, as Sakya kings.

The great king Sihahanu was the son of Jayaséno. The daughter of Jayaséno was named Yasódará. In the city of Dewadaho there was a Sakya ruler named Dewadaha. Unto him two children, Anjano, then Kachchhána, were born. This Kachchhána became the queen of king Sihahanu.

To the Sakya Anjano the aforesaid Yasódará became queen. To Anjano, two daughters were born—Máyá and Pajápati; and two sons of the Sakya race—Dandapáni and Suppabuddho.

To Sihahanu five sons and two daughters were born—Suddhódano, Dhotódano, Sukkódana, (Ghattitódano) and Amitódana; Amitá and Pamita;—those five, these two. To the Sakya Suppabuddho, Amitá became queen. Subhaddakachchhána and Dewadatta were her two offspring.

Máyá and Pajápati both equally became the consorts of Suddhódano. Our vanquisher was the son of the Maharája Suddhódano and Máyá. Thus the great divine sage was, in a direct line, descended from the Mahasammata race, the pinnacle of all royal dynasties. To this prince Siddhatto, a bodhisatthá, the aforesaid Subhaddakachchhána became queen. Ráhulo was his son.
The princes Bimbisāra and Siddhatto were attached friends. The fathers of both those (princes) were also equally devoted friends. The bodhisattho was five years the senior of Bimbisāra. In the twenty ninth year of his age, the bodhisattho departed (on his divine mission.)

Having for six years gone through the probationary courses, and having in due order of succession attained BUDDHOOD, he repaired in the thirty fifth year of his age to Bimbisāra.

The eminently wise Bimbisāra had been installed himself in the fifteenth year of his age, by his father (Bhātiyo) in the sovereignty of his realm. In the sixteenth year of his reign, the divine teacher propounded his doctrines (to him). He ruled the kingdom for fifty two years: fifteen years of his reign had elapsed before he united himself with the congregation of the vanquisher,—after his conversion, thirty seven years; during which period this successor of former Buddhos still lived.

The weak and perfidious son of Bimbisāra, Ajatasattu, having put him to death, reigned for thirty two years. In the eighth year of king Ajatasattu’s reign, the divine sage died. Thereafter he reigned twenty four years.

The successor of former Buddhos, who had attained the perfection of every virtue, arrived at that final death, (from which there is no regeneration by transmigration.) Thus, from this example, whosoever steadfastly contemplates terror-inspiring death, and leads a righteous life, he will be transported (after death) beyond the realms of transmigratory misery.

The second chapter in the Mahawanso, entitled, “the Mahāsammatta genealogy,” composed equally for the delight and affliction of righteous men.
The Mahawanso.

TATTIYO PARICHCHMEDO.

Pancha nettó, Jinó, pancha chattáliya samudami, thatvá sabbáni kicekháni, katwá lokasá sahattá, Kusinárâyan yamakásasamamataké, wêdâka punnamayán, só dipó lokasá nibutó.
Sanñyápathamattvam kíkkhu, tattha, samgátá, khattiya, brahmaná, wessó, buddá, dewá, tathewacha, Satthu satasahássáni tivy pâmokkhahíkkhawó, théró Mahákassapo sahghathéro tadd abhu.
Sarirasórikadáthu kicekháni káriya icchhanto, só maháhéro, dhámanná Satbhuchirajithitó, Lókanáthá dasabali sattáshaparinibbutó, dubbáistaí subhaddasso Budháhassa wachanaí saranó;
Subha chinwaddánancha samatthí thapanattháthu, saddhamma thapanattháyá Munína anuggahaí kataí,
Kátuá saddhammasangiti, sambuddhánamatéyati nañgwasamadharé, sabbangá, samupágaté, Bhíkkhu pancha satégwá Mahákikásawé wáre sammanó; ékáññénu Anandaattherakáraná.
Puna Ananda théró bhíkkhuá abhiyáchito, sammanó kátuá sangiti; sá nasakkáhi, tan wínda.
Sádhukilánasattáhá sattáhá dhatupájánaí, icchhádhamásan khépetwá, sabbalokánukampaká;

CHAP. III.

The supreme incomparable, the vanquisher of the five deadly sins, who was gifted with five means of perception, having sojourned for forty-five years (as Buddha); and fulfilled in the utmost perfection, every object of his mission to this world; in the city of Kusinára, in the sacred arbor formed by two “sal” trees, on the full moon day of the month of wésekho, this luminary of the world was extinguished. On that spot, innumerable priests, princes, brahmans, traders, and saddhás, as well as devos, assembled. There were also seven hundred thousand priests, of whom the thero Maha Kassapo was, at that time, the chief.

This high priest having performed the funeral obsequies over the body and sacred relics of the divine teacher; and being desirous of perpetuating his doctrines for ever; on the seventh day after the lord of the universe, gifted with the ten powers, had demised; recollecting the sly declaration of the priest Subaddo, who had been ordained in his dotage; and moreover recollecting the footing of equality on which he had been placed by the divine sage, by conferring on him his own sacred robes, as well as the injunctions given by him for the propagation of his doctrines; this all-accomplished disciple of Buddha, for the purpose of holding a convocation on religion, convened five hundred priests, who had overcome the dominion of the passions, of great celebrity, versed in the nine departments of doctrinal knowledge, and perfect in every religious attribute. On account of a disqualification (however) attending the thero Anando, there was one deficient of that number. Subsequently the thero Anando also, having been entreated by the other priests to take part in the convocation, was likewise included. That convocation could not have taken place without him.

These universe-compassonating (disciples) having passed half a month,—in celebrating the funeral obsequies seven days, and in the festival of relics seven days,—and knowing.
"Wassu waawatu Rājagaha, karissāna dhammasangahaṁ; nāyuki tatha waaththhamiṁ, saṁwaana nihe. Sākāttaṁ, tatha, tatha, asaṁsente mahājanan Jambudīpaniṁ, tē therā nihekarittewa ca dākaṁ:

"ekhanan. Asākhi sikkhakākhamhi, sikkhakākhamhi, taṁtha ca upagamon Rājagaha sampannacakatupakechayaṁ.

"Taththa wassa-ipagatū, te Mahākassapa dayā therā, thiraggametā, sambuddhamatākāvīḍaṁ.

"Wassana paṭhaman māsañ sabbassānañcārya karisaṁ, patisañkharanaṁ; waṭwañdyā ḍavaṭṭaṁ,

"Vihaṭṭapaññanukāra niñhittaṁ ākha bhūpatiṁ; "Iedā dhammasangitiṁ karissāna mayaṁ itti" [teki, so]

"Kattabbaṁ kiriṇi putthassa; "nisañjañthānam" ākha te "Rāja katthāri;" pukekkhitwa; wuttañkhamanhi

"Sīgahaṁ, Webbahā sīlassa paṁsū, kāriṁ madapana Sattapanaggihādādī, rammaṁ, āvesasahāpamāṁ,

"Sabbathā mañjātod, tan aññarāpāsī tatha, śo, bhikkhuṁ anamanāyena anagghaththaranā anuvaṁ.

"Nissañ dakkhiṁsā bhagāṁ uttarāmukhamuttamaṁ, theraṁ naṁ upagattaṁ aśi tatha mahāraṁaṁ,

"Tamiaṁ madapanañjābhasiniṁ, purāṁ sukhamuttamaṁ, dhammasaṁ upagattaṁ ahosi. Sugutaṁraṁaṁ,

"Rāja rōchayi therāṁ; "kamaṁ nā niñhittoṁ" itti, therā theramānamanda maranakaramabrumiṁ.

"Sum, sannipaṭṭo, Ananda; sikhēna gamanen tahiṁ nayuttanti, sadathth, twan, appamattu, tato khaṇa."

what was proper to be done, thus resolved: "Keeping ‘wasso’ in the city of Rājagaha, let
us there hold the convocation on religion: it cannot be permitted to other (priests) to be
present."

These disciples making their pilgrimage over Jambudīpo as mendicants, administering
consolation in their affliction (at the demise of Buddha) to the vast population spread
over the various portions thereof; in the month of "asala," during the increase of the
moon, being the appropriate bright season, these supports of the people in their faith,
reached Rājagaha, a city perfect in every sacerdotal requisite.

These theroś, with Kassapo for their chief, steadfast in their design, and perfect
masters of the doctrines of the supreme Buddha, having arrived at the place aforesaid,
to hold their “wasso,” caused, by an application to king Ājasattu, repairs to be made to
all the sacred buildings, during the first month of “wasso.” On the completion of the
repairs of the sacred edifices, they thus addressed the monarch: “Now we will hold the
convocation on religion.” To him (the king) who inquired “What is requisite?” they
replied, “A session hall.” The monarch inquiring “Where?” in the place named by them,
by the side of the Webbahā mountain, at the entrance of the Sattapani cave, he speedily
causėd to be built a splendid hall, like unto that of the devos.

Having in all respects perfected this hall, he had invaluable carpets spread there,
corresponding with the number of the priests. In order that being seated on the
north side, the south might be faced, the inestimable, pre-eminent throne of the high
priest was placed there. In the centre of that hall facing the east, the exalted
preaching pulpit, fit for the deity himself of felicitous advent, was erected.

The king thus reported to the theroś: “Our task is performed.” Those theroś then
addressed Anando, the delight (of an audience) “Anando, to-morrow is the convocation;
on account of thy being still under the dominion of human passions, thy presence there
is inadmissible: exert thyself without intermission, and attain the requisite qualification.”

The thero, who had been thus enjoined, having exerted a supernatural effort, and extricated himself from the dominion of human passions, attained the sanctification of “arahat.”

On the second day of the second month of “wasso,” these disciples assembled in this splendid hall.

Reserving for the thero Anando the seat appropriate to him alone, the (other) sanctified priests took their places according to their seniority. While some among them were in the act of inquiring, “Where is the thero Anando?”—in order that he might manifest to the (assembled) disciples that he had attained the sanctification of “arahat”—(at that instant) the said thero made his appearance, emerging from the earth, and passing through the air (without touching the floor); and took his seat in the pulpit specially reserved for him.

All these theros, accomplished supporters of the faith, allotted to the thero Upali (the elucidation of the) “winaya;” and to the thero Anando, the whole of the other branches of “dhamma.” The high priest (Mahakassapo) reserved to himself (the part) of interrogating on “winaya,” and the ascetic thero Upali that of discoursing thereon. The one seated in the high priest’s pulpit interrogated him on “winaya;” the other seated in the preaching pulpit expatiated thereon. From the manner in which the “winaya” was propounded by this master of that branch of religion, all these theros, by repeating (the discourse) in chants, became perfect masters in the knowledge of “winaya.”

The said high priest (Mahakassapo) imposing on himself (that task), interrogated on “dhamma” him (Anando) who, from among those who had been his auditors, was the selected guardian of the doctrines of the supreme ruler. In the same manner, the thero Anando, allotting to himself that (task), exalted in the preaching pulpit, expatiated without the slightest omission on “dhamma.” From the manner in which that sage (Anando), accomplished in the “wedeho,” propounded the “dhamma,” all these priests, repeating his discourse in chants, became perfect in “dhamma.”
Thus this convocation, held by these benefactors of mankind for the benefit of the whole world, was brought to a close in seven months; and the religion of the deity of felicitous advent was rendered effective for enduring five thousand years, by the high priest Mahākassapo.

At the close of this convocation, in the excess of its exultation, the self-balanced great earth quaked six times from the lowest abyss of the ocean.

By various means, in this world, divers miracles have been performed. Because this convocation was held exclusively by the theros, (it is called) from generation to generation the “thēria convocation.”

Having held this first convocation, and having conferred many benefits on the world, and lived the full measure of human existence (of that period), all these disciples (in due course of nature) died.

In dispelling the darkness of this world, these disciples became, by their supernatural gifts, the luminaries who overcame that darkness. By (the ravages of) death, like unto the desolation of a tempest, these great luminaries were extinguished. From this example, therefore, by a piously wise man (the desire for) this life should be overcome.

The third chapter in the Mahāwanso, entitled, “the first convocation on religion,” composed equally to delight and afflict righteous men.
CHATUTTHO PARICICHHEDO.

Ajāñatattuppito tañ ghāteto aṭṭāyibhaddako, rañjā ānāsa wassāni kāreśi, mittadūbhikā. Udāyibhaddaṁ putto tañ ghāteto Anuruddhaṁ, Anuruddhakasso putto tañ ghāteto Āvaṃmaṇo, Mittadūno, dumaṁtina, tēpi rañjaṁkārayaṃ: āñca saṁkhīna rañjēsa aṭṭhaṁwasatāni akāsamū. Muṇḍassa puttopi taraṅ ghāteto Nāgadāṅko chaṭṭhyaśati wassāni rañjē kāresi pāpaṅko. "Pitu ghātakavaṇāyaṃ" iti kuddátha nāgarā, Nāgadāṅko rañjānaṁ apaneveda, saṁgata; Susunāgo puttopaṁ anamaśa saṁvattāti saṁbhijinīcchū, saṁbhāna hitanduṇa. So atthāraṇa wassāni rāj̄a rañjamakāraya, Kālavāko tassāputto aṭṭhaṁwasati kāraya, Atitā dāsani wassā Kālavāko rājē no, Sambuddhaṇaṁbhūno āvaṇā wassā sataṇā ahu. Tudda, Wessitdā, ḍhikā ṛṇkā Wajjipputta, "sāgilōnoṣa" "dvagulanaṃ" tathā "gāmaṇtaram- pika" "dvāsānumatā" "cīrṇa" "amathilā" jāloṣa" "miśrṇana" "adanaṇa" "jātavāti" "jātavāti" iti. Dassuvattūno dipānā kappantāti alājīno, Taṅ sutvāna Yasatthero chāraṇa Wajjīsa chārikaṇa Chhadaḥiṇa, bhikkappato, Yaso, Kākaṇakattunjo; taṅ sametūni saṃsāro tattthāgami Mahāvāna. "Thapetvāposathaggā ti, kāsamāpāṇi uḷādūkāṇa, kālaṇḍaṇaṁ saṅghassa, dētēdentha upāsakāt."
versed in the six branches of doctrinal knowledge, and powerful in his calling, repaired to that place (Wisāli), devoting himself at the Mahawana whare to the suppression of this heresy.

They (the schismatic priests) having placed a golden dish filled with water in the apartment in which the “upóatha” ceremony was performed, said (to the attendant congregation of laymen), “Devotees, bestow on the priesthood at least a kahapanan.” The thero forbade (the proceeding), exclaiming “Bestow it not; it is not allowable.” They awarded to the thero Yaso (for this interference) the sentence of “patisāraniyan.” Having by entreaty procured (from them) a messenger, he proceeded with him to the capital, and proceeded to the inhabitants of the city, the tenets of his own faith.

The (schismatic) priests having learned these circumstances from the messenger, proceeded thither, to award to the thero the penalty of “ukkhipētan,” and took up their station surrounding his dwelling. The thero (however) raising himself aloft, proceeded through the air to the city of Kōsambiyā: from thence speedily dispatching messengers to the priests resident in Pathéya and Awanti, and himself repairing to the Ahōanga mountain (mountain beyond the Ganges), reported all these particulars to the thero Sambūto of Sāna.

Sixty priests of Pathéya and eighty of Awanti, all sanctified characters who had overcome the dominion of sin, descended at Ahōanga. The whole number of priests who had assembled there, from various quarters, amounted to ninety thousand. These sanctified personages having deliberated together, and acknowledged that the thero Réwato of Sorēya, in profundity of knowledge and sanctity of character, was at that period the most illustrious, they departed thither for the purpose of appearing before him.

The said thero having attended to their statement, and being desirous (on account of his great age) of performing the journey by easy stages, departed at that instant from thence, for the purpose of repairing to Wisāli. On account of the importance of that mission,
departing each morning at dawn, on reaching the places adapted for their accommodation, they met together again (for consultation) in the evenings.

At a place (where they had so assembled), the thero Yaso, under the directions of the chief priest Sambhutó, at the close of a sermon, addressing himself to the celebrated thero Réwato, inquired what the ten (unorthodox) indulgences were. Having examined those rules, the thero pronounced them "inadmissible;" and said, "Let us suppress this (schism.)"

These sinners with the view to seducing the renowned thero Réwato to their party, collecting a vast quantity of priestly offerings, and quickly embarking in a vessel arrived at the place where the principal priests were assembled; and at the hour of refection, set forth the chant of refection. The thero Sálho, who was resident at that selected place, and had overcome the dominion of sin, reflecting whether the doctrine of the Pathéya priests was orthodox, it appeared to him to be so. The Maha-Brahma (of the world Sudhásasa) descending unto him (Sálho) addressed him thus: "Adhere to that doctrine." He replied,—that his adherence to that faith would be steadfast.

Those who had brought the priestly offerings presented themselves to the eminent thero Réwato. The thero declined accepting the offerings, and dismissed the pupil of the sinful fraternity (who presented them).

These shameless characters departing thence for Wisalí, and from thence repairing to the capital Pupphapura, thus addressed their sovereign Kalásoko: "We, the guardians of the dwelling of our divine instructor, reside there, in the land of Waiji, in the Mahawana wihare." "The priests resident in the provincial villages are hastening hither, saying, 'Let us take possession of the wihare.' Oh, Maha-rája, prevent them." They having (thus) deceived the king, returned to Wisalí.

In the (aforesaid) selected place where the (orthodox) priests had halted, unto the thero Réwato, for the purpose of suppressing the schismatic indulgences, eleven hundred and ninety thousand priests congregated. He had decided (however) not to suppress the
heresy at any place but that at which it had originated. Consequently the thero, and all these priests repaired to Wisäßi. The deluded monarch dispatched his ministers thither. Misguided however, by the interposition of the gods, they proceeded in a different direction. The sovereign having (thus) deputed these ministers (to the priesthood), in the night, by a dream, he saw that his soul was cast into the Lōhokumbiya hell. The king was in the greatest consternation. To allay that (terror) his younger sister, the priestess Anandi, a sanctified character, who had overcame the dominion of sin, arrived, travelling through the air: "The act thou hast committed is of the most weighty import: make atonement to the orthodox ministers of the faith: uniting thyself with their cause, uphold true religion. By adopting this course peace of mind will be restored unto thee." Having thus addressed him, she departed.

At the very dawn of day, the monarch departed to proceed to Wisäßi. Having reached the Mahāvansa whare, he assembled the priesthood; and having examined the controversy by listening to both parties, he decided in favour of the cause of true religion. The sovereign having made atonement to all the ministers of true religion, and having avowed his adherence to its cause, he said: "Do ye according to your own judgment, provide for the due maintenance of religion;" and having extended his protection to them, he departed for his capital (Pupphapura.)

Thereupon, the priesthood assembled to inquire into these indulgences: there in that convocation (however) endless and frivolous discussions arose. The thero Réwato himself then advancing into the midst of the assembly, and causing to be proclaimed the "ubbāhikāya" rules, he made the requisite arrangements for the purpose of suppressing this heresy.

By the ubbāhikāya rules, he selected, for the suppression of the sacerdotal heresy, four priests of Pāchina and four of Pāthēya. These were the Pāchina priests,—Sabbakami, Salho, Kujjasobhito, and Wāsabhagamiko. These were the four Pāthēya priests,—Réwato, Sambuto of Sāna, Yasō the son of Kākondako, and Sumano. For the purpose
of examining into these (controverted) indulgences, these eight sanctified personages repaired to Wālukarāma whare, a situation so secluded (that not even the note of a bird was heard), and free from the strife of men. The high priest Rēwato, the chief of the interrogating party, questioned the therō Sabbakāmi in due order, on these indulgences, one by one. The principal therō Sabbakāmi, who had been thus interrogated by him (Rēwato), declared: “By the orthodox ordinances, all these indulgences are inadmissible.” There (at the Wālukarāma whare), having in due form rejected this heresy, in the same manner in the midst of the convocation at Mahāwana whare (to which they returned), they again went through the interrogations and replies.

To the ten thousand sinful priests, who had put forth the ten indulgences, these principal orthodox priests awarded the penalty of degradation.

Sabbakāmi was at that time high priest of the world, and had already attained a standing of one hundred and twenty years in the ordination of “upasampada.”

Sabbakāmi, Sālho, Rēwato, Kuḷjasābhito, Yaso the son of Kākondako, and Sambūto, a native of Śāna,—these six therōs were the disciples of the therō Anando. Wasabhagāmiko and Sumano,—these two therōs were the disciples of the therō Anuradho. These eight pious priests, in aforesaid, had seen the deity who was the successor of former Buddhās.

The priests who had assembled were twelve hundred thousand: of all these priests, the therō Rēwato was at that time the leader.

Thereupon, for the purpose of securing the permanency of the true faith, this Rēwato therō, the leader of these priests, selected from those who were gifted with the qualifications for sanctification, and were the depositories of the doctrines contained in the three “pitakas,” seven hundred sanctified disciples (of Buddha, for the purpose of holding the convocation on religion) All these therōs having Rēwato for their chief, protected by king Kālāsākko, held the convocation on religion at the Wālukarāma whare. According
to the form observed in interrogation and illustration on the former occasion, conducting this meeting precisely in the same manner, it was terminated in eight months.

Thus these theros who were indefatigable in their calling, and absolved from all human afflictions, having held the second convocation on religion, in due course attained "nibbuti."

Hence, bearing in mind the subjection to death of the disciples of the saviour of the universe, who were endowed with the sanctification of "arahat,"—who had attained the state of ultimate beatitude,—and had conferred blessings on the beings of the three "bhawas," recollecting also the liability of the rest of mankind to an interminable transmigration, let (the reader) steadfastly devote himself (to a life of righteousness.)

The fourth chapter in the Mahawanso, entitled, "the second convocation on religion," composed equally to delight and afflict righteous men.

CHAP. V.

The convocation which was held in the first instance by the principal theros, having Mahakassapo for their chief, is called the "Theriya Sangiti."

During the first century after the death of Buddha, there was but that one schism among the theros. It was subsequent to that period that the other schisms among the preceptors took place.

The whole of those sinful priests, in number ten thousand, who had been degraded by the theros who had held the second convocation, originated the schism among the preceptors called the Mahasangika heresy.

Thereafter arose the Gokulika and Ekabbyoharika schisms.
From the Gokulika schismatics the Pannatti, as well as the Bahuliaka and Chetiya heresies proceeded. Those priests, again, gave rise to the schisms of the Subbattha and the Dhammaguttika priesthood. These two (heresies) arose simultaneously. Subsequently, from the Subbattha schismatics, the Kassapa schism proceeded. Thereafter the Sankantika priesthood gave rise to the Sutta schism. There were twelve thera schisms: together with six schisms formerly noticed, there were eighteen inveterate schisms.

Thus, in the second century (after the death of Buddha), there arose seventeen schisms. The rest of the schisms of preceptors were engendered subsequently: viz., Hemawatā, Raṭāgiriya, as also Siddhattikā, in like manner (that of) the eastern Sēliya, the western Sēliya priesthood, and the Vadariya. These six secessions (from the true faith) took place in Jambudipo; the Dhammaruchiya and Sāgaliya secessions in Lanka.

The schismatic secessions of the preceptors concluded.

Kālasoko had ten sons: these brothers (conjointly) ruled the empire, righteously, for twenty two years. Subsequently there were nine: they also, according to their seniority, righteously reigned for twenty two years.

Thereafter the brahman Čānakō, in gratification of an implacable hatred borne towards the ninth surviving brother, called Dhana-nando, having put him to death, he installed in the sovereignty over the whole of Jambudipo, a descendant of the dynasty of Moriyan sovereigns, endowed with illustrious and beneficient attributes, surnamed Chandagutto. He reigned thirty four years.

His son Bindusāro reigned twenty eight years. The sons of Bindusāro were one hundred and one, the issue of (sixteen) different mothers.

Among them, Asoko by his piety and supernatural wisdom, became all-powerful. He having put to death one hundred brothers, minus one, born of different mothers,
Jinañibhānato pachchhā, pūre tasubhīsēkato, aṭṭhāranoi wazma satañ dwaydawān wįjānĩyañ.
Patuñe chatukhi wassāthi ḍharajjamañhāyag, pūre Pātaliputtasañ attāñamañbhīsēkhayi.
Tasubhīsēkanā samuddañā ukũsē bhũmikanā tathā; yojānā yojānā ondi ničheon paṭṭhāto akū.
Aṭṭhatvalokā kuiji aṭṭhānisū dinē, dinē, dinēwato akū tikia sanmibhāgujayanaka.
Nāgalatā dantaqattha onęcūn Himawatato onęcīsān sahasārankā, ḍoḷwēva pakōnaka.
Aguaddamakānčēyūn tathārādharičañ; tātōva ambapalakanē wəpanyagandharasutamañ.
Pachha wəpanyawatthakāñ hatthapunchanappatṭakañ pitašcha, dibhapaññañcha Chadāntadahatāt marū.
Marautā nagarē tasmā mīgasūkunapakkhañ āgañtwaña mahānasañ sayanēva marantica.
Gānu tathā charāpetva wojamāneñtī ḍiṣipō; ketawatthu talākūdi pāleni mīgasūkarañ.
Sumarā pupphapatṭakañ avuttañ, dibbamanupalañ, wīḷapañ, anjanañcha nāgā nāgawimānato
Sādiwāha sahasanī navuṭiṅṭu suwāpana Chhadāntadahatāyegañ ċharaṅsu dinē dinē.
Tē diñ nithusakaranē alkañčēna taṅulē akanu mūsikā tikī bhoṣṭa rājapakkal akū.
Akañara satañ tassa madhuni madhū makhkikañ; tathā ċammaruddēsō achākha kūtā nipdāyanā.
Kurawika sākuñika manuṣgamadhariesar akāsu tassā gaṇṭaleda rāṇo madhurawasākikañ.

reigned sole sovereign of all Jambudipo. Be it known, that from the period of the death of Buddha, and antecedent to his installation, two hundred and eighteen years had elapsed. In the fourth year of his accession to his sole sovereignty, this illustriously endowed ruler caused his own inauguration to be solemnized in the city of Pataliputto. At the instant of his inauguration, the establishment of his supremacy was (miraculously) proclaimed, from yójana to yójana, throughout the air above, and over the surface of the earth.

The devos caused to be brought daily eight mens' loads of water from the lake Anotatto; from which (supplies) the devo devos (the king) caused the people also to be provided. They also procured from the regions of Himawanto, "nāgalatā" teeth-cleansers, sufficient for several thousand persons. From the same quarter, the invaluable medicinal "małkan;" the precious medicinal "haritakan;" from the same regions the "amba" fruit, superlatively excellent in its color and flavor.

The devos (procured) also cloths of five different colors, and cloths for hand towels of the color of gold, as well as the sacred beverage, from the waters of the Chadanta lake. The elk, wild hog, and winged game, slaughtered in that city (for the king's household), resorting to the royal kitchen, of their own accord, there expire. There, tigers having led forth herds of cattle to graze, reconduct them into their pens. Elk and wild hog watch over fields, gardens, tanks, &c. The nāgas (brought) fine cloths of the color of the "sumana" flower, wove without seams; the heavenly "muppalan" flower; also ointment for the body; and medicinal drugs, from the nāga wilderness. Parrots brought nine hundred thousand loads of hill paddy daily, from the marshes of Chadanta. Mice, husking that hill paddy, without breaking it, converted it into rice. Therewith the rice dressed for the royal household was prepared. For him (the king), bees constantly
deposited honey. In like manner, in his arsenals, bears worked with hammers, and singing birds of delightful melody, repairing to the monarch, sang sweet strains.

The inaugurated sovereign Asóko then installed his full younger brother, prince Tisso, in the dignity of sub-king.

The installation of Dharmásóko concluded.

The father (of Asóko) being of the brahmanical faith, maintained (bestowing daily alms) sixty thousand brahmans. He himself in like manner bestowed them for three years.

Asóko noticing from the upper pavilion of his palace the despicable proceedings of these persons, enjoined his ministers to bestow alms with greater discrimination. This wise (monarch) caused to be brought to him the ministers of all religions separately; and having scented them, and discussed their tenets, and given them alms, allowed them to depart. At a moment when he was enjoying the breeze in his upstairs pavilion, observing the śamanéro Nigródho passing the palace square, he was delighted with his sanctified deportment. This royal youth was the son of prince Súmano, the eldest of all the sons of Bindusáro.

Asóko on hearing that Bindusáro was on his death bed, left the kingdom of Ujjéния, which had been bestowed on him by his father, and proceeded to Pupphapura. As soon as his sire expired, seizing the capital for himself, and putting to death his eldest brother (Súmano) in that celebrated city, he usurped the sovereignty.

The consort of prince Súmano, bearing the same name, who was then pregnant, proceeding out of the western gate, departed; and repaired to a village of chandálas (outcastes.) There, the déweta Nigródho addressed her by name; and having caused an habitation to spring up, conferred it on her. She who was thus protected by the déweta, giving birth on that very day to her son, bestowed on the child the name “Nigródho.” The chief of the chandálas seeing her (in this condition) and venerating her as his own mistress, served her faithfully seven years.
The Maha Waruno seeing this infant born with the attributes requisite for the sanctification of "arahat," applied to the mother for him, and ordained him a priest. In the act of shaying his head (for admission into the priesthood) he attained arahathood. Thereafter while on his way to see his princess-mother, entering the capital by the southern gate, at the moment he was passing through the palace square on his road to the village (of outcasts), the sovereign struck with the extreme propriety of his deportment, as if he had been previously intimate with him, an affection arose in his breast towards him.

In a former existence there were three brothers, dealers in honey; one was the seller, two were the providers. There was also a pachchē buddho who was afflicted with sores. Another pachchē buddho on his account, was solicitous of procuring some honey. In his sacerdotal character, begging his subsistence for the day, he entered the city (of Barānesi.) At that moment, a young woman, who was proceeding to fetch water, at the watering place of the city, observed him. Having made inquiry, and ascertained that he was solicitous of getting some honey, she said, pointing out the direction with her hand, "Lord, there is a honey bazar, repair thither." The dealer well pleased, filled the begging dish of the pachchē buddho, who presented himself there, with honey to overflowing. Observing the filling, the overflowing, and the streaming on the ground of the honey, he (the dealer) then formed the following wishes: "By the virtue of this offering, may I establish an undivided dominion over Jambudipo; my authority (being recognised) from yójana to yójana through the air and over the earth." To the brothers, who (subsequently) arrived, he thus spoke: "To such a personage (describing him) I have made offerings of honey. According to your shares in that honey, participate ye in the benefits." The eldest brother incensed, thus replied: "Surely he must be an outcaste; at all times the outcasts wear yellow cloths." The second said: "Send that pachchē buddho to the farther side of the ocean." (Subsequently) having listened to the youngest brother's
discourse on the benefits derived from offerings, they also accepted the promised blessings. She who had pointed out the honey dealer's bazar, formed the wish of becoming his (the honey dealer's) head queen (in his character of sovereign), and that she should be endowed with a form so exquisitely moulded, that the joints of her limbs should be ("asandhi") imperceptibly united. (Accordingly) the donor of the honey became Asóko. The young woman became the queen Sandhimitá. He who blasphemyously called him (the pachché buddho) "an outcaste," became Nigródho. The one who wished him transported, became Tisso (Dévánanpiatitso). From whatever circumstance (it had been the fate of) the outcaste blasphemer to have been born in a village of outcastes, he nevertheless formed the wish to attain "mokkha," and accordingly in the seventh year of his age, acquired "mokkha" (by the sanctification of arahat.)

The said monarch (Asóko) highly delighted, and conceiving the greatest esteem for him, (Nigródho) therefore caused him to be called in. He approached with decorous self-possession. The sovereign said to him, "My child, place thyself on any seat suited to thee." He seeing no other priest (present) proceeded towards the royal throne.

While he was in the act of approaching the royal throne, the king thus thought: "This sámanéro will this very day become the master of my palace." Leaning on the arm of the sovereign, he ascended and seated himself on the royal throne, under the white canopy (of dominion.) The ruler Asóko, gazing on the personage who had thus taken his seat, influenced by the merits of his own piety, he thereupon became exceedingly rejoiced. Having refreshed him with food and beverage which had been prepared for himself, he interrogated the said sámanéro on the doctrines propounded by Buddha. The sámanéro explained to him the "appamadawaggo" (section on non-procrastination.) The sovereign having heard the same, he was delighted with the religion of the vanquisher. He said unto him: "Beloved, I will constantly provide for you food for eight." "Sire," he
replied, “that food I present to the superior priest who ordained me.” On another eight portions of rice being provided, he gave them to his superior who had instructed him. On the next eight portions being provided, he gave them to the priesthood. On the next eight portions being provided, the piously wise (Nigródho) accepted them himself.

He who was thus maintained by the king having propounded the doctrines of the faith to the monarch, established the sovereign and the people in those tenets, and the grace to observe the same.

The history of Nigródho concluded.

Thereafter, this king, increasing the number from day to day, gave alms to sixty thousand Buddhist priests, as formerly (to the brahman priests.) Having dismissed the sixty thousand heretics, he constantly maintained in his palace sixty thousand Buddhist priests. He being desirous that the sixty thousand priests should (on a certain occasion) be served without delay, having prepared costly food and beverage, and having caused the city to be decorated, proceeded thither; invited the priesthood, conducted them to the palace, feasted them, and presenting them with many priestly offerings, he thus inquired; “What is the doctrine propounded by the divine teacher?” Thereupon, the théro Tisso, son of Moggali, entered into that explanation. Having learned that there were eighty four thousand discourses on the tenets of that doctrine, “I will dedicate,” exclaimed the monarch, “a wháro to each.” Then bestowing ninety six thousand kotis of treasure on eighty four thousand towns in Jambudipo, at those places he caused the construction of temples to be commenced by the (local) rajahs; he himself undertook the erection of the Asókaráma (in Pupphapura). He bestowed daily, from his regard for the religion, a lac separately to the “ratanatty,” to Nigródho, and to infirm priests.

From the offerings made on account of Buddha, in various ways, in various cities, various festivals were constantly celebrated in honor of “thupas.”
From the offerings made on account of the religion, the populace constantly bestowed the four prescribed offerings on the priests, the repositories of true religion.

From the loads of water brought from the lake Anótatto, he bestowed daily four to the priesthood generally; one to the sixty accomplished maintainers of the "tripitika;" one to the queen Sandhimitá. The great monarch reserved for his own consumption, two.

To the sixty thousand priests, and sixteen thousand females of the palace, he gave the teeth-cleansers called "nágalatá."

On a certain day, having by inquiry ascertained that the supernaturally-gifted Mahákaló, nága king, whose age extended to a kappó, had seen the four Buddhós (of this kappó); for the purpose of bringing him, having sent a golden chain and having brought him, he placed him under the white canopy of dominion, seated on the royal throne. Making to him many flower-offerings, and surrounded by the sixteen thousand women of the palace, he thus addressed him: "Beloved, exhibit to me the person of the omniscient being of infinite wisdom, the chakkawatti of the doctrine, the maha-irsi."

The nága king caused a most enchanting image of Buddha, gifted with the thirty attributes of personal beauty, and resplendent with the eighty charms of corporeal perfection, surrounded by the halo of glory, and surmounted by the lambent flame of sanctity.

Gazing on this (apparition), overjoyed and astonished, he made offerings thereto, and exclaimed, "Such is the image created by this personage: what must not the image have been of the deity himself of happy advent!" (meditating thus) his joy became greater and greater.

The illustrious and powerful monarch (Asóko) then caused a great festival to be solemnized for seven successive days, known as the festival of "sight offering," (the miraculous figure of Buddha being visible during that period).
Thus, it was foreseen by the priests of old (who had held the second convocation on religion) that this sovereign would be superlatively endowed, and of great faith; and that the son of Moggali would become a thero.

The conversion (of Asóko) to the religion (of Buddho) concluded.

The theros who held the second convocation, meditating on the events of futurity, foresaw that a calamity would befall their religion during the reign of this sovereign. Searching the whole world for him who would subdue this calamity, they perceived that it was the long-lived Tisso, the brahman (of the Brahma lóka world). Repairing to him, they supplicated of the great sage to be born among men for the removal of this calamity. He, willing to be made the instrument for the glorification of religion, gave his consent unto them. These ministers of religion then thus addressed Siggavo and Chandavo, two adult priests: “In eighteen plus one hundred years hence, a calamity will befall our religion, which we shall not ourselves witness. Ye (though) priests failed to attend on the occasion (of holding the second convocation on religion): on that account it is meet to award penalties unto you. Let this be your penance. The brahman Tisso, a great sage, for the glorification of our religion, will be conceived in a certain womb in the house of the brahman Moggali. At the proper age, one of you must initiate that noble youth into the priesthood. (The other) must fully instruct him in the doctrines of the supreme Buddho.”

The thero Dásako, was the disciple of Upáli (the disciple of Buddho himself). Sónako was his disciple. The aforesaid two priests (Siggavo and Chandavo) were his disciples.

In aforetime (at the termination of the first convocation on religion), in Wisáli a brahman of the tribe of Sotthi, named Dásako, the superior of three hundred pupils,
dwelt with his preceptor. In the twelfth year of his age, having achieved the knowledge of the "vehédo," and while he was making his pilgrimage attended by his own pupils, he met with the thero Upáli, who had held the first convocation, sojourning at the temple Wálukáramo (in Visáli). Taking up his residence near him, he examined him on the abstruse passages of the "vehédo." He (Upáli) explained those passages.

The thero, with a certain object in view, thus addressed him (the brahman): "There is a branch of the doctrine superior to all other branches, which perfects the knowledge of the whole doctrine. What branch of the doctrine is it?"

The brahman was ignorant of it, and inquired, "What doctrine is it?" He replied, "Buddho's doctrine." "Impart it to me," said the one. "Only to him who has been admitted into our order can I impart it," rejoined the other.

Thereupon, returning to his native land, he applied for permission from his preceptor (to become a buddhist priest), in order that he might acquire a knowledge of that doctrine; in like manner from his father and mother.

This brahman, together with three hundred of his brahman followers, was admitted into the buddhistical priesthood in the fraternity of that thero; and in due course was raised to the upasampada order.

The thero Upáli propounded the whole "pitakattaya" to his thousand pupils, who had subdued in themselves the dominion of sin, of whom Dásako was the senior.

The other priests of the fraternity of the said thero, who had not attained the sanctification of arahat (which comprised inspiration), and were incapable of acquiring a knowledge of the "pitaka," were innumerable.

In the land of Kási, there was a caravan chief's son, by name Sónako, who came to the mountain-girt city (Rágagaha) on trade, together with his parents, attended by a retinue of fifty five brahmanical devotees who had accompanied him thither. The chief of fifteen years of age repaired to Wélúwana wihare. Becoming acquainted there with the thero
Dásako as well as with his disciples, overjoyed, he solicited to be admitted into the priesthood. He replied thus: “Ask thy superiors (first.)” The young chieftain Sónako, having fasted for three days, and obtained the consent of his parents to enter into the priesthood, returned. Together with these noble companions, becoming a priest, then an “upasampada,” in the fraternity of the théro Dásako, he acquired a knowledge of “pita-kattaya.”

This Sónako became the superior of a fraternity of a thousand théros, who had overcome the dominion of sin, and acquired a perfect knowledge of the “pita-kattaya.”

In the city of Patili, there was one Siggavo aged eighteen years, the son of the minister (Siriwadhó), highly gifted with wisdom. He had three palaces for his residences, adapted for all the seasons of the six irtás. Bringing with him his friend Chandawajji, the son of a minister, and attended by a retinue of five hundred men, having repaired to Kukkutárama wihare, they saw there the théro Sónako, seated absorbed in the “samápati” meditation, with the action of his senses suspended. Perceiving that he was silent while he bowed to him, he questioned the priests on this point. These priests replied, “Those absorbed in the samápati meditation, do not speak.” He then asked of these informants, “Under what circumstances does he rise (from his meditation)?” Replying, “He rises at the call of the divine teacher: at the call of the priesthood: at the termination of the period previously resolved on: at the approach of death:” and observing their predestined conversion, they (the priests) set forth the call of the priesthood. He (Sónako) rising, departed from hence. The young chief addressing Sónako, asked: “Lord, why art thou silent?” “Because,” replied he, “I am partaking of that which I ought to partake.” He thereupon rejoined, “Administer the same to me.” “When thou hast become one of us, it will be permitted thee to partake of it.” Thereupon the chiefs Siggavo and Chandawajji and their retinue of five hundred, obtaining the consent of their parents, repaired to the fraternity of the théro Sónako, and being admitted into the priesthood.
became upasampada priests. These two, residing with the priest-superior who had ordained them, having acquired a perfect knowledge of the "pitakattaya," in due course attained the mastery of the six departments of doctrinal knowledge.

This thero Siggavo, perceiving (by inspiration) the conception of Tisso; during seven years from that date repaired (constantly for alms) to the dwelling in which (he the brahman was conceived.) For that period of seven years, even the word "begone" had not been addressed to him. In the eighth year, at length, he was told (by a slave girl) "Depart hence."

The brahman Moggali, who was returning home, observing him departing, inquired, "Hast thou received any thing at our house?" "Yes," he replied. Going to his house, and having ascertained (that nothing had been given;) on the second day, when the priest visited the dwelling, he upbraided him for his falsehood. Having heard the thero's explanation, (that he only alluded to the slave's reproach, "Depart hence,"") the brahman pleased thereat, gave alms to him constantly from the meal prepared for himself. By degrees all the inmates of that house became attached to him. The brahman himself, having made him also an inmate of the house, constantly fed him. In this manner time passed away, and the youth Tisso attained his twentieth year, and succeeded in traversing the ocean of the triveheda (of the brahmans.)

The thero (knowing by inspiration) that a discussion would be produced thereby, (by a miracle) rendered all the seats in the house invisible, reserving only the carpet of this young brahman devotee.

As he had descended from the brahma loka world, he was scrupulously rigid in preserving his personal purity. On this account he (always) folding his carpet, hung it up. Not finding any other seat, while the thero was standing, the people in the house in great confusion, spread for him that carpet of his. The young brahman, on returning from his preceptor, seeing him so seated, enraged, addressed him in opprobrious language.

The thero replied, "Young brahman, what knowledge dost thou possess?" The youth
instantly retorted the same question on the thero. When the thero was in the act of replying, "I do possess knowledge," he interrogated the said thero on the abstruse passages of the "vehédos." The thero instantly explained them.

This thero was thus, even while sojourning in the domicile of a layman, accomplished in the "vehédos." Having attained the perfection of saccerdotal sanctity (in the buddhistical creed) why should he not be able to explain them?

"An idea is conceived in the mind of some (rahat saint) which does not vanish from it: (nevertheless) the idea of that individual will vanish (on his attaining nibbuti), and will not be regenerated. Again, the idea of some other person shall vanish, shall not be regenerated, and yet it does not vanish."*

The thero of perfect self-possession called on the youth for the solution of this paradoxical question on the operations of the mind. He became, as it were, involved in perfect darkness, and inquired of him, "Priest, what parable is this?" He replied, "Buddho's parable." On his exclaiming "Impart it to us;" he rejoined, "Only to those do I impart it who have assumed our garb." Obtaining the permission of his parents, he entered into the priesthood for the sake of this parable. The thero having initiated him into the priesthood, he imposed on him, according to the orthodox rules, the task of duly qualifying himself.

This superlatively gifted person having attained that qualification, in a short time arrived at the sanctification of "sotápatti." The thero having ascertained that fact, dispatched him, for the purpose of being instructed, to the thero Chandawaggi.

In due course, the priest Siggavo having made him an upasampada, taught him the "vinaya;" subsequently the other two branches of religion. Thereafter the youth Tisso attaining the "vipassanan" sanctification, acquired the mastery of the six

* This passage is interpreted in various ways with the aid of circumlocution. The above is only intended as a literal translation, with the additions sanctioned by the commentary.
branches of doctrinal knowledge, and ultimately he was elevated to a thero. He became as celebrated as the sun and moon. Who has heard his eloquence, without considering it the eloquence of the supreme Buddha himself!

The matters concerning the thero Moggali concluded.

The sub-king (Tisso) on a certain day, at an elk hunt, saw in a forest, a herd of elk sporting. Observing this, he thus meditated: "Elks, browsing in a forest, sport. Why should not priests lodged and fed comfortably in wiheras, also amuse themselves?" Returning home he imparted this reflection to the king, who conferred the sovereignty on him for seven days to solve this question,—addressing him thus: "Prince, administer this empire for seven days: at the termination of that period I shall put thee to death." At the end of the seventh day, he inquired of him, "From what cause hast thou become so emaciated?" when he answered, "From the horror of death." The monarch thereupon rejoined, "My child, thou hast ceased to take recreation, saying to thyself,—'in seven days I shall be put to death.' These ministers of religion are incessantly meditating on death; how can they enter into frivolous diversions?"

He who had been thus addressed by his brother, became a convert to that religion. After the lapse of some time, going to an elk hunt, he perceived seated at the foot of a tree, and fanned by an elephant with the bough of a sal tree, the thero Mahadhammarakkhita, perfect in piety, having overcome the dominion of sin. The royal youth indulged in this reflection: "When shall I also, like unto this thero, initiated into the priesthood, be a dweller in the forest?"

The thero, to incline his heart (to the faith), springing aloft, and departing through the air, alighted on the surface of the tank of the Asokarama temple; and causing his robes to remain poised in the air, he dived into the tank, and bathed his limbs.
The superlatively wise sub-king upon seeing this miracle, overjoyed thereat, resolved within himself, “This very day will I be ordained a priest.” Repairing to the king, the zealous convert supplicated for permission to become a priest. Unwilling to obstruct his wish, the sovereign, conducting him himself, with a great concourse of attendants, proceeded to the temple. He (the under king) was ordained by the théó Mahádharmarakkhito. On the same occasion with himself, one hundred thousand persons (were ordained.) There is no ascertaining the number of those who became priests from his example.

The renowned Aggibráhma was the son-in-law of the king, being the husband of Sanghamittá the sovereign’s daughter. Her and his son, prince Sumano, having obtained the sanction of the king, was ordained at the same time as the sub-king.

It was in the fourth year of king Asóko’s reign that, for the spiritual happiness of the people, the ordination of the sub-king took place. In the same year this sub-king, gifted with wisdom, became upasampáda; and exerting himself, by virtue of his former piety, became sanctified with the six supreme attributes.

All these individuals in different towns, commencing the construction of splendid wihares, completed them in three years. By the merit of the théó Indagutto, and of that of the undertaker of the work, the wihare called Asókarámo was also completed in that time. At the places at which the vanquisher of the five deadly sins had worked the works of his mission, the sovereign caused splendid dágobas to be constructed. From eighty four thousand cities (of which Pupphapura) was the centre, dispatches were brought on the same day, announcing that the wihares were completed. Having heard these dispatches read, the glorious, the superlatively gifted, the victorious sovereign having resolved on having a great festival of offerings at all the temples at the same moment, caused to be published by beat of drums, through the capital,—“On the seventh day
from hence, throughout all the kingdoms in the empire, let there be a great festival of offerings held on the same day. Throughout the empire, at the distance of each yójana, let there be great offerings bestowed. Let there be decorating of the roads to villages as well as temples. In all the vihāres, let almsgiving to the priesthood be kept up in every respect, as long as practicable, and liberally as means will allow. At those places, decorated with festoons of lamps and garlands of flowers in various ways, and joyous with every description of music, let a great procession be celebrated. And let all persons duly prepared by a life of righteousness, listen to the doctrines of the faith; and let innumerable offerings be made on that day."

Accordingly, in all places, all persons, in all respects, as if they were the felicitous Dévaloka heavens, each surpassing the other, bestowed offerings.

On that day, the king, decorated with all the insignia of royalty, and surrounded by his ministers mounted on elephants and horses, with all the pomp and power of state, proceeded, as if cleaving the earth, to the temple built by himself. Bowing down to the chief priest, he took up his station in the midst of the priesthood.

In that congregation there were eighty kots of priests. Among them there were one hundred thousand ministers of religion who had overcome the dominion of sin. There were also ninety lacs of priestesses, of whom a thousand priestesses had overcome the dominion of sin. These sanctified persons, for the purpose of gratifying king Dhammasóko, performed a miracle for the manifestation to the world, of the truth of their religion.

On account of his former sinful conduct (in having murdered his brothers), he was known by the name of Asóko. Subsequently, on account of his pious character, he was distinguished by the name of Dhammasóko. (By the power of a miracle) he saw all the vihāres situated in every direction throughout the ocean-bound Jambudípô, resplendent with these offerings. Having thus beheld these vihāres, exceedingly overjoyed, he
The Mahawanso.

inquired of the priesthood: "Lords! in the religion of the deity of felicitous advent, whose act of pious bounty has been the greatest?" The therō, the son of Moggali, answered the sovereign's inquiry: "Even in the life-time of the deity of happy advent a donor of offerings equal to thee did not exist." Hearing this announcement, the king greatly pleased, again thus inquired of him: "Can a person circumstanced as I am, become a relation of the religion of Buddha?" The therō perceiving the perfection in piety of Mahindo the son, and of Sanghamittā the daughter, of the king, and foreseeing also that it would be a circumstance tending to the advancement of the faith, this supporter of the cause of religion, thereupon thus addressed the monarch: "Ruler of men! a greater donor and benefactor to the faith even than thou art, can be called only a benefactor; but he who causes a son or daughter to be ordained a minister of our religion, that person will become not a 'benefactor,' but a 'relation' of the faith."

Thereupon, the sovereign desirous of becoming the "relation of the faith," thus inquired of Mahindo and Sanghamittā, who were present: "My children, it is declared that admission into the priesthood is an act of great merit. What (do ye decide), will ye be ordained?" Hearing this appeal of their father, they thus addressed their parent: "Lord, if thou desirest it, this very day will we be ordained. The act of ordination is one profitable equally to us and to thee." Even from the period of the ordination of the sub-king and of the Aggibrāhma, he and she had been desirous of entering the priesthood. The king who had resolved to confer the office of sub-king on Mahindo, attached still more importance to his admission into the priesthood. He with the utmost pomp celebrated the ordination of his beloved son Mahindo, distinguished by his wisdom and his personal beauty, and of his daughter Sanghamittā. At that period this Mahindo, the delight of the monarch, was twenty, and the royal daughter Sanghamittā was eighteen years old. His ordination and (elevation to) the upasampada took place
on the same day. Her ordination and qualification (for upasampada, not being eligible thereto at her age) also took place on the same day. The therā named Moggali, was the preceptor “upajjhāya” of the prince. The therā Mahadēvo initiated him into the first order of priesthood. The therā Majjhantiko performed the “kammavāchana.” In that very hall of upasampada ordination, this Mahindo, who had attained the requisites for the priesthood, acquired the sanctification of “arathā.” The priestess Dhammapati became the upajjhāya, and the priestess Ayupāli the instructress of Sanghamittā. In due course she overcame the dominion of sin (by the attainment of arahat.) Both these illuminators of the religion were ordained in the sixth year of the reign of Dhammasōko, the benefactor of Lankā. The great Mahindo, the illuminator of this land, in three years learnt from his preceptor the “pitakattaya.”

As the moon and sun at all times illumine the firmament, so the priestess (Sanghamitta) and Mahindo shone forth the light of the religion of Buddho.

Previously to this period, a certain pilgrim departing from Patiliputto, and while wandering in a wilderness, formed a connection with a young female kuntikinnaryā (a fabulous animal.) By her connection with him, she brought forth two children,—the elder was called Tisso, and the younger Sumitto. In due course of time, these two having entered into the priesthood under the tuition of the therā Maha Waruno, and having acquired the six perfections of religious knowledge, attained the sanctification of “arathā.”

Tisso, the elder, was suffering from an ulcer in his foot, occasioned by the puncture of a thorn. The younger having inquired (what would alleviate him), he replied, “A palm-full of clarified butter, to be used as medicine;” but he (Tisso) interdicted his want being made known to the king; its being supplied from the allowances granted by the king to infirm priests; or that for the sake of clarified butter, he should proceed in search of it (at an unorthodox time) in the afternoon. “If in thy (orthodox forenoon) pilgrimage to beg thy (daily) alms, thou shouldst receive some clarified butter, that thou mayst bring.”

Thus the exalted théro Tísso instructed the théro Sumíttó. A palm-full of clarified butter not being procurable by him in his alms-pilgrimage, a disease was engendered which could not be subdued by a hundred caldrons of clarified butter. By this very disease, the théro was brought to the close of his existence. Preaching to others on “non-procrastination,” he prepared his mind for “nibbuti.” Seated, poised in the air, pursuant to his own wish, he consumed his corporeal substance by the power of flames engendered within himself, and attained “nibbuti.” From the corpse of the théro flames issuing, it was converted into fleshless ashes; but they did not consume any of the bones in the whole of his corpse.

The sovereign hearing of the demise of this théro Tísso, attended by his royal retinue, repaired to the temple built by himself. The king causing these relics to be collected, and placing them on his state elephant, and having celebrated a festival of relics, he inquired of what malady he died. Having heard the particulars, from the affliction created in him, he caused to be constructed at (each of the four) gates of the city a reservoir made of white chunam, and filled it with medicinal beverage, saying, “Let there not be a scarcity of medicines, to be provided daily for the priesthood.”

The théro Sumíttó attained “nibbuti” while in the act of performing “chankman,” (taking his walk of meditation) in the chankman hall. The world at large, in consequence of this event, became greatly devoted to the religion of Buáacho. These two théros descended from the kuntikinnaryá, attained “nibbuti” in the eighth year of the reign of Asókó.

Thenceforward, the advantages accruing to the priesthood were great. By every possible means the devoted populace kept up these advantages.

The heretics who had been deprived of the maintenance (formerly bestowed on them by the king), in order that they might obtain those advantages, assuming the yellow robes (without ordination), were living in the community of the priesthood. These persons,
whenever (they set up) a doctrine of their own, they propounded it to be the doctrine of Buddha. If there was any act of their own (to be performed), they performed it according to their own wishes (without reference to the orthodox rules.)

Thereupon, the theró, son of Moggali, of increasing piety and faith, observing this dreadful excrecence on religion, like unto a boil, and having, by examining into futurity, ascertained by his profound foresight, the period at which the excision of this (excrecence would take place:); transferring his fraternity of numerous disciples to the charge of the theró Mahindo, he sojourned for seven years in solitude, indulging in pious meditation, at the Ahóganga mountain (beyond the Ganges), towards the source of the river.

In consequence of the numerical preponderance, and the schisms of these heretics, the buddhist priests were incapable of regulating their conduct according to the rules of the orthodox faith. From this very cause, in all the buddhistical temples in Jambudipo, the priests were incapable of observing the rites of “upósatho” and “pawáranan” for a period of seven years (as none but orthodox ministers could be admitted to those rites.)

The superlatively-gifted great king Dhammásóko, hearing of this (suspension of religious observances for seven years), dispatched a minister to the chief temple Asókoráma, with these orders: “Having repaired thither, do thou, adjusting this matter, cause the ceremony of “upósatho” to be performed by the priesthood at my temple.”

This ignorant minister having repaired thither and assembled the priests, thus shouted out the commands of the sovereign: “Perform ye the ceremony of upósatho.” The priesthood thus replied to the embicile minister: “We will not perform the ceremony of ‘upósatho’ with the heretics.” The minister exclaiming, “I will have the ‘upósatho’ performed,” with his own sword decapitated several of the théros in the order in which they sat. The théro Tisso, the younger brother of the king, perceiving this proceeding, rushing close to him (the minister), placed himself on the seat (of the théro last slaughtered). The minister recognizing that théro, repairing (to the palace) reported the whole of the
occurrence to the king. Hearing this event, the king, deeply afflicted, and in the utmost perturbation, instantly repairing (to the temple), inquired of the priesthood: "By the deed thus done, on whom will the sin fall?" Among them, a portion of the ill-informed declared, "The sin is thine:" another portion announced, "Both of you:" the well-informed pronounced, "Unto thee there is none."

This great king having heard these (conflicting) opinions (exclaimed), "Is there, or is there not, any priest of sufficient authority (among you) who alleviating my doubt, can restore me to the comforts of religion?" The priesthood replied to the sovereign: "O, warrior king! the thero Tisso, the son of Moggli, is such a person." The king instantly conceived a great veneration for him. On that very day, in order that the thero might be brought on his invitation, he dispatched four theros, each attended by one thousand priests; in like manner four ministers, each attended by a thousand followers. On the message being delivered by these persons, (the thero) did not accept the invitation.

Hearing this result to the mission, he dispatched eight theros and eight ministers, each with a retinue of one thousand followers. As in the former instance, he again declined coming. The king inquired, "What can the cause be that the thero does not come?" The priests informed him what could procure the attendance of that thero, thus: "Illustrious monarch, on sending him this message, 'Lord! vouchsafe to extend thy aid to restore me to the faith,' the thero will come."

Again another time, the king adopting that very message, sent sixteen theros and sixteen ministers, each with a retinue of a thousand persons. He thus instructed (the mission): "The thero on account of his great age will not be disposed to mount a conveyance; do ye therefore transport the thero in a vessel by the river." They having repaired thither, delivered their message. He, in the very act of hearing the message, rose. They conveyed the thero in a vessel. The king (on his approach) went out to meet him.
The monarch (proceeding into the river) till the water reached his knees, with the profoundest respect offered the support of his right shoulder to the disembarking thero. The benevolent thero, worthy of every offering, out of compassion, accepting the proffered right arm of the sovereign, disembarked from the vessel. The king conducting the thero to the pleasure garden Ratiwaddhane, bathing his feet and anointing them, caused him to be seated. The sovereign, with the view of trying the supernatural power of the thero, said to him: “Lord, I am desirous of witnessing a miracle.” On being asked what (miracle)? He replied, “an earthquake.” (The thero) again asked, “the earthquake thou wishest to see, is it to be of the whole earth, or of a limited space?” Inquiring which of the most miraculous, and learning that “an earthquake confined to a limited space was the most miraculous,” he declared that he was desirous of witnessing that.

The thero within a boundary—the four sides of which were a yójana in extent—having placed (on each side) a chariot, a horse, a man, and a vessel filled with water, by his supernatural power he caused the half of those things, together with the ground within the boundary, to quake (the other half, placed beyond the boundary, not being affected). He manifested this miracle to him who was there seated.

The king inquired of the thero whether a sin had or had not been committed, on account of the sacrilegious murder of the priests, by his own minister. The thero propounding to the king the játaka called “tittira,” consoled him by declaring, “Excepting there be wilful intention, there can be no sin.” Sojourning in that delightful royal pleasure garden for seven days, he made the sovereign conversant with the inestimable doctrines of the supreme Buddha.

The king within those seven days having sent two yakkhas, caused all the priests in Jambudipo to be assembled. On the seventh day going to the splendid temple built by himself, he directed the whole priesthood, without any omission, to assemble. Seated
together with the thero within the curtain, and calling up to him, one by one, the heretic priests: "Lord," inquired the sovereign, "of what religion was the deity of felicitous advent?" Each, according to his own faith, propounded the "sassata," and other creeds (as the religion of Buddha). The king caused all those heretic priests to be expelled from the priesthood. The whole of the priests thus degraded were sixty thousand. He then asked the orthodox priests, "Of what religion is the deity of happy advent?" they replied, "The religion of investigated (truth)." The sovereign then addressed the thero: "Lord! is the supreme Buddha himself of that 'vibhajja' faith?" The thero having replied "yes," and the king having heard that answer, overjoyed, "Lord," he exclaimed, "if by any act the priesthood can recover their own purity, by that act let the priesthood (now) perform the "uposatho." Having thus addressed the thero, and conferring the royal protection on the priesthood, he re-entered the celebrated capital. The priesthood restored to unanymity of communion, then held the "uposatho."

The thero from many asankya of priests, selected a thousand priests of sanctified character—possessing the six perfections of religious knowledge, and versed in the "tepitiika," and perfect in the four sacerdotal qualifications— for the purpose of holding a convocation. By them the convocation on religion was held: according as the theros Mahakassapo and Yasso had performed the convocations (in their time), in like manner the thero Tisso (performed) this one. In that hall of convocation, the thero Tisso preached a discourse illustrative of the means of suppressing doubts on points of faith.

Thus, under the auspices of king Asoko, this convocation on religion was brought to a close in nine months by these priests.

In the seventeenth year of the reign of this king, this all-perfect minister of religion, aged seventy two years, conducted in the utmost perfection this great convocation on religion, and the "pavaranan."
At the conclusion of the convocation, on account of the re-establishment of religion, the great earth, as if shouting its "sádhu!" quaked.

The instrument of this mission having left his supreme residence in the brahma lóka world, and descended to this impure human world, for the advancement of religion,—who, capable of advancing the cause of religion, would demur?

The fifth chapter in the Mahawanso, entitled, "the third convocation on religion," composed alike to delight and afflict religious men.

Chap. VI.

In the land of Wango, in the capital of Wango, there was formerly a certain Wango king. The daughter of the king of Kálinga was the principal queen of that monarch.

That sovereign had a daughter (named Suppadéwi) by his said queen. Fortune-tellers predicted that she would connect herself with the king of animals (the lion). She grew up lovely in person, and was ardently inflamed with amorous passions. By both the king and queen, a degrading sense of shame was felt.

This (princess) while taking a solitary walk, unattended and disguised, decamped under the protection of a caravan chief who was proceeding to the Magadh country.

In a wilderness in the land of Lála, a lion chased away the caravan chief. The rest fled in opposite directions: she (advanced) in that in which the lion approached.

The lion, prowling for prey, observing her approaching from a distance, inflamed with passion, wagging his tail and lowering his ears, approached her. She observed him; and
recollecting the prediction she had heard of the fortune-tellers, freed from all fear, exciting him, caressed him. By her having thus fondled him, his passion being roused, the lion placed her on his back, and conveying her to his den, he lived with her. In due course of time, by her connection with him, this princess gave birth to twins—a son and a daughter. They partook of the nature of the lion in the formation of their hands and feet. She consequently called him by the name of Sihabhāhu, and the daughter Sihasiwali.

This son, in his sixteenth year, inquiring of his mother regarding a doubt raised in his mind, “My mother,” said he, “from what circumstance is it, that between thyself, our father and ourselves, there is a dissimilarity?” She disclosed all to him. “Why then do we not depart?” replied he. “Thy father,” she rejoined, “closes up the mouth of the den with a stone.”

He taking that which closed the mouth of the great den on his shoulders, proceeded and returned a distance of fifty yojanas on the same day. When the lion had gone to prowl for prey, placing his mother on his right shoulder and his sister on the left, he quickly departed.

Covering their nakedness with leaves, they proceeded to a provincial village. At that time (prince Anuro) the son of the princess’s maternal uncle was there. This minister, standard-bearer of the king of Wango, was present at this provincial village, superintending cultivation, seated under a wató tree. The royal standard-bearer seeing their condition, made inquiries. They replied, “We are the inhabitants of the wilderness.” He bestowed clothing on them, which (clothes) by the virtue of their piety, became of the greatest value. He gave dressed rice in leaves, which became vessels of gold.

The minister astonished by this (miracle), inquired of them, “Who are ye?” The princess narrated to him her birth and lineage. This royal standard-bearer, taking
with him his daughter of his father's (younger) sister, conducted her to the city of Wango, and made her his wife.

The lion soon returning to his den, and missing these three individuals, afflicted with grief at the loss of his offspring, neither ate nor drank. Seeking these children, he entered the provincial villages; and whatever villages he visited, he chased away the people. The inhabitants of the villages repairing to (the capital), thus implored of the king: "A lion is laying waste thy country: sovereign lord, arrest this (calamity)." Not being able to find any person to slay him, placing a thousand pieces (of money) on the back of an elephant, he proclaimed through the city, "Let it be given to the captor of the lion." In the same manner, the king successively (offered) two thousand and three thousand pieces. The mother on two of these occasions prevented the lion-born youth (from undertaking the enterprise). On the third occasion, without consulting his mother, he accepted the offer; and a reward of three thousand pieces was (thus) bestowed on him to put his own father to death. (The populace) presented this prince to the king. The monarch thus addressed him: "On the lion being destroyed, I bestow on thee that country." He having proceeded to the door of the den, and seeing at a distance the lion approaching, impelled by his affection for his child,—to transfix him, he (Sihabahu) let fly his arrow at him. On account of the merit of the lion's good intentions, the arrow, recoiling in the air, fell on the ground at the feet of the prince. Even until the third effort, it was the same. Then the king of animals losing his self-possession (by which the charm that preserved his life was destroyed), the impelled arrow, transpiercing his body, passed through him. (Sihabahu) returned to the city, taking the head of the lion with the mane attached thereto. This occurred on the seventh day after the death of the king of Wango.

The monarch having left no sons, and his virtuous ministers exulting in this exploit (of
the prince), having ascertained that he was the grandson of the king, and recognized his mother (to be the king's daughter) they assembled, and with one accord, intreated of the prince Sihabâhu, "Be thou king." He having accepted the sovereignty, and conferred it on (Anuro) the husband of his mother, taking with him Sihasiwali, he himself departed for the land of his nativity. There he founded a city which was called Sihapura. In a wilderness a hundred yojanas in extent, he formed villages (in favorable situations for irrigation). In that capital of the land of Lâla, making Sihasiwali his queen consort, the monarch Sihabâhu administered the sovereignty. This queen in due course, gave birth on sixteen occasions to twin children. The eldest was named Wijayo, the second was named Sumitto;—altogether thirty two children. At the proper age, the sovereign installed Wijayo in the office of sub-kings.

Wijayo became a lawless character, and his retinue were the same: they committed numberless acts of fraud and violence. The nation at large incensed at this proceeding, represented the matter to the king. He censured them (the prince's followers) and his son he severely reprimanded. In all respects the same occurred a second time. On the third occasion, the nation enraged, thus clamoured: "Execute thy son." The king compelling Wijayo and his retinue, seven hundred in number, to have the half of their heads shaved, and having them embarked in a vessel, sent them a drift on the ocean. In the same manner (in a second vessel) their wives. In like manner their children (in a third). These men, women, and children, drifting in different directions, landed and settled in different countries. Be it known, that the land in which the children settled is Nagadipo. The land in which the wives settled is Mahindo. Wijayo himself landed at the port of Supparaka (in Jambudipo), but (dreading the hostility of the natives) on account of the lawless character of his band, he re-embarked in his vessel. This
prince named Wijayo, who had then attained the wisdom of experience, landed in the division Tampapanni of this land Lanka, on the day that the successor (of former Buddhos) reclined in the arbor of the two delightful sal trees, to attain "nibbana."

The sixth chapter in the Mahawanso, entitled, "the arrival of Wijayo," composed equally to delight and to afflict righteous men.

CHAP. VII.

The ruler of the world, having conferred blessings on the whole world, and attained the exalted, unchangeable nibbana; seated on the throne on which nibbana is achieved, in the midst of a great assembly of devatas, the great divine sage addressed this celebrated injunction to Sakko, who stood near him: "One Wijayo, the son of Sihabahu, king of the land of Lanka, together with seven hundred officers of state, has landed on Lanka. Lord of devas! my religion will be established in Lanka. On that account thoroughly protect, together with his retinue, him and Lanka."

The devoted king of devos having heard these injunctions of the successor (of former Buddhos), assigned the protection of Lanka to the devo Uppulwanho (Vishnu). He, in conformity to the command of Sakko, instantly repaired to Lanka, and in the character of a paribajaka (devotee) took his station at the foot of a tree.

With Wijayo at their head, the whole party approaching him, inquired, "Pray, devotee, what land is this?" He replied, "The land Lanka." Having thus spoke, he blessed them
by sprinkling water on them out of his jug; and having tied (charmed) threads on their arms, departed through the air.

A menial yakkhini (named Kālī) assuming a canine form, presented herself. One (of the retinue) though interdicted by the prince, followed her, saying, “In an inhabited village (alone) are there dogs.” There (near a tank) her mistress, a yakkhini named Kuwēni, was seated at the foot of a tree spinning thread, in the character of a devotee.

Seeing this tank and the devotee seated near it, he bathed and drank there; and while he was taking some (edible) roots and water from that tank, she started up, and thus addressed him: “Stop, thou art my prey.” The man, as if he was spell-bound, stood without the power of moving. By the virtue of the charmed thread, she was not able to devour him; and though intreated by the yakkhini, he would not deliver up the thread. The yakkhini then cast him bellowing into a subterraneous abode. In like manner, the seven hundred followers also, she one by one lodged in the same place.

All these persons not returning, Wijayo becoming alarmed, equipping himself with the five weapons of war, proceeded after them; and examining the delightful pond, he could perceive footsteps leading down only into the tank; and he there saw the devotee. It occurred to him: “My retinue must surely have been seized by her.” “Pray, why dost thou not produce my ministers?” said he. “Prince,” she replied, “from ministers what pleasures canst thou derive? Do drink and bathe (ere) thou departest.” Saying to himself, “even my lineage, this yakkhini is acquainted with it,” rapidly proclaiming his title, and bending his bow, he rushed at her. Securing the yakkhini by the throat with a “narāchana” ring, with his left hand seizing her by the hair, and raising his sword with his right hand, he exclaimed, “Slave! restore me my followers, (or) I will put thee to death.” The yakkhini terrified, implored that her life might be spared. “Lord! spare my life; on thee I will confer this sovereignty; unto thee I will render the favors of my sex; and every other
service according to thy desire." In order that he might not be involved in a similar difficulty again, he made the yakkhini take an oath. (Thereafter) while he was in the act of saying, "instantly produce my followers," she brought them forth. Declaring "These men must be famished," she distributed rice and a vast variety of other articles (procured) from the wrecked ships of mariners, who had fallen a prey to her.

The followers having dressed the rice and victuals, and having served them to the prince, the whole of them also feasted thereon. She likewise having partaken of the residue of the meal bestowed on her by the prince, excited to the utmost pitch of delight, transformed herself (into a girl) of sixteen years of age; and decorating her person with innumerable ornaments, lovely as Mārāṇa herself, and approaching him, quickly inflamed the passion of the chief. Thereupon, she caused a splendid bed, curtained as with a wall, and fragrant with incense, to spring up at the foot of a certain tree. Seeing this procedure, and foreseeing all the future advantages that were to result to him, he passed the night with her. There, his seven hundred followers on that night slept, outside the curtain, surrounding their sovereign. This (destined) ruler of the land, while reposing there with the yakkhini, hearing the sounds of song and music, inquired of the yakkhini regarding the same. Thereupon, she being desirous of conferring the whole sovereignty on her lord, replied, "I will render this Lankā habitable for men. In the city Siriwattha, in this island, there is a yakkho sovereign (Kālasēno), and in the yakkha city (Lankāpura) there is (another) sovereign. Having conducted his daughter (Pusamittā) thither, her mother (Kondanāmikā) is now bestowing that daughter at a marriage festival on the sovereign there (at Siriwattha). From that circumstance there is a grand festival in an assembly of yakkhos. That great assemblage will keep up that revel, without intermission, for seven days. This revel of festivity is in that quarter. Such an assemblage will not occur again; Lord! this very day extirpate the
yakkhas." Hearing this advice of hers, the monarch replied to her: "Charmer of my affections, how can I destroy yakkhas, who are invisible?"  "Prince," replied she, "placing myself in the midst of those yakkhas, I will give a shout. On that signal fall to with blows: by my supernatural power, they shall take effect on their bodies." This prince proceeding to act accordingly, destroyed the yakkhas. The king having put (Kalaseno), the chief of the yakkhas, to death, assumed his (court) dress. The rest of his retinue dressed themselves in the vestments of the other yakkhas. After the lapse of some days, departing from the capital of the yakkhas, and founding the city called "Tambapanni," (Wijayo) settled there.

At the spot where the seven hundred men, with the king at their head, exhausted by (sea) sickness, and faint from weakness, had landed out of the vessel, supporting themselves on the palms of their hands pressed on the ground, they sat themselves down. Hence to them the name of "Tambapanniyo," (copper-palmed, from the color of the soil). From this circumstance that wilderness obtained the name of "Tambapanni." From the same cause also this renowned land became celebrated (under that name).

By whatever means the monarch Sihabahu slew the "žiho" (lion), from that feat, his sons and descendants are called "Sihala," (the lion slayers). This Lanká having been conquered by a Sihalo, from the circumstance also of its having been colonized by a Sihalo, it obtained the name of "Sihala."

Thereafter the followers of the prince formed an establishment, each for himself, all over Sihala. On the bank of the Kadamba river, the celebrated village called (after one of his followers) Anurádho. To the north thereof, near that deep river, was the village of the brahmanical Upatisso, called Upatissa. Then the extensive settlements of Uruwela and Wijito; (each) subsequently a city.
Thus these followers having formed many settlements, giving to them their own names; thereafter having held a consultation, they solicited their ruler to assume the office of sovereign. The king, on account of his not having a queen consort of equal rank to himself, was indifferent at that time to his inauguration.

All these chiefs, incited by their anxiety for the installation of the prince, sent to the southern Madhura (a deputation with) gems and other presents.

These individuals having repaired thither, obtained an audience of (king) Panduwó, and delivering the presents, they announced their mission, thus addressing him: “It is for a royal virgin. The son of Sihábáhu, named Wijayo, has conquered Lanká: to admit of his installation, bestow thy daughter on us.”

The king Panduwó having consulted with his ministers, (decided that) he should send to him (Wijayo) his own daughter Wijayi; and for the retinue of that (king) one less than seven hundred daughters of his nobility.

“They (said he, among you) who are willing to send your daughters to renowned Sihala, send them.—Let them be quickly ranged before their doors decorated in their best attire.” Having bestowed many presents on their fathers, he, with their concurrence, assembled the maidens (at the palace), and causing his own daughter to be decorated with every description of gold ornaments befitting her sex and exalted rank, he bestowed on her, as dowry, elephants, horses, chariots, and slaves. With eighteen officers of state, together with seventy five menial servants (being horse keepers, elephant keepers, and charioteers), the monarch dispatched these (maidens), bestowing presents on them. All these persons having embarked in a vessel, from the circumstance of great concourses of people landing there, the port (at which they debarked) obtained the name of Mahátíththa.

This daughter of Panduwó arrived when the yakkhi, by her connection with Wijayo, had borne him two children,—a son (Jiwahatto) and a daughter (Disálā).
The prince receiving the announcement of the arrival of this royal maiden, and considering it impossible that the princess could live with him at the same time with the yakkhini, he thus explained himself to Kuwêni: “A daughter of royalty is a timid being; on that account, leaving the children with me, depart from my house.” She replied, “On thy account, having murdered yakkhos, I dread these yakkhos: now I am discarded by both parties, whither can I betake myself?” “Within my dominions (said he) to any place thou pleasest, which is unconnected with the yakkhos; and I will maintain thee with a thousand bali offerings.” She who had been thus interdicted (from uniting herself with the yakkhos) with clamorous lamentation, taking her children with her, in the character of an inhuman being, wandered to that very city (Lanka-pura) of inhuman inhabitants. She left her children outside the yakkha city. A yakkho who detested her, recognizing her in her search for a dwelling, went up to her. There-upon another fierce yakkho, among the enraged yakkhos (asked): “Is it for the purpose of again and again spying out the peace we enjoy that she is come?” In his fury he killed the yakkhini with a blow of his open hand. Her uncle, a yakkho (named Kumáro) happening to proceed out of the yakkha city, seeing these children outside the town, “Whose children are ye?” said he. Being informed “Kuwêni’s,” he said, “Your mother is murdered: if ye should be seen here, they would murder you also: fly quickly.” Instantly departing thence, they repaired to the (neighbourhood of the) Sumanta mountain. The elder having grown up, married his sister, and settled there. Becoming numerous by their sons and daughters, under the protection of the king, they resided in that Malayá district. This person (Jiwahatto) retained the attributes of the yakkhos.

The ambassadors of king Panduwo presented to prince Wijayo the princess and other presents.
Wijayo paid to the ambassadors every mark of respect and attention. According to their grades or castes, he bestowed the virgins on his ministers and his people.

All the nobles having assembled, in due form inaugurated Wijayo into the sovereignty, and solemnized a great festival of rejoicing.

Thereafter the monarch Wijayo invested, with great pomp, the daughter of king Panduwó with the dignity of queen consort.

On his nobles he conferred offices: on his father-in-law (king Panduwó) he bestowed annually chanks and pearls, in value two lacks.

This sovereign Wijayo, relinquishing his former vicious course of conduct, and ruling with perfect justice and righteousness over the whole of Lanka, reigned uninterrupted for thirty eight years in the city of Tambapanni.

The seventh chapter in the Maháwanso, entitled, "the inauguration of Wijayo," composed equally to delight and to afflict righteous men.

CHAP. VIII.

This great monarch Wijayo when he arrived at the last year of his existence, thus meditated: "I am advanced in years, and no son is born unto me. Shall the dominion acquired by my exertions, perish with my demise? For the preservation of the dynasty, I ought to send for my brother Sumitto:" thereupon, consulting with his ministers, he dispatched a letter of invitation thither; and shortly after having sent that letter, he went to the world of the devos.

On his demise, these ministers waiting for the arrival of the royal personage (who had been invited by the late king), righteously governed the kingdom, residing at Upatissa.
From the death of king Wijayo, and prior to the arrival of that royal personage, this land of Lankā was kingless for one year.

In the city of Sihapura, by the demise of king Sihabálu, his son Sumittoo was the reigning sovereign. By the daughter of the king of Mādda, he had three sons. The ambassadors (of Wijayo) having reached Sihapura, delivered their letter to the king. The monarch having heard the contents of the letter (read), thus addressed his three sons; premising many things in praise of Lankā: “My children, I am advanced in years: go one of you to the land of my elder brother. On his demise, rule over that splendid kingdom, as the fourth monarch (of the Sihalá dynasty founded by me.”)

The youngest, prince Panduwásađéwo, foreseeing that it would be a prosperous mission, decided within himself, “I will go.” Receiving the approval of his parent, and taking with him thirty two noble youths, (disguised) in the character of paribbájika (devotees), he embarked in a vessel. They landed (in Lankā, at Gónagámakatitha, at the mouth of the Mahákundura river. The inhabitants of that place seeing these devotees, they rendered them every assistance. These travellers, here inquiring for the capital, protected by the dévatás, in due course reached Upatissa.

By the desire of the ministers (regent) a chief (not associated in the regency) had previously consulted a fortune-teller, who announced to him the arrival of a royal personage from abroad, and his lineage; and, moreover, (thus prophesied): “On the seventh day from hence, the royal personage will reach the capital; and a descendant of his will establish the religion of Buddh (in this island).” Accordingly on the seventh day the devotees arrived there. The regents having seen them, made due inquiries, and identified them; they invested the said Panduwásađéwo with the sovereignty of Lankā. So long as he was without a royal consort, he abstained from solemnizing his inauguration.
The Sakya prince Amitòdano (the paternal uncle of Buddha) had a son, the Sakya Pandu: on account of the wars of prince Widudhabhasso, taking his own people with him, but alleging some other plea (than that of yielding to the power of his enemy), he (Pandu) retired beyond the river (Ganges). There founding a settlement, he ruled over that country.

He had seven sons, and a daughter named Bhaddakachchāna, the youngest of the family: her complexion had the tint of gold, and her person was endowed with female charms of irresistible fascination. On her account, seven kings sent valuable presents to this sovereign; who becoming alarmed at (the competition of) these royal suitors, and having ascertained (by consulting fortune-tellers) that the mission would be a propitious one, as well as that an investiture of royalty would ensue, embarked his daughter with thirty two attendant females in a vessel. Proclaiming, “Let him who is able to take my daughter, take her;” he launched her into the river (Ganges). They (the suitors) failed in the attempt. The vessel being swift, they reached the port of Gónagamaka on the twelfth day, and all these females landed there in the disguise of devotees. There inquiring for the capital, these travellers in due course, protected by the dévatas, reached Upatissa.

The ministers having already consulted the fortune-teller (Kálawélo), and having waited on the females who had arrived (at Wijitta), in fulfilment of that prediction, having also made inquiries (there) regarding them and identified them, they presented them to the king (at Upatissa.)

These ministers, in the plenitude of their wisdom, installed in the sovereignty this Panduwásadéwo, who had thoroughly realized every wish of his heart.

This sovereign of the land having elevated the lovely Bhaddakachchāna to the station of queen consort, and bestowed her followers on his followers, reigned in prosperity (at Wijittapura).

The eighth chapter in the Maháwanso, entitled, “the inauguration of Panduwásadéwo,” composed both to delight and afflictive righteous men.
The queen gave birth to ten sons and one daughter. The eldest of them all was Abhayo; the youngest their sister Chittá.

Certain brahmins, accomplished in the "mantras," and endowed with the gift of divination, having scrutinized her, thus predicted: "Her (Chittá's) son, will destroy his maternal uncles, for the purpose of usurping the kingdom."

Her brothers proposed, in reply, "Let us put our sister to death." But Abhayo (doubting the truth of the prediction) prevented them.

In due course (when she attained nubile years) they confined her in an apartment built on a single pillar: the entrance to that room they made through the royal dormitory of the king, and placed a female slave attendant within, and (a guard of) one hundred men without. From her exquisite beauty, the instant she was seen, she captivated the affections of men by her fascination. From that circumstance she obtained the appropriate appellation of Ummáda-Chittá (Chittá, the charmer).

The sons of (the Sakya Pandu) having fully informed themselves of the nature of the mission of the princess Baddakchchána to Lanká, and being specially commissioned by their mother (Susimá), they repaired hither, leaving one brother (Gámini with their parents).

Those who had thus arrived, having been presented to Panduwásadéwo, the sovereign of Lanká, they commingled their tears of joy with her's, on their meeting with their sister.

Maintained in all respects by the king, under the royal protection they (travelled) over Lanká, selecting settlements for themselves according to their own wishes. The settlement called Rámagóna was occupied by the prince (who thereby acquired the appellation of) Rámo. In like manner the settlements of Urawélo and Anurádha (by princes who thereby acquired those names). Similarly the villages Wijitto, Digháyu,
and Róhana, having been selected for settlements, conferred appellations on Wijitto, Dighayu, and Róhana.

This mahárajá Panduwásadévo formed a tank at Anurádhó. To the southward thereof, he built a palace. In due course, he installed his eldest son Abhayo, in the dignity of sub-king, and established him there.

Dighagámini, the son of prince Digháyu, having heard of (the transcendent beauty of) Ummáda-Chittá, and conceiving an ardent passion for her, proceeded (attended by two slaves, Gópakachitto and Kálawélo) to Upatissa, and presented himself before the sovereign. He (the king) assigned to him, conjointly with the sub-king, the charge of the royal household.

The aforesaid Chittá, who was in the habit of taking up her station near the door (of her pillared prison) which faced the royal dormitory, having watched this Gámini, inquired of her slave attendant, "Who is that person?" She replied, "The son of thy maternal uncle." Having ascertained this point, she employed the slave in carrying on an intrigue (by sending the prince presents of betel leaves, and receiving from him fragrant flowers and other gifts.)

Subsequently, having made his assignation, desiring that the entrance facing the royal dormitory should be closed; in the night, ascending by an iron ladder, and enlarging a ventilating aperture, by that passage he obtained admission into the apartment. Having passed the night with her, at the very dawn of day, he departed. In this manner he constantly resorted thither. The aperture in the wall remained undetected. By this (intercourse) she became pregnant. Thereupon, her womb enlarging, the slave disclosed the circumstance to the mother. The mother satisfied herself of the fact from her own daughter, and announced the event to the king. The king consulting his sons, said: "He (Gámini) is a person to be protected by us. Let us bestow her on himself.
"Puttó ché máragisáma tantí;" Tussa adaánau taá. Pasútiklí lámpatté sútíghanche páwisi. Sáñkíthud Gópakachittra Káláwélocha dásakaí tasmíí kammé nissíyáí Gámííparíchrákí, 
Tí pañíñáñ ádánté tí réjáputtá aghdátuyá. Yakká hátuwáñu rakkhásu uhhó gábbhakumárakaí.
Aíjaí upaśiváyáñu sú sállakkáhpísi dásiyá Chítta; sú janáyí puttáí; sú sítíhpíína dhítaríí.
Chítta sahásáí día píñed tasságputtá nákampicha, súlpíñed dhítaríí taá nípájápíí sántíí,
"Dhíta láddháí" satwáñu réjíí puttá sútó ahúñ; mátácha mátumátácha, uhhopá naamáraíí.
Mátámahássá nánanaícha jézhássá nátússáucha ékaí kátei nanyáaráíí Pándućábhaya dámáánáíí.
Lañkádálí Pándućábhaya dówó rañjanakráyí tíisá wassání játamhí mató só Pándućábhaya.
Tasmíí matsmíímanu jácíláhpásamíí, sábá sañúghamama narinadáputtá tassábhayassábhayadassa dhítu-
rójáhisííkaí ákarú váldrántíí.

Sújanappássáánáñguttháya káté Maháwanóí "Abhayábhíscíí" náma navamó parícchhátó.

Should it (the child in the womb) prove to be a son, we will put him to death." They (on this compact) bestowed her on him.

When the time for her delivery arrived, she retired to the apartment prepared for her confinement.

The princes doubting whether the slaves Gópakachitto and Káláwélo, who were the adherents of Gámííni, could be trusted in this matter, and would give information (as to the sex of the infant), put them to death.

These two persons, transforming themselves into yakkhos, watched over the destiny of the unborn prince.

Chítta had (previously) by the means of her slave, searched out a woman, who was near her confinement. She gave birth to a son, and that woman to a daughter. Chítta entrusting her own son and a thousand (pieces) to her, (sent her away); and causing her daughter to be brought, she reared her in her own family. The princes were informed that a daughter was born; but the mother and maternal grandmother both (knew) that the infant was a prince; and uniting the titles of his grandfather and eldest maternal uncle, they gave him the name of Pándućábhaya.

The protector of Lánká, Pandućábhaya dówó reigned thirty years, dying at the period of the birth of Pándućábhaya.

At the demise of this sovereign, the sons of that monarch having assembled, they installed her (Chítta's) brother Abhayó, who had been her preserver, in this renowned sovereignty.

The ninth chapter in the Maháwanó, entitled, "the installation of Abhayó," composed both to delight and to afflict righteous men.
At the desire of Ummádachitta, the slave girl (Kumbokatá), taking the infant and placing it in a basket-cradle, departed for the village Doramadala.

The princes who were elk hunting, meeting the slave at Tumbakandura, inquired of her, "Whither art thou going? What is this?" "I am going to Doramadala," she replied, "with some cakes for my daughter." "Set it down," said the princes. At that critical moment, Chitto and Kálawélo, who had attended her for the protection of the prince, presented to the (princes') view the form of a great wild boar. They eagerly gave chase to the animal. She, taking the infant and the thousand pieces, proceeded to the destined place of concealment, and secretly gave them to the person intended to have the charge of them.

On that very day, the wife of this herdsman brought forth a son. Giving it out, "My wife has given birth to twin sons," he took charge of him (the prince) also.

When he attained his seventh year, his uncles having ascertained his existence, ordered the boys who resorted to a certain marsh (in his vicinity) for amusement, to be destroyed.

There was a hollow tree growing in the waters (of that marsh), having an aperture under water. He was in the habit of diving and entering by this aperture, and of taking up his station frequently there. And when this young prince emerged from thence, on being accosted and questioned by the other boys, he, artfully concealing the deception practised, accounted in some other manner for his (absence).

The people (sent by the princes) having come to that place, surrounded the marsh. The young prince, at the instant these men came, putting on his clothes, and diving under water, placed himself in the hollow of the tree. Counting the number of the clothes (left on the bank), and putting to death the rest of the boys, returning, they reported to the uncles, "All the boys are destroyed." When they had departed, he (the prince) returned to his
home, the house of the confidential herdsman; and living under his protection, attained his twelfth year.

At a subsequent period, hearing that the prince was in existence, his uncles again gave orders to destroy all the herdsmen in the village (Doramadala). On the day (appointed for the massacre) the herdsmen having succeeded in killing a wild quadruped, sent this prince to the village, to bring some fire. He going home and complaining, "I am leg-weary," and saying, "take some fire to the herdsman, there thou wilt eat roasted meat;" sent the confided herdsman's own son. That youth on being told this story, carried the fire to the place where the herdsmen were. At that instant, the men who had been sent surrounding them, put them to death. Having destroyed all the herdsmen, they reported the same to the uncles.

Thereafter the uncles again obtained information regarding him in his sixteenth year. The mother sent out one thousand pieces (of money) for his use, with written directions (regarding her son). The confided herdsman having explained to him the contents of his mother's letter, and putting him in possession of the thousand pieces and of the written instructions, (pursuant to these instructions) consigned him to the guardianship of Pandulo.

The said Pandulo, who was a wealthy brahman, and a proficient in the "vehédos," resided to the southward, in the village Pandulo. The prince having proceeded thither, presented himself to that brahman Pandulo: he inquired, "Child, art thou Pandukabhayo?" On being answered (in the affirmative), receiving him with every mark of attention, he thus predicted (his fate): "Thou wilt be king. Thou wilt reign full seventy years;" and adding, "My child, thou shouldest acquire every accomplishment," he taught him those (his acquirements) simultaneously with his (the brahman's) son Chando, and he rapidly perfected his education.
For the purpose of enlisting warriors, he (the brahman) bestowed on him (the prince) one hundred thousand pieces. When five hundred soldiers had been enlisted by the latter, he (the brahman) having thus addressed him: "Should the leaves touched by any woman be converted into gold, make her thy queen consort, and my son Chando your 'purúhitto' minister;" and having bestowed this treasure upon him, sent him forth with his warriors. Thereupon this fortunate prince, causing his name to be proclaimed, departed from thence.

At a town near the Kása mountain, the prince having been reinforced by seven hundred men, to all of whom (he issued) provisions and other necessaries, from thence, attended by his army of one thousand two hundred men, he advanced to the Harikunda mountain, Harikundasivo, the uncle of Pandukábbhayo, was governing that territory; having obtained it from Paduwásađévo. At that time, this prince was superintending the reaping of a harvest of one hundred "karissa" of land: his daughter, named Páli, was a lovely princess. She, radiant in beauty, attended by a great retinue, and reclining in a palanquin, was on her way, taking a prepared repast for her father and the reapers. The followers of the prince having discovered this princess, reported it to the prince. The prince quickly approaching her, parting her retinue in two, caused his palanquin to be conveyed close to her's. He inquired of her, "Where art thou going, together with thy retinue?" While she was giving a detailed account of herself, the prince became extremely enamoured of her; and in order to satisfy himself (in regard to the prediction), he begged for some of the prepared repast. The princess descending from her palanquin at the foot of a nigródha tree, presented the prince with rice in a golden dish. To serve refreshment to the rest of the people, she took the leaves of that nigródha tree. Those leaves instantly became golden vessels. The royal youth, seeing
these things, and recollecting the prediction of the brahman, thus exulted: “A damsel has been found worthy of being a queen consort to me.”

She feasted the whole party: the refreshments scarcely diminished in quantity. It appeared as if the repast of one person only had been taken therefrom.

Thus this princess, a pure virgin, endowed with supernatural good fortune and merit, from henceforth obtained the name of Sowanapāli (the golden Pāli).

The prince, powerful by the strength of his army, taking this princess with him, and ascending his palanquin, departed undaunted. Her father having heard of this event, dispatched all his men (after them). They went, engaged, and being defeated by them (the prince’s army), that place was afterwards called Kalahānagara (the town of conflict). Her five brothers hearing of this (defeat) departed to make war. All these persons, Chando, the son of Pandulo, himself slew. The field of battle obtained the name Lōhitawākado (the field of bloodshed).

This prince Pandukābhaya, together with his great force, crossing the river (Mahawelliganga) advanced to the Doló mountain. He kept his position there for four years. His uncles obtaining information of this circumstance, leaving the king (in the capital), repaired thither for the purpose of attacking him.

Throwing up fortifications near the Dhūmarakkho mountain, the uncles made war against the nephew. The nephew expelling the uncles therefrom, chased them across the river. Taking possession of their fortification, he held that position for two years.

They, repairing to Upatissa, reported the result (of their campaign) to the king. The monarch secretly sent a letter to the prince, saying, “Rule over the country beyond the river; advance not beyond the opposite bank.” The nine brothers having heard of this overture, and being highly incensed against the king, thus upbraided him: “It is
thyselvery who hast at all times been a protector of this man: now thou art about to give up
the country to him. On this account it is thee (not him) whom we should put to death.”
He thereupon abdicated the sovereignty to them. They, with one accord, conferred the
government of the kingdom on their brother Tisso.

The monarch Abhayo, the dispeller of fear (in reference to his having rescued his sister
from the horrors of a predicted death) reigned, there, in the capital of Upatissa, for twenty
years.

A certain yakkhini named Chetiyā (the widow of Jūtindharo, a yakkho, who was killed
in a battle fought at Siriwathūpura) having the form and countenance of a mare,
dwelt near the marsh of Tumbariungona, at the Dhūmarakkho mountain. A certain
person in the prince’s retinue having seen this beautiful (creature), white with red legs,
announced the circumstance to the prince, saying, “There is a mare of such a description.
The prince set out with a rope to secure her.

She seeing him approach from behind, losing her presence of mind under the influence of his imposing appearance, fled, without (being able to exert
her possession of) rendering herself invisible. He gave chase to the fugitive. She persevering in her flight, made the circuit of that marsh seven times. She made
three more circuits of the marsh, and then plunged into the river at the Kachchhāka ferry. He did the same; and (in the river) seized her by the tail, and (at the same time grasped)
the leaf of a palmira tree which the stream was carrying down.

By his supernatural good fortune, this (leaf) became an enormous sword. Exclaiming,
“I put thee to death,” he flourished the sword over her. “Lord!” replied she to
him, “subduing this kingdom for thee, I will confer it on thee; spare me my life.”
Seizing her by the throat, and with the point of the sword boring her nostril, he
secured her with his rope; she (instantly) became tractable.

Conducting her to the Dhūmarakkho mountain, he obtained a great accession of
warlike power, by making her his battle-steed. There, at the Dhūmarakkho mountain
he maintained his position for four years. Departing from thence with his forces, he repaired to the mountain Arittho. There preparing for the impending war, he remained seven years.

Leaving two uncles (Abhayo and Girikandako), the other eight uncles, uniting in hostility against him, approached that mountain Arittho. Throwing up a fortification at Nagaraka, and conferring the command (on the person selected), they surrounded the Arittho mountain on all sides.

The prince having consulted with the yakkhini, in conformity with her advice, he sent forward a strong party (in the character of a deputation), placing in their charge his insignia of royalty, as well as the usual offerings made as tribute, and his martial accoutrements; and enjoined them to deliver this message (from him): “Take all these things: I will come to ask your forgiveness.”

When this party had reached its destination, shouting, “I will capture them, forcing their camp,” mounting his yakka mare, and surrounded by his whole army, he (the prince) threw himself into the midst of the fight. The yakkhini set up a loud shout. His (the prince’s) army without, as well as (the deputation) within (the enemy’s camp), answered with a tremendous roar. The whole of the prince’s army having slaughtered many of the enemy’s men, as well as the eight uncles, they made a heap of their (decapitated) heads. The commander (of the enemy’s army) having fled, and concealed himself in a forest, from that circumstance that forest is called the Senapoti (commander’s) forest.

Observing the skulls of his eight uncles, surmounting the heap of heads, he remarked: “It is like a heap of Lábú (fruit).” From this circumstance, (that place) was (from Nagaraka) called Lábúgámo.

Thus, this Pandukábhayo, the victorious warrior, from thence proceeded to the capital of his maternal great uncle Anurádho.
Attanó rájagathāna, sō tassa datvāna aiyakā, ayyathāhavāna kappiśi; sōtu tasmiṁ gharé wasi.
Puchchhāpetevaṁa nāmattā wathūqūjāvāvī sūiṇiṁ; tattā phagaraṁ pawaraṁ tasmiṁ gāmēyeva amāpayi.
Nivatsattanurādhassā "Anurādhpuraṁ" āhu; sakāhhatēnanurādhēna paṭiśṭhāpi tattāyacha.
Anāpeted mātulañña ehitāna, jātassārī idha, dhōwōpetved, dhārayitvā, taṁ; sarīyēva wārinā.
Attanó abhiśekāna sō kārēsī Pandukābhayaṁ. Suvaṇnāppāliṁ dewiṁ taṁ mahisittēbhīśeṣeyaṁ.
Adhi Chandakāṇḍārassā porōkha yathādēvāni thānantarāni sīvānaṁ bhāchhānochāna yathā rahaṁ.
Mītyā upakāraṁ attanōccha mahipati aghātayitoje jetthantāna mātulañ Abhayampana,
Purē rajaṁ akārtā tassa, ahu nagaraguttīyō; tadupāddāya nagarē ahu nagaraguttikā.
Sasurānā naṁ aghāteted Giriṅkhasiwaṃpicha Giriṅkaḷadesaṃantarāna mātulañña adāsī sō.
Saranāncha khaṇāpetevā kārdopi bahūdakaṁ, jayējalaṅā gāhēna "Jayawādiṁ" āhu taṁ.
Kālawēlaṁ niyāsēsī yakkhaṁ purapuratthiṁ, yakkhantu Chittārōjānāṁ héṭṭhā Abhayā wāpiyā
Pubbopakāriṁ dūrasī nibbattaṁ yakkhayoniyā purassa dakkhiṁa dwārē sō kataṁṇūniyēsayī:

The said maternal great uncle giving up his palace to him, constructed another residence for himself, and dwelt therein.

Having consulted a fortune-teller versed in the advantages (which a town ought to possess), according to his directions, he founded an extensive city in that very village. On account of its having been the settlement of Anurādho (both the minister of Wijayo, and the brother of Baddhakachchāna), and because it was founded under the constellation Anurādho, it was called Anurādhpura.

Causing his uncle's canopy of dominion to be brought (from Upatisa), and having purified it in the waters of a naturally formed marsh—with the water of that very marsh, this Pandukabhaya anointed himself at his inauguration. He raised the princess Sowanapāli to the dignity of queen consort. He conferred on Chando the office of "porohito" in due form; on the rest of his officers (he bestowed) appointments according to their claims.

Sparing the life of his eldest uncle Abhayo, who had befriended his mother and himself, the monarch assigned to him the sovereignty over the city. He (thereby) became a "Naggagaruttikō," conservator of the city. From that time there have been Naggagaruttikōs in the capital.

Sparing also the life of his father's cousin Girikandasivo, he conferred on that maternal uncle the territory Girikandaka.

Having deepened the above mentioned marsh, he made it contain a great body of water. By his having been anointed with that water, as a conqueror (Jayo), it obtained the name of the Jayā tank. He established the yakko Kālawēlo in the eastern quarter of the city; and the chief of the yakkhos, Chitto, he established on the lower side of the Abhayā tank.

He (the king) who know how to accord his protection with discrimination, established the slave, born of the yakko tribe, who had formerly rendered him great service,
at the eastern gate of the city. He established within the royal palace itself the mare-faced yakkhini, and provided annually demon offerings, and every other requisites for these (four yakkos).

In the days of public festivity, this monarch seated on a throne of equal eminence with the yakko chief Chitto, caused joyous spectacles, representing the actions of the devos as well as of mortals, to be exhibited; and delighting in the happiness and festivities (of his people), he was exceedingly gratified.

He formed the four suburbs of the city and the Abhaya tank, and to the westward of the palace, the great cemetery, and the place of execution and torture. He provided a nigrótha tree for the (devátá) Wessawanó, and a temple for the Wiyádho-devo; a gilt hall for his own use, as well as a palace distributed into many apartments. These he constructed near the western gate. He employed a body of five hundred chandálas (low east people) to be scavengers of the city, and two hundred chandálas to be nightmen; one hundred and fifty chandálas to be carriers of corpses, and the same number of chandálas at the cemetery.

He formed a village for them on the north west of the cemetery, and they constantly performed every work according to the directions of the king. To the north east of this chandála village he established a village of Nichichandálas, to serve as cemetery-men to the low castes. To the northward of that cemetery, and between it and the Pusána mountain, a range of buildings was at the same time constructed for the king's huntsmen. To the northward of these (he formed) the Gámini tank. He also constructed a dwelling for the various classes of devotees. To the eastward of that (Nichichandála) cemetery, the king built a residence for the brahman Jótiyo (the chief engineer). In the same quarter, a Níghantho devotee, named Giri, and many Pasandhika devotees dwelt.
In the same quarter, the king built a temple for the Nighantho Kumbhundo, which was called by his name. To the westward of that temple, and the eastward of the huntsmen's buildings, he provided a residence for five hundred persons of various foreign religious faiths. Above the dwelling of Jótiyo, and below the Gámini tank, he built a residence for the Paribájika devotees. In the same quarter, but on separate sites, he constructed a residence for the Ajiwako, a hall for the worshippers of Brahma, (another for those) of Siwa, as well as a hospital.

This Pandukábhayo, the sovereign of Lanká, in the twelfth year of his reign, fixed the boundaries of the villages in all parts of Lanká.

This monarch befriending the interests of the yakkhos, with the co-operation of Kálawélo and Chitto, who had the power (though yakkhos) of rendering themselves visible (in the human world), conjointly with them, enjoyed his prosperity.

Between the reigns of Pandukábhayo and Abhayo there was an interregnum of seventeen years.

This wise ruler, Pandukábhayo, who had entered upon his royal state in the thirty seventh year of his age, reigned in the delightful and well provided capital of Anurádhapura, over his firmly established kingdom, for seventy years.

The tenth chapter in the Mahawanso, entitled, "the installation of Pandukábhayo," composed equally for the delight and affliction of righteous men.

Chap. XI.

At his (Pandukábhayo's) demise, his and Sowanapáli's son, known by the title of Mutasiwo, succeeded to the sovereignty, which was in a state of perfect peace.

This king formed the delightful royal garden Mahámégo, which was provided, in
the utmost perfection, with every requisite, and adorned with fruit and flower-bearing trees of every description.

At the time this royal garden was being laid out, an unseasonable heavy fall of rain (Mahámégó) took place. From this circumstance, the garden was called Mahámégó.

In the celebrated capital Anurádhapura, in the delightful Lanká, king Mutasiwo reigned sixty years.

He had ten sons, living in amity with each other; and two daughters, both equally beautiful and worthy of their illustrious descent.

Among all these brothers, by the virtue of his piety (in his former existence in the character of a honey merchant), and by his wisdom, the second son was the most distinguished; and he became celebrated by the name of Déwánanpiatiasso (Tissó-the-delight-of-the-devos).

On the demise of his father, the said Déwánanpiatiasso was installed king. At his inauguration (on the day of the new moon of Magasiro) many miraculous phenomena took place throughout Lanká: the riches and the precious metals and gems buried in the earth emerging, rose to the surface. The treasures sunk (in the sea) from ships wrecked in the neighbourhood of Lanká, and those naturally engendered there (in the ocean), also rose to the shores of the land.

On the Chátó mountain (situated two yójanas to the southward of Anurádhapura) three bamboo poles were produced, in size equal to a chariot pole. The first, called the creeper pole, entwined with a creeper, shone like silver. The creeper itself, glittering most brilliantly, was refulgent like gold. The second was the pole of flowers. The many descriptions of flowers which clustered thereon, were resplendent by the brilliancy of their colors, as well as perfect in all the three qualities (which flowers ought to possess). The third was the pole of animals. The various quadrupeds and birds of every varied hue (represented) thereon, appeared as if they were endowed with life.

The eight descriptions of pearls, viz. hayá (horse), gajá (elephant), rathá (chariot wheel), maalaká (nelli fruit), valayá (bracelet), anguliwélakhá (ring), kakudaphala (kubook fruit),
pākatikā (ordinary), rising up from the ocean, stood in a ridge on the sea shore. All this was produced by the virtue of the piety of Déwánanpiatisso.

Within a period of seven days, the following gems, viz., sapphire, lapis lazuli, and rubies, the aforesaid treasures of the miraculous poles, as well as the aforesaid pearls, presented themselves unto the king. The benevolent monarch on observing these (supernatural tributes), thus meditated: “My friend Dhammásokó, and no one else, is worthy of these invaluable treasures: to him I will make presents thereof.”

These two monarchs, Déwánanpiatisso and Dhammásokó, though they were not personally known to each other, were united by the ties of friendship from a long period (preceding).

This king (of Lanká) dispatched as his ambassadors, these four individuals; viz., his maternal nephew Mahá Arithó,—as the chief of the mission,—the bráhman (of the Hální mountain), the minister of state (Mallá), and the accountant (Tisso), attended by a powerful retinue, and entrusted with these invaluable treasures; viz., the three kinds of gems, the three royal palanquin poles, a right hand chank, and the eight descriptions of pearls.

Embarking on board a vessel at Jambukólo, and in seven days prosperously reaching their port of debarkation; and thereafter departing from thence, and in seven days having reached Patiliputta, they delivered these presents to king Dhammásokó. That monarch, on seeing these persons and these articles, rejoiced; and thus reflecting within himself,—“There are no treasures in these parts to be compared to these;” he conferred the office of “sénapati” on Arithó; he also conferred on the bráhman, the office of puróhitto; on the other minister, the office of “dandanáyakó;” and on the accountant, the office of “sethítito.” Having bestowed presents of no trifling value, and (provided) dwellings for them, he consulted with his own ministers, and settled what the proper presents were to be sent in
return; viz., a crowrie (the royal fly flapper), a diadem, a sword of state, a royal parasol, (golden) slippers, a head ornament (crown), a golden anointing vase, golden sandal wood, and costly hand towels, which to the last moment they are used (are cleansed by being past through the fire) without being washed; ointments for the body, obtained from the nágas, and the clay of Aruná; water from the Anóatto lake, a right hand chank, containing the water (used at the inauguration of the king) from the stream of the Ganges, and a royal virgin of great personal charms; sundry golden vessels, and a costly howda; the precious aromatic medicinal drugs, "harita" and "ámala"; and one hundred and sixty loads of hill paddy which had been brought by parrots,—being the articles requisite for his inauguration; and a complete suite of royal attendants.

In due course, this monarch dispatched his mission to his ally (Déwánanpatisso), entrusting them with the aforesaid presents, and the following gifts of pious advice: "I have taken refuge in Buddha, his religion, and his priesthood: I have avowed myself a devotee in the religion of the descendant of Sakyo. Ruler of men, imbuing thy mind with the conviction of the truth of these supreme blessings, with unfeigned faith do thou also take refuge in this salvation." This attached ally (of Déwánanpatisso) having addressed this additional injunction to the (Sihalesen) ambassadors, "Solemnize ye the inauguration of my ally;" allowed them to depart hither (to Lanká), vested with every royal favour. These highly favored ministers (of Déwánanpatisso) having resided there, at Patiliputta, for five months, on the first day of the bright half of the month of "wesákho" took their departure. Embarking at the port of Támaletía, and landing at Jambukólo, they presented themselves before their sovereign on the twelfth day.

The (Jambudipan) ambassadors delivered these gifts to the ruler of Lanká: on them the sovereign of Lanká conferred great favors.

These envoys revering him as if he had been their own sovereign, having delivered to the monarch of Lanká,—who had already been inaugurated on the first day of the increasing
moon of the month of "maggasiro,"—Dhammasóko's message; his own devoted subjects a second time solemnized the inauguration of him, who was beloved by the people of Lanká.

This dispenser of happiness to his own subjects, bearing the profoundly significant title of Dévánaṇpiya (the delight of the devos), exerting his powers to the utmost, and making Lanká overflow with rejoicings, held his reinvestiture on the full moon day of the month "wesákho."

The eleventh chapter in the Mahawanso, entitled, "the inauguration of Dévánaṇpiyatissó," composed equally for the delight and affliction of righteous men.

**Chap. XII.**

The illuminator of the religion of the vanquisher, the théro son of Moggali, having terminated the third convocation, was reflecting on futurity. Perceiving (that the time had arrived) for the establishment of the religion of Buddho in foreign countries, he dispatched severally, in the month of "kattiko," the following théros to those foreign parts.

He deputed the théro Majjhantikó to Kásmira and Gandhára, and the théro Mahádévó to Mahisamandala. He deputed the théro Rakkhito to Wanawási, and similarly the théro Yóna-Dhammarakkhito to Aparantaka. He deputed the théro Mahá-Dhammarakkhito to Maháratta; the théro Mahárákkhito to the Yóna country. He deputed the théro Majjhimo to the Himawanta country; and to Sówanabhúmi, the two théros Sóno and Uttaró. He deputed the théro Mahá-mahindo, together with his (Moggali's) disciples, Ittiyo, Utiyo, Sambalo, Bhaddásálo (to this island), saying unto these five théros, "Establish ye in the delightful land of Lanká, the delightful religion of the vanquisher."
At that time, a savage nāga king named Aravālo, who was endowed with supernatural powers, causing a furious deluge to descend, was submerging all the ripened crops in Kāsmira and Gandhāra. The said thero Majjhantikā, instantly repairing thither through the air and alighting on the lake Aravālo, walked, absorbed in profound meditation, on the surface of the water. The nāgas seeing him, enraged (at his presumption), announced it to their king. The infuriated nāga monarch endeavoured in various ways to terrify him: a furious storm howled, and a deluge of rain poured down, accompanied by thunder; lightning flashed in streams; thunder bolts (descended) carrying destruction in all directions; and high peaked mountains tottered from their very foundations.

The nāgas assuming the most terrific forms, and surrounding him, endeavoured to intimidate him. He himself (the nāga king) reviling him in various ways, spit smoke and fire at him. The thero by his supernatural power averted all these attempts to terrify him; and displaying his omnipotence, thus addressed the nāga monarch: "O, nāga ruler! even if the devos were to unite with the (human) world to strike terror into me, their efforts would prove nugatory. Nay, if uplifting the whole earth, together with its ocean and its mountains, thou wert to keep them on my head, even then thou wouldest fail to create in me an appalling terror. O, nāga monarch, let thy destruction of the crops be arrested."

To him who had been subdued on hearing this reply, the thero propounded his doctrines. Whereupon the nāga king attained the salvation and state of piety of that faith.

In like manner, in the Himawanta (or snowy) regions, eighty four thousand nāgas, and many gandhabbas, yakkhos, and kumbhandakos (were converted).

A certain yakkho called Panchako, together with his wife Harita and five hundred youths, attained sōwan (the first stage of sanctification). He then thus addressed them: "Do not hereafter, as formerly, give way to pride of power, and vindictive anger;
"Karótha nettañ satţa: wasantu manujā sukhānā; iti ānduñatthā tā, tathāva patipajjissuñ.
Tatō ratana pallāñke therañ sō uragaddikā pahissi puññissi gaññevi therañ mahiddhikañ.
Theratāvahā vividukto sokamante nisidurū; tesā nāhammadāsi tārī aśī wisepamañ.
Attiyāsahassānān dhammadāsissamāyo ahū; satañ sahassā puriñc pabbajjissu theraṇtasantikā.
Tatōpapajhī Kassā-Gandhārādī tē idānīpi āsū, kāsāvān pañjīdī satthuttaya parājanā.
Gantwā Mahādēvathārī dēsañ Mahīsamaṇḍalān; suttanta dēwadantanta kathē kiñcajanamajhagō.
Chatuddāsa sahassānā dhammačakkhañ vividhaya; chatuddāsa sahassānā pabbajjissu theraṇtasantikā.
Gantwāthā Rakkhitatthārō Wanañāsō nañcikthō, saññattamanamattagañ kathē kiñcajanamajhagō.
Saññhīn nara sahassānā dhammasissamāyo ahū; suttanta sahassā pabbajjissu theraṇtasantikā.
Wihārānān pahesatañ tasmiñ dēse patiţhhañ patiţhophē tiñc thērō sō Jinasūsanān.
Gantwā parañtakāñ tārī Yonakō Dhammarakkhitō aggikkhandhōpamāsuttañ kathēwā janamajjagō.

but evincing your solicitude for the happiness of living creatures, abstain from the destruction of crops: extend your benevolence towards all living creatures: live, protecting mankind." They who had been thus exhorted by him, regulated their conduct accordingly.

Thereupon the nāga king placing the thero on a gem-set throne, respectfully stood by, fanning him.

On that day, the inhabitants of Kāsмирā and Gandhāra, who had come with offerings to the nāga king (to appease his wrath and arrest the desolation of the crops), learning the supernatural character of the thero, bowing down to him (instead of the nāga king), stood reverentially at his side.

The thero preached to them the "asīvisopama" discourse (of Buddh). Eighty thousand persons attained superior grades of religious bliss: one hundred thousand persons were ordained priests by the thero.

From that period, to the present day, the people of Kāsмирā and Gandhāra have been fervently devoted to the three branches of the faith, and (the land) has glittered with the yellow robes (of the priests).

The thero Mahādēva repairing to the Mahisamandala country, in the midst of the population preached to them the "dēwadutta" discourse (of Buddh). Forty thousand persons became converts to the faith of sovereign supremacy; and by him forty thousand (more) were ordained priests.

Thereafter, the thero Rakkhito, repairing to the Wanavāsa country, poisoning himself in the air, in the midst of the populace preached the "anōmatugga" discourse (of Buddh). Sixty thousand persons attained the sanctification of the faith; and by him thirty seven thousand were ordained priests. The said thero constructed five hundred wihāro in that land, and there he also established the religion of the vanquisher.

The thero Yonako Dhammarakkhito repairing to the Aparantaka country, in the midst of the populace preached the "aggikkhandpamā" discourse (of Buddh). This
Só sattati sahasasāṇa pānē tattha samāgatē dharmāmatā mapagesi dharmnettakāme su kośidā.

Purisūṇa sahasanacha, itthiyōcha tatodhikā, khattiyānanā kuldeśa nīkkhamitiwana pabbajīnī.

Mahārājhases gantudā puti Mahādhammahakkhita mahānāradakahasepawhajadakān kathayi takiā.

Maggaphalaṇa pāpuṇiṇīsu chaturāsīhi sahasakā terasatussahasani pabbajīnī ātadantikē.

Gantudā Yōna ni siyaya Mahārakkhita kō ē kājēkārām sutṭaya tā tā kathē kānār gathāgō.

Pānā sata sahasani sahassanichā santati maggaphalaṇa pāpuṇiṇīsu dasasahasānī pabbajīnī.

Gantud chaturi thērēhi dēti Majjhīno ēti Himawanto padissamānā dhammachakappawatānānā.

Maggaphalaṇa pāpuṇiṇīsu aśti pānākōtiyō: wisuṇī tē pancharaḍṭhānī pancha thērē pasddayyuṇī.

Purisā sata sahasānī ekākassēva santikē pabbajīnī pānadēna samāsānānudhavassānē.

Sadāhiṇa Uttarātherēna Sōnathēro mahiddhikō Suwaṇṇabhūmiṇ agamā tasaṃtā samayēpāna,

Jātē jōti rājagēhē ddrakē rudarākkhāsi samuddatō nīkkhamitiwā, bhakēhēna gachehēhē.

Tasmēn kāhaṇ rājagēhē jēā kōtī kumdrākē: thērē manussā passiđēd rakkhāsānān sāhīgākē,

Iti chintiya mārētūnā sāyuddhā upasaṅkumānā: kintantichā puchhēhētāt, thērē tē ēwamēdu tē:

(disciple), who thoroughly understood how to discriminate true from false doctrines, poured out to the seventy thousand who had assembled before him the delicious (draught of the) true faith. A thousand males and a still greater number of females, descendants exclusively of Khattiya families, impelled by their religious ardor, entered into the priesthood.

The sanctified disciple Mahā-Dhammarakkhito repairing to Mahāratta, there preached the “mahanāradakahassapo jātako” (of Buddha). Eighty four thousand persons attained the sanctification of “magga,” and thirteen thousand were ordained priests by him.

The sanctified disciple Mahārakkhito repairing to the Yōna country, in the midst of the populace preached the “kālakārāna” discourse (of Buddha). One hundred and seventy thousand living beings attained the sanctification of “magga,” and ten thousand were ordained.

The sanctified disciple Majjhimo, with four other thēros (Kassapo, Mālikādēvo, Dhundābbinnośso and Sahasadēvo), repairing to the land of Himawanto, preached there the “dhammachakkho” discourse (of Buddha). Eighty kōtī of living beings attained the sanctification of the “magga.” These five thēros separately converted the five divisions (of Himawanto).

In the fraternity of each of these thēros, one hundred thousand persons, impelled by the fervour of their devotion to the religion of the omniscient supreme Buddha, entered into the order of the priesthood.

Accompanied by the thēro Uttarō the disciple Sōno repaired to Sōwanabhūmi.

In those days, as soon as an infant was born, a marine monster emerging from the ocean, devoured it and disappeared. At the particular period (of this mission), a prince was born in a certain palace. The inhabitants seeing the priests, and taking them to be the emissaries of this rakkhasi, arming themselves, surrounded them for the purpose of destroying them. The thēros having ascertained what their object was, thus addressed
them: "We are pious ministers of religion, and not the emissaries of the rakkhasi." The monster with her train at this instant emerged from the ocean. Hearing of this (visita-
tion), this concourse of people gave a great shout of horror. The thero causing (by his power of working miracles) another band of terrifying monsters to spring up, of double that numerical power, surrounded the rakkhasi and her train on all sides. She, concluding "this land has been appropriated by these," terrified, fled. Establishing the protection of the true faith over that land in all quarters, in that assembly the thero preached the "brahmajala" discourse (of Buddha). A great multitude of people attained the salvation and the state of piety of that faith.

Sixty lacks became eminently endowed with the knowledge of its doctrines. Two thousand five hundred men became priests, and one thousand five hundred women, of various castes, were admitted into the priesthood.

From that period, the princes born in that palace obtained (from Sono and Uttaró) the name of Sónúttaró.

These (disciples, following the example) of the all-compromising vanquisher’s resignation (of his supreme beatitude), laying aside the exalted state of happiness attained by them, for the benefit of mankind undertook these missions to various countries. Who is there who would demur (when) the salvation of the world (is at stake)?

The twelfth chapter in the Mahawanso, entitled, “the conversion of the several foreign countries,” composed both to delight and to afflict righteous men.
At that period, the profoundly sapient great Mahindo was a thero of twelve years standing. Having been enjoined by his preceptor (the son of Moggali) and by the priesthood to convert the land Lanka; while meditating as to its being a propitious period (to undertake the mission) he came to this conclusion: “The monarch Mutasiswo is far advanced in years. Let his son succeed to the kingdom.”

Having formed an earnest desire to visit his relations during this interval; reverentially taking his leave of his preceptor and of the priesthood, and having also obtained the consent of the king (his father Dhammasoko), taking with him four theros and the samanero Sumano, the son of Sanghamitta, who was preternaturally gifted, and the master of the six branches of religious knowledge, departed for Dakkhinagiri, for the purpose of administering the comforts (of religion) to his (maternal) relations.

There this pilgrim past six months in this avocation.

Having reached Chetiya, the capital of his royal mother, he appeared before her. The queen was overjoyed at seeing her beloved son. After serving refreshments to him and his retinue, she established the thero in the superb Chetiya wiharo which had been erected by herself.

While prince Asoko was ruling over the Awanti country by the appointment of his own father, in a journey to Ujjeni he arrived at Chetiya; and while tarrying there, having gained the affections of the lovely princess Dewi, the daughter of a Setthi, he lived with her. Becoming pregnant by that connection, she gave birth to the noble (twin) princes Ujjenio and Mahindo; and at the termination of two years, to a daughter Sanghamitta.

At this period (of Mihindo’s visit) she (the queen) was residing there, in Chetiyanagara. While the thero was sojourning there, he thus meditated: “The period has arrived
for undertaking the mission enjoined by my father. May the said Dėwanaṇpiyatisso, having already solemnized his inauguration with the utmost pomp, be enjoying his regal state. May he, after having ascertained from my father’s ambassador the merits of the three blessed treasures (sent by my father), acquire a right understanding of them (the doctrines of Buddha). May he on the full moon day of the month of jetthō visit the Missa mountain (Mihintale), for on that very day shall I myself repair to renowned Lankā.”

Magindo (Sakkō, the dévo of dévos) appearing unto the illustrious théra Mahindo, thus addressed him: “Depart on thy mission for the conversion of Lankā: it is the fulfilment of the prediction of the supreme Buddha (pronounced at the foot of the bō tree). We also will there render our assistance.”

Bhandu, the son of the queen’s younger sister’s daughter, from merely listening to the sermon preached by the théra to the queen, attaining the sanctification of “anágami,” became a disciple in the fraternity of the théra.

Tarrying there a month longer, on the full moon day of “jetthō,” the supernaturally gifted théra, together with four other thēros, as well as Šūmano (a sāmanéro), attended also by the aforesaid Bhandu, who, though still a layman, had laid aside domestic affections, rose aloft into the air at that very wihāro; and instantaneously alighting on this land, at the superb Missa mountain, stationed himself on the rocky peak of the delightful and celebrated Ambatthalo.

According to the injunction of the divine sage, pronounced at the moment of his composing himself to attain final emancipation, in his desire to benefit Lankā by the advantages attendant on its conversion (to his creed); and in order that in the accomplishment of his benevolent design there might be employed an agent comparable to the divine sage himself, the predicted (Mahindo) to whom Lankā was offered up as an offering by the dévos, took up his station there (at Ambatthalo).

The thirteenth chapter in the Mahāwāsō, entitled, “the advent of Mahindo,” composed equally for the delight and affliction of righteous men.
Chadassamo Paramchhputed.


Ichchhâna thëro; Tañ suvuda, râjà viññhàyô ahù, saritvâ sakhisandñtañ samaññ iti michchhite. Dhammañchcha nikkhippa upasãñkuma tañ ñin, sammàdhamàñ thérâna sò nisidî tadantikë. Tadà tassa manussà tè agama pariwàrayusâ; tadà siñcha dassêdi mahà thëro sadhâgatë. Tè disuva abruwi râjè "kaddi mè ñgatà?" iti: "mayà saddînti" thérâna wuttì; puñchhi idañ puna.

CHAP. XIV.

The king Dëwânananpiyatissò celebrating a "salila" festival for the amusement of the inhabitants of the capital, he himself departed for an elk hunt, taking with him a retinue of forty thousand men; and in the course of the pursuit of his game on foot, he came to the Missa mountain.

A certain dévo of that mountain being desirous of exhibiting the thëro, having assumed the form of an elk, stationed himself there (in that neighbourhood) grazing. The sovereign desiring him, and saying, "It is not fair to shoot him standing," sounded his bowstring: the elk fled to the mountain. The king gave chase to the fleeing animal. On reaching the spot where the priests were, the thëro came in sight of the monarch; but he (the metamorphosed dévo) vanished.

The thëro conceiving that he (the king) might be alarmed if many persons (of the mission) presented themselves, rendered himself alone visible. The sovereign on seeing him, was surprised. The thëro said to him, "Come hither, Tissô." From his calling him simply "Tissô," the monarch thought he must be a yakkho. "We are the ministers and disciples of the lord of the true faith: in compassion towards thee, Maharàja, we have repaired hither from Jambudîpo." The thëro having thus addressed him, and the king hearing the declaration, was relieved of his terrors; and recollecting the communication he had received from his ally (Dhammasâkà), was convinced that they were the ministers of the faith. Laying aside his bow and arrow, and approaching this "irsi," and conversing graciously with the said thëro, he (the king) seated himself near him. At that moment his retinue arriving, stood around them: at the same time the thëro produced the other members of the mission. Seeing them, "When came these?" demanded the king. Being answered by the thëro, "With me;" he made
"Santi idisakā raṅge Jambudīpe yati? itī; āha "kāśānapajjotē Jambudīpo tahiā panu,"
"Tē wijja iddhipattācha chetopiyagukkāmattā dibbasātāccha arahanto bahu Buddhassa sāvakā.
Pachchhi, "kāsānapajjotē?" "Nathātēna jalinīpi naḍganamahati;" wutō sō wijjāci naṭhasāgamaṇa.
Wimāsanto mahāpakāṇo puṣkhan paṭhamapanucchhi taṇ; puṭṭhō puṭṭhō wiyācāci taṇ taṇ paṭkhan mahipati.
"Ruṅkhoyaṇ, rājā kīśā nāmō?" "Ambo nāma ayaṇ tāru." "Imān munciyga attambo?" "Santi ambaturā bahu,"
"Imāncha ambai, tēchāmbi munciyagathī mahirukhā?" Santi, bhanti, bahā rukkhā, anambā paṇa tē tārū,"
"Aānī ambē anambācha munciyagathī mahirukhā?" Ayam bhadantamharukkhā? "Panjītōsi, narissara!"
"Santi tē yātayō, rājā?" "Santi, bhanti, bahūjjana." "Santi aṅgātakā, rājā?" "Santi aṅgātikkā bahu,"
"Nātītēcha aṅgatēcha munciyagānūpi atttinu?" "Ahamēva, bhanti." "Sādhu! twañ panjītōsi, narissara!"
Panjītōsi widītwāna "chūlahathhipadōpamaṇā" suttantaṁ désayi thēro mahipassa mahāmata.

The thero replied, "Jambudīpo itself glitters with yellow robes, there the disciples of Buddhō, who have fully acquired the three sacerdotal sanctifications, who are perfect masters of the knowledge which procures the "arahat" bliss, the saints who have the gift of prophecy and divination, are numerous. (The king) inquired by what means he had come. (Mahindo) replied, "I came not either by land or water." The inquirer learnt (thereby) that (the thero) had come through the air. This gifted personage, for the purpose of ascertaining the capacity of the gifted (sovereign), interrogated him. As he asked query after query, the monarch replied to him question after question.

O king! what is this tree called?
It is called the ambo tree.
Besides this one, is there any other ambo tree?
There are many ambo trees.
Besides this ambo and those other ambos, are there any other trees on earth?
Lord! there are many trees, but they are not ambo trees.
Besides the other ambo trees and the trees that are not ambo, is there any other?
Gracious Lord! this ambo tree.
Ruler of men! thou art wise.

King! have you relations?
Lord! I have many.
King! are there any persons not thy relations?
There are many who are not my relations.
Besides thy relations and those who are not thy relations, is there, or is there not, any other (human being in existence?)
Lord! there is myself.
Ruler of men "Sādhu!" thou art wise.

The eminently wise thero, thus satisfied that he was capable of comprehending the same, propounded to the ruler of the land the "chūlahathhipadōpamaṇā" discourse
Dësanā pariyośanā saddhiño tēhi narēhi sō chattāliya sahasēhi saraqēzu patiśthahi.
Bhattāññhaññha saññha cha rañgo abhikaranā tadda; “nabhusiṣṣantidānīmī” iti jānampi bhūpati.
Pucchhitūna yeça yuttanti bhattēnapucchhitā tē. Isi “nabhusiṣṣam idānītī, wuttē kēlancha pucchhitā sō.
Kāna wuttērūni: “Ewañ gachchhāna nagaran” iti. “Tūwañ gachchha, maharāja; vasissūna mayān idha.”
“Ewañ satō kundārōya anahēhi saha gachchhata?” “Ayavhi āgata phalā, rēja, wiśadā siendo,”
“Apekāmādo pabhajjāna, wusatambhūkasantikā: idānī pabhājīsāmā imaṇa. Tūwañ gachchha bhūmiṇa.”
“Pātī rathān pisayisān, tūñhi tattaka htātā, puraṇa yathāti:” thērē wanditveda: Bhaṇḍaṇī niśtekaṃantikān,
Bhaṇḍussa gihābhūvēna gatō sałō nav āssārō anādār ni sarabhāwaṇi, “sō pabhājēma imaṇa;” iti.
Thērō taṇ gānasimāya thōsimāya khaṇē, aśa Bhaṇḍuṇa kaṁḍraṇa pabhajjanapinasampadaṇa.
Tasimāya khaṇē sōcha arahalta pāpuṇa. Sumanañ sāmanērañ taṇ thēro avantayi tato,

(of Budhho). At the conclusion of that discourse, together with his forty thousand followers he obtained the salvation of that faith.

At that instant, it being in the afternoon, they brought the king his repast. The monarch knowing that these personages did not take refreshment at that hour, considered that it was proper to inquire (before refreshments were offered); he (accordingly) inquired of these sanctified personages regarding their taking refection. On being answered, “We do not partake of refreshments at this hour;” the king inquired when that hour was. On being informed of it, he thus replied: “Let us, then, repair to the capital.” “Do thou go, maharāja; we (said the thēro) will tarry here.” “In that case, allow this young prince (Bhandu) to accompany us.” “Rāya, this (prince) having attained the ‘āgata’ sanctification, and acquired a knowledge of the religion (of Budhho), is living in my fraternity, devoutly looking forward to the appointed time for his ordination: we are now about to ordain him. Lord of the land, do thou return (to the capital).” “In the morning (rejoined the king) I will send my carriage: repair ye (then) to the capital, seated in it.”

Having, thereupon, reverentially taken his leave of the thēros, and called aside Bhandu, he made inquiries regarding the thēros principally (as well as other matters). He explained all things to the monarch. Having ascertained that the thēro (was the son of his ally Dhammasokō) he became exceedingly rejoiced, and thus thought: “This is indeed a benefit (conferred) on me.”

The monarch (when) he ascertained the lay condition of Bhandu, entertaining apprehensions that as long as he continued a layman he might be seduced from his purpose, said, “Let us initiate him into the priesthood (at once).”

At that very instant in that “gānasimayā” (ground duly consecrated with land limits) the thēro performed the ceremony of ordination, and of elevation to the order of upa-sampadā, of prince Bhandu; and instantaneously he (Bhandu) attained the sanctification of “arahat.”

Thereupon the thēro addressed himself to the sāmanēra Sumana: “It is the hour
of prayer: sound the call." He inquired, "Lord, in sounding the call, over what portion of the world should my voice be heard?" On being told by the thero "over the whole of Tambapanni (only);" calling out, by his supernatural power his shout (resounded) all over Lanká.

The king hearing the call of these pious persons while mounted on his state-elephant near Sondipassé (in the eastern quarter of the town), dispatched (a person) to the residence of the thero, inquiring, "whether some calamity had or had not befallen them?" He brought back word, "It is not any calamity, but the call announcing that it is the hour to attend to the words of the supreme Buddha." Hearing the call of the sàmanéro, the terrestrial devos shouted in response, and the said (united) shouts ascended to the Brahóma world. In consequence of that call, a great congregation of devos assembled. In that assembly the thero propounded the "samàchitta suttan," (or the discourse of Buddha "on concord in faith.") To an asankiya of devos, superior grades of blessings of the religion were obtained. Innumerable nágas and supannas attained the salvation of the faith. As on the occasion of the preaching of the thero Sàriputto, so on that of the thero Mahindo, there was a great congregation of devos.

In the morning the king sent his chariot. The charioteer, who repaired (to Mihintalle), said unto them (the théros), "Ascend the carriage that we may proceed to the town." "We will not," (replied the priests) "use the chariot; do thou return, we shall go hereafter." Having sent away the charioteer with this message, these truly pious personages, who were endowed with the power of working miracles, rising aloft into the air, alighted in the eastern quarter of the city, on the site where the first dágoba (Thúparámo) was built. From this event, to this day the spot on which the théros alighted is called the first chëtiyo (dágoba).
From whatever cause it might have been that the ladies of the king’s palace, on having learnt from the monarch the piety of the thero, became desirous of being presented to the said thero; from the same motive the sovereign caused a splendid hall to be constructed within the precincts of the palace, canopied with white cloths, and decorated with flowers.

Having learnt from the thero (at the sermon of the preceding day) that an exalted seat was forbidden, he entertained doubts as to whether the thero would or would not place himself on an elevated throne. In this interval of doubt, the charioteer (who was passing the spot where the first dagoba was subsequently built) observing the theros (whom he left at Mihintalle already) there, in the act of robing themselves, overwhelmed with astonishment (at this miracle), repairing to the king informed him thereof. The monarch having listened to all he had to say, came to the conclusion (as they would not ride in a chariot), “they will not seat themselves on chairs.” And having given directions, “spread sumptuous carpets;” proceeding to meet the theros (in their progress), he bowed down to them with profound reverence. Receiving from the hands of the thero Maha-Mahindo his sacerdotal alms-dish, and (observing) the due forms of reverence and offerings, he introduced the thero into the city.

Fortune-tellers seeing the preparations of the seats, thus predicted; “The land will be usurped by these persons. They will become the lords of this island.”

The sovereign making offerings to the theros, conducted them within the palace. There they seated themselves in due order, on chairs covered with cloths. The monarch himself served them with rice-broth, cakes, and dressed rice. At the conclusion of the repast, seating himself near them, he sent for Anulá the consort of his younger brother Mahanágo, the sub-king, who was an inmate of the palace.

The said princess Anulá proceeding thither, together with five hundred women, and having bowed down and made offerings to the thero, placed herself (respectfully) by the side of them.
The thero preached to them the “pétawatthu,” the “wimána,” and the “sachcha sannuta” discourses. These females attained the first stage of sanctification.

The inhabitants of the town hearing of the pre-eminent piety of the thero from those who had seen him the day previous, and becoming impatient to see him, assembled and clamoured at the palace gate. Their sovereign hearing this commotion, inquired respecting it; and learning the cause thereof, desirous of gratifying them, thus addressed them: “For all of you (to assemble in) this place is insufficient; prepare the great stables of the state-elephants: there the inhabitants of the capital may see these theros.” Having purified the elephant stables, and quickly ornamented the same with cloths and other decorations, they prepared seats in due order.

Repairing thither with the other theros, this all eloquent chief thero seating himself there, propounded the “devadūta” discourse (of Buddh). Hearing that discourse, the people of the capital, who had thus assembled, were overjoyed. Among them a thousand attained the first stage of sanctification.

This thero, by having propounded the doctrines (of Buddhism) in the language of the land, at two of the places (rendered sacred by the presence of Buddh), insured for the inhabitants of Lankâ (the attainment of the termination of transmigration) within a period of seven kappos (by their having arrived then at the first stage of salvation). Thus he became the luminary which shed the light of religion on this land.

The fourteenth chapter in the Mahawanso, entitled, “the introduction into the capital,” composed both to delight and to afflict righteous men.
PANNARASAMO PARICHICHEDO.


CHAP. XV.

The people who had assembled there, impelled by the fervor of their devotion, declaring "the elephant stables also are too confined," erected pulpits for the thēros in the royal pleasure garden Nandana, situated without the southern gate in a delightful forest, cool from its deep shade and soft green turf.

The thēro departing through one of the southern gates, took his seat there. Innumerable females of the first rank resorted thither, crowding the royal garden, and ranged themselves near the thēro. The thēro propounded to them the "bālapanditta" discourse (of Buddhoh). From among them a thousand women attained the first stage of sanctification. In this occupation in that pleasure garden the evening was closing; and the thēros saying, "Let us return to the mountain" (Missa) departed. (The people) made this (departure) known to the king, and the monarch quickly overtook them. Approaching the thēro, he thus spoke: "It is late; the mountain also is distant; it will be expedient to tarry here, in this very Nandana pleasure garden." On his replying, "On account of its immediate proximity to the city it is not convenient;" (the king) rejoined, "The pleasure garden Mahāmēgo (formed by my father) is neither very distant nor very near; it is a delightful spot, well provided with shade and water; it is worthy, lord! of being the place of thy residence, vouchsafe to tarry there." There the thēro tarried. On the spot ("niwaṭt") where he tarried on the bank of the Kadamo river a dagoba was built, which (consequently) obtained the name of "Niwatti." The royal owner of the chariot himself conducted the thēro out of the southern gate of the Nandana pleasure garden into the Mahāmēgo pleasure garden by its south western gate. There (on the western side of the spot where the bo tree was subsequently planted), furnishing a delightful royal palace with splendid beds, chairs, and other conveniences in the most complete manner, he said, "Do thou sojourn here in comfort."
The monarch having respectfully taken his leave of the théros, attended by his officers of state, returned to the town. These théros remained that night there.

At the first dawn of day, this reigning monarch, taking flowers with him, visited the théros: bowing down reverentially to them, and making offerings of those flowers, he inquired after their welfare. On asking, “Is the pleasure garden a convenient place of residence?” this sanctified théros thus replied to the inquirer of his welfare: “Mahárája, the pleasure garden is convenient.” He then asked, “Lord! is a garden an offering meet for acceptance unto the priesthood?” He who was perfect master in the knowledge of acceptable and unacceptable things, having thus replied, “It is acceptable,”—proceeded to explain how the Wélúwana pleasure garden had been accepted (by Buddhó himself from king Bimbisáro). Hearing this, the king became exceedingly delighted, and the populace also were equally rejoiced.

The princess Anulá, who had come attended by five hundred females for the purpose of doing reverence to the théros, attained the second stage of sanctification.

The said princess Anulá, with her five hundred females, thus addressed the monarch: “Líege, permit us to enter the order of priesthood.” The sovereign said to the théros, “Vouchsafe to ordain these females.” The théros replied to the monarch, “maharája, it is not allowable to us to ordain females. In the city of Pátaliputra, there is a priestess. She is my younger sister, renowned under the name of Sanghamittá, and profoundly learned. Dispatch, ruler, (a letter) to our royal father, begging that he may send her, bringing also the right branch of the bo-tree of the Lord of saints, itself the monarch of the forests; as also eminent priestesses. When that théri (Sanghamittá) arrives, she will ordain these females.”

The king, having expressed his assent (to this advice), taking up an exquisitely beautiful jug, and vowing, “I dedicate this Mahámégó pleasure garden to the priesthood,” poured the water of donation on the hand of the théros Mahindo. On that water falling on
the ground there, the earth quaked. The ruler of the land inquired, "From what cause does the earth quake?" He replied, on account of the establishment of (Buddho's) religion in the land. He (the monarch) of illustrious descent, then presented jessamine flowers to the thero. The thero (thereafter) proceeded towards the king's palace, and stood on the south side of it under a "picha" tree, and sprinkled eight handfuls of flowers. On that occasion also the earth quaked. Being asked the cause thereof, he replied, "Ruler of men, even in the time of the three (preceding) Buddhos, on this spot the "Mālako" had stood: now also it will become to the priesthood the place where their rites and ceremonies will be performed."

The thero, proceeding to a delightful pond on the north side of the king's palace, sprinkled there also the same number of handfuls of flowers. On this occasion also the earth quaked. On being asked the cause thereof: "Liege," he replied "this pond will become attached to the perambulation hall (of the priesthood)."

Proceeding close to the portal of the king's palace, the "irsi" on that spot also made an offering of the same quantity of flowers. There likewise the earth quaked. The king, his hair standing on end with the delight of his astonishment, inquired the cause thereof. To him the thero (thus) explained the cause: "Monarch, on this spot have the right branches procured from the bo-tree of (all) the three Buddhos in this kappo been planted. On this very spot, O ruler, will the right branch of the bo-tree of our (deity) the successor of former Buddhos be planted."

Thereafter the great thero repairing to the spot called "Mahāmchalō," on that spot also he sprinkled the same quantity of flowers. There also the earth quaked. Being asked the cause thereof, he replied, "Ruler of men, this spot will become the uposathó hall of sacerdotal rites to the priesthood."
The monarch thence proceeded to the Panhambamala (pleasure garden). The keeper of that garden produced to the king a superb full ripe mango, of superlative excellence in color, fragrance, and flavor. The king presented this delicious fruit to the thero. (As no priest can partake of food without being seated) the thero, who (at all times) was desirous of gratifying the wishes of the people, pointed out the necessity of his being seated, and the rajja on that spot had a splendid carpet spread out. To the thero there seated, the monarch presented the mango. The thero having vouchsafed to eat the same, gave the stone to the king that it might be sown. The sovereign himself planted the stone on that spot. In order that it might sprout (instantly) the thero washed his hands, pouring water (on them) over it. In the order of nature, (but) in that very instant, from that mango stone a sprout shooting forth became a stately tree, laden with leaves and fruit.

Witnessing this miracle, the multitude, including the king, with their hair standing on end (with astonishment and delight) continued repeatedly bowing down to the theros.

At that moment the thero sprinkled on that spot eight handfuls of flowers. On that occasion also the earth quaked. Being asked the cause thereof, he replied, “Ruler of men, this will become the spot at which the various offerings made to the priesthood collectively will be divided by the assembled priests.”

Proceeding thereafter to the site where the Chattusala (quadrangular hall was subsequently built), he there sprinkled the same quantity of flowers. In like manner, the earth quaked. The sovereign inquiring the cause of this earthquake; the thero thus explained himself to the king: “(This is) the pleasure garden, which by its having been accepted by the three preceding Buddhas (became consecrated). On this spot the treasures of offerings brought from all quarters by the inhabitants having been collected, the three preceding deities of felicitous advent vouchsafed to partake thereof. In this
instance, also, O ruler of men, on the very same site the Chattusála will be erected, which will be the refectory of the priesthood.”

From thence, the chief thero Mahindo, the luminary of the land, who by inspiration could distinguish the places consecrated (by the presence of former Buddhos) from those which were not consecrated, repaired to the spot where the great dāgoba (Ruanwelli was subsequently built). At that time the smaller Kakudha tank stood within the boundary of the royal pleasure garden. At the upper end of it, near the edge of the water, there was a spot of elevated ground adapted for the site of a dāgoba. On the high priest reaching that spot (the keeper of the garden) presented to the king eight baskets of champoka flowers. The king sprinkled those champoka flowers on the said elevated spot. In this instance also the earth quaked. The king inquired the cause of that earthquake, and the thero explained the cause in due order. “Maharájá, this place has been consecrated by the presence of four Buddhos; it is befitting for (the site of) a dāgoba for the prosperity and comfort of living beings. At the commencement of this kappo, the first in order was the vanquisher Kakuṣanda, a divine sage, perfect master of all the doctrines of the faith, and a comforter of the whole world. This Mahámégha pleasure garden was then called Mahátittha. The city, situated to the eastward on the farther side of the Kadambo river was called ‘Abhayapura.’ The ruling sovereign there was ‘Abhayo,’ and at that time this island was called ‘Ojadipo.’ In this land, by the instrumentality of the Rakkhasas (especially Punakkha) a febrile epidemic afflicted its inhabitants. Kakuṣanda impelled by motives of beneficence, for the purpose of effecting the conversion of its inhabitants and the establishment of his faith, (after) having subdued this calamity, accompanied by forty thousands of his sanctified disciples, repairing to this land through the air, stationed himself on the summit of Déwakúto (Adam’s peak). Instantly, by the supernatural power of that supreme Buddha, the febrile epidemic over the whole of this land was sub-
Tuttha thati adhikithsai, navissara, 'munissaro sabbhama aja pavana Ojadipanhi manussi.

Agozana kalan sabbhiwa manussa manussanta, akachchha un akichchha khampunchadi' mahamuni.'

Obhassanta Manivid aha, obhissena, pasata, rajjha nigaresha ised khamppa upagamnu.

Dewata bali dhamaththa manussa tehika gata dewata iti maajja sa sasanga Loka yaka.

Rajja so Muniraja teh aha wuddiga nimantajjha bhattha anetad purasanta.

Sasanga Muni asa nisaaj, dhamanamuttama ramagiyamadu taha sa samihadhanti chinntiya.

Karitte maayapu ramme pallakissu warizu sasangapisa Sambuddha sasangha sasana bhu pati.

Nissecpidha passanta sa sasangha Loka yaka dippa manussa dhana sa pasana samanta.

Attana khajjukojjha teh thahathakha sa samappisa sasangha teh rajja so Loka yaka.

Idhiva pancehak bhatta sa nissi nasa Jina sa Mahatthittha akaya sasanga dakkhina puran.

Atkayapphalaankare Mahatthittha wanttad pattagakito buddha akampittha mahamahi.

Etthiva so nisidilwa dhama desa nyakho chatthalisa sahasana pattad maggahalan tord.

Divasiharaath kathana Mahatthitthawe Jino sayanhasamyag gantwa bodhitthanvahan mahiin.

dued. O ruler, the muni, lord of divine sages, remaining there (on Dewakuto) thus resolved within himself: 'Let all the inhabitants in this land Ojadipo, this very day see me manifested. Let also all persons, who are desirous of repairing to me, repair instantly (hither) without any exertion on their part.' The king and inhabitants of the capital, observing this divine sage, effigent by the rays of his halo, as well as the mountain illuminated by his presence, instantly repaired thither. The people, having hastened thither for the purpose of making 'bali' offerings to the devatas, conceived that the ruler of the world and his sacerdotal retina were devatas. This king (Abhayo) exceedingly overjoyed, bowing down to this lord of munis, and inviting him to take refectio, conducted him to the capital. The monarch, considering this celebrated and delightful spot both befitting and convenient for the muni and his fraternity, caused on this very site to be constructed, in a hall erected by him, splendid pulpits for the supreme Buddha and the (attendant) priests. The inhabitants of the island, seeing this lord of the universe seated here, (where Ruwanweli dagoba was subsequently built), together with his sacerdotal retina, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from other quarters, presented refreshments to the lord of the universe and his disciples. In the afternoon, that monarch bestowed on the vanquisher, who was thus seated on this very spot, the pleasure garden Mahatthittha—a worthy dedication. At the instant this Mahatthittha garden, embellished with (even) unseasonable flowers, was accepted of by the Buddha, the earth quaked. The said (divine) ruler taking his seat here, propounded his doctrines. Forty thousand inhabitants attained the sanctification of "maggaphalan." The vanquisher having, enjoyed his forenoon rest in the Mahatthittha garden, in the afternoon repaired to this spot worthy of the reception of his bo-tree. Here seated, that supreme Buddha indulged in the samadhi meditation. Rising therefrom he thus resolved: 'For the spiritual welfare of the inhabi-
tants of this land, let the chief théri Rājananda, together with her retinue of priestesses, repair hither, bringing with her the right branch of my sirisá bo-tree, (obtaining it from Khéma-rājá at Khémawattinagara in Jambudipó). The théri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Khéma) approached that tree. That supernaturally gifted king, with a vermilion pencil having made a streak on the right branch, she (the théri) taking possession of that branch, which had severed itself from the tree and planted itself in a golden vase, brought it hither, by miraculous means, attended by her retinue of priestesses, and surrounded by dévatás, and placed the golden vase in the extended right hand of the supreme Buddha. This successor of former Buddhas receiving the same, bestowed it on king Abhayo, for the purpose of being planted in the pleasure garden Mahátittáthá. The monarch planted it accordingly. This Buddha, a divine successor of former Buddhas, departing from thence to the northward thereof, and taking his seat in the court yard of 'Sirisá,' propounded his doctrines to the populace. There (also) O, king, (continued Mahindo), twenty thousand persons obtained the blessings of the faith. Proceeding thence further northward, the vanquisher, taking his seat at (the site of the) Thuparáma dagoba, and having indulged in the "samadhi" meditation there, rousing himself from that abstraction, the supreme Buddha propounded his doctrines to the attendant congregation; on that occasion also ten thousand human beings attained the sanctification of 'maggaphalan.' Having bestowed his own dhammakarakan (drinking vessel) as an object for worship on the people, and establishing the priestess with her retinue here; leaving also here his disciple Mahádévo, together with his thousand sacerdotal brethren, (he repaired) to the south east thereof; and standing on the site of the Ratanamála square, the said vanquisher, having preached to the people, together with his retinue, departed through the air to Jambudipó.
"The second divine teacher, the comforter of the whole world, the omniscient, supreme deity in this kappo was named Kónagamano. The capital then called Waddhamána was situated to the southward, and this Mahámágo pleasure garden was called then Mahánámo. The reigning sovereign there, at that period, was known by the name of Samiddho, and this land was then designated Waradipo.

Here in this island, a calamity arising from a drought, then prevailed. The said vanquisher Kónagamano observing this visitation, impelled by motives of compassion, for the purpose of effecting the conversion of its inhabitants, and the establishment of his faith in this land, (after) having subdued this calamity, accompanied by thirty thousand of his sanctified disciples, having repaired hither, stationed himself on the summit of Sumanakútó (Adam's peak).

By the providence of that supreme Buddha, that drought instantly ceased; and during the whole period of the prevalence of his religion seasonable rains fell.

Ruler of men, (continued Mahindo, addressing himself to Déwánanápiyátíssó) the lord of munis, himself the Mahá muni, stationing himself there, thus resolved: 'Let all the inhabitants of this land Waradipo, this very day, see me manifested. Let also all persons who are desirous of repairing to me, repair instantly (hither) without encountering any impediment.' The sovereign and the inhabitants of the capital, observing this divine sage, resplendent by the rays of his halo, as well as the mountain illuminated (by his presence), instantly repaired thither. The people having resorted there for the purpose of making 'bali' offerings, they imagined that the ruler of the universe and his sacerdotal retinue were dévatás.

The king (Samiddho) exceedingly rejoiced, bowing down to this lord of munis and inviting him to take (refreshment), conducted him to the capital; and the monarch considering this celebrated spot both befitting as an offering and convenient as a residence
"for the muni and his fraternity, caused to be constructed in a hall erected by him, superb pulpits for the supreme Buddha and his attendant priests.

The inhabitants of the land seeing this lord of universe seated here with his sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from all quarters, presented refreshments to the lord of the universe and his disciples.

In the afternoon, he bestowed on the vanquisher, who was seated on this very spot, the pleasure garden (then called) Mahānāmō—a worthy dedication. At the instant that this Mahānāmō gardenembellished by (even) flowers out of season was accepted of, the earth quaked. Here, the said divine ruler taking his seat, propounded his doctrines; and thirty thousand inhabitants attained the sanctification of "magghaphalan."

The vanquisher having enjoyed his forenoon rest in the Mahānāmō garden, in the afternoon repairing to this spot where the preceding bo-tree had been planted, indulged in the "samādhi" meditation. Rising therefrom, the supreme Buddha thus resolved: 'For the spiritual welfare of the inhabitants of this land, let the chief thēri Kanakadatta, together with her retinue of priestesses, repair hither, bringing with her the right branch of the Udhumbero bo-tree (obtaining it from king Sōbhawatti, at Sōbhawattinagara in Jambudipō).'

The thēri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Sōbhawatti) approached that tree. That supernaturally gifted king with a vermilion pencil having made a streak on the right branch, she (the thēri) taking possession of that bo branch, which had separated itself (from the main tree) and planted itself in a golden vase, brought it hither by miraculous means, attended by her retinue of priestesses, and surrounded by devastation; and placed the golden vessel on
"the extended right hand of the supreme Buddha. This successor of former Buddhas receiving the same, bestowed it on king Samiddho, for the purpose of being planted there, in the pleasure garden Mahánámó. The monarch planted it there (accordingly).

The supreme Buddha repairing thither, to the northward of the Sirisamálako, and stationing himself at Nágamálako (where subsequently Thulathanako, prior to his accession, built a dágoba, including the Sīlāsobbhakandako chétiyo), propounded the doctrines of his faith to the people. Having heard that discourse, O king, (continued Mahindo), twenty thousand living beings obtained the blessings of religion. Repairing to the northward thereof, to the place (Thupárámo) where the preceding Buddha had stationed himself, there seating himself, and having indulged in the 'samádhi' meditation, rising therefrom, the supreme Buddha propounded his doctrines. From the assembled congregation, ten thousand living beings attained the bliss of 'maggaphalan.' Bestowing his belt, as a relic to be worshipped by the people, and leaving there the priestess with her retinue, and also leaving there his disciple Mahásombo, together with his thousand priests, the supreme Buddha tarrying for a while at the Ratanamálokako, thereafter at the Sudassanamálako, and having preached to the people, together with his sacerdotal retinue, the vanquisher departed through the air for Jambudípo."

The third divine teacher, the comforter of the whole world, the omniscient supreme deity in this kappo, was named 'Kassapo,' from his descent. The capital then called Wesslánagagara, was situated to the westward; and this Mahámégó pleasure garden was called then Maháságara. The reigning sovereign there, at that period was known by the name of 'Jayanto,' and this land was then designated 'Mandádipo.'

At that period, between the said king Jayanto and his younger brother (Samiddho) an awful conflict was on the eve of being waged, most terrifying to the inhabitants. The al-
"merciful 'muni' Kassapo, perceiving that in consequence of that civil war, a dreadful sacrifice of lives would ensue, impelled by motives of compassion, as well as for the purpose of effecting the conversion of its inhabitants, and the establishment of his faith in this land (after) having averted this calamity, accompanied by twenty thousand of his sanctified disciples, having repaired hither, stationed himself on the summit of Subhakuto.

Ruler of men," (continued Mahindo addressing himself to Dewanánpiyatisso), "the lord of munis, himself the mahá-muni, stationing himself there, thus resolved: 'Let all the inhabitants of this land 'Mandádipo,' this very day see me manifested. Let also all persons who are desirous of repairing to me, repair instantly (hither) without encountering any impediment.' The sovereign and the inhabitants of the capital observing this divine sage, effulgent by the rays of his halo, as well as the mountain illuminated (by his presence), instantly repaired thither. A great concourse of people of either party, in order that they might ensure victory to their cause, having proceeded to the mountain, for the purpose of making offerings to the dévatás, imagined the ruler of the universe and his disciples were dévatás. The king and the prince astonished (at the presence of the Buddha Kassapo) relinquished their (impending) conflict.

The king (Jayanto) exceedingly rejoiced, bowing down to this lord of munis, and inviting him to take refreshment, conducted him to the capital; and the monarch considering this celebrated spot both befitting as an offering, and convenient as a residence for the muni and his fraternity, caused to be constructed, in a hall erected by him, superb pulpits for the supreme Buddha and his (attendant) priests.

The inhabitants of the land, seeing this lord of the universe seated here with his sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from every direction, presented refreshments to the lord of the universe and his disciples.
"In the afternoon he bestowed on the vanquisher, who was seated on this very spot, the pleasure garden (then called) Maháságara—a worthy dedication. At the instant that this Maháságara garden, embellished by (even) flowers out of season, was accepted of, the earth quaked. Here the said divine ruler taking his seat, propounded his doctrines; and twenty thousand inhabitants attained the sanctification of the ‘maggaphalan.’

The vanquisher having enjoyed his forenoon rest in the Maháságara garden, in the afternoon repaired to this spot, where the preceding bo-trees had been planted, and indulged the ‘samádhi’ meditation. Rising therefrom, the supreme Buddha thus resolved: ‘For the spiritual welfare of the inhabitants of this land, let the chief théri Sudhammá, together with her retinue of priestesses, repair hither; bringing with her the right branch of the nigródho bo-tree (obtaining it from king Kisó at Báránasínagará in Jambudípó).’

The théri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Kísó), approached that tree. That supernaturally gifted king, with a vermilion pencil having made a streak on the right branch, she (the théri) taking possession of that bo-branch, which had separated itself (from the main tree) and planted itself in a golden vessel, brought it hither by miraculous means, attended by her retinue of priestesses and surrounded by devatás; and placed the golden vessel on the extended right hand of the supreme Buddha. This successor of former Buddhas, receiving the same, bestowed it on king Jayanto, for the purpose of being planted there in the pleasure garden Maháságara. The monarch planted it there (accordingly).

The supreme Buddha repairing thither, to the northward of the Nágamálako, and stationing himself at Asókó (where Asókó one of the younger brothers of Déwánanpiyatíssó, subsequently built a dágoba) propounded the doctrines of his faith to the people. Having heard that discourse,” (continued Mahindo, addressing himself to Déwánanpiyatíssó)
"O king, to four thousand living beings the blessings of religion were insured. Repairing to the northward thereof, to the place (Thupáramó dagoba) where the preceding Buddhós had stationed themselves, there seating himself, and having indulged in the 'samádhí' meditation, rising therefrom, the supreme Buddha propounded his doctrines. From the assembled congregation, ten thousand human beings attained the bliss of 'maggaphala.' Bestowing his 'ablution robe' as a relic to be worshipped by the people, and leaving there the priestess with her retinue, and also leaving there his disciple Sabbanando together with his thousand priests, the supreme Buddha, at the Sómano málako (where Uttiyó subsequently built a dagoba) previously called the Sudassanó málako, having preached to the people, departed through the air for Jambudípo."

The fourth divine sage, the comforter of the world, the omniscient doctrinal lord, the vanquisher of the five deadly sins, in this 'kappó' was Gotamo.

In his first advent to this land, he reduced the yakkhos to subjection; and then, in his second advent, he established his power over the nágas. Again, upon the third occasion, at the intrety of the nágá king Maniakkhi, repairing to Kályáni, he there, together with his attendant disciples, partook of refreshment. Having tarried, and indulged in (the 'samáppatti' meditation) at the spot where the former bo-trees had been placed; as well as on this very site of the (Ruanwelli) dagoba (where Mahindo was making these revelations to Déwánanpiyatissó), and having repaired to the spots where the relics used (by the Buddhós themselves, viz., the drinking vessel, the belt, and the ablution robe had been enshrined); as well as to the several places where preceding Buddhós had tarried, the vanquisher of the five deadly sins, the great muni, the luminary of Lánká, as at that period there were no human beings in the land, having propounded his doctrines to the congregated devos and the nágas, departed through the air to Jambudípo.

Thus, O king, this is a spot consecrated by the four preceding Buddhós. On this spot, mahárája, there will hereafter stand a dagoba, to serve as the shrine for
a ‘dona’ of sacred relics (obtained) from Buddha’s body, in height one hundred and twenty cubits, renowned under the name of ‘Hémawáli’ (Ruanwelli).

The ruler of the land thus replied: "I myself must erect it. O king, unto thee there are many other acts to be performed, do thou execute them. A descendant of thine will accomplish this. Yatálatisso, the son of thy younger brother, the sub-king Mahánágo, will hereafter become a ruling sovereign; his son named Gothałáyo will also be a king. His son will be called Kákawanno. Mahárajá! the son of that sovereign, named Abhaya, will be a great monarch, gifted with supernatural powers and wisdom,—a conqueror renowned under the title of ‘Dutthagámí.’ He will construct the dágothéna here."

The théra thus prophesied; and the monarch having caused that prophecy to be engraved (on stone) in the very words of the théra, raised a stone monument (in commemoration thereof).

The sanctified and supernaturally gifted chief théra Mahamahindo accepted the dedication made to him of the delightful Mahámgé pleasure garden, and Tissárámo, (where the wiháro of that name was subsequently built). This personage who had thoroughly subdued his passions, after having caused the earth to quake at the eight sacred spots, entered, for the purpose of making his alms-pilgrimage, the city (in expanse) like unto the great ocean. Taking his repast at the king’s palace, and departing from the royal residence, and seating himself in the Nandana garden, he propounded the "aggikhandho" discourse (of Buddha) to the people; and procuring the sanctification of "maggaphalan" for a thousand persons, he tarried in the Mahámgé garden.

On the third day, the théra, after taking his repast at the king’s palace, stationing himself in the Nandana pleasure garden, and having propounded the "asiwisopama" discourse (of Buddha), and established a thousand persons in the superior grades of blessings of the faith; and thereafter the théra having at the Tissárámo propounded
Theran upanisiditwa so pucheki "Jinasasana patithitannu, bhante ti?" "Nd tden, manujadhipa.
"Uposathadikamuththa Jinasaya, janadhipa, simaya idha addhaya patithissati sasanaa.
"Ichcharavae mahathero; ta ni idamabrawi: "Sambuddhaya antha wasissani jutindharan.
"Tasmad kata puran aanto sima bandatha sajjukan: ichcharavae mahatrdja; theru ta ni idamabrawi.
"Evana sati tuwaryevesa pajana, pathumissara, simaya gamanaithdana bandhissama mayanahi ta.
"Saddhiti watad bhunindolo, dewindowiya Nandanma, Mahameghavanadana pa wi se madire nu sakan.
Chatuththi diwast theero rango gehamhi bhunjaya, nisajja Nandanawan ddisee namataggiyaa.
Puyitwa matapana ni so sahasan pusesi tahi, Mahameghavanarama mahathero upagami.
Palo khrin chardpetu manjayitw pauna varan, wihasagimagganea wihasaneha samantato, Ratnasabhato ratha rasa sahaddankdralhastito sakahachcho sahoro dho sayaggabalawdhan.
Mahato pariawrino sakdramanupagami; atta theero upagantwana madirwenda wandonaruhu;
Sahaherina gantwenda nailiyeparitthakaku; talo kasantu agamasi kemonagagalamadiyad.

a discourse to the king, he (the monarch) approaching the therio, and seating himself near him, inquired: "Lord! is the religion of the vanquisher established or not?" "Ruler of men, no, not yet. O king! when, for the purpose of performing the uposatho and other rites, ground has been duly consecrated here, according to the rules prescribed by the vanquisher, (then) religion will have been established."

Thus spoke the mahathero, and thus replied the monarch to the chief of the victors over sin: "I will steadfastly continue within the pale of the religion of Buddhho: include therefore within it the capital itself: quickly define the boundaries of the consecrated ground." The maharaja having thus spoken, the therio replied to him: "Ruler of the land, such being thy pleasure, do thou personally point out the direction the boundary line should take: we will consecrate (the ground)." The king replying "most willingly;" departing from his garden Mahamegua, like unto the king of the devos sallying forth from his own garden Nandanma, entered his royal residence.

On the fourth day, the therio having been entertained at the king's palace, and having taken his seat in the Nandanma pleasure garden, propounded the "anammataggo" discourse (of Buddhho); and having poured out the sweet draught (of his discourse) to thousands of persons, this mahathero departed for the mahameguo pleasure garden.

In the morning, notice having been (previously) given by beat of drums, the celebrated capital, the road to the therio's residence, and the residence itself on all sides, having been decorated, the lord of chariots, decked in all the insignia of royalty, seated in his chariot, attended by his ministers mounted, and escorted by the martial array of his realm, repaired to the temple constructed by himself, accompanied by this great procession.

There having approached the theros worthy of veneration, and bowed down to them, proceeding together with the theros to the upper ferry of the river, he made his progress, ploughing the ground with a golden plough (to mark the limits for the
consecration). The superb state elephants Mahápadumó and Kunjaro having been harnessed to the golden plough, commencing from the Kuntamálako, this monarch, sole ruler of the people, accompanied by the théros, and attended by the four constituent hosts of his military array, himself holding the plough shaft, defined the line of boundary.

Surrounded by exquisitely painted vases (carried in procession), and gorgeous flags tinkling with the bells attached to them; (sprinkled) with red sandal dust; (guarded) by gold and silver staves; (the procession decorated with) mirrors of glittering glass and festoons, and baskets borne down by the weight of flowers; triumphal arches made of plantain trees, and females holding up umbrellas and other (decorations); excited by the symphony of every description of music; encompassed by the martial might of his empire; overwhelmed by the shouts of gratitude and festivity, which welcomed him from the four quarters of the earth;—this lord of the land made his progress, ploughing amidst enthusiastic acclamations, hundreds of waving handkerchiefs, and the exultations produced by the presentation of superb offerings.

Having perambulated the wiháro (precincts) as well as the city, and (again) reached the river, he completed the demarcation of the consecrated ground.

If ye be desirous of ascertaining by what particular marks the demarcation is traced, thus learn the boundary of the consecrated ground.

It went from the Pásána ferry of the river to the Pásanakuddawátakan (lesser stone well); from thence to the Kumbalawátan; and from thence, to the Mahádipo; from thence proceeding to the Kakudhapáli; from thence to the Maháangano; from thence to the Khuddamadula; from thence to the Maratta reservoir, and skirting the northern gate of the Wijayáráma pleasure garden, to the Gajakumbhapásán; then proceeding from the centre of Thusawaththi, to the Abhayapalákapasán; hence through the centre of the Mahásusánan (great cemetery) to the Dighapasán, and turning to the left of the
artificers' quarters, and proceeding to the square of the nigródha tree near the Hiyyagulla, turning to the south east at the temple of the brahman Diyawása, ran from thence to Telumpáli; from thence to the Tálachatuṅka, and to the left of Assamándala, to Sasawána; from thence to the Marumba ferry, and proceeding up the stream of the river ran to the south east of the first dágoba (Thupáráma) to the two kadamba trees.

In the reign of * Senindagutto, the damilos (to ensure) the cleanliness which attends bathing, considering the river to be too remote for that purpose, forming an embankment across it, brought its stream near the town.

Having brought the line of demarkation so as to include the living kadamba tree and exclude the dead kadamba tree on the bank, it proceeded up the river, reaching the Sihasina ferry; passing along the bank of the river and arriving again at the Pasána ferry, the "írisci" united the two ends of the line of demarkation. At the instant of the junction of these two ends, dewos and men shouted their "sadhus" at the establishment of the religion (of Buddha).

The eminent saint, the maháthéra, distinctly fixed the points defining the boundary prescribed by the king. Having fixed the position for the erection of the thirty two (future) sacred edifices, as well as of the Thupárámo dágoba, and having according to the forms already observed defined the outer boundary line also (of the consecrated ground), this (sanctified) sojourner on that same day completed the definition of all the boundary lines. At the completion of the junction of the sacred boundary line the earth quaked.

On the fifth day, the théra having been entertained at the king's palace, taking his seat in the Nandana pleasure garden, propounded the "khajjanio" discourse (of Buddha) to the people; and having poured forth the delicious draught to thousands of persons, tarried in the Mahámégó garden.

* "The minister protected sovereign." In Sinhalese "Mitta-sena" deposed in A.D. 433, by the Mahahara, by whom this alteration was made in the course of the river, between that year and A.D. 450, when Dhuvenkeliya succeeded in expelling the invaders. It was during his reign, which terminated in A.D. 477, that the first portion of the Mahawanaso was compiled.
On the sixth day, the thero, the profound expounder of the doctrine, having been entertained at the king's palace, taking his seat in the Nandana garden, and propounding the "gomayapidikan" discourse (of Buddha), and procuring for a thousand persons who attended to the discourse, the sanctification of the faith, tarried in the Mahámeógo garden.

On the seventh day, the thero having been entertained at the king's palace, taking his seat in the Nandana garden, and having propounded the "dhammachakka pavanathannan" discourse (of Buddha), and procuring for a thousand persons the sanctification of the faith, tarried in the Mahámeógo pleasure garden.

The supreme saint having thus, in the course of seven days, procured for nine thousand munis, and five hundred persons, the sanctification of the faith, sojourned in the Mahámeógo garden; and from the circumstance of its having been the place where religion had first (jóti) shone forth, the Nandana pleasure garden also obtained the name of "Jótiwanan."

The king caused in the first instance an edifice to be expeditiously constructed, for the thero's accommodation, on the site of the (future) Thupáramó dágoba, without using (wood), and by drying the mud (walls) with fire. The edifice erected there, from the circumstance (of fire having been used to dry it expeditiously), was stained black (kálo). That incident procured for it the appellation "Kálapasádaparivénan."

Thereafter in due order, he erected the edifice attached to the great bo-tree, the Lóhapásáda, the Salákagga, and Bhattachála halls. He constructed also many pariwénas, excellent reservoirs, and appropriate buildings both for the night and for the day (for the priesthood). The pariwéna which was built for this sanctified (thero) in the bathing reservoir (by raising a bank of earth in the centre of it), obtained the name of "Sunahata" (earth embanked) pariwéna. The place at which the perambulatory meditations of this most excellent luminary of the land were performed, obtained the name of Dighachanka-
mahan pariwenan. Wherever he may have indulged the inestimable bliss ("phalaggan") of "samapati" meditation, from that circumstance that place obtained the name "Phalaggapariwenan." Wherever the therou may have (apassiya) appeared unto those who flocked to see him, that spot obtained the name of "Therapassayapariwenan." Wherever many (maru) deusos may have approached him, for the purpose of beholding him, that place from that circumstance obtained the name "Maruganapariwenan."

Dighasandano, the (senapoti) minister of this king, erected for the therou the Chulapasadó on eight lofty pillars. Of all the pariwenas, both in order of time and in excellence of workmanship, this pariwen called the "*Dighasandasenapoti*" was the first. Thus this king of superior wisdom, bearing the profoundly significant appellation of Dewanapliyatisso, patronizing the therou Mahá-Mahindo of profound wisdom, built for him here (Mahawiharo in the Mahämego pleasure garden), this first wiharo (constructed) in Lanká.

The fifteenth chapter in the Mahawanso, entitled, "the acceptance of the Mahawiharo," composed equally for the delight and affliction of righteous men.

**CHAP. XVI.**

Having made his alms-pilgrimage through the city, conferring the blessings of the faith on the inhabitants; and having been entertained at the palace, and bestowed benedictions on the king also; the therou, who had tarried twenty six days in the Mahämego pleasure garden, on the thirteenth day of the increasing moon of "asalho," having (again) taken his repast at the palace, and propounded to the monarch the "mahappamadán" discourse (of Buddha); thereupon being intent on the construction of the wiharo at the Chetiya mountain—departing out of the eastern gate repaired to the said Chetiya mountain.

*At which this history was compiled, by its incumbent Mahasamo therou, between A.D. 458 and 477.*
Hearing that the thero had departed thither, the sovereign, mounting his chariot, and taking the two princesses (Anúla and Sihali) with him, followed the track of the thero. The theros after having bathed in the Nágachatukko tank, were standing in the order of their seniority on the bank of the pond, preparatory to ascending the mountain. The king instantly alighted from his carriage and bowed down to the eight theros. They addressed him: “Rája! what has brought thee in this exhausting heat?” On replying, “I came afflicted at your departure;” they rejoined, “We came here to hold the ‘wasso.’”

The thero perfect master of the “kondhos,” propounded to the king the “wassupanáyako” discourse (of Buddha). Having listened to this discourse (on the observance of “wasso”) the great statesman Mahárittho, the maternal nephew of the sovereign, who was then standing near the king, together with his fifty five elder and younger brothers, (the said brothers only) having obtained his sanction, on that very day were ordained priests by the thero. All these persons who were endowed with wisdom, attained in the apartment, where they were shaved (ordained), the sanctification of “arahat.”

On that same day, the king enclosing the space which was to contain (the future) sacred edifices (at Mihiñtali) and commencing the execution of his undertaking by the construction of sixty eight rock cells, returned to the capital.

These benevolent theros continued to reside there, visiting the city at the hours of alms-pilgrimage (instructing the populace).

On the completion of these cells, on the full moon day of the month “ásálo” repairing thither, in due form, the king conferred the wiháro on the priests. The thero versed in the consecration of boundaries, having defined the limits of the thirty two sacred edifices, as well as of the wiháro aforesaid, on that very day conferred the upasampada ordination on all those (sámanéro priests) who were candidates for the same, at the edifice (called) Buddhétumbaro, which was the first occasion on which (it was so used).
All these sixty two holy persons holding their "wasso" at the Chetiya mountain, invoked blessings on the king.

The host of devos and men, having with all the fervor of devotion flocked to this chief of saints, the joyful tidings of whose piety had spread far and wide, as well as to his fraternity, acquired for themselves preeminent rewards of piety.

The sixteenth chapter in the Mahawanso, entitled, "the acceptance of the dedication of the Chetiya mountain wiháro," composed equally for the delight and affliction of righteous men.

CHAP. XVII.

The "wasso" which had been held, having terminated on the full moon day of the month of "kattika," this great thero of profound wisdom thus spoke: "Mahárája, our divine teacher, the supreme Buddha, has long been out of our sight: we are sojourning here unblessed by his presence. In this land, O ruler of men! we have no object to which offerings can be made." (The king) replied, "Lord, most assuredly it has been stated to me, that our supreme Buddha had attained 'nibbutó,' (and that a lock of his hair and the 'gtwatti' relic have been enshrined at Mahiyangana.)" "Wherever his sacred relics are seen our vanquisher himself is seen," (rejoined Mahindo). "I understand your meaning "(said the monarch), "a thúpo is to be constructed by me. I will erect the thúpo: do ye procure the relics." The thero replied to the king; "Consult with Súmano." The sovereign then addressed that sámanéro: "From whence can we procure relics?" "Ruler of men, (said he) having decorated the city and the highway, attended by a retinue of devotees, mounted on thy state elephant, bearing the canopy of dominion, and cheered by the music of the 'táláwachara' band, repair in the evening to the
“Mahānāgo pleasure garden. There, O king! wilt thou find relics.” Thence the piously devoted monarch, spoke Sumano, who fully knew how the relics of Buddha had been distributed.

The delighted thero proceeding from the palace to the Chētiyo mountain, consulted with the equally delighted Sumano sāmanerō, to whom this important mission was to be confided. “Hither, thou piously virtuous Sumano proceeding to the celebrated city Pupphapura, deliver unto the sovereign (Dhammāsōko), the head of thy family, this my injunction. “Mahārāja, thy ally the mahārāja surnamed Maruppiyo (Tiss-oth-delight-of the dévos,) converted to the faith of Buddha, is anxious to build a dagoba. Thou possessest many corporeal relics of the “muni;” bestow some of those relics, and the dish used at his meals by the divine teacher. Taking (continued Mahindo addressing himself to Sumano) that dish filled with relics, and repairing to the celebrated capital of the devos, thus deliver my message to Sakkō, the dévo of dévos: ‘King of dévos, thou possessest the * right canine-tooth relic, as well as the right collar-bone-relic, of the deity worthily worshipped by the three worlds: continue to worship that tooth-relic, but bestow the collar-bone of the divine teacher. Lord of dévos! demur not in matters (involving the salvation) of the land of Lankā.”

Replying, “Lord, most willingly;” this supernaturally sighted sāmanerō instantly departed for the court of Dhammāsōko. There he had his audience of the king, who was in the midst of the celebration of the festival of “kattiko,” after having effected the transfer of (the right branch of) the supreme bo-tree to the foot of the sal-tree. Delivering the message of the théro, and taking with him the relics and the sacred dish obtained from the king (Sumano) departed for (the mountain in the confines of) Himawanto. Depositing the sacred dish together with the relics at the Himawanto (mountains), and repairing to the court of the dévo of dévos, he delivered the message of the théro. Sakko, the ruler
of dévos, taking the right collar-bone from the Chulamani dágoba, presented it to the sánanéro. The disciple Sumano thereupon bringing that relic, as well as the sacred dish and (other) relics, and reaching the Chétiyo mountain, presented them to the théro (Mahindo).

According to the injunction given (by Sumano) before his departure, in the afternoon, the king, attended by his state retinue, repaired to the Mahánágó pleasure garden. The théro deposited all these (chétiyó) relics there, on that mountain: from that circumstance the "Missako" mountain obtained the name of the "Chétiyo." Leaving the sacred dish and the relics (it contained) at the sacred mountain, the théro attended by his disciples repaired to the appointed place, taking the collar-bone-relic with them.

"If this be a relic of the divine sage, may my canopy of state of itself bow down: may my state elephant of his own accord (go down) on his knees: may the relic casket together with the relic alight on my head." Thus inwardly the king wished: those wishes were accordingly fulfilled.

The monarch, as if he had been overpowered by the delicious draught (of nibbuti), exulting with joy and taking it from his head, placed it on the back of the state elephant. The delighted elephant roared, and the earth quaked. The elephant, as well as the théro together with the state pageant, having halted awhile, the théro, entering the magnificent city by the eastern gate, and passing through it (in procession) by the southern gate; thereafter repairing in the direction of the Thupárámo Chetiyo, to an edifice of many apartments (built for the yakko named Pamojjó), halted at the spot where the branch of the bo-tree (was afterwards planted).

The multitude stationed themselves near the spot where the Thúparámo (was subsequently constructed); which that period was overrun with the thorny creeper called kadambo.

The dévo of men (Déwánanpiyatisso) causing that spot, which was guarded by dévos, to
be instantly cleared and decorated in the utmost perfection, prepared to take the relic down himself from the back of the elephant. The elephant (however) not consenting thereto, the monarch inquired the reason thereof from the thero. (Mahindo) replied, "(The elephant) is delighted in having it exalted on the summit of his back; on that account he is unwilling that the relic should be taken down (and placed in a lower position)". The king causing to be brought instantly, from the dried up Abhaya tank, dried lumps of mud, had them heaped up to the elephant's own height; and having that celebrated place decorated in various ways, lifting the relic from the elephant's back, deposited it there.

Stationing the elephant there for the protection of the relic, the monarch in his extreme anxiety to embark in the undertaking of constructing the dagoba for the relic, having engaged a great number of men to manufacture bricks, re-entered the town with his state retinue, to prepare for the relic festival.

The chief thero Mahindo, repairing, together with his fraternity, to the delightful Mahamego garden, tarried there.

This state elephant during the night watched without intermission over this place, as well as over the relic. During the day-time he remained with the relic in the hall in which the bo-branch was (subsequently) planted.

The sovereign pursuing the directions of the thero, (incased it in a dagoba), on the summit of which (sacred edifice) having excavated (a receptacle) as deep as the knee, and having proclaimed that in a few days the relic would be enshrined there, he repaired thither. The populace, congregating from all quarters, assembled there. In that assemblage, the relic rising up from the back of the elephant, to the height of seven palmira trees, and remaining self-poised in the air, displayed itself; and, like unto Buddha at the foot of the gandambo tree, astonished the populace, till their hair stood on end, by
Tató mitkhanta jiliddi jaladhārā dhī vesākā; saabbā ḍhībāhūsātī sittā saabbā Lalākāmāhī āhu.
Parinibbānanamanehāmī nīpannena Jinaṇīkī katanā mahā adhīṭhānān panchaḥ-an panbacchakkhund, "Gayaḥamāna mahā dōdhi dhūsāsā daakkhiṇa, ohhinditvāna sayangēna patiṭhātun katarākān,
"Patiṭhāmā sākkā dhaṭṭhaṇī kāṣṭhāmī sūbhā, sanjāyantī dīsā saabbā phalapatṭhī munctītū.
"Sa svuṇaṇaṇaṭṭhāsā uggantvāna manorāmā, adissamānā sattāhaṇa hīmaṅgābhamhi tiṣṭhatu.
"Thupārānī patiṭhānantum manu sakkhiṇa adhīṭhānī karaṇu nabhānugantuṇa yamaṇaṇā pātiṭhāriyaṇān.
"Laṅkākādha ḍrasinghātmāṇi Hīmaṇamikāchāṭītē patiṭhāhanī yō dhātu dōnamattā panduṇatā;
"Buddhavāṇinādha kutaṅkā, uggantvā naḥhasaṭṭhitā, patiṭhantum, karītvāna yamaṇaṇa pātiṭhāriyaṇān.
"Adhīṭhānī panaṃ këvä adhīṭhāe Tathāgatā; akāsa tasmā sa dhātu tadd tam pāṭṭhāriyaṇān.
Akkāśa ṛṣitarāmā sa astha bhūpasaṃuddhāna; atīvahaṭṭhānī taṇi rējad pātiṭhāpēsi chāṭītē.
Patiṭhātāya āsūkhe dhāṭtyā chāṭītē tadd āhu māḥoḥkumichālo abhūto lōmaṇāhanānān.
"Evan akhīntīyā Buddhā: buddhādhammā akhīntīyā: akhīntīyē puṇaṃ sudānānaṇā, wipākō koti akhīntīyō !
"Taṇi pāṭṭhāraṇyaṇ sīved pasiddhānu Jīnī janda. Mattābhāyā rōjaputti kanisṭhō rōjino pana.

performing a two-fold miracle. From it proceeded, at one and the same time, flames of fire and streams of water. The whole of Lankā was illuminated by its effulgence, and was saturated by its moisture.

While seated on the throne on which he attainted "parinibbānā" these five resolutions were formed by the vanquisher endowed with five means of perception.

"Let the right branch of the great bo-tree, when Asóko is in the act of removing it, severing itself from the main tree, become planted in the vase (prepared for it)."

"Let the said branch so planted, delighting by its fruit and foliage, glitter with its six variegated colors in every direction."

"Let that enchanting branch, together with its golden vase, rising up in the air, remain invisible for seven days in the womb of the snowy region of the skies."

"Let a two fold miracle be performed at Thupārāmya (at which) my right collar bone is to be enshrined."

"In the Hēmamālako dāgoba (Ruanwellī), the jewel which decorates Lankā, there will be enshrined a "drōṇa" full of my relics. Let them, assuming my form as Buddha, and rising up and remaining poised in the air, perform a two-fold miracle."

The successor of former Buddhos (silently) willed these five resolves: on that account, in this instance, this relic performed this miracle of two opposite results.

Descending from the skies (the collar-bone relic) placed itself on the crown of the monarch's head. The delighted sovereign deposited it in the shrine. At the enshrining of the relic in the dāgoba (on the full moon day of the month of kattika) a terrific earthquake was produced making the hair (of the spectators) to stand on end.

• "Thus the Buddhos are incomprehensible: their doctrines are incomprehensible: and (the magnitude of) the fruits of faith, to those who have faith in these incomprehensibles, is also incomprehensible."

* This is a quotation from a commentary on a passage of the "pitakkattaya."
Witnessing this miracle the people were converted to the faith of the vanquisher. The younger brother of the king, the royal prince Mattabhayo, being also a convert to the faith of the lord of "munis;" entreating of the lord of men (the king) for permission, together with a thousand persons, was ordained a minister of that religion.

In like manner, five hundred youths from each of the villages Chéto, Dwaramandalo, Wihirabijo, Gallakapito, and Upatissa, impelled by the fervor of their devotion and faith, entered into the priesthood of the religion of the successor of former Buddhas.

Thus the whole number of persons who entered into the ministry of the religion of the vanquisher at that period, were thirty thousand priests.

The ruler of the land having completed the celebrated dágoba, Thúpárámo, constantly, made many offerings in gold and other articles. The inferior consorts of the monarch, the members of the royal family, the ministers of state and the inhabitants of the city, as well as of the provinces,—all these, separately, made offerings.

Having in the first instance completed the (dágoba) Thúpárámó, the king erected a wiháro there. From this circumstance the wiháro was distinguished by the appellation Thúpáráma-wiháro.

Thus the saviour of the world, even after he had attained "parinibbánan," by means of a corporeal relic, performed infinite acts, to the utmost perfection, for the spiritual comfort and mundane prosperity of mankind. While the vanquisher, yet lived, what must he not have done?

The seventeenth chapter in the Maháwanso, entitled "the arrival of the relics," composed equally for the delight and affliction of righteous men.
CHAP. XVIII.

The ruler of the land, meditating in his own palace, on the proposition of the thero, of bringing over the great bo-tree as well as the theri Sanghamitta; on a certain day, within the term of that “wasso,” seated by the thero, and having consulted his ministers, he himself sent for and advised with his maternal nephew the minister Arittho. Having selected him for that mission, the king addressed this question to him, “My child, art thou willing, repairing to the court of Dhammasokho, to escort hither the great bo-tree and the theri Sanghamitta.” “Graceful lord, I am willing to bring these from thence hither; provided, on my return to this land, I am permitted to enter into the priesthood.” The monarch replying, “Be it so”—deputed him thither. He, conforming to the injunction both of the thero and of the sovereign, respectfully took his leave. The individual so delegated, departing on the second day of the increasing moon of the month “assayunj,” embarked at Jambokolapattana.

Having departed, under the (divine) injunction of the thero, traversing the ocean, he reached the delightful city of Puppa on the very day of his departure.

“The princess Anulå, together with five hundred virgins, and also with five hundred of the women of the palace, having conformed to the pious observances of the “dasasil” order, clad in yellow garments, and strenuously endeavouring to attain the superior grades of sanctification, is looking forward to the arrival of the theri, to enter into the priesthood; leading a devotional life of piety in a delightful sacerdotal residence provided (for them) by the king in a certain quarter of the city, which had previously been the domicile of the minister Donó. The residence occupied by such pious (upásaka) devotees has become from that circumstance, celebrated in Lanká by the name of ‘Upásaka.’
Thus spoke Mahārīthṭho the nephew (of Déwānaniyatisso) announcing the message of the king as well as of the thero to Dhammásoko; and added, “Sovereign of elephants! the consort of the brother of thy ally the king (of Lanká), impelled by the desire of devoting herself to the ministry of Buddho, is unremittingly leading the life of a pious devotee—for the purpose of ordaining her a priestess, deputing thither the theri Sanghamittā, send also with her the right branch of the great bo-tree.”

He next explained to the theri herself, the intent of the message of the thero (her brother Mahindo). The said theri obtaining an audience of her father (Dhammásoko) communicated to him the message of the thero. The monarch replied (addressing her at once reverentially and affectionately); “My mother! bereaved of thee, and separated from my children and grand children, what consolation will there be left, wherewith to alleviate my affliction.” She rejoined, “Maharāja, the injunction of my brother (Mahindo) is imperative; and those who are to be ordained are many; on that account it is meet that I should repair thither.”

The king (thereupon) thus meditated “the great bo-tree is rooted to the earth: it cannot be meet to lop it with any weapon: by what means then can I obtain a branch thereof?” This lord of the land, by the advice of the minister Mahadévo, having invited the priesthood to a repast, thus inquired (of the high priest); “Lord! is it meet to transmit (a branch of) the great bo-tree to Lanká?” The chief priest, the son of Moggali, replied, “It is fitting, that it should be sent;” and propounded to the monarch the five important resolves of (Buddho) the deity gifted with five means of perception. The lord of the land, hearing this reply, rejoicing thereat, ordered the road to the bo-tree, distant (from Pátalipatto) seven yójanas to be swept, and perfectly decorated, in every respect; and for the purpose of having the vase made, collected gold. Wissakammo himself, assuming the character of a jeweller and repairing thither, inquired “of what size shall I construct the vase.” On being told “make it, deciding on the size thyself,”
receiving the gold, he moulded it (exclusively) with his own hand, and instantly perfecting that vase, nine cubits in circumference, five cubits in depth, three cubits in diameter, eight inches in thickness, and in the rim of the mouth of the thickness of the trunk of a full grown elephant, he departed.

The monarch causing that vase, resplendent like the meridian sun, to be brought; attended by the four constituent hosts of his military array, and by the great body of the priesthood, which extended over a space of seven yójanas in length and three in breadth, repaired to the great bo-tree; which was decorated with every variety of ornament; glittering with the variagated splendor of gems; decked with rows of streaming banners; laden with offerings of flowers of every hue; and surrounded by the sound of every description of music; encircling it with this concourse of people, he screened (the bo-tree) with a curtain. A body of a thousand priests, with the chief théro (son of Moggali) at their head, and a body of a thousand inaugurated monarchs, with this emperor (Dhammaśōko) at their head, having (by forming an inner circle) enclosed the sovereign himself as well as the great bo-tree most completely; with uplifted clasped hands, (Dhammaśōko) gazed on the great bo-tree.

While thus gazing (on the bo-tree) a portion thereof, being four cubits of the branch, remained visible, and the other branches vanished. Seeing this miracle, the ruler of the world, overjoyed, exclaimed, "I make an offering of my empire to the great bo-tree." The lord of the land (thereupon) invested the great bo-tree with the empire. Making flower and other offerings to the great bo-tree, he walked round it. Having bowed down, with uplifted hands, at eight places; and placed that precious vase on a golden chair, studded with various gems, of such a height that the branch could be easily reached, he ascended it himself for the purpose of obtaining the supreme branch. Using vermilion in a golden pencil, and therewith making a streak on the
branch, he pronounced this confession of his faith. "If this supreme right bo-branch detached from this bo-tree, is destined to depart from hence to the land Lankā, let it, self-severed, instantly transplant itself into the vase: then indeed I shall have implicit faith in the religion of Buddha."

The bo-branch severing itself at the place where the streak was made, hovered over the mouth of the vase (which was) filled with scented soil.

The monarch then encircled the branch with (two) streaks above the original streak, at intervals of three inches: from the original streak, the principal, and, from the other streaks, minor roots, ten from each, shooting forth and brilliant from their freshness, descended (into the soil in the vase). The sovereign, on witnessing this miracle (with up lifted hands) set up a shout, while yet standing on the golden chair, which was echoed by the surrounding spectators. The delighted priesthood expressed their joy by shouts of "Sādhu," and the crowding multitude, waving thousands of cloths over their heads, cheered.

Thus this (branch of the) great bo-tree established itself in the fragrant soil (in the vase) with a hundred roots, filling with delight the whole attendant multitude. The stem thereof was ten cubits high: there were five branches, each four cubits long, adorned with five fruits each. From the (five main) branches many lateral branches, amounting to a thousand, were formed. Such was this miraculous, and delight-creating bo-tree.

The instant the great bo-branch was planted in the vase, the earth quaked, and numerous miracles were performed. By the din of the separately heard sound of various musical instruments—by the "sādhus" shouted, as well by dévos and men of the human world, as by the host of dévos and brahmas of the heavens—by the howling of the elements, the roar of animals, the screeches of birds, and the yells of the yakkhas as well as other fierce spirits, together with the crashing concussions of the earthquake, they constituted one universal, chaotic uproar.
From the fruit and leaves of the bo-branch, brilliant rays of the six primitive colors issuing forth, illuminated the whole "chakkawālan." Then the great bo-branch together with its vase springing up into the air (from the golden chair), remained invisible for seven days in the snowy regions of the skies.

The monarch descending from the chair, and tarrying on that spot for those seven days unremittingly kept up, in the fullest formality, a festival of offerings to the bo-branch. At the termination of the seventh day, the spirits which preside over elements (dispelling the snowy clouds), the beams of the moon enveloped the great bo-branch.

The enchanting great bo-branch, together with the vase, remaining poised in the cloudless firmament, displayed itself to the whole multitude. Having astounded the congregation by the performance of many miracles, the great bo-branch descended to the earth.

This great monarch, overjoyed at these various miracles, a second time made an offering of the empire to the great bo. Having thus invested the great bo with the whole empire, making innumerable offerings, he tarried there for seven days longer.

On the fifteenth, being the full moon day of the bright half of the month assayujo, (the king) took possession of the great bo-branch. At the end of two weeks from that date, being the fourteenth day of the dark half of the month "assayujo" the lord of chariots, having had his capital fully ornamented, and a superb hall built, placing the great bo-branch in a chariot, on that very day brought it in a procession of offerings (to the capital).

On the first day of the bright half of the month "kattiko," having deposited the great bo-branch under the great sal tree in the south east quarter (of Pātilaputto) he daily made innumerable offerings thereto.

On the seventeenth day after he had received charge of it, its new leaves sprouted forth simultaneously. From that circumstance also the monarch overjoyed, a third time dedicated the empire to the great bo-tree.
The ruler of men, having thus finally invested the great bo-branch with the whole empire, made various offerings to the said tree.

(It was during the celebrations of these festivals that Súmano entered Pátiliputto to apply to Dhammásóko for the relics).

Thus was celebrated in the capital (appropriately called) "the city-of-the-lake of flowers," enchanting the minds of dévos as well as men, this superb, pre-eminent, grand, bo-branch, processional-festival, graced by innumerable superb streaming banners, (of gold and silver, and other pageantry).

The eighteenth chapter in the Maháwanso, entitled "the obtaining the great bo-branch (by Dhammásóko") composed equally for the delight and affliction of righteous men.

CHAP. XIX.

The lord of chariots assigned for the custody of the great bo-branch, eighteen personages of royal blood, eighteen members of noble families, eight of the bráhma caste, and eight of the settha caste. In like manner eight of each, of the agricultural and domestic castes, as well as of weavers and potters, and of all other castes; as also nágas and yakkhos. This lighter in donations, bestowing vases of gold and silver, eight of each, (to water the bo-branch with) embarking the great bo-branch in a superbly decorated vessel on the river (Ganges); and embarking likewise the high priestess Sanghamittta with her eleven priestesses, and the ambassador Ariththo at the head (of his mission); (the monarch) departing out of his capital, and preceding (the river procession with his army) through the wilderness of Winjhá, reached Támālitta on the seventh day. The dévos, nágas and men (during his land progress) kept up splendid festivals of offerings (on the river), and they also reached (the port of embarkation) on the seventh day.
The sovereign disembarking the great bo-branch on the shore of the main ocean, again made an offering of his empire. This delighter in good works having thus finally invested the great bo-branch with the whole empire, on the first day of the bright half of the moon in the month of "maggasiro;" thereupon he (gave direction) that the great bo-branch which was deposited (at the foot of the sal tree) should be lifted up by the aforesaid four high caste tribes, (assisted) by the other eight persons of each of the other castes. The elevation of the bo-branch having been effected by their means, (the monarch) himself descending there (into the sea) till the water reached his neck, most carefully deposited it in the vessel.

Having thus completed the embarkation of it, as well as of the chief théri with her priestesses, and the illustrious ambassador Mahárittho, he made this address to them: "I have on three occasions dedicated my empire to this bo-branch; in like manner, let my ally, your sovereign, as fully make (to it) an investiture of his empire."

The mahárája having thus spoke, stood on the shore of the ocean with uplifted hands; and, gazing on the departing bo-branch, shed tears in the bitterness of his grief. In the agony of parting with the bo-branch, the disconsolate Dhammásóko, weeping and lamenting in loud sobs, departed for his own capital.

The vessel in which the bo-tree was embarked, briskly dashed through the water; and in the great ocean, within the circumference of a yójana, the waves were stilled: flowers of the five different colours blossomed around it, and various melodies of music rung in the air. Innumerable offerings were kept up by innumerable dévos; (but) the nágas had recourse to their magical arts to obtain possession of the bo-tree. The chief priestess Sanghamittá, who had attained the sanctification of "abhinná," assuming the form of the "supanna," terrified those nágas (from their purpose). These subdued nágas, respectfully imploring of the chief priestess, (with her consent) conveyed the bo-tree to the settlement
of the nágas; and for seven days innumerable offerings having been made by the nága king, they themselves, bringing it back, replaced it in the vessel. On the same day that the bo-tree reached this land at the port of Jambúkólo, the universally beloved monarch Dwánanpiyatissó, having by his communications with Súmano sámanério, ascertained the (approaching) advent (of the bo-branch); and from the first day of the month of “maggasiro,” in his anxiety to prepare for its reception, having, with the greatest zeal, applied himself to the decoration of the high road from the northern gate (of Anurádhapura) to Jambúkólo, had (already) repaired thither.

While seated in a hall on the sea beach, by the miraculous powers of the théri (Mahindo), he was enabled to discern, (though still out of sight), the bo-branch which was approaching over the great ocean. In order that the hall built on that spot might perpetuate the fame of that miracle, it became celebrated there by the name of the “Sammudásanna-sálá.” Under the auspices of the chief théri, attended by the other thérios, as well as the imperial array of his kingdom, on that very day, the nobly formed maharájá, chanting forth in his zeal and fervour, “this is the bo from the bo-tree (at which Buddha attained buddhohood)” rushing into the waves up to his neck, and causing the great bo-branch to be lifted up collectively by the sixteen castes of persons on their heads, and lowering it down, deposited it in the superb hall built on the beach. The sovereign of Lanká invested it with the kingdom of Lanká; and unto these sixteen castes, surrendering his sovereign authority, this ruler of men, taking on himself the office of sentinel at the gate (of the hall), for three entire days, in the discharge of this duty, made innumerable offerings.

On the tenth day of the month, elevating and placing the bo-branch in a superb car, this sovereign, who had by inquiry ascertained the consecrated places, escorting the monarch of the forest, deposited it at the Pachina wibaro; and entertained the priesthood as well as the people, with their morning meal. There (at the spot visited at Buddha’s
second advent) the chief thero Mahindo narrated, without the slightest omission, to this monarch, the triumph obtained over the nagas (during the voyage of the bo-branch) by the diety gifted with the ten powers. Having ascertained from the thero the particular spots on which the divine teacher had rested or taken refreshment, those several spots he marked with monuments.

The sovereign stopping the progress of the bo-branch at the entrance of the village of the bráhma Tiwako, as well as at the several aforesaid places, (each of which) was sprinkled with white sand, and decorated with every variety of flowers, with the road (approaching to each) lined with banners and garlands of flowers;—and keeping up offerings, by night and by day uninterruptedly, on the fourteenth day he conducted it to the vicinity of Anurádhapura. At the hour that shadows are most extended, he entered the superbly decorated capital by the northern gate, in the act of making offerings; and passing in procession out of the southern gate, and entering the Mahámégó garden hallowed by the presence of the four Buddhas (of this kappo); and arriving, under the directions of Súmano himself, at the delightful and decorated spot at which the former bo-trees had been planted;—by means of the sixteen princes, who were adorned with all the insignia of royalty (which they assumed on the king surrendering the sovereignty to them), raising up the bo-branch, he contributed his personal exertion to deposit it there.

The instant it extricated itself from the hand of man, springing eighty cubits up into the air, self-poised and resplendent, it cast forth a halo of rays of six colors. These enchanting rays illuminating the land, ascended to the bráhma heavens, and continued (visible) till the setting of the sun. Ten thousand men, stimulated by the sight of these miracles, increasing in sanctification, and attaining the state of “araha,” consequently entered into the priesthood.

Afterwards, at the setting of the sun, the bo-branch descending, under the constellation “róhani,” placed itself on the ground; and the earth thereupon quaked. Those roots
Mudai tani uggantuva katdhamul havatthito winandhitveda katdhanta otdriusu mahitalan,
Patiithita mahadhodi hana sabhi samagata ganathamul dipujahi pujiyinu samantato.
Mahadhyapya wasittha himagalbha samantato mahadhodi jadalyinu sitalani ghananikha.
Sattadhani mahadhodi takishyava atadenani himagabhke sannisidi pasudejanani jan.
Sattadhikrami megah sabhe apagamisen te, mahadhodinka dassittha chhabba yaa vaasyopicha.
Mahamahindathroka Sanghamittadeha bikkhuni, taathagunjunu aparida rija aparivopica,
Khattiyad Kachhargam, Chandanagam, khattiyad, Tiwak(abraham, cheva dipawadi janapica,
Dewana chhavendagunjun, mahadhodhimahusul dh mahsamagam tasiin patihdriya vinhiit.
Pakka pachina sadhya pekkhata pakkamaki maran theero patilamadaya rupituva vaajinu add.
Paasuna ganadhmisanaa punu soasaxatadhak Mahamanasa thane taan thapiti rupiyasaro.
Pekkhanta yisva sabhena uggantuva astha aakuru, jyginu boddhitaruva asthosi chatukhatkha.
Raja te bodhitarughe disved wiskitamanaaso sasachchhattena pujesi abhisekamadaticha,
Patiithdesi matthanana Jambukalamhathvan mahadhodhi thitattani naddayarhan te add.
Tiwak(abrahammanaggam, Thuparami tathiwacha, Issarasamankardami Pathamakhetiyanga.

(before described) rising up out of the mouth of the vase, and shooting downwards, descended (forcing down) the vase itself into the earth. The whole assembled populace made flower and other offerings to the planted bo. A heavy deluge of rain fell around, and dense cold clouds completely enveloped the great bo in its snowy womb. For seven days the bo-tree remained there, invisible in the snowy womb, occasioning (renewed) delight in the populace. At the termination of the seventh day, all these clouds dispersed, and displayed the bo-tree and its halo of six colored rays.

The chief theero Mahindo and Sanghamitta, each together with their retinue, as well as his majesty with his suite, assembled there. The princes from Kachharagamo, the princes from Chandanagamo, the brahma Tiwako, as also the whole population of the land, by the interposition of the devos, exerting themselves to perform a great festival of offerings (in honor) of the bo-tree, assembled there; and at this great congregation, they were astounded at the miracles which were performed.

On the south eastern branch a fruit manifested itself, and ripened in the utmost perfection. The theero taking up that fruit as it fell, gave it to the king to plant it. The monarch planted it in a golden vase, filled with odoriferous soil, which was prepared at the Mahasano. While they were all still gazing at it, eight sprouting shoots were produced, and became vigorous plants four cubits each high. The king, seeing these vigorous bo-trees, delighted with astonishment, made an offering of, and invested them with, his white canopy (of sovereignty).

Of these eight, he planted (one) at Jambukolopatana, on the spot where the bo-tree was deposited on its disembarkation; one at the village of the brahma Tiwako; at the Thuparamo; at the Issarasamana wiharo; at the Pattama Chetiyo; likewise at the Chetiyo
mountain wiháro; and at Kächharagámo, as also at Chandanagámo (both villages in the Róhona division); one bo-plant at each. These bearing four fruits, two each, (produced) thirty bo-plants, which planted themselves, at the several places, each distant a yójano in circumference from the sovereign bo-tree, by the providential interposition of the supreme Buddha, for the spiritual happiness of the inhabitants of the land.

The aforesaid Anulá, together with her retinue of five hundred virgins, and five hundred women of the palace, entering into the order of priesthood, in the community of the théri Sanghamittá, attained the sanctification of “arahat.” Aritthó, together with a retinue of five hundred personages of royal extraction, obtaining priestly ordination in the fraternity of the théro, also attained “arahat.” Whoever the eight persons of the setti caste were, who escorted the bo-tree hither, they, from that circumstance, obtained the name of bhodáhara (bo-bearers).

The théri Sanghamittá together with her community of priestesses sojourned in the quarters of the priestesses, which obtained the name of the “Upásaka wiháro.”

There, at the residence of Anulá, before she entered into the priesthood (the king) formed twelve apartments, three of which were the principal ones. In one of these great apartments (called the Chúlangono) he deposited the (kupayathikan) mast of the vessel which transported the great bo; in another (called Maháangano) an oar (piyam); in the third (called the Siriwaddho, the arittan) rudder. From these (appurtenances of the ship) these (apartments) were known (as the Kupayatthitapanagara).

Even during the various schisms (which prevailed at subsequent periods) the Hattálaka priestesses uninterruptedly maintained their position at this establishment of twelve apartments. The before mentioned state elephant of the king, roaming at his will, placed himself at a cool stream in a certain quarter of the city, in a grove of kadambo-trees, and remained browsing there;—ascertaining the preference given by the elephant to the spot, they gave it this name of “Hattálakan.”
On a certain day, this elephant refused his food; the king enquired the cause thereof of the theri, the dispenser of happiness in the land. The chief theri, replying to the monarch, thus spoke: "(The elephant) is desirous that the thūpo should be built in the kadambo grove." The sovereign who always gratified the desires of his subjects, without loss of time built there a thūpo, enshrining a relic therein, and built an edifice over the thūpo.

The chief theri Sanghamittā, being desirous of leading a life of devotional seclusion, and the situation of her sacerdotal residence not being sufficiently retired for the advancement of the cause of religion, and for the spiritual comfort of the priestesses, was seeking another nunnery. Actuated by these pious motives, repairing to the aforesaid delightful and charmingly secluded thūpo edifice, this personage, sanctified in mind and exalted by her doctrinal knowledge, enjoyed there the rest of noon.

The king repaired to the temple of the priestesses to pay his respects to the theri, and learning whither she had gone, he also proceeded thither, and reverentially bowed down to her. The mahārāja Dēvānanipiyatisso, who could distinctly divine the thoughts of others, having graciously consulted her, inquired the object of her coming there, and having fully ascertained her wishes, erected around the thūpo a charming residence for the priestesses. This nunnery being constructed near the Hatthālaka hall, hence became known as the "Hatthālaka wiharā." The chief theri Sanghamittā, surnamed Sūmitta, from her being the benefactress of the world, endowed with divine wisdom, sojourned there in that delightful residence of priestesses.

Thus this (bo-tree), monarch of the forest, endowed with many miraculous powers, has * stood for ages in the delightful Mahāmēgo garden in Lankā, promoting the spiritual welfare of the inhabitants of Lankā, and the propagation of the true religion.

* In reference to the period at which the first portion of the Mahawanso was composed, between A.D. 459 and 478.
The nineteenth chapter in the Mahawanso, entitled “the arrival of the bo-tree,” composed equally for the delight and affliction of righteous men.

**CHAP. XX.**

In the eighteenth year of the reign of Dhammasóko, the bo-tree was planted in the Mahamégawano pleasure garden. In the twelfth year from that period, the beloved wife of that monarch, Asindhimittá, who had identified herself with the faith of Buddha, died. In the fourth year from (her demise), the rája Dhammasóko, under the influence of carnal passions, raised to the dignity of queen consort, an attendant of his (former wife). In the third year from that date, this malicious and vain creature, who thought only of the charms of her own person, saying, “this king, neglecting me, lavishes his devotion exclusively on the bo-tree,”—in her rage (attempted to) destroy the great bo with the poisoned fang of a toad. In the fourth year from that occurrence, this highly gifted monarch Dhammasóko fulfilled the lot of mortality. These years collectively amount to thirty seven.

The monarch Déwánanpiyatisso, impelled by his ardor in the cause of religion, having completed his undertaking at the Maháwiháro, also at the Thupárámo, as well as at the Chétiyo mountain, in the most perfect manner;—thus enquired of the thero, the dispenser of joy to the land, who was endowed with the faculty of answering all inquiries: “Lord, I shall build many wiháros in this land: whence am I to obtain the relics to be deposited in the thúpas?” He was thus answered by the thero: “O king, the relics brought hither by Súmáno, filling the refection dish of the supreme Buddha, and deposited at the Chétiyo mountain, are sufficient; transfer them hither on the back of a state elephant.” Accordingly he brought the relics, and constructing wiháros at the distance of one yójana
Wihârâ kânasuktudânâ thâne yâjanâyânâ dhatuyâ tattha thûpësu niedhpési tattha vaha.
Sambuddhabhuttapattu râjâ wattughârâ suhkh hâpayitwâna, pûjësi nànd pijdâ sabbadâ.
Panchasatâhitvarâ mahâthêrassa santike pabhâwajjâsi tatthâni “issarasamanakâ” ahu.
Panchasatâhi wesshi mahâthîrassasanâlê, pabhajjâ wasitaṭthâni tatthâ “wessagiri,” ahu.
Ydyâ Mahâmahînâlêna thërêna veditâ ghuhâ sapappatë vihâreis sâ “Mahindaguhâ,” ahu.
Mahâwihârâ pathama; dutiyâ Châtîiyawhaya; Thûpârâmantu tatthâ thûpâpabhângama thaha; Châtuthancha Mahâbodhi pattiṭhapamâmëwaca; Thûpârâmanti bhûtassa pachamaṇâpana saâdhuka; Mahâchêtâthânumâhi, sîd thûpâpascârûnâ, Sambuddhâvissuddhâtussa pattiṭhâpamâmëwaca; Issarasamanâchha thha; Tissavâpintu sattama; aṭṭhama Pathama Thûpâ; nâvama Wessagitwhaya; Upûsikâwhaya ramma; tatthâ Hatthahlakawhaya bhikkhunipassaye bhikkhuni phûnkkarañâ; Hatthahlakâ ēsâritvâ bhikkhuninâ upassaye, gantuçu bhikkhuñâbhâna bhâttagaññhâna kârâna, Mahâpâlinâmaku bhâtusâlvâ gharâna thaha, szâkppakaranupitâna sampanâna parichárâkañâ.
Tatthâ bhikkhu sahassassa parikârâmattuma puvârâgaya dânanâca anumassa jhâmëwâca.
Nangudî Jambukolawihârâ namâpitâna, Tissamasahâwihâranâca Pâchinnâramâmëwâca.

from each other, at those places he enshrined the relics in thûpas, in due form; and depositing the refection dish of the supreme Budhho in a superb apartment of the royal residence, constantly presented every description of offerings (thereto).

The place at which the five hundred (Issaré) eminently pious persons, who had been ordained by the chief thero, sojourned, obtained the name of “Issarasamanako.”

The place at which the five hundred (wessé) brâhmans, who had been ordained by the chief thero, sojourned, obtained the name of “Wessagiri.”

Wherever were the rock cells, whether at the Chêtiyo mountain or elsewhere, at which the thero Mahindo sojourned, those obtained the name of “Mahindaguhâ.”

In the following order (he executed these works); in the first place, the Mahâwihâro; secondly, the one called Chêtiyo; thirdly, completing previously the splendid Thupârâmo, the Thupârâmo Wihâro; fourthly, the planting of the great bo; fifthly, the designation of the sites of (future) dagobas, by (an inscription on) a stone pillar erected on the site of the Mahâthûpo (Ruanwelli), as well as (the identification) of the shrine of the “Giwatti” relic of the supreme Budhho (at Mahiyangano); sixthly, the Issarasamanâ; seventhly, the Tissa tank; eighthly, the Patamo Thûpô; ninthly, Wessagiri wihâro; lastly, the delightful Upûsikawihâro and the Hatthálaka wihâro; both these at the quarters of the priestesses, for their accommodation.

As the priests who assembled at the Hatthálaka establishment of the priestesses, to partake of the royal alms (distributed at that place), acquired a habit of loitering there; (he constructed) a superb and completely furnished refection hall, called the Mahapâli, provided also with an establishment of servants; and there annually (he bestowed) on a thousand priests the sacerdotal requisites offered unto them at the termination of “pawâranan.” (He erected also) a wihâro at the port of Jambukolô in Nagapido; likewise the Tissamahâwihâro, and the Pachina wihâro (both at Anurâdhapura).
Thus this ruler of Lanká, Dewánápiyátissa, blessed for his piety in former existences, and wise (in the administration of human affairs), for the spiritual benefit of the people of Lanká, executed these undertakings in the first year of his reign; and delighting in the exercise of his benevolence, during the whole of his life, realized for himself manifold blessings.

This land became unto this monarch an establishment (perfect in every religious requisite). This sovereign reigned forty years.

At the demise of this king, his younger brother, known by the name of prince Uttiyó, righteously reigned over this monarchy, to which there was no filial successor.

The chief théra Mahindo, having propagated over Lanká the supreme religion of the vanquisher, his doctrines, his church discipline (as contained in the whole "pitakkattaya"), and especially the means by which the fruits of the state of sanctification are to be obtained in the most perfect manner, (which is the Nawawidhalókkattaro dhammo;) moreover this lord of multitudinous disciples,—a luminary like unto the divine teacher himself, in dispelling the darkness of sin in Lanká,—having performed manifold acts for the spiritual welfare of Lanká; in the eighth year of the reign of Uttiyó, while observing his sixtieth "wasso" since his ordination, and on the eighth day of the bright moiety of the month "assayujo," he attained "parinibbánan" at the Chétiyo mountain. From that circumstance that day obtained that name, (and was commemorated as the anniversary of the "théraraparinibbána" day).

King Uttiyó hearing of this event, overpowered with grief, and irrepressible lamentation, repairing thither, and bowing down to the théra, bitterly wept over the many virtues (of the deceased). Embalming the corpse of the théra in scented oil, and expeditiously depositing it in a golden coffin (also filled with spices and scented oils), and placing this superb coffin in a highly ornamented golden hearse, he removed the hearse in a magnificent procession. By the crowds of people who were flocking in from all
directions, he celebrated a festival of offerings, which was (in due form) kept up by that great assemblage of the nation. Having brought (the corpse) through the decorated high way to the highly ornamented capital; and marching in procession through the principal streets of the city, having conveyed the coffin to the Maháviháro, this sovereign deposited it on the spot, which received the name of “Ambamálokó.”

By the commands of the king, the wiháro and the space for three yójanas round it were ornamented with triumphal arches, banners, and flowers, (and perfumed) with vases of fragrant flowers. By the interposition of the dévos, the whole island was similarly decorated. For seven days this monarch kept up a festival of offerings. On the eastern side, at the Ambamálokó of the théros, having formed a funeral pile of odoriferous drugs, and marched in procession round the great Thúpo; and the splendid coffin having been brought there, and placed on the funeral pile, he completed the performance of the last ceremony (by applying the torch to that pile). Collecting the relics of the théro on that spot, the king built a dágoba there.

The monarch, taking the half of those relics, at the Chétiyo mountain, and at all the wiháros, built dágobas. The spot at which the corpse of this sanctified personage was consumed, being held in great veneration, obtained the name of “Isibhúmanánan.” From that time, the corpse of every “rahat” priest (who died) within a distance of three yójanas, being brought to that spot, is there consumed.

The chief théri Sanghamittá, who had attained the perfection of doctrinal knowledge, and was gifted with infinite wisdom, having fulfilled every object of her sacred mission, and performed manifold acts for the spiritual welfare of the land, while sojourning in the Hatthálhaka establishment; in the sixty ninth year of her ordination, and in the ninth year of the reign of king Uttyiyó, achieved “parinibbánan.”
For her, in the same manner as for the thyero, the monarch caused offerings and funeral obsequies to be kept up with the utmost pomp, for seven days. As in the case of the thyero, the whole of Lankă was decorated (in veneration of this event).

At the termination of the seventh day, removing the corpse of the thyero, which had been previously deposited in the funeral hall, out of the city, to the westward of the Thuparámō dagoba, to the vicinity of the bo-tree near the Chetiyo hall; on the spot designated by the thyero herself, (the king) performed the funeral obsequies of consuming the body with fire. This monarch Uttiyō erected a thūpo there also.

The five principal thyeros (who had accompanied Mahindo from Jambudīpo), as well as those, of whom Arithjo was the principal; and in like manner the thousands of sanctified priests (also natives of Lankă); and inclusive of Sanghamittā, the twelve thyeros (who came from Jambudīpo); and the many thousands of pious priestesses (natives of Lankă); all these profoudly learned, and infinitely wise personages, having spread abroad the light of the “winaya” and other branches of the faith, in due course of nature, (at subsequent periods) submitted to the lot of mortality.

This monarch Uttiyō reigned ten years. Thus this mortality subjects all mankind to death.

If mortal man would but comprehend the relentless, the all powerful, irresistible principle of mortality; relinquishing (the hopeless pursuit of) “sансăra” (eternity), he would, thus severed therefrom, neither adhere to a sinful course of life, nor abstain from leading a pious one. This (principle of mortality aforesaid) on finding his (man’s) having attained this (state of sanctity) self paralyzed, its power (over him) will become utterly extinguished.

The twentieth chapter in the Mahāwansō entitled “the attainment of parinibbānā by the thyeros” composed equally for the delight and affliction of righteous men.
On his demise, Mahásiwo, the patron of righteous men, the younger brother of Uttió, reigned ten years. This monarch, complying with (the directions of) the thero Bhaddasálho, constructed a wiháro in the eastern quarter of the city, which was itself beauteous as Anganá (the goddess of beauty).

On his demise, Súratissó, the delighter in acts of piety, the younger brother of Mahásiwo, reigned ten years. This monarch, laying up for himself an inestimable store of rewards, built superb wiháros at many places, (viz.) to the eastward of the capital (near Dwáramandalo), the Hatthikkhandho; and in the same direction, the Gonnagiri wiháro: (also wiháros) at the Wanguttaro mountain; at the mountain called Páchino; and at the Rahérako mountain;—in like manner at Kólambo, the Káloko wiháro, and at the foot of the Arittho mountain, the Lanká wiháro. (Still further) to the eastward of Anurádhapura, near Ráhagallako (different however from the wiháro of the same name built by Déwánanپیاتیسso) the Áchaggalako wiháro; to the north of the city, the Girinélapatakando wiháro. This ruler of the land, a sincere worshipper of the “ratanattaya” during a period of sixty years, both before and after his accession, built in great perfection, and without committing any oppression, these, together with others, five hundred delightful wiháros, in various parts of the island, both on this and on the other side of the river (Mahawilliganga).

This king was formerly called Súwannapindatíssó. From the time of his accession to the sovereignty, he acquired the appellation of Súratíssó.

Two damilo (malabár) youths, powerful in their cavalry and navy, named Séno and Gut-tiko, putting to death this protector of the land, righteously reigned for twenty two years.

At the termination of that period, Asélo son of Mutasíwo, and the ninth * of the (ten)

---

*The names of nine of these brothers are given in the commentary: Abháyo, Déwánanپیاتیسso, Uttió, Mahašeno, Mahašagó, Mattabáho, Súratíssó, Kiránama ke and Asélo; omitting Uddhunchulábháyo, who is mentioned in the first chapter.
brothers (born of the same mother) putting them (the usurpers) to death, reigned at Anurádhapura for ten years.

A damilo named Eláro, of the illustrious "Uju" tribe, invading this island from the Chóla country, for the purpose of usurping the sovereignty, and putting to death the reigning king Aselo, ruled the kingdom for forty four years,—administering justice with impartiality to friends and to foes.

At the head of his bed, a bell, with a long rope, was suspended, in order that it might be rung by those who sought redress. The said monarch had a son and a daughter. This royal prince, on an excursion to the Tisso tank in his chariot, unintentionally killed a full grown calf, which was on the road with its dam, by the wheel of the carriage passing over its neck. The cow repairing to the said bell (rope), threw herself against it.

The consequence of that peal of the bell was, that the king struck off the head of his son with that very wheel. A serpent devoured a young crow on a palmyra tree. The mother of the young bird, repairing to the bell (rope) flew against it. The king causing the said (serpent) to be brought, had its entrails opened; and extracting the young bird therefrom, hung the serpent up on the palmyra tree.

Although this king was ignorant of the "ratanattaya" as well as of its inestimable importance and immutable virtues, protecting the institutions (of the land), he repaired to the Chétiyo mountain; and offered his protection to the priesthood. On his way back in his chariot, a corner of a buddhistical edifice was fractured by the yoke bar of his carriage. The ministers (in attendance) thus reproached him:—"Lord! is our thúpo to be demolished by thee?" Although the act was unintentional, this monarch, descending from his carriage, and prostrating himself in the street, replied, "do ye strike off my head with the wheel of my carriage." "Maharájá," (responded the suite) "our divine teacher delights not in torture: seek forgiveness by repairing the thúpo." For the purpose of replacing the fifteen stones which had been displaced, he bestowed fifteen thousand kahapanas.
A certain old woman had laid out some paddy to dry. The déwo (who presides over elements) causing an unseasonable shower to fall, wetted her paddy. Taking the paddy with her, she went and rang the bell. Satisfying himself that the shower was unseasonable, sending the old woman away and saying to himself: “While a king rules righteously the rain ought to fall at seasonable periods;” in order that he might be inspired with the means of giving judgment in the case, he consigned himself to the penance of abstinence. By the supernatural merits of the king, the tutelar déwo who accepted of his báli offerings, moved with compassion, repairing to the four kings of déwos (of the Chatumahárāja world) imparted this circumstance to them. They, taking him along with them, submitted the case to Sakko. Sakko (the supreme déwo) sending for the spirit who presides over the elements, enjoined the fall of showers at seasonable hours only.

The tutelar déwo of the king imparted this (behest) to the monarch. From that period, during his reign, no shower fell in the day time; it only rained, at the termination of every week, in the middle of the night, and the ponds and wells were everywhere filled.

Thus, even he who was a heretic, doomed by his creed to perdition, solely from having thoroughly eschewed the sins of an “agati” course of life (of impiety and injustice), attained this exalted extent of supernatural power. Under these circumstances, how much more should the true believer and wise man (exert himself to) eschew the vices of an impious and iniquitous life.

The twenty first chapter in the Maháwanso entitled “the five kings” composed equally for the delight and affliction of righteous men.
Bawisatimo Parichchheda.

Elāraṇ ghātayitoṇa raḍāku Dutthagāmini : tadatthaa dipanatthāya anupuubba kathā ayaṁ.
Dewānānapiyatisso raṇgō dutiga bhūṭukō uparājā Mahānāgo nāmāku bhūṭunāpiyō.
Raṇgō dīwi saputtasā sā dvārajāsūhikāmini uparājowanatthāya jātachittā nirantarān ;
Wāpi Tārachchhandānaṁ sā kūrāpentassa pāhini ambaṁ wisena yojetvā thapetvā ambā matthakāt,
Tassa putto sahaṅgō uparājena sālakō bhūṭhan e wiwarāyīva taṁ ambān kādiyā marī.
Uparājā tatotvān sadarabhāwāhān raṅghitvā sakamattānān Rohādhāhinnukkho agā.
Yatthālāya wihaṃsiya mahāsi tassa gābbhāni puttaṁ janēsi. Sō tassa bhūṭunāma mahārājīyī.
Tutō gaṅted Rohanaṁ, sō āsarā Rohādhākhāhilā mahābhojā Mahāgāme rājjan kārēsi khattīyō.
Kārēsi sō Nāgamahāwihaṁanān sakandāmaṇaṁ, Uddhākanḍhaṁhākādāya wihiṁ kārēsi bahu.
Yatthālakatisso sō tassaputtō taḷaṭchchhayo, tathēva rājjan kārēsi tassa putṭōbhāyō kathā.
Goṭhāhayaṁsuto Kākavanṇatsiṇī viṣusuto, tadaṭchchhayō tatha rājjan sō akārēsi khattīyō.
Wihaṛadēwī nāmaśi mahāsi tassa rājιṇo sādhasa sādhasampannā dikkā Kālyāni rājīno.

CHAP. XXII.

Dutthagāmini putting him (Elāro) to death, became king. To illustrate this (event), the following (is the account given) in ancient history.

The next brother of king Dewānānapiyatisso, named Mahānāgo, had been appointed sub-king ; and he was much attached to his brother.

The consort (of Dewānānapiyatisso) ambitious of administering the government, during the minority of her son, was incessantly plotting the destruction of the sub-king. She sent to him, while engaged in the formation of the Tārachchhā tank, an ambo fruit containing poison, which was placed the uppermost (in a jar) of ambos. Her infant son, who had accompanied the sub-king (to the tank) at the instant of opening the jar, eating that particular ambo, died. From that very spot, for the preservation of his life, taking his family and his establishment with him, the sub-king escaped in the direction of the Rōhana division.

(In the flight), at the Yatthālāa wihāro, his pregnant consort was delivered of a son; to whom he gave the name of his (reigning) brother (and of the place of his nativity, Yatthālatisso). Proceeding from thence to Rōhana, this illustrious prince ruled over the fertile and productive Rōhana country, making Mahāgāmo his capital. He constructed a wihāro, bearing his own name, Mahānāgo, as well as Uddhankandaro and many other wihāros.

On his demise, his son, the aforesaid Yatthālakatisso, ruled over the same country. In like manner his son Goṭhābhayo succeeded him. Similarly on the demise of Goṭhābhayo, his son, the monarch celebrated under the name of Kākavanṇatisso ruled there. The queen consort of that sovereign of eminent faith was Wihaṛadēwī, the equally pious daughter of the king of Kālyāni.
Tiss, the sovereign of Kalyani, had a brother named Uttiya, who, terrified at the
dreadful fate of the queen, fled from the capital. This prince, called Uttiya, from his
great-grandfather (king of Anuradhapura), established himself in another part of the
country (near the sea). From that circumstance, that division was called by his name. The said prince, entrusting a secret letter
to a man disguised in the garb of a priest, dispatched him to the king. (The messenger)
repairing thither, stationed himself at the palace gate; and as the sanctified chief
thero daily attended the palace for his repast, he also unobserved entered (with that chief
priest’s retinue) the royal apartment. After having taken his repast with the thero, on the
king’s leaving the apartment in attendance (on the thero), this disguised messenger
catching (at last) the eye of the queen, let the letter drop on the ground. By the
noise (of its fall) the king’s (attention) was arrested. Opening it and discovering the
object of the communication, the monarch, misled (into the belief of the chief priest’s
participation in the intrigue), became enraged with the thero; and in his fury putting both
the thero and the messenger to death, cast their bodies into the sea. The dewatas,
were alarmed; (this impiety) submerged that province by the overflow of the ocean.
This ruler of the land (to appease the dewatas of the ocean) quickly placing his own
lovely daughter Sudhadewi in a golden vessel, and inscribing on it “a royal maiden,”
at that very place launched her forth into the ocean. The king (of Mahakamu) Kaka
wama raised to the dignity of his queen consort, her who was thus cast on shore on his
dominions. Hence (from the circumstance of her being cast on shore near a wiharo), her
appellation of Wihadewi.

Having caused to be constructed the Tissamah, as well as the Chittalapabbato,
Gamithawala, Kutali, and other wiharos, (the king) zealously devoted to the “ ratana-
taya” constantly bestowed on the priesthood, the four sacerdotal requisites.

At that period there was a certain samanero priest, a most holy character, and a
practiser of manifold acts of charity, residing in the Kotipabba wihāro. For the purpose of facilitating the ascent to the Akāsēchētiya wihāro (which was difficult of access) he placed in the (intervals of) three rocks, some steps. He constantly provided for his fraternity, the beverage used by priests, and performed the menial services due to the senior brotherhood. Unto this (samanero), worn out by his devout assiduities, a severe visitation of illness befel. The priests who were rendering assistance (to the patient) removing him in a “siwika” to the Tissārama wihāro, were attending him in the Silāpāsso pariweno. The benevolent Wiharadewi constantly sent from the well-provided palace the forenoon principal alms to the priesthood; and taking with her the evening meal, offerings of fragrant garlands, medicinal drugs and clothing, she repaired to the temple and administered every comfort. While she was in the performance of this duty, she happened to be seated near the chief priest; and the said there in propounding the doctrines of the faith, thus addressed her: “It is on account of thy pious benevolence that thou hast attained thy present exalted position of prosperity. Even now (however) in the performance of acts of benevolence there should (on thy part) be no relaxation.” On his having delivered this exhortation, she replied, “why? in what does this exalted prosperity consist? Up to this period we have no children, it follows therefore that it is the prosperity of barrenness.” The chief thero, master of the six branches of doctrinal knowledge, foreseeing the prosperity which would attend her son replied: “Queen, look (for the realization of thy wish) to the suffering samanero.” Repairing to the dying priest, she thus implored of him: “Become my son: it will be to us (a result) of the utmost importance.” Finding that he was not sentient, still with the same object in view, having held a magnificent festival of flower offerings, this benefactress again renewed her petition. On him who was thus unrelenting and on the priesthood (generally) the queen fruitful in expedients, having bestowed medicines and clothing, again implored of him (the dying samanero). He (at last) consented to become a member of the royal family.
She, causing his residence to be ornamented with every description of decoration, and bowing down and taking leave of him, departed, seated in her carriage. The sāmanēro expiring immediately afterwards, was conceived in the womb of the queen, who was still on her journey. Conscious of what had taken place, she stopped (her carriage); and having announced the event to the king, together with his majesty returned, and both performed the funeral obsequies of the sāmanēro; and for the priesthood sanctified in mind, resident in that parivēno, they constantly provided alms.

Unto this pre-eminent pious queen the following longing of pregnancy was engendered. First: that lying on her left side, on a magnificent bed, having for her head-pillow a honey comb, an “usabho” in size, and having given thereof to twelve thousand priests, she might eat the portion left by them.

Secondly: that she might bathe in the (water) in which the sword which struck off the head of the chief warrior of king Eláro was washed, standing on the head of that identical individual.

Thirdly: that she might wear unfaded uppala flowers, brought from the uppala marshes of Anurādhapura.

The queen mentioned these longings to the king, and the monarch consulted the fortune-tellers. The fortune-tellers, after inquiry into the particulars, thus predicted: “The queen's son, destroying the damilos, and reducing the country under one sovereignty, will make the religion of the land shine forth again.” The sovereign caused to be proclaimed by beat of drums:—“Whosoever will discover a honey comb of such a description; to him will the king give a proportionate reward.” A native of that district seeing a canoe which was turned up on the beach near the waves, filled with honey, reported the same to the king. The rājā conducted the queen thither; and in a commodious building erected there, she had the means of partaking of the honey comb according to her longing.
For the purpose of gratifying her other longings, the ruler assigned the accomplishment of the task to the warrior named Welasumano. He, repairing to Anurâdhapura, formed an intimacy with the groom of the king (Elâro’s) charger (named Sammato); and constantly assisted him in his work. Perceiving that the groom had relaxed in his vigilance, at the dawn of day, (previously) concealing some upalas and a sword on the bank of the Kadambu river, without creating the slightest suspicion, leading the state charger (to the river), mounting him, and seizing the upalas and the sword, and proclaiming, who he was, darted off at the full speed of the horse.

The king (Elâro), hearing of this event, dispatched his warrior (Nandisaratthi) to seize him, mounted on the next best charger (Sirigutto). That warrior chased (the fugitive). (Welasumâno) stationed himself in ambush in a forest (called the nigrodho forest in the Rohana division), retaining his seat on his horse. On the approach from behind of his pursuer, he drew his sword, and held it out (neck high). From the impetus of the horse, the pursuer’s head was struck off. Taking possession of the head and of both chargers, on the same evening, he entered Mahâgâmo; and the queen, according to her desire, gratified her longing. The king conferred favors on the warrior proportionate to his great services.

This queen, in due course, gave birth to a son endowed with marks predictive of the most propitious destiny. By the preternatural good fortune of the (infant prince), on the same day, seven ships laden with treasures arrived in different (parts of the island). By the same good fortune, a state elephant of the “Chhadanta” breed, bringing a young elephant (of the same breed) and depositing it here, departed. On the same day, an angler named Kandulo, finding this (young elephant) in a marsh near the harbour, reported it to the king. The râja sending elephant keepers and having it brought, reared it. From its having been discovered by the fisherman Kandulo, it was named
Kandulo. Report having been made to the king that ships had arrived laden with golden utensils and other goods, the monarch caused them to be brought (to Mahagámó).

At the festival held on the day on which the king conferred a name on his son, he invited about twelve thousand priests, and thus meditated: "If my son be destined, after extending his rule over the whole of Lanká, to cause the religion of Buddha to shew forth; let at least eight thousand priests, all provided with robes and with uncovered dishes, now enter (the palace). Let them uncover with one hand their drinking basons, and let them cross the thresh-hold with their right foot foremost. Let the théro Gótamo undertake the office of naming my son, and let him inculcate on him the life of righteousness which leads to salvation." All (these silent supplications) were fulfilled accordingly.

Seeing every anticipation realized, the monarch exceedingly rejoiced, presenting the priesthood with rice dressed in milk, caused the ceremony to be performed of naming his child.Uniting in one the appellations of "Mahagámó" the seat of his government, and ("Abhayo") the title of his own father, he called him "Gámini-abhayo." On the ninth day (from that event), while residing at Mahagámó, (the king) renewed connubial intercourse with the queen, whereby she became pregnant. On a son being born, in due course, the raja conferred on him the name of Tisso. Both these children were brought up in great state.

On the day of the festival of piercing the ears of the two (princes), this affectionate (parent) again bestowed the alms of milk-rice on five hundred priests. The monarch, assisted by the queen, having collected into a golden dish a little from each of the partially consumed contents of the priests' dishes, and bringing (this collection to the princes) he put (a handful thereof in the mouth of each) and said: "My children, if ye ever become subverters of the true faith, may this food, when admitted into your stomachs, never be
The Mahawanso.

digested." Both the royal youths, fully understanding the imprecation addressed to them, accepting the milk-rice, as if it had been heavenly food, swallowed it.

When these two boys had respectively attained their tenth and twelfth years, the king, wishing to ascertain their sentiments, having as before entertained the priesthood, gathering the residue of their repast into a dish, and placing it near the youths, thus addressed them, dividing the contents of the dish into three portions: "My children, eat this portion, vowing ye will never do injury to the priests, who are the tutelar deities of our dynasty. Again vowing 'we two brothers will ever live in amity without becoming hostile, eat this portion.'" Both of them ate these two portions, as if they had consisted of celestial food. (The king then said) "eat this vowing 'we will never make war with the damilos.'" On being called upon to make this vow, Tissu flung the portion from him with his hand. Gàmini also spurned away his handful of rice, and retiring to his bed laid himself on it, with his hands and feet gathered up. The princess-mother following Gàmini, and caressing him, inquired, "My boy, why not stretch thyself on thy bed, and lie down comfortably?" "Confined (replied he) by the damilos beyond the river (Mahàwellinganga), and on the other side, by the unyielding ocean, how can I (in so confined a space) lie down with outstretched limbs?" The monarch on hearing the import of his reply, was speechless from surprise.

The prince, in due course, increasing in piety, prosperity, wisdom, good fortune and martial accomplishments, attained his sixteenth year.

The destination of every mortal creature being involved in uncertainty (from the frailities of mortality) it is only by a life of piety that the desired destination can be ensured. Bearing this truth constantly in mind, the wise man should indefatigably exert himself to earn the rewards of a pious life.

The twenty second chapter in the Mahàwanso, entitled "origin of Gàmini" composed equally for the delight and affliction of righteous men.
The Mahawanso.

Chap. XXIII.

The before-mentioned magnificent state elephant Kandulo, supernaturally-gifted with strength and symmetry of form, was invaluable from his speed and docility. (Gámín̄) had also ten powerful warriors, viz.: Nandimitto, Súranimilo, Mahásúnō, Gótthaimbarō, Théraputábhayó, Bharāno, Wélusumano, as also Khanjadēwō, Pussadēwō and Labhiyawasahō.

King Eláro had a minister named Mitto. In his native village Kummantagámo, situated in a division to the south east, near the Chitto mountain, lived his sister’s son, who had a peculiarity of formation in certain members, and bore the name of his maternal uncle. (His parents) were compelled to tie to a stone, with a band round his waist, this infant son of theirs, who had acquired the habit of wandering far away. This thong (nandi) with which he was tied to the stone, by (the boy’s) constantly rubbing it backward and forward against the ground at the threshold of the house, wearing through, was broken. Hence he obtained the appellation of Nandi-mitto, and acquired the strength of ten elephants. On attaining manhood, repairing to the capital, he attached himself to his uncle.

At that time, on a damilo being detected in offering any indignity to the dagobas or other sacred edifices, this powerful (Nandimitto) was in the practice, after placing his feet on one of his (the offender’s) thighs, seizing the other with his hand, and splitting him in two, of pitching the corpse beyond (the barrier of the town). The déwos rendered invisible the corpses thus thrown away by him. Reports were made to the king of the obvious diminution of the damilos; and on being answered, “Seize him with the aid of the warriors;” they were not able to enforce that order. This Nandimitto then thus meditated: “From my present proceedings there is only a diminution of the people. There is
no revival of the glory of our religion. In Róhana there are sovereigns, believers in the ‘ratanattaya,’ establishing myself in their courts, and capturing all the damilos, and conferring the sovereignty on those royal personages, I will bring about the revival of the glory of the religion of Buddha.” With this view he repaired to the court of Gámini, and disclosed his project. The prince having consulted his mother, received him into his service. The warrior Nandimitto, who was so befriended, established himself at the (prince’s) court.

The monarch Kákawannatisso for the purpose of keeping the damilos in check, established guards at all the ferries of the principal river. This king had a son named Dighábhayo by another wife (than Wiháradewi); by him the passage of the Kachchháká ferry was guarded. In order that he might protect the country within a circumference of two yójanas, he called out, to attend that duty, a man from each family.

In the village Khandawiththiko, in the Kótiwála division, there was an eminent caravan chief named Sangho; his seventh son Nimilo had the strength of ten elephants, and the prince desirous of enlisting him, sent a messenger for him. His six brothers derided his helplessness in every way, and his want of skillfulness; his parents therefore refused their consent to the invitation of the prince. Enraged with all his brothers, departing at dawn of day, before the rise of the sun, he reached that prince’s post, a distance of three yójanas. (The prince) to put his powers to the test, imposed upon him the task of performing distant journeys. “In the village Dwáramandalo, near the Chétiyo mountain (said he) my friend, the bráhman named Kandalo resides. In his possession there are rich articles (such as frankincense, sandal wood, &c.) imported from beyond the ocean. Repairing to him, bring hither such articles as may be given by him.” Having put this injunction on him, and given him refreshment, he dispatched him giving him a letter.
The Mahawanso.

139

Tató navayójanamhi Anurádhapura ni pada puññam thyévagamata na só brahmanama madasa:
“Wapiga, tátu, nañatvá thita;” dhá bráhmaná. Idhá dánata puñjattá nañatvá Tissavápíyaná,
Mahábodiñca pujúte; Thúpdrámica chétáya, nagarampanvisutvána, pasituñca sákalan púrañ,
Apanugamhamamduñya, uttaraññarédrato tátó nilkkhammuuppalakhetamha gañhituñ uppaldhina,
Uppágami bráhmánava tañ. Puñhó ténha só; gati sutva só bráhmanas tassa puññamamidgamañ,
Winhitó chintayi: “Evá purisídiyita yan;” sáchchhóñeyan Eldró imañhatthi karissati.”
“Tasmáyá namú sanné vedétuñi náva arahatti; rújaputtava pitunó santukké vusunamarañhi,”
Evamásanā likhitwána lekhanā tassu samappayi, puññawaddhawaththáni paññákáde bahünipá.
Datoñ dañ bhajiyatwácha, píseñi sákanantikañ. Só waddhamamcháddho dyañ gantuv rájasonantiñ;
Lekhánca puñnakdréréga rújaputtava appayi, Tuñhó dhá “sahaséna pasálëtha imanti” só.
Issañ kariña tassavyé rújaputtava śewák. Só tañ dasasahasséna pasúápéksi ddarakañ.
“Tassa késañ likhápetiwa, gandañ śeva nañhiyá, puññawaddhawaththayugá, gandhakamáñcha súndarànas,”
Sísañ dukuláttena weethayiyodh; upárayúñ. Attanúparikhärya bhattañ tassa aidpayi.
Attanó dasasahassá aghghanañ sáyanánsubhañ, sáyanatthañ, udápéksi tassayódhassa khattiyó.

Reaching this capital Anurádhapura in the forenoon, being a distance of nine yójanas from the (Kachchháka)-ferry, he met that bráhman. The bráhman observed: “My child, come to me after thou hast bathed in the tank.” As he had never visited (the capital) before, bathing in the Tissa tank, making offerings at the great bo-tree and the Thúpa-ráma dágoba, and for the purpose of seeing the whole capital, entering the town and purchasing aromatic drugs from the bazaars, he departed out of the northern gate, and gathering uppalla flowers from the uppalla planted-marshes, presented himself to that bráhman. On being questioned by him, he gave an account of his previous journey (in the morning) and his present one. The bráhman astonished, having listened to his statements, thus thought: “This is a supernaturally gifted man. Most assuredly if Eláro knew him, he would engage him in his service. It is therefore inexpedient that he should even lodge among the damilos. It will be desirable that he should be established in the service of the father of prince (Gámini).” Embodying all this in a letter (the bráhman) gave it to him; committing also to his charge some “puññawaddana” cloths, and many other presents; and having fed him, dispatched him to his prince (Gámini). This (Nimilo) reaching the prince’s court at the hour at which shadows are most extended, delivered to the royal youth the dispatch and the presents. Pleased (at his feat, the prince addressing himself to his courtiers), said, “Reward him with a thousand pieces.” The prince’s other courtiers (from jealousy) irritated him (by derision). He (Gámini) pacified the young man by giving him ten thousand, (and issued these directions to these courtiers): “Let them reconduct him into my presence, after having shaved his head and bathed him in the river, decked in two of the ‘puññawaddana’ cloths, in beautiful fragrant flowers, and in a rich silk turban.” (These orders having been complied with), the king caused his repast to be served by his own retinue. This royal personage moreover bestowed on the warrior, to sleep on, his own state bed, which had cost ten thousand pieces.
Collecting all the presents together, and conveying them to the residence of his parents, he bestowed the ten thousand pieces on his mother, and the state bed on his father. On the same night returning to his post, he stationed himself there: (from which circumstance he derived the appellation of Súra-nimilo.

In the morning, the prince hearing of this feat was exceedingly pleased, and bestowing (severally) ten thousand pieces for himself and for the formation of his own suite, deputed him to the court of his father (Kákawanno). The warrior conveying his ten thousand pieces to his parents and giving them to them, repaired to the court of Kákawannatesso. This monarch established him in the service of prince Gámini, and the said warrior continued in his service.

In a certain village, Hunadawri, which has a tank named Kannika, in the Kulumbiri division (of Róhana), lived one Sóno, the eighth son of a person called Tisso, who in the seventh year of his age could pull up young coconut plants; and who in his tenth year, acquiring great bodily strength, tore up (full grown) coconut trees. In due course he attained the physical power of ten elephants. The king hearing of his being such a person, taking him from his father, transferred him to prince Gámini. The young hero who had been thus sent, protected by (the prince) lived in his establishment.

In the village Nichchélawittiko, in the Giri division (of Róhana), one Mahanágó had a son possessing the strength of ten elephants. Being of low stature, he obtained the name Gótako, and he was addicted to frivolous amusements. He had six brothers senior to himself, who having undertaken the cultivation of a crop of mása, and felled the forest trees standing on the ground,—reserving his portion of the forest, returning home, told him of it. He starting instantly, rooting up the imbara trees growing there, and levelling the ground, returning, reported the same. The brothers proceeding thither and beholding this wonderful feat, returned to his residence applauding his exploit. From that cir-
cumstance he acquired the name of Gótaimbaro. As in the former instance, the king established him also in the service of the prince.

In the vicinity of the Kóti mountain, at the village Kattigámo, there lived a wealthy landed proprietor, named Róhano. The son of king Gótákábhayo conferred on his (Róhano's) son the same name (Abhayo). He, about his tenth or twelfth year, acquired great strength. At that age, he could toss about stones which four and five men could not lift, as if he were playing at hand balls. His father had made for him, when he attained his sixteenth year, a staff thirty eight inches in circumference, and sixteen cubits long. Striking with this instrument the trunks of palmrya and coconut trees, he levelled them to the ground: from this feat he became a celebrated hero. The king established him also, in like manner, in the service of prince Gámini. His (Abhayo's) father was the patron and supporter of the théro Mahasumbo. This wealthy person having heard the doctrines of Buddhism preached by the théro Mahasumbo, at the viharo of the Kóti mountain, attained the sanctification of “sotápatti.” Thereafter being disgusted (with a lay life), announcing his intention to the king, and transferring his property to his son, he entered into the priesthood in the fraternity of that théro. Excelling in his calling, he attained the sanctification of “arahat.” From this circumstance his son was known by the name of “Théravádabhayo.”

A certain chief of the village Kappakandaro had a son named Bharano. When he became ten or twelve years old, repairing to a wilderness with other boys, he chased many hares; and kicking them with his foot, brought them down cut in two. When he had attained his sixteenth year, the villagers visited this wilderness: he in the same manner
expeditiously brought down the gókanna elk and wild hogs. From this exploit, this hero became celebrated. Him also, in the same manner, the king established in the service of prince Gámini.

In the district called Giri, in the village Kutimbitingano, there lived a wealthy chief named Wasabho. He had (two) attached friends, a native of the Wélu division, and one Súmano of (Mahágámo) in the Giri division. At the birth of his (Wasabho's) son, both these persons, preceded by presents, visited him, and gave their own name (Wélusúmano) to this child. The chief of Giri brought up this boy in his own house. He possessed a charger of the "sindhavo" breed, which no man could mount. This (animal) on seeing Wélusúmano, thinking, "This is a man worthy of backing me," delighted, neighed. The owner comprehending its meaning, said to the youth, "Mount the steed." He, leaping on the charger, pressed him into full speed in a ring. (The animal) presented the appearance of one continuous horse in every part of the circus. Poising himself by his own weight on the back of the flying steed, the fearless youth repeatedly untied and rebound his scarf. The multitude who witnessed this exploit, gave him a simultaneous cheer. This wealthy proprietor of Giri bestowed ten thousand pieces on him, and (saying to himself), "This is a person worthy of being in the service of the king," rejoiced in presenting him to his majesty. The monarch established the said Wélusúmano in his personal service, conferring on him many honors and other favors.

In the Mahindađóniko division, in the village Kannikáya, near the city Nakula, the youngest son of one Abhayo, named Déwo, was endowed with great bodily strength. Being (khanjanta) deformed in his foot, he became known by the name of Khanjadéwo. At that period, this individual going out with the villagers elk-hunting, and chasing the cattle which came to him, scared them by his dreadful shouts. This person would
also, seizing them by the leg and whirling them over his head, and dashing them on the ground, reduce their bones to powder. The king hearing these particulars, sent for Khanjadéwo, and established him in the service of Gámini.

Near the wiháro on the Chittalo mountain, in the village Gawato, lived the son of one Uppalo, named Pussadéwo. This valiant youth repairing to that wiháro, accompanied by other young men, and making offerings to the bo-tree, taking up his chank, sounded it. His blast was like a loud peal of thunder. All these youths were terrified unto (Ummáda) stupefaction. From this exploit, he acquired the name of Ummáda-pussadéwo, and his father taught him the bow exercise, which was the profession of their caste. He became a "sound archer," who shot guided by sound only (without seeing his object); a "lightning archer," (who shot as quick as lightning); a "sand archer," who could shoot through a sand bank. (The arrow) shot by him transpierced through and through a cart filled with sand, as well as through hides a hundred fold thick; through an Asóko (wood) eight inches, and an Udumbaro plank sixteen inches thick, as well as a plate of iron two, and a plate of brass four inches thick. On land, (his arrow) would fly the distance of eight usabhos, and through water one usabho. The maharája hearing of this dexterity, sending for him from his father's house, established him in the service of Gámini.

Near the Túládháró wiháro, in the village Wapigámo, lived one Wasabho the son of Mattakutumbikó. As he was endowed with great personal beauty, he acquired the appellation Labhiya Wasabho. At twenty years of age he attained extraordinary physical power, and was held in great repute. This powerful and extensive landholder
assembling a few laborers, undertook the formation of the tank (near the Tuládháro wiháro). He individually lifting up baskets of earth, which ten and twelve stout laborers could alone raise, expeditiously completed the formation of the embankment of the tank. From this feat he became celebrated. The king enlisting him also, and conferring favors on him, assigned him to Gámini. The field (irrigated by this tank) became celebrated under the name of “Odakawáro of Wasabho.” Thus Labhiya Wasabho was established in the service of Gámini.

At that period the sovereign (Kákawanno) conferred his royal protection on these ten eminent heroes, in the same degree that he protected his son. Assembling these warriors, that provincial monarch issued these commands: “Let the ten warriors each enlist ten men.” They enlisted soldiers accordingly. To these hundred warriors similarly the ruler gave directions that each should enlist (ten men). They engaged troops accordingly. Then the king again directed these thousand soldiers to select in like manner (ten men each). They also enlisted soldiers accordingly. The whole number embodied were eleven thousand one hundred and ten.

Thus a truly wise man, delighting in having listened to a wonderful result righteously brought about, avoiding the ways of unrighteousness, should incessantly delight in pursuing the paths of righteousness.

The twenty third chapter in the Maháwanso, entitled, the “embodying of the warriors,” composed equally for the delight and affliction of righteous men.
This prince Gámini, who was skilled in the elephant, horse, and bow exercises, as well as in stratagems, was then residing at Mahágámo; and the king had stationed his (second) son Tisso, with a powerful and efficient force, at Dighawápí, for the protection of his dominions (against the invasions of the damilos).

After a certain period had elapsed, prince Gámini, having held a review of his army, proposed to his royal father, "Let me wage war with the damilos." The king only looking to his (son’s) personal safety, interdicted (the enterprise); replying, "Within this bank of the river is sufficient." He, however, renewed the proposition even to the third time; (which being still rejected) he sent to him a female trinket, with this message: "It being said my father is not a man, let him therefore decorate himself with an ornament of this description." The monarch enraged with him, thus spoke (to his courtiers): "Order a gold chain to be made, with which I shall fetter him; not being able to restrain him by any other means." He (the prince) indignant with his parent, retiring (from his court) fled to (Kótta in) the Malayá district. From this circumstance of his having become ("duṭṭha") inimical to his father, he acquired from that day the appellation, "Duṭṭhagámini."

Thereafter the king commenced the construction of the Mahánuggalo chétiyo. The ruler assembled the priesthood twelve thousand priests from the Chittaló mountain; and from other places twelve thousand assembled there. When the great Chétiyo wiháro was completed, assembling all the warriors in the presence of the priesthood, the king made them take an oath. They thus swore: "We will not repair to the scene of conflict between thy sons." From this circumstance they (the princes) did not engage in that war.

The monarch (Kákawannatissó) having caused sixty four wiháros to be constructed, and survived as many years, then dismissed. The queen placing the corpse of the king
on a low hearse, and removing it to the Tissamahā wihāro, introduced herself to the priesthood. Prince Tisso hearing of this event, hastening thither from Dighawāpi, performed his father's funeral obsequies with great pomp. Taking charge of his mother and of the state elephant Kandulo, this powerful prince, dreading the attack of his brother, quickly departed thence (from Tissawihāro) to Dighawāpi.

In order that this event might be made known at the court of Dutthagāmini, all (his father's) ministers having assembled and prepared a report, dispatched (a messenger) to him. He (the prince) repairing to Guttahālo, and having dispatched emissaries thither, repairing thence himself to Mahagāmo, effected the assumption of the sovereignty.

Having sent a dispatch to his brother, on the subject of his mother and the state elephant Kandulo, and his application having been refused even to the third time, he approached him in hostile array. A great battle was fought between these two princes at Chulanganiapittiya, and many thousands of the king's men fell there. The king, his minister Tisso, and his mare Dighathūlikā all three fled; and the prince pursued them. The priests raised up a mountain between these two (combatants). He (Tisso) seeing this miracle, desisted from his pursuit, declaring, "This is the act of the priesthood." The king on reaching the Jiwamāli ferry of the Kappukandora river, addressing himself to his minister Tisso, said, "We are famished." The (minister) presented to the (monarch) some dressed rice, placed in a golden dish (which he had kept concealed under his mantle). In order that he might not break through a rule invariably observed by him, of presenting a portion to the priesthood before he himself partook of it, dividing the rice into four portions, he said, "Set up the call of refection." Tisso accordingly set forth the call. The théro (Gōtamo) resident in the isle of Piyango, who had been the preceptor in religion of the king, having heard this call by his supernatural gifts of hearing, directed a théro named Tisso, the son of a certain Kutumbiko, to answer it; who accordingly repaired thither.
through the air. Tisso (the minister) receiving the refection dish from his hand, presented it to the king; the monarch deposited in the dish his own portion, as well as that reserved to the théro; Tisso (the minister) contributed his portion also: the mare likewise rejecting her portion, Tisso deposited that share also in the dish. The king presented this filled dish of dressed rice to the théro; who departing through the air, gave it to Gótamo théro. The said théro having bestowed these portions of rice on five hundred priests who were willing to partake thereof, with the remnants left by them, at the place where the meal was served, filling the dish again, he remitted it back through the air to the king. Tisso (the minister) watching the progress of the approaching dish, and taking possession of it, served the monarch with his meal. The ruler having taken some refreshment himself, and fed the mare, the said rája gathering his royal insignia into a bundle, together with the dish, launched them into the air, (and they found their way to Gótamo).

Proceeding thence to Mahágámo, and taking with him an army of sixty thousand men, and hastening to make war, engaged in a personal contest with his brother. In the field of battle, in the course of the conflict, the two brothers approached each other; the king mounted on his mare, and Tisso on the state elephant Kandulo. The king galloped his mare in a circle round the elephant; but even then detecting no unguarded point, he decided on leaping his charger (at the object of his attack). Accordingly springing his steed over the head of his brother on the elephant, he launched his javelin at him, so that it might pass crossways between the back and the skin armour of the elephant (in order that he might display his superiority without injuring the animal, which was his own property). In that conflict many thousands of the prince’s men fell in battle there; and his powerful army was routed. The elephant, indignant with his rider at the thought of having been mastered by an opponent of the female sex (the mare,) rushed at a tree, with the intention of shaking him (the prince) off. Tisso however scrambled up the
tree; and the elephant joined his (destined) master (Gámini), who mounting him, pursued the retiring prince; who, in his dread of his brother, seeking refuge in a (neighbouring) wihára, entered the apartment of the chief théro there, and laid himself down under his bed. That priest threw a robe on the bed (to screen him). The king arriving, tracing him by his footsteps, inquired, “Where is Tisso?” The théro replied to him, “Rája, he is not on the bed.” The monarch knowing from this reply that he was under the bed, at once left the premises, and planted guards round the wihára. (In order to prevent the violation of the sanctity of the temple) having placed him (Tisso) on a bed, and covered him with a robe, four young priests lifting up the bed by the four posts, carried the prince out, as if he were the corpse of a priest. The king at once detecting who the person carried out was, thus addressed him: “Tisso, dost thou think it right to ride mounted on the heads of our tutelar gods? It is not my intention to take from our tutelar saints that which they appropriate to themselves. However, never again forget the admonitions of those sanctified characters.” From that very spot the monarch repaired to Mahágámo, and had his mother conveyed thither with all the honors due to a royal parent.

That sovereign, a devoted believer in the doctrines of Buddhó, who lived (altogether) sixty eight years, built in the Róhana division (alone) sixty eight wihárás.

This child of royalty, Tisso, who had been protected by the priests, departed at once for Dighawápi, in the guise of a common person; and to the théro Tisso, who was afflicted with a cutaneous complaint, which made his skin scaly like that of the “godhó,” he thus addressed himself: “Lord! I am a guilty, fallen man; obtain for me my brother’s forgiveness.” This théro, taking with him Tisso in the character of a junior sámanéro, the servitor of five hundred priests, repaired to the king. Leaving the royal youth at the foot of the stairs, the théro entered the palace with his fraternity. The pious monarch having offered them seats, presented them with rice-broth, and other refreshments. The théro
covered his dish (in token of declining the refreshment). On being asked, "Why?" he replied, "I have come accompanied by Tisso." The instant (the king) had said, "Where is that traitor?" (the thero) mentioned the place. The queen Wiharadewi rushing out, folded her son in her arms (to protect him from violence). The monarch thus addressed (thero): "Is it now that ye have discovered that we are in the condition of slaves to you? Had ye sent a samanéro of seven years of age even, most assuredly, neither the sacrifice of the lives of my people, nor our deadly strife would have taken place. The fault (added the king) is that of the priesthood." (The thero pleading guilty thereto, rejoined), "The priesthood will perform penance." "The impending penalty shall be inflicted on you at once: partake of rice-broth and other refreshments," (said the king), presenting them to the priests himself. Calling out for his brother, in the midst of the assemblage of priests, and seated with his brother, he ate out of the same dish (in token of perfect reconciliation;) and then allowed the priests to depart.

He immediately sent back Tisso (to Dighavāpi) to superintend the agricultural works in progress. He similarly employed himself also, calling out the people by the beat of drums.

Thus good men being sensible that violent resentment, engendered hastily by many and various means, is pernicious; what wise man would fail to entertain amicable sentiments towards others?

The twenty fourth chapter in the Mahawanso, entitled, "the war between the two brothers," composed equally for the delight and affliction of righteous men.
Thereafter the raja Dutthagamini having made provision for the welfare of his people, and having enshrined in the point of his sceptre a sacred relic (of Buddha); accompanied by his military array, repairing to the Tissawiharo, and reverentially bowing down to the priesthood, thus delivered himself: “I am about to cross the river, for the restoration of our religion. Allot some priests for our spiritual protection. Their accompanying us will afford both protection, and the presence of ministers of religion (which will be) equivalent to the observance of the services of our religion.” The priesthood accordingly allotted five hundred ministers of the faith (to attend the king in his campaign) as a self-imposed penance. The monarch accompanied by the priesthood departed.

Having had a road cleared through the wilderness for his march thither, mounting his state elephant Kandulo, and attended by his warriors and a powerful force, he took the field. His army formed one unbroken line from Mahagamo to Guttahalo. Reaching Mahiyanganó, he made the damilo chief Chatto prisoner; and putting the damilos to death here, he moved on to the Amba ferry. For four months he contended with a most powerful damilo chief at the post of the Amba ferry, which was almost surrounded by the river, without success. He then brought his mother forward (on the pretence of entering into a treaty of marriage), and by that stratagem made him prisoner. This powerful raja thereupon pouring down on the damilos there, on the same day, took them prisoners. He conciliated the attachment (khémo) of this great force; and distributed the riches (of the plunder among them). From this circumstance, the place obtained the name of Khémarámó. He captured at Dóno, among the marshes in the great division Kotto, the chief Gavaro; at Hálakólo, the chief of that place; at the Náli marsh, the chief Náliko; at Dighábhayagállako, the chief Dighábhayo; and, after the lapse of four months, the chief Kawisiso, at the Kachchho ferry; at the town Kóto, the chief of that name; and subse-
Koṭanangara Koṭanche; tatô Hālavabhānakū wahiṭhi, Wahiṭhādama, Bhāmānthika gāmanā, Kumbagamhi Kumbanche; Nandimagami Nandika, gahi, Kānuva Khāngamā dvītī Taṃbhuṣyāmiwacha, Mātalan bhāgīyīya Koṭanche Tumānamānāmānā; Jambunacchagahi; so so gāmāku tañ tadhawhāyō.

"Ajñātādū sakān xēnaṅ gēṭenti sujana " iti. Satwāna sacehakiriya aćāri tattha bhūpati.

"Rajjasukhāya wāyāmō nāyaṅ mama, saddpīchea Sambuddhasansassēva ṣhapandāya ayaṅ mama."

"Tēna sacehēna, me xēnā kēyopagatatbanājanā jālānangā sahōtūti. Tañ tatthēva tadd ahu.

Gangērāmhi damilā sabō gēṭitasukā Wijitangarāinā nāma sarāpatthāyō pawisūn.


Hatthi Nandimittōn yasmd yattthā nyujhuk, so tazmā tattthā, kato gāmō Ḥathṭipōटō uchchhati.

Wimunnetōd udbhō rājā, Wijitongarāin standard. Yakkhamā dakkhinadēre saṅgāmo dai hiṃsācō Puritthikamhi dwāramhi so Ḥīlussunāpō animēnasankhe damilē, asāralhi agdhdaiy.

quently, Hālavabhanako; at Wahitta, the damilo of that name; and at Bhāmīni, the chief of that name; at Kumbagamo, the chief Kumbo; at Nandigamo the chief Nandiko; in like manner he took prisoner the chief Khānu at Khāngamo; and at the town Tumbuno, two chiefs, an uncle and nephew, named Tumbo and Unno; as well as the chief Jambo. Each village gave its name to him (the malabar chief in charge of it).

The king having heard this report, viz.: "His army is destroying his own subjects, without being able to distinguish them;" made this solemn invocation: "This enterprise of mine is not for the purpose of acquiring the pomp and advantages of royalty. This undertaking has always had for its object the re-establishment of the religion of the supreme Buddha. By the truth of this declaration, may the arms and equipments of my army (in the hour of battle, as a mark of distinction) flash, as if emitting the rays of the sun." It came to pass accordingly.

All those damilos who had escaped the slaughter along the bank of the river, threw themselves for protection into the (fortified) town called Wijito; and he also threw up a (khandhawaro) fortification in an open plain, on a spot well provided (with wood and water); and that place became celebrated by the name of Khandāwārapitthi. While this monarch was revolving in his mind the plan of attack on the town of Wijito, seeing Nandimitto passing by, let loose the state elephant Kandulo after him. Nandimitto, in order that he might arrest the charging elephant, seizing his two tusks in both his hands, planted him on his haunches. Wherever the place, and whatever the circumstance under which the elephant and Nandimitto wrestled; from that circumstance the village formed in that place obtained the name of Ḥathṭipōṭo (the elephant’s contest).

The rāja having satisfied himself (of the prowess) of both, commenced his assault on the town of Wijito. At the southern gate, there was a terrific conflict between the warriors (of the two armies). At the eastern gate, the warrior Welusumanō, mounted on the charger (carried away from the stables of Elāro), slew innumerable damilos. The enemy
then closed that gate; and the king sent the elephant Kandulo, and the warriors Nandimitto and Súranimilo to the southern gate. The warriors Mahásóno, Góto, and Thérapattoo, these three were at that time assailing the other three gates. That city was protected by three lines of lofty battlements, and an iron gate impenetrateable by human efforts. The task-elephant placing himself on his knees, and battering a stone wall which was cemented with fine lime, made his way to the iron gate. The damilos who defended (that gate) hurled upon him every kind of weapon, heated lumps of iron, and molten lead. Thereupon, on the molten lead falling on his back, the agonized Kandulo rushing to water submerged himself therein. Gótaimbaro thus addressed him: “This is no assuaging lotion for thee: returning to the demolition of the iron portal batter down that gate.” This monarch of elephants recovering his courage, and roaring defiance, emerging from the water, stood up with undaunted pride.

The king appointing elephant medical practitioners for that purpose, caused remedies to be applied to the wounds occasioned by the) molten lead; and mounting on his back and putting him on his head, said, “My favorite Kandulo, I confer on thee the sovereignty over the whole of Lanká.” Having thus gladdened him and fed him with choice food, he wrapped him with a linen cloth; and causing a leather covering to be made, formed of well softened buffalo hide seven fold thick, and adjusting that leather cloak on his back, and over that again spreading an oiled skin, he sent him forth. Roaring like the thunder of heaven, and rushing into the sphere of peril, with his tusks he shivered the gate; with his foot battered the threshold; and the gate fell together with its arch and superstructure, with a tremendous crash. Nandimitto opposing his shoulder to the mass of superstructure, consisting of the watch tower and other materials of masonry, which was tottering over the elephant, hurled it inwards. The elephant witnessing this feat, overwhelmed with gratitude, for the first time forgave him for the mortification of having thrown him by his tusks.
This lord of elephants Kodululo, in order that he might enter the town close behind (Nandinmitto) stopping there, looked around for the warrior. Nandinmitto resolving within himself, “Let me not enter by the passage opened by the elephant;” charged with his shoulder a rampart which was in height eighteen cubits, and in breadth eight “usabhos.” It fell, and he looked towards Súranimilo; who disdaining to enter by that passage, leaped over the battlements into the heart of the town. Gótó and Sónico, each battering down a gate, likewise entered. The elephant seized a cart wheel, Nandinmitto also a cart wheel, Gótó a palm leaf tree, Nimilo an enormous sword, Mahásóno a cocoanut tree, and Thérhaputto a great club; and severally slaughtered the damilos, wherever they were met with scampering through the streets.

The king demolishing (the fortifications of) Wijito in four months, and proceeding from thence to the attack of Giriloko, slew Giriyo the damilo. Marching on the town of Mahélo, which was surrounded on all sides with the thorny dadambo creeper, within which was a great triple line of fortification, in which there was but one gate of difficult access; the king besieging it for four months, got possession of the person of the raja of Mahélo by diplomatic stratagem.

The sovereign then preparing to assail Anurádhapura, threw up a fortification at the foot of the Kása mountain, in the month “jethamúlo;” and made a reservoir of water. He held a festival there to celebrate the completion of the reservoir. The village formed there acquired the name of Póso.

The reigning monarch Eláró, hearing of the approach of the raja Dutthugámini with hostile intent, assembled his ministers, and thus addressed these personages: “This raja is himself a hero; he has also many valiant warriors (in his army): counsellors, what should be done: what do ye advise?” These warriors of king Eláró, commencing with Dighajantu, came to this resolution: “Tomorrow we will attack him.”
The raja Dutthagamini also consulted with his mother. At her recommendation, he formed thirty-two strong ramparts. The king displayed in each of these posts personifications of himself, with a royal standard-bearer attending on him; while the monarch himself remained in an inner fortification.

King Elāro accoutred for battle and supported by his military array, mounted on his state elephant Mahapabbato, advanced on him. At the commencement of the onset, the valiant Dighajantu, with sword and shield in hand, striking terror by the fury of his attack, springing up eighteen cubits into the air, and piercing the figure which represented the king, took the first rampart. In this manner having carried all the other posts, he approached the fortification defended by Gāmini the raja himself.

The powerful warrior Sūranimilo, shouting out his own name to him who was rushing to the king, taunted him. The one (Dighajantu) incensed, and replying, “Let me slay him first,” made a leap at him. The other met the assailant with his shield. Saying to himself, “I will demolish him and his shield at once,” (Dighajantu) slashed at the shield with his sword. The other cast the shield at him. Dighajantu plunging at that unresisting shield, fell with it; and Sūranimilo springing up, slew the prostrate (enemy) with his sword. Phussadewo sounded his chank, and the army of damilos gave way: Elāro rallied it, and many damilos were slain. The water of the tank at that place was discolored by the blood of the slain; and from that circumstance the tank has been celebrated by the name of “Kulattha.”

The monarch Dutthagamini then making this proclamation by beat of drums, “No other person but myself shall assail Elāro;” accoutred for combat, mounted on his well-appointed state elephant Kandulo, in his pursuit of Elāro, reached the southern gate. These two monarchs entered into personal combat near the southern gate of the city.
Eláro hurled his spear: Gámini evaded it; and making his own elephant charge with his tusks the other elephant, and hurling at the same time his javelin at Eláro, he and his elephant both fell together there.

There this conqueror, in the field of victory, surrounded by his martial might, reducing Lanká under the shadow (of one canopy of dominion), entered the capital.

Summoning within the town the inhabitants of the neighbourhood, within the distance of a yójana, he held a festival in honour of king Eláro. Consuming the corpse in a funeral pile on the spot where he fell, he built a tomb there; and ordained that it should receive honours (like unto those conferred on a Chakkawatt). Even unto this day, the monarchs who have succeeded to the kingdom of Lanká, on reaching that quarter of the city, whatever the procession may be, they silence their musical band.*

In this manner, Duthagámini having made prisoners thirty two damilo chieftains, ruled over Lanká sole sovereign.

On being defeated at Wijito, the warrior Dighajantu reminding Eláro that his nephew was a warrior of repute, sent a mission to the said nephew Bhalluko, to hasten hither. Receiving this invitation, he landed on this island on the seventh day after Eláro’s crimination, at the head of sixty thousand men.

He who had thus debarked, though he heard of the death of his king, considering it a disgrace (to retreat), and deciding, “I will wage war;” advanced from Mahatittha hither (to Anurádhapura,) and fortified himself at the village Kölombahalako.

On receiving intimation of his landing, the rája, who was fully equipped with an army of elephants, cavalry, chariots of war, and infantry, accounting himself with his martial equipments, and mounting his elephant Kandulo, set out to give him battle. The warrior Ummádphussadéwo, the most expert archer in the land, equipped with his five weapons of war, and the rest of the warriors also set out.

* These honors continued to be paid to the tomb of Eláro, up to the period of the British occupation of the Kandyen territory.
When the conflict was on the point of taking place, Bhalluko, who was also accoutred for battle, charged immediately in front of the raja. Kandulo, the monarch of elephants, to break the shock of that attack, backed rapidly; and with him the whole army receded alertly. The king remarked to Phussadéwo, “What does this mean: he has never before given ground in the previous twenty eight battles he has been engaged in?” “Victory (replied Phussadéwo) is in the rear. This elephant seeking that field of triumph, is receding. O king, he will make his stand on the spot where victory awaits us.”

The elephant continued retreating in the direction of the temple of Puradéwo (on the northern side of the great cemetery); and steadily planting himself there, took up his position with the consecrated boundary of the Mahawiharó.

When the elephant thus made his stand, Bhalluko the damilo, presenting himself before the protector of the land, ridiculed him on his retreat. The king guarding his mouth with (the handle of) his sword, reproached him in return. Retorting, “Let me strike the raja’s mouth;” (Bhalluko) hurled his spear at him. The said javelin striking the handle of the sword (which guarded the raja’s mouth) fell to the ground. Bhalluko having vauntingly announced his intention, “Let me hit him in the mouth,” set up a shout (at the effect of this throw). The valiant warrior Phussadéwo, who was seated behind the king (on the elephant), hurling his javelin at the mouth of this (boasting enemy), happened to graze the ear-ornament of the monarch. Throwing a second spear at him (Bhalluko) who was thus falling (backwards) with his feet towards the raja, and hitting him on the knee, the said expert elephant-rider quickly fell (respectfully) with his head presented to the king. At the fall of the said Bhalluko the shout of victory was set up.

Phussadéwo to manifest his contrition on the spot (for having grazed the ear-ornament of the king with the spear), split his own ear at the part to which the ring is inser-

and himself exhibited to the monarch his streaming blood. Witnessing this exhibition, the king asked, "Why, what is this?" He replied to the monarch, "It is a punishment inflicted by myself, for an offence committed against majesty." On inquiring, "What is the offence committed by thee?" he replied, "Grazing the ear-ornament." "My own brother! (exclaimed the king) what hast thou been doing; converting that into an offence which is the reverse of one!" Having made this ejaculation, the monarch, who knew how to appreciate merit, thus proceeded: "A reward awaits thee from me, proportionate to the service rendered by the throw of the javelin."

After having subdued all the damilos, the victorious monarch (on a certain day) ascending the state apartment, and there approaching the royal throne, in the midst of his officers of state; and while surrounded by the charms of music and revelry, caused Phussadēwō's javelin to be brought, and to be deposited formally on the royal throne by this assembly; and-heaping (gold) over and over again above this javelin, and thereby concealing it with pahāpannas, at once made a present thereof to Phussadēwō.

On a subsequent occasion, while seated on this throne, which was covered with drapery of exquisite value and softness, in the state apartment lighted up with aromatic oils, and perfumed with every variety of incense, and spread with the richest carpets, attended by musicians and choristers decked (as if belonging to the court of the dēwō Sakko); this monarch was pondering over his exalted royal state, and calling to his recollection the sacrifice of countless lives he had occasioned; and peace of mind was denied to him.

The sanctified priests resident at Piyungadipo, being aware of this visitation of affliction, deputed eight "araḥat" priests to administer spiritual comfort to the monarch. These personages arriving in the night, descended at the palace gate; and with the view of manifesting that they had journied through the air, they rose (through the air) to the upstairs state apartment. The mahārājā bowing down to them, and shewing them every mark of attention (by washing their feet and anointing them with fragrant oil), caused them
"Piyagudipi saṅghena pīsitā, manujādhya’; tannaxa da sayita ankhī" iti. Rāja punḍaṁ te,
"Kathanu, bhante, assudda mama hessati; yena mā akkhōhini mahasend ghato kārīpito rāti iti.
"Sāggaṃgaṃsattābhōcha nattī tēna kammudā: diyaṃdhamanujājīthā ghatātā, manujādhya’;
"Saranīsu thītō ikā, panchasilepickāparo, nichēkhiḍīṭhīca, dussīlā, sēri pasussamadatā.
"Jotayissati chēw.” sutadwah buddhasāsana’; manopītēkah tasma daeva viṣṇu daya, narissara.
Iti wutto mahārāja tēki assamāgatā, wandītē tē viṣajjētūd sayita, puna chintayi.
"Wind saṅghēna dādrāi mahābhūtē kudēkhipi,” iti suṭṭā putār hārē sapsisā su dahareca nā.
"Adatudā bikkhusaṅghassa bhuttān atthisu no.” iti. Aṃsasa pātāsambhi ēkaṃnariievaṇuddhānīn,
Saṅghassa aphaptewda paṁbhuttān sattāwinda. "Tadaathā daṁdaṃmaṃ mē kattābantaḥca, chintayi,
Etēkī tē niča kōti idha manujaaṅgī ghatītē chintayitvā, kāṃdatā hētē etān manasika kāyirā sādhū
dānawantaḥ sūbhēnā ghatiṇīnā taṇ manasika kāyirā nichēkhaṇā sādhū sādhū, evaṇ dākka paṇok-
khdā, suḥbhatāthāva pāpunēyaṭāhīnāti.

to be seated on the throne; and inquired the object of the visit. “O ruler of men! (said they), we have been deputed by the priesthood at Piyangaḍiπo, to administer spiritual comfort unto thee.” Thereupon the rāja thus replied: “Lords! what peace of mind can there be left for me, when under some plea or other, I have been the means of destroying great armies, an akkhōhini in number?” “Supreme of men! from the commission of that act there will be no impediment in thy road to “saggō” (salvation): herein no more than two human beings have been sacrificed;—the one person had been admitted within the pale of the salvation of the faith; the other had attained the state of piety which enabled him to observe the five commandments. The rest being heretics are sinners, and on a par with wild beasts;” and added: “As thou wilt cause the religion of Buddh to shine forth in great splendor; on that account, O ruler of men, subdue this mental affliction.”

The mahārāja who had been so admonished, and who had been restored to peace of mind, having bowed down to, and allowed them to depart; thereafter, extended on his bed, thus meditated: “In my childhood, my father and mother administered an oath to me, that I should never take a meal without sharing it with the priesthood. Have I, or have I not, ever partaken of a meal without sharing it with the priesthood?” While pondering thus, he recollected that (he had ate) a round chilly, at his morning meal, in a moment of abstraction, without reserving any part of it for the priesthood; and decided thereupon, “It is requisite that I should perform penance on that account.”

Reflecting on the numberless kōtis of human lives sacrificed by these persons (Duttagamiṇi and his army); a truly wise man, influenced by his abhorrence of such indiscriminate slaughter, pondering on this calamity, and steadfastly contemplating the principle of mortality; by these means, the said pious man will speedily attain “mokkha,” (the emancipation from all human affliction); or, at least, will be born in the world of the déwo (which leads to that final emancipation).
The twenty-fifth chapter in the Mahawanso, entitled, "the triumph of Dutthagamini," composed equally for the delight and affliction of righteous men.

Chap. XXVI.

This potent monarch having reduced the dominions of Lanká under one government, according to their deserts conferred honorary distinctions on his warriors.

The hero Théraputtabhayo rejected the reward offered to him: and being asked, "What does this mean?" replied, "The war is not over." (The king) again asked, "Having by war reduced this empire under one government, what further war can there be?" He thus rejoined, "I will make war to gain the righteous victory over our insidious enemies, the sinful passions." Again and again the raja attempted to dissuade him: but again and again Théraputtabhayo renewing his application, with the king's consent entered into the priesthood. Having been ordained, in due course he attained "arahat," and became the head of a fraternity of five hundred sanctified ministers of religion.

On the seventh day after the elevation of his canopy of dominion, this inaugurated, fearless monarch, (hence also called) Abbayo raja, with a splendid state retinue (proceeded to) the Tissa tank to celebrate an aquatic festival, with every description of rejoicing; and to keep up a custom observed by his anointed predecessors.

The whole of the king's royal attire, as well as a hundred tributes (presented to him during that festival) were deposited on (a certain spot, which became) the site of the Marichawatti wiháro; and the royal suite who were the sceptre-bearers, in like manner deposited in an erect manner, on the site of the (future) dagoba of that name, the imperial sceptre.
The maharaja, together with his suite (thus undressed), having sported about (in the Tissa tank); in the afternoon, he said, “Let us depart: my men, take up the sceptre.” The royal suite, however, were not able to move the said sceptre. Attended by all the guards who accompanied the monarch, they made offerings thereto, of garlands of fragrant flowers.

The raja witnessing this great miracle, delighted thereat, posting a guard round the spot (to which the sceptre was fixed), returned to the capital. Thereafter, he inclosed the sceptre in a chetiyo, and encompassed that dagoba with a wiharo.

In three years that wiharo was completed, and the monarch invited the priesthood to a great festival. Those who assembled on that occasion, of priests, were in number one hundred thousand; and there were ninety thousand priestesses. In that assembly, the ruler of the land thus addressed the priesthood: “Lords! forgetting the priesthood, I have (in violation of a vow) ate a chilly; for that act, this infliction is visited on me. (In expiation thereof) I have constructed this delightful wiharo, together with its chetiyo: may the priesthood vouchsafe to accept the same.” Having made this address, relieved in mind, pouring the water of donation on the hand of the priesthood, he bestowed this wiharo on them. Having caused a superb banqueting hall to be erected around that wiharo, he there celebrated a great festival of alms-offering to the priesthood. The hall thus erected, on one side reached the Abhaya tank:—who will undertake to describe the (dimensions of the) other sides? For seven days having provided food and beverage, he then bestowed every description of sarcordial equipments of the most costly kind. The first offering of sarcordial equipments was worth one hundred thousand, and the last a thousand pieces. The priesthood exclusively obtained all these.

Independently of the incalculable amount of treasures expended, commencing with the construction of the thūpo, and terminating with the alms-festival, in making offerings to the
“ratanattaya;” the rest of the wealth (laid out) on this spot, by this monarch,—who was as indefatigable in war as in acts of charity, sincerely attached to the “ratanattaya,” endowed with purity of mind, and wise in the application of his means,—amounted to nineteen kotis.

If by men endowed with wisdom the five evils (loss by confiscation, by robbery, by water, by fire, and by the animal creation) attendant on the acquisition of wealth were thoroughly understood, they would thereby realize the five rewards of virtue, (love of mankind, good-will of pious men, character for piety, lay-sanctity, and regeneration in the Dévalóka heavens). The wise man therefore ought to secure to himself the treasure of this knowledge.

The twenty sixth chapter in the Maháwanso, entitled, “the festival of offerings at the Marichawatti wiháro,” composed equally for the delight and affliction of righteous men.

Chap. XXVII.

Subsequently (to the construction of the Marichawatti wiháro and chétiyo) this monarch, who was endowed with superlative good fortune, and with wisdom as well as beneficence, was meditating on a tradition which originated (with Mahindo), and had been perpetuated to his time (from generation to generation) without interruption.

The théro (Mahindo), who had shed the light of religion on this land, had thus prophesied (to Déwánanpiyatísso) the ancestor of the king: “Thy descendant, Dutthagámini, a most fortunate prince, will hereafter build the great splendid thúpo Sonnamáli (Ruanwéli), in height one hundred and twenty cubits; as well as the Lóhapásádó, to serve as an “upósathó hall,” embellished in every possible manner, and having nine stories.
The monarch (Dutthagâmini) reflecting (on this tradition), and searching for a record thereof, stated to have been deposited in the palace; and by that (search) finding in a vase an inscribed golden plate, he thereon read as follows: “Hereafter, at the termination of one hundred and fifty six years, the monarch Dutthagâmini, son of Kâkawano, will construct such and such edifices in such and such manner.” The delighted monarch overjoyed at hearing this (inscription) read, clapped his hands; and early on the following morning repairing to the magnificent Mahâmêgo garden, and convening the priesthood, thus addressed them: “I will build for you a palace like unto that of the déwos: send to the world of the déwos, and procure for me a plan of their palace.” Accordingly they dispatched thither eight priests, all sanctified characters.

In the time of the divine sage Kassapo, a certain brâhman named Asôko had made a vow, that he would give daily alms sufficient for eight priests. He said to his slave-woman, named Bhirani, “Provide them always.” She, during the whole course of her life, zealously providing them; thereafter dying, was born again in a superb and delightful residence in the (Chatummahârâjika) heavens, surrounded always by a heavenly host of a thousand attendants. Her enchanting golden palace was in length twelve yójanas, and in circumference forty eight yójanas; having nine stories, provided with a thousand apartments and a thousand dormitories. It had four faces, each having in number a thousand windows, like so many eyes; and the eyes of the roof were decorated with a fringe tickling (with gems). In the centre of this palace was situated the Ambalattika hall, decorated with a profusion of banners all around.

The aforesaid eight théros, in their way to the Tâwatinsa heavens, seeing this palace, immediately made a drawing of it on a leaf with a vermilion pencil; and returning from thence, presented the drawing to the priesthood, who sent it to the court of the
king. The monarch on examining the same, delighted therewith, repairing to the celebrated garden (Mahâmêgho), according to the plan of that renowned palace, constructed the pre-eminent Lohapâsádo.

The munificent riya at the very commencement of the undertaking deposited at each of the four gates eight lacs (to remunerate the workmen). He deposited also at each gate, severally, a thousand suits of clothing, as well as vessels filled with sugar, buffalo butter, palm sugar, and honey; and announced that on this occasion it was not fitting to exact unpaid labor: placing therefore high value on the work performed, he paid (the workmen) with money. This quadrangular palace was one hundred cubits long on each of its sides, and the same in height. In this supreme palace there were nine stories, and in each of them one hundred apartments. All these apartments were highly embellished; they had festoons of beads, resplendent (like) gems. The flower-ornaments appertaining thereto were also with gems, and the tinkling festoons were of gold. In that palace there were a thousand dormitories having windows with ornaments (like unto) jewels, which were bright as eyes.

Having heard of the beauty of the conveyance used by the females attached to the dêwo Wessawano, he (Duthagâmîni) caused a gilt hall to be constructed in the middle of the palace in the form (of that conveyance). The hall was supported on golden pillars, representing lions and other animals, as well as the dêwatâs. At the extremity of this hall, it was ornamented with festoons of pearls, and all around with beads as before described.

Exactly in the centre of this palace, which was adorned with (all) the seven treasures, there was a beautiful and enchanting ivory throne, floored with boards. On one side (of this throne formed) exclusively of ivory, there was the emblem of the sun in gold; on another, the moon in silver; and (on the third), the stars in pearls. From the
golden corners or streaks, in various places as most suitable in that hall, bunches of flowers, made of various gems, were (suspended). On this most enchanting throne, covered with a cloth of inestimable value, an ivory fan* of exquisite beauty was placed. On the footstool (of the throne), a pair of slippers ornamented with beads, and above the throne the white canopy or parasol of dominion, mounted with a silver handle, glittered. The eight “mangalika” thereof (of the canopy) were like unto the seven treasures, and amidst the gems and pearls were rows of figures of quadrupeds; at the points of the canopy were suspended a row of silver bells. The edifice, the canopy, the throne, and the (inner) hall were all most superb.

The king caused it to be provided suitably with couches and chairs of great value; and in like manner with carpets of woollen fabric: even the ladle (usually made of a cocoanut shell) of the rice boiler was of gold. Who shall describe the other articles used in that palace? This edifice surrounded with a highly polished wall, and having four embattled gates, shone forth like the (Wéjaanta) palace in the Tāwatisna heavens. This building was covered with brazen titles; hence it acquired the appellation of the “brazen palace.”

At the completion of this palace the rāja assembled the priesthood. They attended accordingly, as in the instance of the Marichawatti festival. There, on the first floor, the “pathujjana” priests (who had not attained the state of sanctification) exclusively arranged themselves. On the second floor, the priests who had acquired the knowledge of the “tēpitaka.” On the three succeeding floors, commencing with the third, those arranged themselves who had acquired the several grades of sanctity, commencing with the “sotāpatti.” On the four highest floors, the “arahat” priests stationed themselves.

* The fan borne by the Buddhist priests; which, till very recently, has been bestowed in Ceylon on the appointment of a chief priest, as the official emblem of his office.
The raja having bestowed this palace on the priesthood, pouring the water of donation on their right hand; and, according to the former procedure, having kept up an alms-festival of seven days, independent of the cost of the invaluable articles provided for this palace-festival, the expenditure incurred by this munificent monarch amounted to thirty kotis.

Some truly wise men, even from perishable and unprofitable wealth derive (the rewards of) imperishable and profitable charity. By setting aside the pride of wealth, and seeking their own spiritual welfare, they bestow like unto him (Dutthagamini) largely in charity.

The twenty seventh chapter in the Maháwanso, entitled, “the festival of the Lóhapásádo,” composed equally for the delight and affliction of righteous men.

**Chap. XXVIII.**

Thereafter, this monarch caused a splendid and magnificent festival of offerings to the bo-tree to be celebrated, expending a sum of one hundred thousand.

Subsequently, while residing in this capital, noticing the stone pillar planted on the (intended) site of the (Ruwanwelli) thúpo, and recurring to the former tradition, delighted with the thought, he said: “I will construct the great thúpo.” Reascending his upstairs palace, and having partaken his evening repast, reclining on his bed he thus meditated: “The inhabitants of this land are still suffering from the war waged for the subjection of the damilos: it is not fitting to exact compulsory labor; but in abandoning the exercise of that power, how shall I, who am about to build the great thúpo, procure bricks without committing any such oppression?” The tutelar deity who guarded the canopy of dominion knew the thought of the personage who was thus meditating. Thereupon a discussion arose among the déwos. Sáuko obtaining a knowledge thereof, thus addressed himself to
Wissakammo: "The rája Gámini is meditating about the bricks for the chétiyo. Repairing to the bank of the deep river (Kadambo) a yójana from the capital, there do thou cause bricks to be produced." Wissakammo, who had been thus enjoined by Sakko, proceeding thither caused bricks to be produced.

In the morning a huntsman repaired with his dogs to the wilderness in that neighbourhood. The dëwatà of that spot presented himself to the huntsman in the form of a “gódhò.” The sportsman chasing the “gódhò” came upon, and saw the bricks; and from the circumstance of the “gódhò” vanishing, he there thus thought: “Our sovereign is desirous of constructing the great thúpo, this is a (miraculous) offering to him.” Hastening (to the king) he reported the same. Hearing this agreeable report of the huntsman, the overjoyed monarch, delighting in acts of benevolence towards his people, conferred on him great favors.

In a village named Acharmáttigámó, situated three yójanas to the north east of the capital, on a space of ground sixteen karissa in extent, golden sprouts of various descriptions sprung up, in height one span, (with a root) one inch under ground. The villagers discovering this ground covered with gold, taking a cupful of this gold and repairing to the king, reported (the circumstance).

At the distance of seven yójanas, in the south east direction from the capital, on the bank of the river (Maháwelliganga) in the Tamhapittoo division, a brazen metal rose to the surface. The villagers taking a cupful of these brazen sprouts, and repairing to the rája, reported the circumstance.

In the south east direction from the capital, at the village Sumanawápi, distant four yójanas, a quantity of gems rose to the surface; among which there were intermingled the cinnamon stone and sapphire. The villagers taking the same in a cup, and repairing to the rája, reported the circumstance.
Eight yójanas to the southward of the town, in a cave called Ambalattikólo, silver was produced. A certain merchant of the capital, who was proceeding to the Malayá division to procure saffron and ginger in the said Malayá division, taking many carts with him, wishing to get a switch, stopping his carts in the neighbourhood of this cave, ascended a hill. Observing a fruit of the size of a “cháti” attached to a branch of a jack tree, which fruit was bending with its weight, and resting on a rock; severing the same (from the branch) with an adze, at the stalk of the fruit, and saying to himself, “This is precious: I must give it (to the priesthood);” in the fervor of his devotion, he set up the call of refection. Four sanctified priests presented themselves. This delighted and devoted person, bowing down to them and causing them to be seated, with his adze paring all round the point at which the stalk adhered to the fruit, so that no skin was perceptible, and pulling out (that stalk) he poured into their dishes the juice with which (the cavity of) the stalk was filled. The four brimming dishes of jack fruit juice he presented to them. They accepting the same, departed. And (the merchant again) shouted out the call of refection; and four other sanctified characters presented themselves there. Receiving their dishes also from them, he filled them with the pods of the jack fruit. Three of them departed; one remained. This particular (priest) in order that he might point out the silver to him, seating himself at the mouth of the cave partook of the jack pods. The merchant having ate as much of the rest of the pods as he wished, taking the residue in a jar, he followed the footsteps of the priest. Having reached this spot, he beheld the théro there, and showed him the usual attentions; and the théro pointed out to him the path to the entrance of the cave. (The merchant) bowing down to the théro, and proceeding by that (path) discovered the cave. Stopping at the mouth of the cave, he perceived the silver. By chopping it with his adze, he satisfied himself that it was silver. Taking a handful of the silver and hasting to the carts, and
Sakatani ṣhapāpetva, sajkhāpiṇḍantamaddya, labāva Anurādhapuraṅ dhamma varawānijo,
Dusserta rajaṅa raṅga tattthampi niwēdaya. Puratā pachehhinē pasē, panchayojanaamattakē,
Urūwelapattano mudda mahāmahakamamattiqi pawadantarkaandādhi samudda thalamokkamā.
Kewatthā tā sepekhitva rasiṅ katwana ēkato, pātīya anaṅiywana mudda sahapaññulakāṅ.
Rājānamupasaṅkamma tattthampi niwēdayaṅ. Puratā uttarārisa satta yōjana matthakē,
Pēliwēpiyagāmaṅa wāpiṅ pakhantukanandarejayaṅ suddhāpiṭēṭhe chattāro uttamd mani nisadēpotappamā
nā ummāgapphandā bhāsubhā.

Tē diswa sunakkollūdā dgaṅtva rājasantikaṅ “ēvarūpamaṇi diṭṭhasayā” iti niwēdaya.
Iṣṭakādāni etāṅ mahāpuṇyo mahāmati mahāthupaththamappannd nassoti tadāheva xō.
Yathānurupasakārāna tiṣaṅ katwā suṇāsanė itē rakhiṭi katwā sabādī dhariṇīpayi.
Khāndhipiṣājapasyaḥa makhintayitwa, punaṅa pasannamanasopachitaṅkhi ēvaṅ ; sādhīti sādhanasatāti
sukhā karāni tasmā pasannāvāma karigya punjanti.

Sujanappasādanaṅgametthōya kutē Mahāvanṣi “Mahāthūpanissadaḥdābbhō,” nāma affhāvasatāṅi parichikkhēdō

leaving his carts there, this eminent merchant conveying this handful of silver, quickly repairing to Anurādhapura, and exhibiting it to the rāja, explained the particulars.

To the westward of the capital, at the distance of five yōjanas, at the Urūwelapattano, pearls of the size of “nelly” fruit, together with coral beads, rose to the shores from the ocean. Some fishermen seeing these, gathering them into one heap, and taking (some of) the pearls and coral in a dish, and repairing to the king, reported the event to him.

To the northward of the capital, at the distance of seven yōjanas, in the stream flowing through the broken embankment of the tank of Pēliwēpiyagāma, four superb gems, in size a span and four inches, and of the color of the ummā flower, were produced. A huntsman discovering these, repairing to the court reported, “Such and such gems have been discovered by me.”

It was on the same day that this most fortunate monarch heard of the manifestation of these bricks and other treasures, to be used in the construction of the Mahā thūpo. The overjoyed (king) conferred favors on those persons (who brought the news of these miraculous productions), as in the former instance (to the huntsman); and maintaining them under the royal protection, caused all these things to be brought (to the capital).

Thus, he who delights in the accumulation of deeds of piety, not being deterred by the apprehension of its being attended by intolerable personal sacrifices, readily finds a hundred sources of wealth. From this (example) the really religious man should devote himself to (deeds of) piety.

The twenty eighth chapter in the Mahawanso, entitled, “the acquirement of the materials for the construction of the Mahā thūpo,” composed equally for the delight and affliction of righteous men.
Thus the collection of the materials being completed, (Dutthagāmini) on the full moon day of the month of "wesākho," and under the constellation "wesākho," commenced the Mahā thūpo.

The protector of the land, removing the stone pillar (which bore the inscription); and in order that (the structure) might endure for ages, excavated by various expedients a foundation for the thūpo there, one hundred cubits deep.

This monarch, who could discriminate possibilities from impossibilities, causing by means of his soldiers (literally giants) round stones to be brought, had them well beaten down with pounders; and on the said stones being pounded down accordingly, to ensure greater durability to the foundation, he caused (that layer of stones) to be trampled by enormous elephants, whose feet were protected in leathern cases.

At Satatatintako,—the spot where the aerial river (flowing out of the Anótatho lake) descends, spreading the spray of its cataract over a space of thirty yōjanas in extent,—there the clay is of the finest description: the same being thus exquisitely fine, it is called the "nawaniṭa" clay. This clay, sanctified sāmanerā priests (by their supernatural powers) brought from thence. The monarch spread this clay there, on the layer of stones trod down (by elephants); and over this clay he laid the bricks; over them a coat of astringent cement; over that, a layer of "kuruvinda" stones; over that, a plate of iron; on the top of that, the ruler of the land spread the incense of the démōs, brought by the sāmanerās from Himawanto; over that layer of "phālika" stone, he laid a course of common stones. In every part of the work the clay used was that which is called the "nawaniṭa." Above the layer of common stones, he laid a plate of brass eight inches thick, embedded in a cement made of the gum of the "kapiththo" tree, diluted in the water of the small red cocoanut. Over that, the lord of chariots laid a plate of silver seven inches thick, cemented in vermilion paint, mixed in the "tila" oil.
The monarch, in his zeal to devote the cause of religion, having made these preparatory arrangements at the spot where the Mahá thúpo was to be built; on the fourteenth day of the bright half of the month “asala,” causing the priesthood to be assembled, thus addressed them: “Revered lords! initiative of the construction of the great chétiyo, I shall tomorrow lay the festival-brick of the edifice: let all our priesthood assemble there.” This sovereign, ever mindful of the welfare of the people, further proclaimed: “Let all my pious subjects, provided with buddhistical offerings, and bringing fragrant flowers and other oblations, repair tomorrow to the site of the Mahá thúpo.”

He ordered his ministers (Wésakho and Siridéwo) to decorate the place at which the chétiyo (was in progress of construction). Those who were thus enjoined by the monarch, in their devotion and veneration for the divine sage (Buddho), ornamented that place in every possible way. **The ruler of the land** (by instructions to other parties) had the whole capital, and the road leading hither, similarly decorated.

The ruler of the land, ever mindful of the welfare of the people, for the accommodation of the populace, provided, at the four gates of the city, numerous baths, barbers, and dressers; as well as clothing, garlands of fragrant flowers, and savory provisions. The inhabitants of the capital, as well as of the provinces, preparing according to their respective means tributes of these kinds, repaired to the thúpo.

The dispenser of state honors, guarded by his officers of state decked in all the insignia of their full dress, himself captivating by the splendor of his royal equipment, surrounded by a throng of dancing and singing women—rivaling in beauty the celestial virgins—decorated in their various embellishments; attended by forty thousand men; accompanied by a full band of all descriptions of musicians; thus gratifying the populace, this monarch in the afternoon, as he knew the sacred from the places that were not sacred, repaired to
the site before-mentioned of the Mahā thūpo, as if he had himself been (Sakko) the king of déwos. The king moreover deposited in the centre and at the four corners (of the thūpo) a thousand, plus eight, bundles of made-up clothing. The various descriptions of cloths (not made up) the sovereign deposited in a heap; and for the celebration of the festival, he caused to be collected there honey, clarified butter, sugar, and the other requisites.

From various foreign countries many priests repaired hither. Who will be able to render an account of the priests of the island who assembled here? The profound teacher Indagutto, a sojourner in the vicinity of Rājagaha, attended, accompanied by eight thousand therōs. The mahā therō Dhammaséno, bringing with him twelve thousand from the fraternity of the Isipattana temple (near Bārānesi), repaired to the site of the thūpo. The mahā therō Plyadassī from the Jéto wibáro (near Sáwatthipura) attended, bringing with him sixty thousand priests. The therō Buddharakkhito attended from the Mahawanno wiharó of Wesáli, bringing eighteen thousand priests. The chief therō Dhammarakkhito, attended from the Ghośiṭā temple of Kösambl, bringing thirty thousand priests with him. The chief therō Dhammarakkhito, bringing forty thousand disciples from Dakkhinagiri temple of Ujjéni, also attended. The therō named Mittinno, bringing sixty thousand priests from his fraternity of one hundred thousand at the Asóko temple at Pupphapura. The therō Rettinno, bringing from the Kasmīr country two hundred and eighty thousand priests. The great sage Mahādēwo with fourteen lacs and sixty thousand priests from Pallawabhago; and Maha Dhammarakkhito, therō of Yōna, accompanied by thirty thousand priests from the vicinity of Alasaddā, the capital of the Yōna country, attended. The therō Uttaro attended, accompanied by sixty thousand priests from the Uttanīa temple in the wilderness of Winjhā. The mahā therō Chittaguttó repaired hither, attended by thirty thousand priests from the Bódhimando. The mahā therō Chandagutto
repaired hither, attended by eighty thousand priests from the Wanawáso country. The maha théra Sürayagutto attended, accompanied by ninety six thousand priests from the Kélasso wiháro. The number of the priests of this island who attended, is not specifically stated by the ancient (historians). From all the priests who attended on that occasion, those who had overcome the dominion of sin alone are stated to be ninety six kótis.

These priests, leaving a space in the centre for the king, encircling the site of the chétéyo in due order, stood around. The rája having entered that space, and seeing the priesthood who had thus arranged themselves, bowed down to them with profound veneration; and overjoyed (at the spectacle), making offerings of fragrant garlands, and walking thrice round, he stationed himself in the centre, on the spot where the “punnagato” (filled chalice) was deposited with all honors. This (monarch) superlatively compassionate, and regardful equally of the welfare of the human race and of spirits, delighting in the task assigned to him, by means of a minister, illustrious in descent and fully decorated for the solemn occasion, to whom he assigned a highly polished pair of compasses made of silver, pointed with gold, having at the place before-mentioned prepared himself to describe the circle of the base of the great chétíyo, by moving round (the leg of the compass; at that instant) the inspired and profoundly prophetic great théra, named Siddhaththo, arrested the monarch in the act of describing (the circle), saying, “This monarch is about to commence the construction of a stupendous thúpo: at the instant of its completion he is destined to die: the magnitude also of the thúpo makes the undertaking a most difficult one.” For these reasons, looking into futurity, he prohibited its being formed of that magnitude. The rája, although anxious to build it of that size, by the advice of the priesthood and at the suggestion of the thérós,
The Mahawanso.


adapting the proposal of the thero (Siddhattho), under the direction of that thero described, for the purpose of laying the foundation bricks thereon, a circle of moderate dimensions. The indefatigable monarch placed in the centre eight golden and eight silver vases, and encircled them with eight (silver) and eight (golden) bricks. He also deposited one hundred and eight new (earthen) vases, and around each of the eight bricks he deposited one hundred and eight pieces of cloths.

Thereupon by means of the especially selected minister, who was decorated with all the insignia of state, causing to be taken up one of those bricks, which was surrounded with all the pageantry of festivity, (the king) deposited it there on the eastern side, with the prescribed formalities, in the delicious fragrant cement formed out of the jessamine flowers which had been presented in offerings; and the earth quaked. The other seven bricks also laid to be laid (severally) by seven state ministers, and celebrated great festivals. Thus those bricks were laid during the bright half of the month "asíla," on the fifteenth day, when the moon attains its utmost plenitude.

The overjoyed monarch having in due order bowed down and made offerings to these mahá theros, victors over sin, at each of the four quarters at which they stood; repairing to the north east point and bowing down to the sanctified mahá thero Piyadassi, stationed himself by his side. The said (mahá thero) on that spot raising the "jaya mangala" chant, propounded to him (the monarch) the doctrines of the faith. That discourse was to that (assembled) multitude an elucidation (of those doctrines). Forty thousand lay persons attained superior grades of sanctity; forty thousand attained the state "sótápatti"; a thousand "sakadágami;" the same number "anágami;" and a thousand also, in like manner, attained "arahat." Eighteen thousand priests and fourteen thousand priestesses also attained the sanctification of "arahat."
From this example (of Dutthagamini) by the truly wise man, whose mind, in his implicit faith in the “ratanattaya,” is bent on the performance of charitable actions, and who is devoted to the welfare of the human race, the conviction being firmly entertained that the advancement of the spiritual salvation of the world is the highest (attainable) reward; imbued by the spirit of faith, and by other pious impulses, he ought zealously to seek that reward.

The twenty ninth chapter in the Mahawanso, entitled, “the preparation for the (construction of the) thūpo,” composed equally for the delight and affliction of righteous men.

Chap. XXX.

The mahārāja reverentially bowing down to the whole priesthood, thus addressed them: “Whatever the term of the period may be, during which the chettiyo will be in process of completion, (for that period) accept your maintenance from me.” The priesthood did not accede to this (proposition). He then by degrees (reducing the term of this invitation), solicited them to remain seven days. Having succeeded in gaining their acceptance of the seven days’ invitation from one half of the priesthood, the gratified monarch causing edifices to be erected, on eight different spots round the site of the thūpo, for the priests who had accepted the invitation, there he maintained the priesthood by the assignment of alms for seven days. At the termination thereof he allowed the priesthood to depart.

Thereafter, by the beat of drums, he expeditiously assembled the bricklayers: they amounted to five hundred in number. One of them being asked by the king, “How much work canst thou perform?” he replied to the monarch, “I will in one day complete work sufficient to contain the earth drawn by a hundred men in carts.” The rāja rejected him. Thereafter (each of the five hundred bricklayers) decreasing the quantity of work by half,
at last they stated two "ammanans" of sand. The four bricklayers (who gave this answer, also) the raja dismissed. Thereupon an intelligent and expert bricklayer thus addressed the monarch: "I (will do the work of) one 'ammanan' of sand, having (first) pounded it in a mortar, sifted it in a sieve, and ground it on a grinding stone." On this offer being made, the ruler of the land, omnipotent as Sakko himself, being aware that on this thūpo no grass or other weed ought to be allowed to grow, inquired of him, "In what form dost thou propose to construct the chētiyo?" At that instant Wissakammo (invisibly) came to his aid. The bricklayer filling a golden dish with water, and taking some water in the palm of his hand, dashed it against the water (in the dish); a great globule, in the form of a coral bead, rose to the surface; and he said, "I will construct it in this form." The monarch delighted, bestowed on him a suit of clothes worth a thousand, a splendid pair of slippers, and twelve thousand kahāpanas.

In the night the raja thus meditated: "How shall I transport the bricks without harassing laborers?" The déwos divining this meditation, night after night brought and deposited at the four gates of the chētiyo bricks sufficient for each day's work. The delighted monarch being informed of this (miraculous proceeding), commenced upon the construction of the chētiyo; and caused it to be proclaimed, "It is not fitting to exact unpaid labour for this work." At each of the gates he deposited sixteen lacs of kahāpanas; a vast quantity of cloths; food together with beverage, served in the most sumptuous manner; garlands of fragrant flowers; sugar and other luxuries; and the five condiments used in mastication; (and issued these directions): "Having performed work according to their inclination, let them take these things according to their desire." Pursuant to these directions the royal servants, permitting the workmen to make their selection, distributed these things.
A certain priest, desirous of contributing his personal aid in the erection of this thūpo, brought a handful of earth prepared by himself (in the manner before described). Repairing to the site of the chētiyo, and eluding the king’s overseers (who had been enjoined to employ paid laborers only) delivered that (handful of earth) to a bricklayer. He, the instant he received it, detected (the difference). This evasion (of the king’s order) being made known, it led to a disturbance. The king hearing of the affair, repairing to the spot, interrogated the bricklayer. (He replied), “Lord! priests are in the habit, holding flower-offerings in one hand, of giving me a handful of earth with the other: I am only able, lord, to distinguish that such a priest is a stranger, and such a priest is a resident person here; (but I am not personally acquainted with them).

The rāja having heard this explanation, in order that (the bricklayer) might point out the priest who gave the handful of earth, sent with him a “balatthō,” (one of the messengers who enforces the authority of the king). He pointed out the (offending priest) to that enforcer of authority, who reported him to the rāja. The king, (in order that he might fulfil his own vow of building the dāgoba exclusively with paid labor, yet without compelling the priest to violate the rule, that priests should never accept any reward or remuneration), had three jars filled with fragrant jessamine and mugreen flowers deposited near the bo-tree; and by the management of his messenger he contrived that they should be accepted by the priest. To the said priest who was standing there (at the bo-tree) after having made an offering (of these flowers), without having discovered (the trick played), the messenger disclosed the same. It was then that the priest became conscious (that the merit of the act performed by him had been cancelled by the acceptance of these flowers).

A certain thero, the relation of the aforesaid bricklayer, resident at Piyangullo in the Kēliwato division, impelled by the desire of contributing towards the construction of the chētiyo, and having ascertained the size of the bricks used there, and manufactured such a brick, repaired thither; and deceiving the superintendents of the work, presented the
brick to the bricklayer. He used the same, and a great uproar ensued. The instant the rāja was informed of it, he inquired of the bricklayer, “Canst thou identify that brick?” Though he knew it, he replied to the king, “I cannot identify it.” (The monarch) again asking, “Dost thou know the théro?” thus urged, he said, “I do.” The monarch, that he might point him out, assigned to him a “balatthó.” The said messenger having identified (the priest) by means of him (the bricklayer); pursuant to the commands of the rāja, proceeded to the Kathálo piriwéno; and sought the society of, and entered into conversation with, this théro. Having ascertained the day of the théro’s intended departure, as well as his destination; he said, “I will journey with thee to thy own village.” All these particulars he reported to the rāja, and the king gave him a couple of most valuable woollen cloths, with a thousand pieces; and having also provided many sacerdotal offerings, sugar, and a “nelli” full of scented oil, dispatched him on this mission. He departed with the théro; and on the following day, at the Piyangallakó wiháro, having seated the priest at a cool, shady, and well watered spot, presenting him with sugared water, and anointing his feet with the scented oil, and fitting them with the slippers, he bestowed on him the priestly offerings with which he was intrusted. “This pair of cloths and other articles belonged to a certain théro who is attached to me as if he were a son: accepting them from him, I now give them all to thee.” Having thus spoke, and presented (the théro) with these things; to him who was departing, having accepted them, the “balatthó” in the precise words of the king, delivered the royal message.

Many asankiyas of paid laborers in the course of the construction of the thūpo becoming converts to the faith, went to “sugato.” The wise man bearing in mind, that by conversion alone to the faith the supreme reward of being born in heaven is obtained, should make offerings also at the thūpo.
Two women who had worked for hire at this place, after the completion of the great thūpo were born in the Tāwatinsa heavens. Both these (women), endowed with the merits resulting from their piety in their previous existence, calling to mind what the act of piety of that previous existence was, and preparing fragrant flowers and other offerings, descended (at a subsequent period) to this thūpo to make oblations. Having made these flower and other offerings to the chētiyo, they bowed down in worship.

At the same instant the thēro Mahāsiwo, resident at the Bhātiwanko vihāro, who had come in the night time, saying, "Let me pray at the great thūpo;" seeing these females, concealing himself behind a great "sattapanī" tree, and stationing himself unperceived, he gazed on their miraculous attributes. At the termination of their prayers he addressed them thus: "By the effulgence of the light proceeding from your persons the whole island has been illuminated. By the performance of what act was it, that from hence ye were transferred to the world of the déwos?" These déwatás replied to him: "The work performed by us at the great thūpo." Such is the magnitude of the fruits derived from faith in the successor of former Buddhös!

As by the bricklayers the thūpo was successively raised three times to the height of the ledge on which the flower-offerings are deposited, (on each occasion) the inspired (thēros) caused (the edifice) to sink to the level of the ground. In this manner they depressed (the structure) altogether nine times. Thereupon, the king desired that the priesthood might be assembled. The priests who met there were eighty thousand. The rāja repairing to the assembled priesthood, and making the usual offerings, bowed down to them, and inquired regarding the sinking of the masonry. The priesthood replied, "That is brought about by the inspired priests, to prevent the sinking of the thūpo itself (when completed); but now, O mahārāja! it will not occur again. Without entertaining any further apprehensions, proceed in the completion of this undertaking." Receiving this reply, the
delighted monarch proceeded with the building of the thupo. At the completion for the tenth time up to the ledge on which flower-offerings are deposited, ten kottis of bricks (had been consumed).

The priesthood for the purpose of obtaining (meghawanna) cloud-colored stones, for the formation of the receptacle of the relic, assigned the task of procuring them to the samaneros Uttaro and Sumano, saying, "Bring ye them." They, repairing to Utturukuru, brought six beautiful cloud-colored stones, in length and breadth eighty cubits, and eight inches in thickness, of the tint of the "ganthi" flower, without flaw, and resplendent like the sun. On the flower-offering ledge, in the centre, the inspired thesos placed one (of the slabs); and on the four sides arranged four of them in the form of a box. The other, to be used for the cover, they placed to the eastward, where it was not seen. For the centre of this relic receptacle, the raja caused to be made an exquisitely beautiful bo-tree in gold. The height of the stem, including the five branches, was eighteen cubits: the root was coral: he planted (the tree) in an emerald. The stem was of pure silver; its leaves glittered with gems. The faded leaves were of gold; its fruit and tender leaves were of coral. On its stem, eight inches in circumference, flower-creepers, representations of quadrupeds, and of the "hanso," and other birds, shone forth. Above this (receptacle of the relic), around the edges of a beautiful cloth canopy, there were a fringe with a golden border tinkling with pearls; and in various parts, garlands of flowers (were suspended). At the four corners of the canopy a bunch exclusively of pearls was suspended, each of them valued at nine lacs: emblems of the sun, moon, and stars, and the various species of flowers, represented in gems, were appended to the canopy. In (the formation of) that canopy were spread out eight thousand pieces of valuable cloths of various descriptions, and of every hue. He surrounded the bo-tree with a low parapet, in different parts of which gems and pearls of the size of a "nelly" were studded. At the foot of the bo-tree
rows of vases filled with the various flowers represented in jewellery, and with the four kinds of perfumed waters, were arranged.

On an invaluable golden throne, erected on the eastern side of the bo-tree (which was deposited in the receptacle), the king placed a resplendent golden image of Buddhó, in the attitude in which he achieved buddhohood, at the foot of the bo-tree at Uruwéla, in the kingdom of Magadha). The features and members of that image were represented in their several appropriate colors, in exquisitely resplendent gems. There (in that relic receptacle, near the image of Buddhó), stood (the figure of) Mahábráhma, bearing the silver parasol of dominion; Sakko, the inaugurator, with his "wijauttara" chank; Panchasikho with his harp in his hand; Kálnágo together with his band of singers and dancers; the hundred armed Máro (Death) mounted on his elephant (Girimékhaló), and surrounded by his host of attendants.

Corresponding with this altar on the eastern side, on the other three sides also (of the receptacle) altars were arranged, each being in value a "kóti." In the northeastern direction from the bo-tree there was an altar arranged, made of the various descriptions of gems, costing a "kóti" of treasure. The various acts performed at each of the places at which (Buddhó had tarried) for the seven times seven days (before his public entry into Báránesi), he most fully represented (in this relic receptacle); as well as (all the subsequent important works of his mission: viz.,) Brahmá in the act of supplicating Buddhó to propound his doctrines: the proclamation of the sovereign supremacy of his faith (at Báránesi): the ordination of Yaso: the ordination of the Bhaddawaggi princes: the conversion of the Jatila sect: the advance of Bimbísáro (to meet Buddhó): his entrance into the city of Rájagaha: the acceptance of the Wéluwamo temple (at Rájagaha): his eighty principal disciples there (resident): the journey to Kapilawatthu, and the golden "chankama" there: the ordination of (his son) Rákulo and of (his cousin) Nando: the acceptance of the Jéto temple (at Sáwatthipura): the miracle of two opposite
results performed at the foot of the ambo tree (at the gates of Sāwatthipura): his sermon delivered in the Tāwatinsa heavens (to his mother Māyā and the other inhabitants of those heavens): the miracle performed unto the déwos at his descent (from the heavens, where he had tarried three months propounding the “abhidhammapitaka”); the interrogation of the assembled théros (at the gates of Sankapura, at which he alighted on his descent from the Tāwatinsa heavens, and where he was received by Sāriputto at the head of the priesthood): the delivery of the “Mahásamaya” discourse (at Kapilawatthipura, pursuant to the example of all preceding Buddhos): the monitory discourse addressed to (his son) Rābuḷo (at Kapilawatthipura after he entered into priesthood): the delivery of the Mahāmangala discourse (at Sāwatthipura, also pursuant to the example of preceding Buddhos); the assembly (to witness the attack on Buddho made at Rājaṇa by the elephant) Dhanapālo; the discourse addressed to Alawako (at Alāwipura): the discourse on the string of amputated fingers (at Sāwatthipura): the subjection of (the nāga raja Apala at * * * * * * * * *): the (series of) discourses addressed to the Parāyana brāhmaṇ tribe (at Rājaṇa:) as also the revelation of (Buddho’s) approaching demise (communicated to him by Māra three months before it took place at Pāwanagara): the acceptance of alms-offering prepared of hog’s flesh (presented by Chandayo at Pāwanagara, which was the last substantial repast Buddho partook of): and of the couple of “s ingi wanno cloths (presented to Buddho by the trader Pukusso, on his journey to Kusinānagara to fulfil his predicted destiny): the draught of water which became clear (on the disciple Anando’s taking it for Buddho from the river Kukuta, the stream of which was muddy when he first approached it to draw the water): his “parinibbāna” (at Kusinānagara): the lamentation of déwos and men (on the demise of Buddho): the prostration at the feet (of Buddho on the funeral pile) of the théros (Mahā Kassapo who repaired to Kusinānagara by his miraculous powers from Himawanto to fulfil this predestined duty): the self-ignition of the pile (which would not take fire before Mahā Kassapo arrived): the extinction of the fire, as also the honors rendered there: the partition of (Buddho’s) relics by the (brāhmaṇ) Dono. By this (monarch) of illustrious descent, many of the “Jātaka” (the former existences of Buddho) which were the best calculated to turn the hearts of his people to conversion, were
also represented. He caused Buddhho’s acts during his existence as Wessantara rája to be depicted in detail; as well as (his history) from the period of his descent from Tuisitapura, to his attaining buddhhood at the foot of the bo-tree. At the farthest point of the four sides (of the relic receptacle) the four great (mythological) kings (Dattaraththo, Wirlulho, Werúpakko and Wessawannoo) were represented: thirty three déwos and thirty two princes; twenty eight chiefs of yakkhos; above these again, déwos bowing down with clasped hands raised over their heads: still higher (others bearing) vases of flowers: dancing déwos and chanting déwos: déwos holding up mirrors, as well as those bearing bouquets of flowers: déwos carrying flowers, and other déwos under various forms: déwos bearing rows of boughs made of jewels: and among them (representations of) the “dhammadakkā” rows of déwos carrying swords: as also rows bearing refection dishes. On their heads, rows of lamps, in height five cubits, filled with aromatic oil and lighted with wicks made of fine cloth, blazed forth. In the four corners of the receptacle a bough made of coral, each surmounted with a gem. In the four corners also shone forth a cluster, each of gold, gems, and pearls, as well as of lapis lazuli. In that relic receptacle on the wall made of the cloud-colored stone, streams of lightning were represented illuminating and setting off (the apartment). The monarch caused all the images in this relic receptacle to be made of pure gold, costing a “kóti.” The chief thero Indagutto, master of the six branches of doctrinal knowledge, and endowed with profound wisdom, who had commenced the undertaking, superintended the whole execution of it himself. By the supernatural agency of the king, by the supernatural agency of the déwatās, and by the supernatural agency of the arahat priests, all these (offerings) were arranged (in the receptacle) without crowding the space.
By the truly wise man, sincerely endowed with faith, the presentation of offerings unto the deity of propitious advent, the supreme of the universe, the dispeller of the darkness of sin, the object worthy of offerings when living, and unto his relics when reduced to atoms, and conducing to the spiritual welfare of mankind, being both duly weighed; each act of piety will appear of equal importance (with the other); and as if unto the living deity himself of felicitous advent, he would render offerings to the relics of the divine sage.

The thirtieth chapter in the Mahawanso, entitled, "the description of the receptacle for the relics," composed equally for the delight and affliction of righteous men.

**Chap. XXXI.**

The vanquisher of foes (Dutthagāmini) having perfected the works to be executed within the relic receptacle, convening an assembly of the priesthood, thus addressed them: "The works that were to be executed by me in the relic receptacle are completed; tomorrow I shall enshrine the relics. Lords, bear in mind the relics. Lords, bear in mind the relics." The monarch having thus delivered himself, returned to the city. Thereupon the priesthood consulted together as to the priest to be selected to bring the relics; and they assigned the office of escorting the relics to the disciple named Sōnuttaro, who resided in the Pūjā pariwēno, and was master of the six departments of doctrinal knowledge.

During the pilgrimage (on earth of Buddha), the compassionating saviour of the world, this personage had (in a former existence) been a youth of the name Nanduttāro; who having invited the supreme Buddha with his disciples, had entertained them on the banks of the river (Ganges). The divine teacher with his sacerdotal retinue embarked there at Payágapattana in a vessel; and the théro Bhaddaji (one of these disciples)
 mastering the six branches of doctrinal knowledge, and endowed with supernatural powers, observing a great whirlpool (in the river), thus spoke to the fraternity: “Here is submerged the golden palace, twenty five yójanas in extent, which had been occupied by me, in my existence as king Mahapánado (at the commencement of the “kappo,”) The incredulous among the priests (on board), on approaching the whirlpool in the river, reported the circumstance to the divine teacher. The said divine teacher (addressing himself to Bhadda) said, “Remove this scepticism of the priesthood.” Thereupon that individual, in order that he might manifest his power over the Brahmalóka heavens, by his supernatural gift springing up into the air to the height of seven palmira trees, and (stretching out his arm), brought to the spot (where he was poised) the Dussathípo, (in which the dress laid aside by Buddhí as prince Siddhatto, on his entering into priesthood) was enshrined in the Brahmalóka heaven, for its spiritual welfare; and exhibited it to the people. Thereafter, having restored it to its former position, returning to the (vessel on the) river, by his supernatural powers he raised from the bed of the river the (submerged) palace, by laying hold of it, by a pinnacle, with his toes; and having exhibited it to the people, he threw it back there. The youth Nanduttáro seeing the miracle, spontaneously (arrived at this conviction:) “It will be permitted to me to bring away a relic appropriated by another.”

On account of this occurrence (which had taken place in a former existence), the priesthood selected Sónuttaro a (sámanéro) priest, sixteen years of age, for the execution of this commission. He inquired of the priesthood, “From whence can I bring relics?” The priesthood thus replied to this there: “The relics are these. The ruler of the universe, when seated on the throne on which he attained ‘parinibbánan,’ in order that he might provide for the spiritual welfare of the world, by means of relics, thus addressed himself to (Sakko) the supreme of déwos, regarding these relics: ‘Lord of déwos, out of eight ‘dōnas’ of my corporeal relics one ‘dōna’ will be preserved as an object of worship by the people of Kóliyá (in Jambudipo): it will be transferred from thence
to Nāgalóka, where it will be worshipped by the nāgas; and ultimately it will be enshrined in the Mahá thúpo, in the land Lanká.

"The pre-eminent priest the théro Mahá Kássapo, being endowed with the foresight of divination, in order that he might be prepared for the extensive requisition which would be made (at a future period) by the monarch Dhammásóko for relics, (by application) to king Ajátasattu caused a great enshrinement of relics to be celebrated with every sacred solemnity, in the neighbourhood of Rágagaha, and he transferred the other seven dónas of relics (thither); but being cognizant of the wish of the divine teacher (Buddho), he did not remove the ‘dóna’ deposited at Rámagámo.

"The monarch Dhammásóko seeing this great shrine of relics, resolved on the distribution of the eighth dóna also. When the day had been fixed for enshrining these relics in the great thúpo (at Pupphapura, removing them from Rámagámo), on that occasion also the sanctified ministers of religion prohibited Dhammásóko. The said thúpo, which stood at Rámagámo on the bank of the Ganges, by the action of the current (in fulfilment of Budhho’s prediction) was destroyed. The casket containing the relic being drifted into the ocean, stationed itself at the point where the stream (of the Ganges) spreads in two opposite directions (on encountering the ocean), on a bed of gems, dazzling by the brilliancy of their rays. Nágas discovering this casket, repairing to the nága land Majéríka, reported the circumstance to the nága rája Kálo. He proceeding thither attended by ten thousand kótics of nágas, and making offerings to the said relics, with the utmost solemnity removed them to his own realm. Erecting there a thúpo of the most precious materials, as well as an edifice over it, with the most ardent devotion he with his nágas incessantly made offerings to the same. It is guarded with the greatest vigilance; (nevertheless) repairing thither bring the relics thither: tomorrow the protector of the land will celebrate the enshrining of the relics."
Having attentively listened to the address thus made to him, and replying "sādhu," he returned to his own pariwēno, meditating as to the period at which he ought to depart on his mission.

The monarch (Dutthagāmini) in order that all things might be prepared in due order, caused proclamation to be made by beat of drums: "Tomorrow the enshrinement of relics will take place;" and enjoined that the whole town, as well as the roads leading (to the Mahāwīhāro) should be decorated, and that the inhabitants of the capital should appear in their best attire. Sakko, the supreme of dēwos, sending for Wessakammo, had the whole of Lankā decorated in every possible way. At the four gates of the city the ruler of men provided, for the accommodation of the people, clothing and food of every description. On the full moon day, in the evening, this popular (monarch) wise in the administration of regal affairs, adorned in all the insignia of majesty, and attended by bands of singers and dancers of every description; by his guard of warriors fully caparisoned; by his great military array, consisting of elephants, horses and chariots, resplendent by the perfection of their equipment; mounting his state carriage, (to which) four perfectly white steeds, of the Sindhawa breed (were harnessed,) stood, bearing a golden casket for (the reception of) the relics, under the white canopy of dominion. Sending forward the superb state elephant Kandulo fully caparisoned to lead the procession, men and women (carrying) one thousand and eight exquisitely resplendent "punnagata" (replenished vases) encircled the state carriage. Females bearing the same number of baskets of flowers and of torches, and youths in their full dress bearing a thousand and eight superb banners of various colors, surrounded (the car). From the united crash of every description of instrumental and vocal music, and the sounds heard from different quarters, produced by the movements of elephants, horses and carriages, the earth appeared to be rending asunder. This pre-eminently gifted sovereign, progressing in state to the Mahāmēgho garden, shone forth like the king of dēwos in his progress to his own garden Nanda.
The priest Sûnuttara, while yet at his paviwêno, hearing for the first time the burst of the musical sounds which announced the procession to be in motion, instantly diving into the earth, and proceeding (subterraneously) to the land of nágas, there presented himself to the nága raja. The nága king rising from his throne, and reverentially bowing down to him, seated him (thereon); and having shown him every mark of respect, inquired from what land he had come. On his having explained himself, he then asked the théro for what purpose he had come; who, after detailing all the principal objects, then delivered the message of the priesthood: "For the purpose of enshrining at the Mahá thûpo, pursuant to the predictive injunction of Buddha, do thou surrender to me the relics which have fallen into thy hands." On hearing this demand, the nága raja, plunged into the deepest consternation, thus thought: "Surely this sanctified character is endowed with power to obtain them by forcible means; therefore it is expedient that the relics should be transferred to some other place;" and (secretly) signified to his nephew, who was standing by, "By some means or other (let this be done.)" That individual, whose name was Wâsuladatto, understanding his uncle’s intention, hastening to the relic apartment swallowed the relic casket; and repairing to the foot of mount Mëru (and by his supernatural powers extending his own dimensions) to three hundred yójanas, with a hood forty yójanas broad, coiling himself up, remained there. This preternaturally gifted nága spreading out thousands of hoods, and retaining his coiled up position, emitted smoke and lightning; and calling forth thousands of snakes similar to himself, and encircling himself with them, remained coiled there. On this occasion, innumerable dêwos and nágas assembled at this place, saying, "Let us witness the contest between these two parties, the snakes (and the théro)."

The uncle satisfying himself that the relics had been removed by his nephew, thus replied to the théro: "The relics are not in my possession." The said théro revealing to
the nāga rāja the travels of these relics from the commencement (to their arrival in the land of nāgas), said, "Give up those relics to me." The ophite king, in order that he might indicate to the thēro (that he must search) elsewhere, escorting and conducting him to the relic apartment, proved that (point) to him. The priest beholding the chētiyo and the chētiyo apartment, both exquisitely constructed, and superbly ornamented in various ways with every description of treasure, (exclaimed), "All the accumulated treasures in Lankā would fall short of the value of the last step of the stair (of this apartment); who shall describe the rest!" (The nāga king, forgetting his previous declaration, that the relics were not there, retorted): "Priest, the removal of the relic from a place where is preserved in so perfect a manner, to a place inferior in the means of doing honor to it, surely cannot be right?" (Sōnattero replied): "Nāga, it is not vouchsafed unto you nāgas to attain the four superior grades of sanctification; it is quite right, therefore, to remove the relics to a place where the four superior grades of sanctification are attainable. Tathāgatas (Buddhos) are born to redeem beings endowed with existence from the miseries inseparable from saṅgāra (interminable transmigration). In the present case also, there is an object of Buddha's (to be accomplished). In fulfilment thereof, I remove these relics. On this very day the monarch (of Lankā) is to effect the enshrinement of the relics. Therefore, without causing unavailing delays, instantly surrender the relics."

The nāga insidiously rejoined: "Lord, as thou (of course) seest the relics, taking them, begone." The thēro made him repeat that declaration three times. Thereupon the thēro, without moving from that spot, miraculously creating an invisibly attenuated arm, and thrusting its hand down the mouth of the nephew (at mount Mēru) instantly possessed himself of the relic casket. Then saying (to Kālo), "Nāga, rest thou here;" rending the earth, he reascended at his parivēṇo (at Anurādhapura).

The nāga rāja then sent a message to his nephew to bring back the relics, informing him at the same time, "The priest is gone, completely deceived by us." In the mean-
time, the nephew becoming conscious that the casket was no longer in his stomach, returning, imparted the same to his uncle, with loud lamentations. Then it was that the nāga rāja, exclaiming, “It is we who are deceived,” wept. The afflicted nāgas also all mourned (the loss of the relic). The déwos assembled (at Mēru to witness the conflict), exulting at the priest’s victory over the nāga, and making offerings to the relics, accompanied him (hither).

The nāgas, who were in the deepest affliction at the removal of the relics, also presenting themselves, full of lamentation, to the théro (at Anurādhapura), wept. The priesthood out of compassion to them, bestowed on them a trifling relic. They delighted thereat, departing (to the land of nāgas) brought back treasures worthy of being presented as offerings.

Sakko, with his host of déwos, repaired to this spot, taking with him a gem-set throne and a golden casket; and arranged that throne in a superb golden hall, constructed by Wessakammo himself, on the spot where the théro was to emerge from the earth. Receiving the casket of relics from the hands of the said théro (as he emerged), and enclosing it in the casket (prepared by himself) deposited it on that superb throne. Brahmü was in attendance bearing his parasol; Santusino with his “chámaru”; Suyámó with his jewelled fan; and Sakko with his chank filled with consecrated water. The four great kings (of the Chattunmahārājīka heavens) stood there with drawn swords; and thirty three supernaturally-gifted déwos bearing baskets of flowers. There stood thirty two princesses making offerings of “pāricchhatta” flowers; and twenty eight yakkha chiefs, with lighted torches, ranged themselves as a guard of protection, driving away the fierce yakkhos. There stood Panchasiko striking the harp; and Timbarû, with his stage arranged, dancing and singing; innumerable déwos singing melodious strains; and the nāga rāja Mahākālo rendering every mark of honor. The host of déwatās kept up their celestial music, poured forth their heavenly songs, and caused fragrant showers to descend.
The aforesaid théro Indaguttó in order that he might prevent the interference of Máro (Death), caused a metallic parasol to be produced which covered the whole "chakkawálan." In the front of the relics, at five several places, all the priests kept up chants.

The delighted mahárája Dutthagámini repaired thither, and depositing the relics in the golden casket which he had brought in procession on the crown of his head, placed them on the throne; and having made offerings and bowed down in worship to the relics, there stationed himself, with clasped hands uplifted in adoration. Beholding these divine parasols and other paraphernalia, and heavenly fragrant (flowers and incense), and hearing all this celestial music, while at the same time Brahmá and the déwos were invisible (to him), the monarch delighted and overcome by the wonders of these miracles dedicated his canopy of dominion to the relics, and invested them with the sovereignty of Lanká; exclaiming in the exuberance of his joy, "Thrice do I dedicate my kingdom to the redeemer of the world, the divine teacher, the bearer of the triple canopy—the canopy of the heavenly host, the canopy of mortals, and the canopy of eternal emancipation; and accordingly he dedicated the empire of Lanká three times successively to the relics.

The monarch attended by déwos and men, and bearing on his head the casket containing the relics, making presentations of offerings thereto, and surrounded by the priesthood, marched in procession round the thúpo; and then ascending it on the eastern side, he descended into the relic receptacle. Surrounding this supreme thúpo on all sides, stood ninety six "kótiś" of "arahat" priests with uplifted clasped hands. While the ruler of men, having descended to the relic receptacle, was in the act of deciding, "Let me deposit them on this invaluable splendid altar;" the relics together with the casket rising up from his head to the height of seven palmira trees, remained poised in the air. The casket then opened spontaneously, and the relics disengaging themselves therefrom and assuming the form of Buddha, resplendent with his special attributes, according to the resolve.
made by the deity of felicitous advent while living, they worked a miracle of two opposite results, similar to the one performed by Buddha at the foot of the gandambo tree.

On witnessing this miracle, twelve kotis of devoirs and men, impelled by the ardor of their devotion, attained the sanctification of "arahat." The rest who attained the other three stages of sanctification are innumerable.

These (relics) relinquishing the assumed personification of Buddha, reverted to the casket, and then the casket descended on the head of the raja. This chief of victors (Dutthagamini) together with the therā Indaguttó and the band of musicians and choristers entering the relic receptacle, and moving in procession round the pre-eminent throne, deposited it on the golden altar. Bathing his feet and hands with the fragrant water poured on them, and anointing them with the four aromatic unctions, the ruler of the land, the delight of the people, with the profoundest reverence opened the casket, and taking up the relics made this aspiration: "If it be destined that these relics should permanently repose anywhere, and if it be destined that these relics should remain enshrined (here), providing a refuge of salvation to the people; may they, assuming the form of the divine teacher when seated on the throne on which he attained 'parinibbāna,' recline on the superb invaluable altar already prepared here." Having thus prayed, he deposited the relics on the supreme altar; and the relics assuming the desired form, repose themselves on that pre-eminent altar.

Thus the relics were enshrined on the fifteenth day of the bright half of the month "asāla," being the full moon, and under the constellation "altarasālā." From the enshrining of the relics the great earth quaked, and in various ways divers miracles were performed. The devoted monarch dedicated his imperial canopy to the relics, and for seven days invested them with the sovereignty over the whole of Lanka; and while within the receptacle he made an offering of all the regal ornaments he had on his person. The
band of musicians and choristers, the ministers of state, the people in attendance, and the déwatás did the same.

The monarch bestowing on the priesthood robes, cane sugar, buffalo butter, and other offerings, kept up throughout the night chants hymned by the priests. Next day this regardful monarch of the welfare of his people caused it to be proclaimed by beat of drums through the capital; "Let all my people during the ensuing seven days worship the relics."

The chief theró Indaguttó, pre-eminently gifted with supernatural powers, formed this aspiration: "May the inhabitants of Lanká who are desirous of worshipping the relics, instantly repairing hither, worship the relics; and in like manner return to their respective homes." His prayer came to pass accordingly.

This indefatigable great monarch having kept up alms offerings for seven days, without interruption, to the great body of priests, thus addressed them: "The task assigned to me within the relic receptacle has been accomplished: let the priesthood who are acquainted therewith proceed to close the receptacle." The priesthood allotted the task to the two sámanéros (Uttaró and Súmano), who closed the relic receptacle with the stone brought by them. The sanctified ministers of religion moreover formed these aspirations: "May the flowers offered here never perish: May these aromatic drugs never deteriorate: May these lamps never be extinguished: May no injury, from any circumstance whatever, be sustained by these: May these cloud-colored stones (of the receptacle) for ever continue joined, without showing an interstice." All this came to pass accordingly.

This regardful sovereign then issued this order: "If the people at large are desirous of enshrining relics, let them do so." And the populace, according to their means, enshrined thousands of relics on the top of the shrine of the principal relics (before the masonry dome was closed.)

Inclosing all these, the rája completed (the dome of) the thúpo: at this point (on the crown of the dome), he formed on the chétiyo its square capital, (on which the spire was to be based.
Thus (like unto Dutthagámini, some) truly pious men, for the purpose of individually earning for themselves the supreme of all rewards (nibbuti), accumulate acts of the purest piety; and again (also like unto Dutthagámini, other) men endowed with the purest spirit of piety, born in every grade in society (from the khattia and the bráhma to the lowest class), on account of the spiritual welfare of the human race at large perform (similar acts of pious merit.)

The thirty first chapter in the Mahawanso, entitled, “the enshrining of the relics,” composed equally for the delight and affliction of righteous men.

Chap. XXXII.

When the construction of the spire and the plastering of the chétiyo alone remained to be completed, the rája was afflicted with the disease which terminated his existence. Sending for his younger brother Tisso from Dighawápi, he said to him, “Perfect the work still left unfinished at the thúpo.” As his brother was in the last stage of weakness (and as he was desirous of exhibiting the chétiyo to him in its completed form) this prince caused a case, made of white cloths, to be sewed by seamsters, and enveloped the chétiyo therewith. He also employed painters to paint the pannelled basement; and thereupon rows of filled vases, and ornaments radiating like the five fingers (were represented). He employed parasol-frame-weavers to form the frame of a (temporary) spire, made of bamboos; and in the same manner with “kharapattan” he formed a (temporary) parapet round the pinnacle, representing thereon the sun and the moon; and having painted the same most beautifully with red stick lac, and “kunkutt-baka,” he made this announcement to the king: “The work which was to be performed at the thúpo is completed.”
The ruler of the land repaired thither, carried extended on his “siwika;” and causing himself to be borne in the “siwika” round the chétyio, and having bowed down thereto in worship near its southern entrance,—extending himself on a carpet spread on the ground, and turning on his right side, he gazed on this pre-eminent Maháthúpo; and then turning on his left side, he fixed his eyes on the magnificent Lóhopasáda; and, finding himself at the same time encircled by the priesthood, he was filled with joy. The number of priests who congregated on that occasion to inquire after the patient, were ninety six “kótis.” These ministers of religion, in their separate fraternities, hymned forth their prayers (for the royal patient’s spiritual consolation).

The monarch noticing that the théro Théráputtábhayo was not present on this occasion, thus meditated: “There was a great warrior, who had fought twenty eight pitched battles by my side, undaunted, and without retreating a step: but now that he is a théro, by the name of Théráputtábhayo, though he sees me struggling with Death, and on the eye of being vanquished, does not approach me.” The said théro, who was resident at the Panjali mountain, at the source of the river Karindo, cognizant of his meditation, attended by a retinue of five hundred sanctified disciples, and, by their supernatural power, travelling through the air, descended, and arranged themselves around the monarch.

The rása overjoyed at beholding him, and causing him to be seated immediately in front of him, thus addressed him: “In times past, supported by thee, (one of) my ten warriors, I engaged in war; now single-handed I have commenced my conflict with Death. It will not be permitted to me to overcome this mortal antagonist.”

The théro replied, “Mahárája, ruler of men, compose thyself. Without subduing the dominion of the foe, Sin, the power of the foe, Death, is invincible. For by our divine teacher it has been announced, that all that is launched into this transitory world will most assuredly perish; the whole creation, therefore, is perishable. This principle
of dissolution (continued Théraputtábhayo) uninfluenced by the impulses of shame or fear, exerts its power even over Buddha. From hence impress thyself with the conviction, that created things are subject to dissolution, afflicted with griefs, and destitute of immortality. In thy existence immediately preceding the present one (in the character of the sámanéro priest, resident at the Tissáruma wiháro) imbued with the purest spirit of piety, while on the eve of transmigration to the “Dévaloka” world, relinquishing that heavenly beatitude, and repairing thither, thou didst perform manifold acts of piety in various ways. By thy having reduced this realm under one sovereignty, and restored the glorification of the faith, a great service has been rendered. Lord! call to thy recollection the many acts of piety performed from that period to the present day, and consolation will be inevitably derived by thee.”

The rája on hearing this exhortation of the théra, received the greatest relief; and thus addressed him: “Thou supportest me then even in my struggle with Death.” The consoled (monarch) instantly causing to be brought the “punnapóthakan” (register of deeds of piety) commanded his secretary to read (its contents); who accordingly read aloud the said record: “One hundred, minus one, wiháros have been constructed by the mahárája. The Marichawatthi wiháro cost nineteen kotís: the pre-eminent Lóha-pásádo was built for thirty kotís: in the construction of the Maháthúpo twenty invaluable treasures were expended: the rest of the works at the Maháthúpo, executed by this truly wise personage, cost a thousand kotís.” “O, mahárája, (continued the secretary) during the prevalence in the Kottha division of a famine, to such an extent that the inhabitants lived on the young sprouts of trees, (and therefore) called the ‘aggakháyika’ famine, two invaluable ear-ornaments were given away, in the fervor of thy devotion, in order that thou mightest become the eminent donor of a mess made of kangu seed, which had already commenced to get sown, to five eminent théros who had overcome the dominion of sin.” On (the secretary) proceeding to read: “On the defeat at the battle fought at Chulanganiyo, in his flight the call of refection being set up, disregardful of himself, to a sanctified minister who approached travelling through the air, the repast contained in his
golden dish was given,—the monarch interrupting him (proceeded to narrate his acts after his accession): "The festival of seven days at the great (Marichawatthi) wiháro; in like manner the festival at the (Lóha) pasádo; as also the festival of seven days at the Maháthúpo; in like manner at the enshrinment of the relics. To the priesthood of both sexes, who had come from the four quarters of the globe, a sumptuous alms-offering had been kept up, without the slightest omission, by me in great profusion. I have celebrated the great 'wisákha' festival four and twenty times. I have bestowed, on three separate occasions, on the whole priesthood in the island the three garments (which constitute the sacerdotal robes). On five several occasions I have conferred, with the most gratified feelings, on the national church, the sovereignty over this land, for a term of seven days in each instance. I have celebrated, in offerings to the deity of felicitous advent, in twelve different places, an illumination of seven thousand lamps, lit with clarified butter and white wicks. I have constantly maintained at eighteen different places (hospitals) provided with suitable diet, and medicines prepared by medical practitioners for the infirm. I have bestowed at four and forty places, rice prepared with sugar and honey; and at the same number of places, rice prepared with butter; at the same number of places, confectionary dressed in clarified butter; at the same places, ordinary rice, constantly. I have provided monthly all the wiháros in Lanká with lamp oil, for the eight 'úposatha' days in each month. Having learnt that the office of expounding the scriptures was an act of greater merit than the bestowal of offerings, 'I will tomorrow,' I exclaimed, 'in the midst of the priesthood, ascend the pulpit on the ground floor of the Lóhapasádo, and propound the 'mangala' discourse of Buddhó to the priesthood;' but when I had taken my place, from reverential deference to the ministers of religion, I found myself incapable of uttering. From that period, I have caused the preaching of religious discourses to be kept up in the wiháros in various parts of Lanká, supporting the ministers of religion who were gifted with the power of preaching. I have caused to be provided for each priest endowed with the gift of
preaching, clarified butter, sugar, and honey, a ‘náli’ of each; I have provided a piece of liquorice of the breadth of the four fingers of the hand; I have provided also two cloths for each. But all these offerings having been conferred in the days of my prosperity, do not afford me any mental relief. The two offerings made by me, disregardful of my own fate, when I was a pious character afflicted in adversity, are those which alone administer comfort to my mind.”

The aforesaid Abhayathéro, hearing this declaration of the rája, explained from various passages (of the “tépítaka”) the causes which led to the monarch being especially comforted by the recollection of those two offerings; (and thus proceeded): “The chief théro Málíyadéwo, one of the five priests who had accepted the kángu mess, dividing the same among five hundred of the fraternity resident at the mountain Sumano, himself also partook of it. (Another of those five) the théro Dhammagutto, the earth-quaker, partook of his portion with five hundred of the fraternity of Kálýáni wiháro. (The third) the théro Dhammadinno, théro of Talanga, partook of his portion, dividing it with twelve thousand of the fraternity of Piyangudípo. (The fourth) the théro Khuddatisso, endowed with miraculous powers, resident at Mángana, partook of his share, dividing it with sixty thousand of the fraternity of Kéláso. (The fifth) the chief théro Mahásangho, partook of his portion, dividing it with five hundred of the fraternity of Ukkunagaro wiháro. The théro (Tisso, the son of a certain kutumbako) who had accepted the rice offered in the golden dish (at the Kappukandara river) partook thereof, dividing it with twelve thousand of the fraternity of Piyangudípo.” The théro Abhayo having thus spoken, administered mental comfort to the king. The rája having derived consolation, thereupon replied to the théro: “For four and twenty have I been the patron of the priesthood: may even my corpse be rendered subservient to the protection of the ministers of the faith! Do ye, therefore, consume the corpse of him who has been

Taṁ khaṇāṁ gaṇasajjhāyāṁ bhikkhusuṇāgā hādikāru; devatādharathānā ca bhakṣiṇāsā naṇuṇā. Yāduce wesiṇā wisiṁ dēva rājāman āpathethā; "amhāraṁ dēvalōkān tuvaṇā ēti, rēja, mancaram."
Rēja tēsaṁ vaṭṭha vutva; "yāwadhammaṁ suṇāmaṁ adhiṃvādēthā tāwati" hatthādēna vaṭṭhāy.

Wāṭṭhi gaṇasarajjhāyātimi mantuvāna bhikkhuva, sājihjaya ṣhapayaṇ. Rēja pucchehi taṁ thāṇakānaṁ.
"Agamethāti saṇṇaya diṇnattāti" wadānu tē. Rēja; "nītaṁ tathā bhanté iti?" watuvāna taṁ wadī.
Taṁ vutvāna janākakā; "khiṭa maṭṭhaḥ adhasa adhavatiti," maṇiṇāsā. Tissa kaṅhāvīnaṁ danaṁ Karuṇā, Abbhayathirīva rājānaṁ svāmāha tē: "janāpētiṇa kathāṁ saṁkā dīnutē tē tathā iti;" Puppaddānaṁ khipāpāṣī rējā nabhāni pāviṇī; tānu laggāni laṃbāsiṇa ratiyāsu wesiṇā wisiṁ.
The raja then thus addressed himself to the thero: "Lord! which is the most delightful dewaloka?" He replied, "It has been held by pious men, O raja, that Tusitapura is a delightful dewaloka. The all-compassionate Bodhisatto, Metteyyo, tarries in Tusitapura, awaiting his advent to Buddhohood."

Having received this explanation from the thero, this pre-eminently wise maharaja expired in the act of gazing on the Mahāthūpo, stretched on his bed.

Instantly (his spirit) disengaging itself (from his mortal remains), and being regenerated in the chariot which had been sent, his heavenly figure manifested itself standing up in the said car. In order that he might display the realized reward of his pious life, exhibiting his (regenerated) person, adorned in the utmost perfection, to the multitude, and retaining his position in the chariot, he drove round the Mahāthūpo three times; and then bowing down to the Mahāthūpa as well as the priesthood, departed for Tusita.

From the circumstance of the women of the palace having assembled there, and wept with disheveled (makutan) hair, the hall built on the spot (to commemorate where the monarch expired) was called Makuta-mutta sāla. At the instant that the corpse of the raja was placed on the funeral pile, the multitude (arawi) set forth their clamorous lamentation:—from that circumstance, the edifice erected there obtained the name of Rawi wattī sāla. On the spot where they burnt the corpse of the raja, in a yard without the consecrated ground (devoted for religious purposes, a Mālako) square was formed, which obtained the name of the Rāja-mālako.

The Dutthagāmini raja, eminently worthy of his exalted state, will hereafter become the chief disciple of the sanctified Metteyyo Buddha. The father of the raja will become the father, and his mother the mother of the said Metteyyo (Buddho); and his younger brother Saddhātisso will become his second disciple. The son of this monarch, the prince royal Sāli, will become the son of the sanctified Metteyyo Buddha.
Thus (like unto Dutthagāmini) he who is intent on acts of piety, and leads a virtuous life, eschewing the innumerable sins which are undefinable, enters the heavenly mansions as if they were his own habitation. From this circumstance, the truly pious man will be incessantly devoted to the performance of acts of piety.

The thirty second chapter in the Mahawanso, entitled, “the departure for Tusitapura,” composed equally for the delight and affliction of righteous men.

CHAP. XXXIII.

During the reign of the rāja Dutthagāmini the nation enjoyed great prosperity. He had a son renowned under the designation of the royal prince Sāli, gifted with good fortune in an eminent degree, and incessantly devoted to acts of piety. He became enamoured of a lovely female of the chandāla caste. Having been wedded in a former existence also to this maiden, whose name was Asokamālā, and who was endowed with exquisite beauty, fascinated therewith, he relinquished his right to the sovereignty (to retain his low-born wife).

Saddhatīssu, the brother of Dutthagāmini, on his demise succeeding to the monarchy, completed eighteen years during his reign.

This monarch, whose name implies the sincerity of his faith, completed the pinnacle, the plastering (of the dome), and the enclosing parapet wall, decorated with figures of elephants, of the Mahāthūpo. The Lōhapasādo, which had been constructed in this island (by the late king), did not endure: (the present monarch) subsequently built it seven stories high, and the edifice cost nine “kōtis.”

In the course of his reign he erected the Dukkhināgiri and the Kallakallo wibāros, as well as the Kulumbālo, the Pettangawāli, the Wélungawitti, the Dubbalawapitisso,
the Dūratissakawāpī, as also his mother’s wihāro, and Dighawāpi wihāro, distant each one yojana from the other. At the same time with Dighawāpi wihāro he built the chétiyo of that name; the pinnacle of that chétiyo he decorated with every description of gems. Thereon, at appropriate places, he suspended exquisite flowers made in gold, of the size of a chariot wheel.

This most fortunate monarch made eighty four thousand offerings to the eighty four thousand “dhammakkhando,” of Buddha. Having performed these numberless acts of piety, this ruler of the land, on severing himself from his mortal frame, was regenerated in the Tūsitapura heavens.

While the rāja Saddhátisso yet resided at Dighawāpi, his eldest son Lajjitisso constructed the delightful Girikumbhīlā wihāro. A younger (the second) son, Thullatthanako, built the wihāro called Kanduro.

At the time that his father repaired to the court of his brother Duttagāmini, Thullatthanako accompanied him, giving over the charge of his wihāro to the priesthood. On the demise of Saddhátisso, all the officers of state assembled, and having convened a meeting of priests at the Thūparámo, under the advice of the priesthood, for the purpose of providing for the administration of the country, they inaugurated Thullatthanako. On hearing of this proceeding, Lajjitisso hastened hither (to Anuráhapura); and seizing (Thullatthanako, put him to death), and assumed possession of his rightful sovereignty. The rāja Thullatthanako reigned only one month and ten days.

This Lajjitisso continued for three years displeased with the priesthood, as they had set aside his prior right of succession; and refused to patronize them. Subsequently the monarch forgave the priesthood; and as a penance, contributing three lacs, caused three altars, formed entirely of stone, to be erected at the Mahāthūpo. The ruler of the land caused also, by expending a lac, the ground around the Mahāthūpo and the Thūparámo to be levelled; and at the Thūparámo establishment he enclosed the
chétiyo in a superb case of stone. In front of the Thúparámo he built the thúpo of stone (therefore called) Silathúpo, and the hall (called after the king) Lajjitisso, for the accommodation of the priesthood. Expending another lac, he built a chétiyo at the Chétiyo wiháro, and encased it with stone. Unto the sixty thousand priests resident at the Girikumbbhila wiháro, he made offerings of the garments composing the sacerdotal robes. He built also the Aritthho and the Kandarahinako wiháros, and for the itinerant priests he supplied medicinal drugs. Inquiring always of the priestesses, “What do ye need?” he provided the rice requisite for their maintenance. He reigned in this land nine years and eight months.

On the demise of Lajjitisso, his younger brother Khallátanágo (succeeded, and) reigned for six years. For the embellishment of the Lóhapaśádo, he constructed thirty two edifices adjacent to it. Enclosing the beautiful, great thúpo Hémamáli, he formed a square strewed with sand, with a wall built round it. This monarch also constructed the Kurundupósako wiháro; and caused every observance of regal piety to be kept up. The minister Mhárántáko, assuming the character of the ruler of the land, seized the rāja Khallátanágo in the very capital, (and put him to death).

The younger brother of that king, named Wattagámini, putting that perfidious minister to death, assumed the sovereignty. He adopted as his own son, Maháchúliko, the son of his late elder brother Khallátanágo; and conferred on his mother Anulá the dignity of queen consort. To him who thus assumed the character of a father, the people gave the appellation of “father-king.”

In the fifth month of the reign of the monarch who had assumed the sovereignty under these circumstances, a certain bráhman prince of the city of Nakula, in Róhana, believing the prophecy of a certain bráhman, Tisso (who predicted that he would become a king), in his intoxication became a marauder; and his followers increased to great numbers.
Seven damilos with a great army landed at Mahátitha. The aforesaid bráhman, and these seven damilos, dispatched a letter to the reigning monarch, to demand the surrender of the sovereignty. The king, who was gifted with the power of divination, sent an answer to the bráhman, to this effect: “The kingdom is thine from this day: subdue the (invading) damilos.” He replying, “Be it so,” attacked the damilos, who made him prisoner. These damilos thereupon waged war against the king, and the sovereign being defeated in a battle fought at the outskirts of Kolambálako, mounting his chariot, fled through the Titthárrámo gate. This Titthárrámo had been built by Pandukábhayo, and had always been assigned as a residence (to people of foreign religions) during the reign of twenty one kings, (including the Róhana sovereigns). A certain professor of a different religion, named Giri, seeing him in his flight, shouted out in a loud voice, “The great black Sihalo is flying.” The maharájá hearing this, thus resolved within himself: “Whenever my wishes are realized, I will build a wiháro here.”

Deciding within himself, “I am bound to save the pregnant queen Anulá, as well as Maháchulu, and my own child Mahánágo;” the king retained them with him: and in order that the weight of the chariot might be diminished, with her entire consent he handed the (other) queen Sómadéwi out of the carriage, bestowing on her a small beautiful jewel.

When he set out to engage in battle, he had taken the princes and the queens with him, but omitted to remove the refection dish of the vanquisher. Perplexed by his anxiety (regarding the safety of these objects) he was defeated; and flying, concealed himself in the Wessagirí forest.

The théro Kutwickula Mahástisso meeting him there, presented him with a meal, without misappropriating his accepted alms-offerings. The ruler gratified therewith, dedicated
(certain lands) for the support of his fraternity, recording the grant on “kétako” leaves, (no other writing materials being procurable). Departing thence, he sojourned at Silasobbhakandako; and quitting that retreat also, he repaired to the Wélangó forest in the neighbourhood of Sálagallo (since called Moragulla in Malaya). There the monarch again met the priest whom he had before seen (in the Wésasgiri forest), who enjoined a Tanasiwo (a wild hunter), who was his own attendant, to serve (the fugitive monarch) most attentively. The raja sojourned here, in the habitation of this Ratteka-Tanasiwo fourteen years, dependent on him for support.

From amongst the seven (invading) damillos, one greatly enamoured of the queen Sómàdëwi, taking her prisoner, quickly recrossed the ocean: another of them appropriating the reflection dish of the deity of ten powers, which had been left at Anurádhopura, and satisfied with that prize alone, also re-embarked without delay. The damillo Pulahaththro appointing the damillo named Báhiyo his minister, reigned three years. Báhiyo putting the said Pulahaththo to death, reigned two years. Panayamáro was his minister. Panayamáro putting the said Báhiyo to death, reigned seven years. Piliyamáro was his minister. Putting that Panayamáro to death, the said Piliyamáro was king for seven months. Dáthiyo was his minister. The said Dáthiyo damillo putting Piliyamáro to death, reigned at Anurádhopura for two years. Thus the term (of the reigns) of these five damillo kings was fourteen years, plus seven months.

In this Malaya division, the queen Anulá went (as usual to the house of the Tanasiwo) to receive her daily supply of provisions; and the Tanasiwo’s wife (on this occasion) kicked her basket away. She, outraged at this treatment, weeping aloud, ran to the king. The Tanasiwo hearing what had occurred (and dreading the resentment of the king) sallied forth with his bow.
On receiving the queen's account (of this outrage), before he (the Tanasiwo) could arrive, the king attempted to make his escape; taking his consort and two children with him: (at that instant, however, seeing) Siwo (the hunter) rushing at him with his bent bow, the chief of Siwos (the king) shot him. Then proclaiming himself to be the mahárája, he rallied the population round him. He found himself at the head of eight officers of rank, and a great array of warriors: both the army and the monarch's suite were very numerous. This most fortunate monarch making his appearance before Kumbhlaka théra, celebrated a festival of offerings unto Buddha, at the Achchhagulla wihró.

While the minister Kapisiso, who had ascended to the chétiyo—which was constructed on an eminence—for the purpose of sweeping it, was descending; the monarch, who was accompanied by his queen was ascending (for the purpose of making offerings); and noticed the said minister Kapisiso seated in their path. Exclaiming, "Will he not rise?" he slew him. On account of this deed, perpetrated by the king, the other seven officers fled, terrified, and absconded as they best could. On their road, being completely stripped (even to their clothes) by robbers, seeking refuge in the Hambugallako wihró, they presented themselves to the learned théra Tisso. The said théra, who was profoundly versed in the four "nikáyas," bestowed on them, from the alms made unto himself, clothes, beverage, oil, and rice, sufficient for their wants. When they had recovered from their tribulation, the théra inquired, "Whither are ye going?" They, without concealing what regarded themselves, imparted to him what had occurred. Being asked, "With whom will it avail you most to co-operate for the cause of the religion of the vanquisher; with the raja, or with the damillos?" they replied, "It will avail most with the rija." Having thus made this admission, the two thérios Tisso (of Kutwikkulla) and Mahátisso (of Kumbhlako) conducting these persons from thence to the king, reconciled them to each other. The king and these officers thus supplanted of the thérios: "When we send for you, after
"Siddhe kammé písitē nó gantabhaánta santikān" iti, thērē datuw patiágu tā yathāhānam aganjanīnu.
Rājā Anurādhapurānu dāgantabhaánta mahañcaye Dāthikānu dāmijānu hantsa sayan rajañamakārayi.
Tutsa Nigantārámanu tāw dādhanāsuntwet mahipatī wihańcu kārayi tatttha dādvasapariwēnaṇanu.
Mahāwihrārapatiśuddha dūṇu vastusattāsauca sattarassau vastisu vastāsau dāsamasiśuddhikāsaḥu,
Tathādāniyu dāsu atikakantus dādāvu Abhayaṅgiriwihańcu sō patiśthuśāpi bhūpāti.
Padhānayitad tē thērē tisau padhuṇakarònu tūs Mahādīssattākṣaraṇu wihańcu mānado adā.
Giriṇaṇa yasamū ārāmū rājā kāresi sōbhāyo tasmiḥbhayaṅgirisutwa wihańcu nāmata adā.
Andpetud Sōmādiwínu yathā thāṇi thapiśi sō; tassā tān nāmakaḥ kawed Sōmādramamakārayi.
Rathā ośpiṇā sōhi tasmiḥ thāṇi varamaṇa Kalaṃhapupphaṅkumambhe nānop datttha dēdusaa
Muttayantaḥ sāmanēraṇa maggaṅ kathāna cchādiya. Rājā tassā waciḥ sutweed wihańcu tatttha kārayi.
Mahākāpaṇaṇu cētiyaṇa uciwahavatthukān Silasobhaṅkandakānu nāma rājā sōgēṇa kārayi.
Tisau sattasu jūkēsa Utiyāṇamā kārayi nagaramā dakkhiṇa wihańcu dakkhiṇanāyhyān.
Tathātva Mūlawoṇaṇa wihańcu Mūlānacakā nacchchono kārayi tisau ośpiṇā nāmakā adā.

our enterprise has been achieved, ye must repair to us." The theros promising to comply with their invitation, returned to the places whence they had come.

This fortunate monarch then marching to Anurādhapura, and putting the damillo Dāṭikō to death, resumed his own sovereignty.

Thereafter this monarch demolished the aforesaid Nigantārāmo (at which he was reviled in his flight), and on the site thereof built a wihaṇo of twelve pirivënos. This devoted sovereign completed the Abhayāgiri wihaṇo in the * two hundred and seventeenth year, tenth month, and tenth day after the foundation of the Mahā wihaṇo. Sending for the aforesaid theros, the grateful monarch conferred the wihaṇo on the thero Tisso, who was the first to befriend him of the two.

From a certain circumstance (already explained) the temple had borne the name of Giri (the Nigunto); on that account this king, surnamed also Abbayo, who built the temple (on its site) called it the Abhayāgiri wihaṇo.

Sending for his queen Sōmadēwi, he restored her to her former dignity; and to commemorate that event, he built the Sōmarāmaya, and called it by her name.

At the spot at which this female had descended from the chariot (in the king's flight,) and concealed herself in the Kadambopuppha forest, she noticed a young sāmanēro priest (who even in that seclusion) modestly covered himself with his hand, while he was in the act of * * * The rāja being told of this (act of delicacy) by her, constructed there also a wihaṇo.

To the north of the great thūpo (Hēmawālī) the monarch himself built a lofty chétiya, which was named Silasobhakandako.

Of the (eight) warriors, the one named Utiyo built to the southward of the town the wihaṇo called Dakkhiṇi wihaṇo; in the same quarter, the minister Mūlawo built the wihaṇo called Mūlawo, from whom it obtained that name; the minister Sāli built

* The Mahāwihaṇo having been founded a.c. 336; according to this date, the Abhayāgiri was completed a.c. 39.
the Sáli wiháro; the minister Pabbato built the Pabbatarárámayo; the minister Tisso the Uttaratissararámayo. On the completion of these splendid wiháros, they repairing to the théro Tisso, and addressing him: “In return for the protection received from thee, we confer on thee the wiháros built by us;” they bestowed them on him. The théro, in due form, established priests at all those wiháros, and the ministers supplied the priesthood with every sacerdotal requisite. The king also, provided the priests resident at his own wiháro (Abhayákiri) with every supply requisite for the priesthood. On that account they greatly increased in number.

This théro, renowned under the appellation of Mahátisso, thereafter devoting himself to the interests of the laity, his fraternity on account of this laical offence, expelled him from thence (the Mahawiháro). A disciple of his, who became celebrated by the name of Bahalámassuti,so, outraged at this proceeding of expulsion, went over to the Abhayákiri establishment, and uniting himself with that fraternity, sojourned there. From that time the priests of that establishment ceased to be admitted to the Mahawiháro. Thus the Abhayákiri fraternity in the théro controversy became seceders.

Thus by the conduct of these seceding Abhayákiri wiháro priests, the Dakkináwiháro fraternity, on account of these théro controversies, also became divided into two parties.

The monarch Wattagámini, for the purpose of increasing the popularity of the principal priests of Abhayákiri, conferred blessings (through their instrumentality) on the people. He built wiháros and piriwénnos in unbroken ranges; conceiving that by so constructing them, their (future) repairs would be easily effected.

The profoundly-wise (inspired) priests had theretofore orally perpetuated the Páli “Pitakattaya” and its “Atthakathá” (commentaries). At this period, these priests foreseeing the perdition of the people (from the perversions of the true doctrines) assembled; and in order that the religion might endure for ages, recorded the same in books.
Wattagramíni Abhayó rúd réjamañúkárey plugged dwadasawassáni panchamásetu dákó
Ilí puráhitmanó hitáneha paśílabhisayìsayíray paváno wipulañapi kudukhi laddhabhégá sa vishayitañ
màhároñí bháguluddhóti

Sujanappádávánnegáttitháya káte màháwaní "darájákó" náma Tettisatiño paríchekkhédó.

CHUTTISATİNO PARICHHÉDO.
Tadachchhayi Maháchulamabátísso akárayi vejho chuddawawassíni Íhámmincha samëncha.
Sadáthkéna kátañ dánán só sutávána maháphaláñí pàthaméyíwa vassamhi gantée ayyóta wíswává.
Kutoñá sádhipánapabá, laddhabháhótya tutó, píndapatáñ Mahásunmattháraññá màhiñpati
Sopnygirinhi puna só tinívesádini bháttiyó galayantá wahítwána bháti laddhá gúle, tutó;
Tí gút eñhádeyìwa púrañ ágámmá bhúpati, bhikkhusángáhása püdayi màhádúrun màhiñpati.
Tiésa bhikkhuñhasássë aúd achenkákhánánché Íhádásanána sahásánan bhikkhunína tathávácha.
Kárayítá só mahípálo wíhárañ suppatitthitañ sañhi bhikkhusángáñí éhtéramnadópayi.
Tièsáehása sañghánán bhikkhunínañcha dápayi Mándawápiñcha wíhárañ só tathi Abhayagallakañ.
Wangupaddhánàagallankañ, Díghabáhügalákañ, Iléágamawíháràncha rója súyéwa kárayi.

This maharája Wattagramíni Abhayó ruled the kingdom for twelve years. On the former occasion (before his deposition) for five months.

Thus a wise man who has realized a great advantage, will apply it for the benefit of others as well as of himself. But the weak avaricious man, having acquired a great advantage, does not benefit either.

The thirty third chapter of the Mahawanso, entitled, "ten kings," composed equally for the delight and affliction of righteous men.

CHAP. XXXIV.

On his demise, Maháchulamabátísso (succeeded, and) reigned fourteen years, righteously and equitably.

This monarch having learned that it was an act of great merit, to confer an alms-offering earned by (the donor's) personal exertion; in the first year of his reign, setting out in a disguised character, and undertaking the cultivation of a crop of hill rice, from the portion derived by him, as the cultivator's share, bestowed an alms-offering on Mahasumano thého.

Subsequently, this king sojourned three years near the Sonagiri mountain (in the Ambathakóla division,) working a sugar mill. Obtaining some sugar as the hire of his labor, and taking that sugar, the monarch repaired from thence to the capital, and bestowed it on the priesthood. This ruler also presented sacerdotal robes to thirty thousand priests, as well as to twelve thousand priestesses. This lord protector, building also a wibáro, most advantageously situated, bestowed it, and the three garments constituting the sacerdotal robes, on sixty thousand priests. He also bestowed the Mandawápi wibáro on thirty thousand priests, and the Abhayagallákó wibáro on a similar number of priestesses. This rója constructed likewise the Wangapaddhánaguló, the Díghabáhügaló, and the Wálagámo wiháros.
Thus this king having in the fervor of his devotion performed, in various ways, many acts of piety, at the close of his reign of fourteen years passed to heaven.

During the reign of Mahāchúlo, Nāgo, surnamed Chóro (the marauder), the son of Watagāmini, leading the life of a robber, wandered about the country. Returning after the demise of Mahāchúlo, he assumed the monarchy. From amongst those places at which he had been denied an asylum, during his marauding career, this impious person destroyed eighteen wiháros. Chóranágo reigned twelve years. This wretch was regenerated in the Lókanariko hell.

On his demise, the son of Mahāchúlo, named Tisso, reigned three years. The queen Anulá, deadly as poison in her resentments, inflamed with carnal passion for a balaththo, had (previously) poisoned her own husband Chóranágo. This Anulá poisoned (her son) king Tisso also, actuated by her criminal attachment to the same balaththo, on whom she bestowed the sovereignty. This balaththo, named Siwo, who had been the senior gate-porter, conferring on Anulá the dignity of queen consort, reigned at the capital one year and two months.

Anulá then forming an attachment for a damillo, named Watuko, and putting (Siwo) to death by means of poison, raised Watuko to the throne. This Watuko, who had formerly been a carpenter in the town, retaining Anulá in the station of queen consort, reigned one year and two months in the capital. Thereafter Anulá becoming acquainted with a firewood carrier, who served in the palace, and conceiving a passion for him, putting Watuko to death by means of poison, bestowed the sovereignty on him. This firewood carrier, whose name was Tisso, made Anulá the queen consort. He reigned in the capital one year and one month, and constructed, in that short interval, a reservoir in the Mahámégho garden (which was filled up in the reign of Dhátuséna). Anulá then
fixed her affections on a damil, named Nilio, who held the office of porobilta bráhmo; and resolved on gratifying her lust for him, by administering poison destroyed Tisso the firewood carrier, and conferred the kingdom on Nilio. The said bráhman Nilio making her his queen consort, and uninterruptedly patronized by her, for a period of six months reigned here, in this capital, Anurádhapura.

This royal personage, Anulá, then forming a promiscuous connection with no less than thirty two men, who were in her service as balatthos, dispatched Nilayo also by poison; and administered the government herself for a period of four months.

The second son of Maháchúlo, named Kálañanatísso, who from the dread of the resentment of Anulá had abscended, and assumed the garb of a priest, in due course of time assembling a powerful force, marched hither, and put to death the impious Anulá. This monarch reigned twenty two years. He erected a great “upósatha” hall on the Chétiyo mountain, and constructed in front of it a stone thúpo. On the same Chétiyo mountain he himself planted a bo-tree, and built the Pélágámo wiháró in the delta of the river; and there he also formed the great canal called Wannakanno, as well as the great Ambédudugga tank, as well as the Bhayóluppalo tank. He built also a rampart, seven cubits high, and dug a ditch round the capital.

Being averse to residing in the regal premises in which Anulá had been burnt, he constructed a royal residence, removed a short distance therefrom. Within the town he formed the Padumassaro garden.

His mother having (there) cleansed her (danté) teeth, and entered the sacerdotal order of the religion of the vanquisher, he converted their family palace into a hall for the priestesses of his mother's sisterhood. From the above circumstance, it obtained the appellation of Dantagého.

On his demise, his son, the prince named Bhátkábhayo, reigned for twenty eight years. This monarch being the (Bhátiko) brother of the king Mahádátikho, became known in this
island as Bhātiśa rāja. This righteous personage caused the Lōhapasādo to be repaired, and two basement cornice-ledges to be constructed at the Mahāthūpo, and an “upōsatha” hall at the Thūparāmo. This ruler of men, remitting the taxes due to himself, caused to be planted, within a space of one yōjana environing the town, the small and large jessamine plants. (With the flowers produced from this garden) the Mahāthūpo was festooned, from the pedestal ledge to the top of the pinnacle, with fragrant garlands, four inches thick; and there (between these garlands) having studded flowers by their stalks most completely, he made the thūpo represent a perfect bouquet. On a subsequent occasion, he caused this chétiyo to be plastered with a paste made of red lead, an inch thick; and in the same manner made it represent a bouquet of flowers (by studding it with flowers). Upon another occasion, he completely buried the chétiyo, from the step at its enclosure to the top of the pinnacle, by heaping the space up with flowers; and then raising the water of the Abhayo tank by means of machinery, he celebrated a festival of water-offering, by pouring the water on (the flowers which were heaped over) the thūpo; and in the fervor of his devotion, having caused it to be whitewashed with lime made from pearl (oyster shells), brought in a hundred carts, he covered the chétiyo with a drapery net work studded with “pāwāla” stones. In the corners of this net work, he suspended flowers of gold of the size of a chariot wheel. From (these flowers of gold) to the very base, having suspended pearl, “kālāpās,” and flowers, he made offerings to the Mahāthūpo.

(During the performance of these ceremonies,) he heard the chant of the priesthood hymned in the relic receptacle (within the thūpo); and vowing, “I will not rise till I have witnessed it,” he laid himself down, fasting, on the south east side (of the dāgoba). The théros causing a passage to develope itself, conducted him to the relic receptacle. The monarch beheld the whole of the splendor of the relic receptacle. He who had thence
Nikhantō taddīkhāwa pottharupṭi, puja-yā madhuśanḍha ghatḥī ghatṭi sarasikhiḥa; Anjanaharitṛiḥī tathā manokṣaṇāḥca manośīlaupahassena bhassita chāṭiyyaggaḥ; Thāditā goyaṃmaṇṇā tu raṭhaṭhuppalṭhīhydro kākpolguṇaṃḥ sa kale purīte gandhakaddamā; Chittakālanjcchhiddā tu raṭhi uppalāḥciḥa wārayita vārimaṅgaḥ tathēvā purīte ghatṭi; Paṭṭawatīṭī niḥāḥ kantawatāśāhāciḥa madhukatelamāḥ tathā tilatī ṭathēvācaḥ; Tathēvā dispawatīnaḥ svaḥulkuśa śūlaḥciḥa yathāsūntītī ekī mahāthupassa ḍhattiyō; Satkākkaṭunā satkākkaṭunā pujaṃdārī vīraṇa vīsaṇa, annuesaṇmāṇyaṇaṃ sauddhansagālamamattamāṃ. Roḍhīśāṇapuṣṭaḥ tathēvā urṇādhyā mahāvaśeśāpująjeva sūḍrā aṭṭhawantisī. Chaturāṣiḥ sahassāni pujiḥca anulārikā viśvāvā baṭanachāhaca udāḥrya vaddilāṇ. Mahātūpī mahāpujaṇa sādākānumṇaḥ akarayā; diwasasachā tīkhaḥṭuiḥ Buddhupatiḥānāmagamā. Dwikākkaṭunā puṣpābhārīcinca niyataṇā sā akdrayā, niyataṇā chhaṭaṇānca naṃvāraṇānāmāvāca. Tiḍha phāṣitavatāṭāḍiḥ pariḥkāraṇaṃ samāndrahā₀ kahāvā pāḍāvā saṅghasaḥ. Chāṭiyyā ḍhattamāvāca Chāṭiyyā pariṃkhamataḥ adā ṭatīa ḍhāṭiyyo, sādā bhikṣuḥsaḥa vaiḥāḥ. Chāṭiyyāḥbhāṭi Sālākawatāḥbātanca So dāpāviḥa bhupati Chittu Muni Muchaladdhā upaṭṭhānatayāva; sā ṭatāḥ padmaśaphalāḥpaścaddaḥca manorāmā.

returned, caused an exact representation of what (he had seen there) to be painted, and made offerings there-to: first, of sweet spices, aromatic drugs, vases (filled with flowers), golden sandal wood, and orpiment; secondly, having spread powdered red lead, ankle deep, in the square of the chāṭiyyo (he made offerings) of uppala flowers studded thereon: thirdly, having filled the whole chāṭiyyo square with a bed of aromatic soil, (he made offerings) of uppala flowers studded in holes regularly marked out in that bed: fourthly, stopping up the drains of the chāṭiyyo square, and filling it with cows' milk butter (he made an offering) of (an illumination) of innumerable lighted wicks made of silk: fifthly, a similar (offering) with buffalo milk butter: sixthly, a similar (offering) of tala oil: seventhly, an offering of an incalculable number of lighted lamp wicks.

Of the seven offerings to the Mahāṭūpī above described, the monarch caused each to be celebrated seven times, on separate occasions.

In the same (splendid manner in which the water festival at the Mahāṭūpī had been conducted), in honor of the pre-eminent bo-tree, also, he celebrated annually without intermission, the solemn festival of watering the bo-tree. This (monarch) invariably actuated by pious impulses, celebrated the great wēsākha (annual) festival twenty eight times; and eighty four thousand splendid alms-offerings; and a great festival at the Mahāṭūpī, with gymnastics of all descriptions, and every kind of instrumental and vocal music; and he repaired daily thrice to assist in the religious services rendered to Buddha. Without omission he made flower offerings twice daily; (he gave) alms to the distressed, as well as the pawārana alms (to the priesthood); to the priests he presented sacerdotal offerings in great profusion, consisting of oil, beverage, and cloths. This king for the preservation of the sacred edifices in repair, dedicated lands; and also provided constantly for the thousand priests resident at the Chāṭiyyo mountain, “salāka” provisions. This monarch, in like manner, at the three apartments called “chītta,” “muṇi,” and “muchalā” in the palace, and
at the flower chamber (on the margin of the reservoir) as well as at the chhatta apartment, in these five places, constantly entertaining priests devoted to the acquirement of sacred learning, out of reverence to religion, maintained them with sacerdotal requisites. Whatever the rites of religion were which preceding kings had kept up, all these acts of piety this monarch, Bhātiyo, constantly observed.

On the demise of Bhātiyo rāja, his younger brother Mahādāttthiko Mahānāgo reigned for twelve years. Devoted to acts of piety, he floored (the square) at the Mahāthūpo with "kinjakkha" stones; enlarged the square, which was strewed with sand; and made offerings of preaching pulpits to all the vihāros in the island. He caused also a great thūpo to be built on Ambathalo. This monarch, being no longer in the prime of life, impelled by intense devotion to the divine sage (Buddho), and relinquishing all desire for his present existence, resigned himself to the undertaking; and having commenced the chētiyo, he remained there till he completed it. He caused to be deposited at the four entrances (to the chētiyo) the four descriptions of treasures, resplendent in various respects (as rewards). By means of the most skilful artificers, he had the chētiyo enveloped in a jewelled covering, and to suspend to that covering he supplied pearls. He caused decorations to be made for one yōjana round the chētiyo, and constructed four entrances, and a street all round it. He ranged shops in each of the streets, and in different parts thereof, flags, festoons, and triumphal arches; and having illuminated (the chētiyo) all round with lamps hung in festoons, he caused to be kept up a festival, celebrated with dances, gymnastics, and music, instrumental and vocal.

In order that (pilgrims) might proceed all the way from the Kadambo river with (unsoiled) washed feet, to the mountain chētiyo, he had a foot carpet spread. By the dancers, and musicians, instrumental as well as vocal, choruses were kept up. The king
bestowed alms at the four gates of the capital; throughout the island; and on the waters of the ocean, all round the island within the distance of one yójana. From the celebrity and splendor of the festival held at this chétiya, it acquired in this land the appellation of the “Giribandha” festival. Having prepared alms at eight different places for the priesthood, who had assembled for that solemnity, and called them together by the beat of eight golden drums, there assembled twenty-four thousand, to whom he supplied alms-offerings, and presented six cloths (each) for robes; he released also the imprisoned convicts. By means of barbers stationed constantly at the four gates of the town, he provided the convenience of being shaved. This monarch without neglecting any of the ordinances of piety, kept up either by the former king or his brother, maintained them all.

This ruler, although the proceeding was protested against by them, dedicated himself, his queen, his two sons (Gamini and Tisso) as well his charger and state elephant, (as slaves) to the priesthood. The sovereign, profoundly versed in these rites, then made offerings worth six hundred thousand pieces to the priests, and worth one hundred thousand to priestesses; and by having made these offerings, which were of descriptions acceptable to them, he emancipated himself and the others from the priesthood.

This supreme of men built also the Kalando wiháro in the mountain named Maninágo, at Kalayánakkanniko; on the shore of Kububandana, the Samudda wiháro; and a wiháro at the Chulanágo mountain, in the Pasána isle, which is in the Huwachakanniko division (Rohana). To a certain sámanéro priest, who presented some beverage while he was engaged in the construction of these wiháros, he dedicated (lands) within the circumference of half a yójana, for the maintenance of his temple. He bestowed on that sámanéro the Pandawápí wiháro; and in like manner the means of maintaining that wiháro.
Thus truly wise men who have overcome pride and indolence, subdued selfish desires, become sincerely devoted to a life of piety, and acquired a benevolent frame of mind, having attained an unusual measure of (worldly) prosperity, without exerting it to the prejudice of mankind, perform great and various acts of piety.

The thirty fourth chapter in the Mahawanso, entitled, the “eleven kings,” composed equally for the delight and affliction of righteous men.

Chap. XXXV.

On the demise of Mahadatiko, his son Amandagamini reigned eight years and nine months. He fixed a “chatta” on the spire of the Mahathiyo, as well as cornices on the base and crown of that edifice. He also made reparations at the Lohapasadó, and at the “uposatha” hall of the Thuparamó, both internally and to the exteriors of those edifices. With a two-fold object, this monarch constructed a superb gîlt-hall, and he caused also to be built the Rajataléno wiháro. This munificent king having formed in the southward the Mahagándeni tank, dedicated it to the Dakhina wiháro.

This ruler of men having caused to be planted throughout the island every description of fruit-bearing creepers (which are of rapid growth), then interdicted the destruction of animal life, in all parts thereof. This monarch Amandi, in the delight of his heart, filling a dish with melons, and covering it with a cloth, presented it to the whole priesthood, calling it “melon flesh.” His having thus filled the dish, procured for him the appellation of Amandagamini (his individual name being “Gámini,” and “ámanda” being another term for melon).

His younger brother, the monarch named Kaníjánutisso, putting him to death, reigned in the capital three years. This rája decided a controversy, which had for a long time
suspended the performance of religious ceremonies in the “upósatha” hall of the chétiyo (Giri wiháró); and forcibly seizing the sixty priests who contumaciously resisted the royal authority, imprisoned those impious persons in the Kanira cave, in the Chétiyo mountain.

By the death of this Kanirája, the monarch Chulábhayo, son of Amandágámini, reigned for one year. This ruler caused to be built the Chulagallako wiháró, on the bank of the Góňako river, to the southward of the capital.

By his demise, his younger sister Siwali, the daughter of Amandi, reigned for four months; when a nephew of Amandi, named Ilánágo, deposed her, and raised the canopy of dominion in the capital. On the occasion of this monarch visiting the Tissa tank, according to prescribed form, a great body of lambakannos (a caste who wore ear ornaments) allowing him to depart thither, assembled in the capital. The rája missing these men there (at the tank) enraged, exclaimed, “I will teach them subordination;”—and in the neighbourhood of the tank, at the Maháthúpo, for the investigation of their conduct, appointed a court consisting exclusively of (low caste) chándálas. By this act the lambakkanna race being incensed, rose in a body; and seizing and imprisoning the rája in his own palace, administered the government themselves. In that crisis, the monarch’s consort (Mahámattá) decked her infant son Chandamukósíwó (in his royal vestments), and consigning the prince to the charge of her female slaves, and giving them their instructions, sent him to the state elephant. The slaves conveying him thither, thus delivered the whole of the queen’s directions to the state elephant: “This is the infant who stood in the relation of child to thy patron; it is preferable that he should be slain by thee than by his enemies—do thou slay him; this is the queen’s entreaty.” Having thus spoke, they deposited the infant at the feet of the elephant,
The said state elephant roaring with anguish, breaking his chains, and rushing into the palace, burst open the door, although resisted (by the mob). Having broken open the door of the apartment in which the raja was concealed, placing him on his back, he hastened to Mahātīttha. Having thus enabled the raja to embark in a vessel on the western coast, the elephant fled to the Malaya (mountain division of the island).

This monarch having remained three years beyond seas, enlisting a great force, repaired in ships to the Rōhana division; and landing at the port of Bhakkharahobbo, he there, in Rōhana, raised a powerful army. The raja’s state elephant hastened to the said Rōhana from the southern Malaya, and instantly resumed his former functions.

Having listened to the kapijātaka (or the discourse on the incarnation of Buddha in the form of a monkey) in the fraternity of the thero named Mahāpadumo, who was a native of that division, resident at Tūlādhāra; and being delighted with his history of the bōddhisat, he (this raja) enlarged the Nāgamaṇḍa wihāro to the extent of a hundred lengths of his unstrung bow; and extended the thūpo also (of that wihāro) beyond its former dimensions. In like manner, he extended the Tissa as well as Dūra tanks.

This raja putting his army in motion, set out on his campaign. The lambakannos hearing of this proceeding, prepared themselves for the attack. Near the Kapallakhando gate, on the plain of Aḥankārapithiko, they maintained a conflict with various success. The king’s troops being enfeebled by the sea voyage, were yielding ground, when the raja shouting out his own name, threw himself (into the midst of the conflict). The lambakannos terrified by this act, prostrated themselves on their breasts. He having caused them to be decapitated (on the spot), their heads formed a heap as high as the spoke of his chariot. When this exhibition had been made three times, the monarch relenting with compassion, called out “Capture them, without depriving them of life.” The victorious monarch then entering the capital, and having raised the canopy of dominion,
set out for the aquatic festival at the Tissa tank (which had been interrupted on the former occasion by the insurrection of lambakannos).

At the close of the aquatic games, this monarch having resumed his royal vestments, in the fullness of his joy, surveyed the splendor of his regal state. It then rose to his recollection that the lambakannos had been the (former) destroyers of that prosperity. In the impulse of his wrath, he ordered them to be bound to the yoke of his chariot (with their noses pierced), and entered the city, preceding them. Standing on the threshold of his palace, the raja issued these orders: "Officers, decapitate them on this threshold." His mother being informed thereof, prevented the decapitation, by observing: "Lord of chariots, the creatures that are yoked to thy car are only oxen; chop off only their noses and hoofs:"

 accordingly, the king had their noses and the toes of their feet cut off.

The raja gave unto his (hatthi) state elephants the province in which he had secreted himself. From that circumstance that district obtained the name of Hatthibhógajanapado.

In this manner, the monarch Ilanágo reigned in Anurádhapura full six years.

On the demise of Ilanágo, his son, the raja Chandamukhósiwo, reigned for eight years and seven months. This monarch having caused the Manikáragámó tank to be formed, dedicated it to the wiháro named Issarasúmano; and the consort of this raja, celebrated under the appellation of Damilédéwi, dedicated the village which supplied her personal retinue to the same wiháro. His younger brother, known by the name of the raja Yassalálakatisso, putting the said Chandamukhósiwo to death at an aquatic festival at the Tissa tank, reigned in the delightful city of Anurádhapura, which is the lovely countenance of Lanká, for seven years and eight months.

There was a young gate-porter, the son of the porter Datto, named Subhó, who in person strongly resembled the raja. The monarch Yassalálako, in a merry mood, having decked out the said Subhó, the messenger, in the vestments of royalty, and seated him on the throne, putting the livery bonnet of the messenger on his own head, stationed
himself at a palace gate, with the porter's staff in his hand. While the ministers of state were bowing down to him who was seated on the throne, the raja was enjoying the deception. He was in the habit, from time to time, of indulging in these (scenes). On a certain occasion (when this farce was repeated) addressing himself to the merry monarch, the messenger exclaimed: "How does that balathó dare to laugh in my presence?" and succeeded in getting the king put to death. The porter Subhó thus usurped the sovereignty, and administered it for six years, under the title of Subhó.

This Subhó raja constructed at the two wiháros (Máhá and Abhayo) a delightful range of buildings (at each) to serve for piriwénos, which were named Subhórája piriwénos. He also built Walli wiháro near Uruwélo; to the eastward (of the capital) the Ekadwáro wiháro (near the mountain of that name); and the Nindagámako wiháro on the bank of the (Kachchhá) river.

A certain lambakannó youth named Wasabhó, resident in the north of the island, was in the service of a maternal uncle of his, who was a chief in command of the troops.

It had been thus predicted (by the raja Yassalálako): "A person of the name of Wasabhó will become king;" and the (reigning) king was consequently, at this period, extirpating throughout the island, every person bearing the name of Wasabhó. This officer of state, saying to himself, "I ought to give up this Wasabhó to the king;" and having consulted his wife also on the subject, early on a certain morning repaired to the palace. For him (the minister) who was going on the errand, she (his wife) placed in the hands of Wasabhó, the betel, &c., (required by him for mastication) omitting the chunam, as the means of completely rescuing (Wasabhó) from his impending fate. On reaching the palace gate, the minister discovering that the chunam for his betel had been forgotten, sent (the lad) back for the chunam. The wife of the commander revealing the secret to Wasabhó, who had come for the chunam, and presenting him with a thousand pieces, enabled him to escape. The said Wasabhó fled to the Mahawiháro, and was provided by the thérés there with rice, milk, and clothing. In a subsequent stage of
his flight, having heard the rumour undisguisedly repeated, “The Kutthi will become the king,” and publicly asserted “he will turn traitor;” elated thereat, enlisting enterprising men in his service, he reduced (the neighbouring) villages to subjection; and thence hastening to the Róhona division, progressively subdued the whole country, commencing from Kappalapura. This rāja at the head of an efficient force, in the course of ten years, attacked the capital. This all-powerful Wasabhó putting the rāja Subbhó to death in his own palace, raised the canopy of dominion in the capital. His uncle fell in the conflict; and the rāja Wasabhó raised Chetthú, the wife of his uncle, who had formerly protected him, to the dignity of queen consort.

Being desirous of ascertaining the term of his existence, he consulted a fortune teller, who replied, “It will last precisely twelve years.” The monarch presented him with a thousand pieces to preserve that secret inviolate; and assembling the priesthood, and bowing down to them, he inquired: “Lords! is it, or is it not, practicable to extend the term of human existence?” The priesthood replied: “Supreme among men! it is practicable to preserve human life, from the death which results from violence (or accident). It is requisite to make ‘parissáwana’ offerings; to endow sacred edifices; and to provide institutions for the refuge of the distressed: it is also requisite to repair edifices that have fallen into dilapidation; and having undertaken the vows of the ‘pantsí’ order, to preserve them inviolate; it is requisite on the ‘upósatthá’ days that the prescribed ‘uposatthá’ ceremonies should be observed.” The rāja responding “sádhun,” went and did accordingly. Every third year he conferred on all priests throughout the island the three sacerdotal garments. To those priests who were unable to attend, he directed their robes to be sent: he provided also milk, sweet rice for twelve establishments, and the ordinary alms-offerings for sixty four places. In four different places, he kept up an illumination of a thousand
lamps at each; and at the Chetiyo mountain, at the Thuparámo, at the Maháthúpo, at the bo-tree, and on the peak of the Chitiló mountain, at these several places he constructed ten thúpos; and throughout the island he repaired dilapidated edifices. Delighted with the thero resident at Walliyéro wiháro, he built for him the great Walligotto wiháro. He built also the Anurá wiháro, near Mahágamó; on which he bestowed Hélígamó, in extent eight kariss, as well as a thousand pieces. Having constructed the Muchala wiháro, on that wiháro he conferred the moiety of the abundant waters of the canal of irrigation supplied from the Tissawaddha mountain. He encased the thúpo at Galambatittho in bricks; and to supply oil and wicks for its "uposatha" hall, he formed the Sahassakarisso tank, and dedicated it thereto. At the Kumbhigallako wiháro he built an "uposatha" hall; as also at the Issarasamanako wiháro; and this monarch constructed also the roof over the Thúpáramo here (at Anurádhapura). At the Mahá wiháro he built a most perfect range of pariwenno, and repaired the Chatusála hall which had become dilapidated. He caused also exquisite images to be formed of the four Buddhós, of their own exact stature, as well as an edifice (to contain them) near the delightful bo-tree.

The consort of this monarch constructed a beautiful thúpo, to which she gave her own name, as well as an elegant roof, or house, over it. Having completed the roof over the Thúpáramo, this monarch, at the festival held on that occasion, distributed the mahádána: unto the bhikkhús who were in progress of being instructed in the word of Buddha, the four asceticdotal requisites; and to the bhikkhús who propounded the scriptures, clarified butter and curds; at the four gates of the city he distributed alms to mendicants, and medicinal drugs to priests afflicted with diseases. He formed also the following eleven tanks; the Máró, Rádupperalle, Kólambagámó, Mahánikwidhi, two called Mahágamó,
Kékâlo, Kâlo, Chambutthi, Wâtamangano, and Abhiwadhamâno. For the extension of cultivation, he formed twelve canals of irrigation; and for the further protection of the capital, he raised the rampart round it (to eighteen cubits). He built also guard houses at the four gates, and a great palace (for himself). This monarch having formed also ponds in different parts of the royal gardens within the capital, kept swans in them; and by means of aqueducts conducted water to them.

Thus this sovereign Wasabhô, incessantly devoted to acts of piety, having in various ways fulfilled a pious course of existence, and thereby escaped the death (predicted to occur in the twelfth year of his reign), ruled the kingdom, in the capital, for forty four years; and celebrated an equal number of wèsakhô festivals.

The (preceding) râja Subho, under the apprehension produced by (the prediction connected with the usurpation of) Wasabhô, had consigned his only daughter to the charge of a brick mason, bestowing on her the vestments and ornaments of royalty suited to her rank. On (her father) being put to death by Wasabhô, she gave up these articles to the mason (to preserve her own disguise). Adopting her as his daughter, he brought her up in his own family. This girl was in the habit of carrying his meals to this artificer (wherever he might be employed). On one of these occasions, observing in the Kadambo forest (a théro) absorbed for the seventh day in the “niródho” meditation, this gifted female presented him with the meal she was carrying. There dressing another meal, she carried it to her (adopted) father. On being asked the cause of the delay, she explained to her parent what had taken place. Overjoyed, he directed that the presentation of this offering should be repeated again and again. The théro, who was gifted with the power of discerning coming events, thus addressed the maiden: “When thou attainest regal prosperity, recollect this particular spot;” and on that very day he acquired “parinibbuti.”
The rāja Wasabhó, when his son Wankanásiko attained manhood, sought for a virgin endowed with the prescribed personal attributes. Fortune tellers, who were gifted with the knowledge of predicting the fortunes of females, discovering such a damsel in the mason’s village, made the circumstance known to the king. The rāja took steps to have her brought to him; and the mason then disclosed that she was a daughter of royalty, and proved that she was the child of the rāja Subhó, by the vestments and other articles in his charge. The monarch delighted, bestowed her on his son, at a splendid ceremonial of festivity.

On the death of Wasabhó, his son Wankanásikatisso reigned three years, in the capital at Anurádhapura. This rāja Wankanásikatisso built the Mahámangallo wiháro on the banks of the Gônnó river.

The queen, Mahámattá, bearing in mind the injunction of the théro, commenced to collect the treasures requisite for constructing a wiháro. (In the mean while) on the demise of Wankanásikatisso, his son Gajábhukagámini (succeeded, and) reigned twelve years. This rāja, in compliance with the solicitation of his mother, and according to her wishes, built the Matu wiháro in the Kadambo forest. This well informed queen-mother, for the purpose of purchasing land for that great wiháro, gave a thousand pieces, and built the wiháro. He himself (the rāja) caused a thúpo to be constructed there entirely of stone; and selecting lands from various parts of the country, dedicated them for the maintenance of the priesthood; and raising the Abhayuttaró thúpo, he constructed it of a greater elevation; and at the four gates, he restored the four entrances to their former condition.

This monarch forming the Gáminiitíso tank, bestowed it on the Abhayagiri wiháro, for the maintenance of that establishment. He caused a new coating to be spread on the Marichawatti wiháro; he also made a dedication for the maintenance of its fraternity,

Suṇanappāḍaṅsawagatthāya katt Mahāwansē “Dviddasardjaṅko” nāma panchaṅsatiṅmō parichchhēdhō.

CHATTIṢATIMO PARICCHHEDO.


obtained at a price of one hundred thousand pieces. He built also Rāmuko wihāro in the western division, and the Mahā-āsana hall in the capital.

On the demise of Gaṅḍāḥuṅ, that rājya’s “sasuro” named Mahallako Nāgo, reigned six years. This monarch surnamed, from his advanced years, Mahallako Nāgo, constructed the following seven wihaṛos: in the eastward, the Pējalaṅ; in the southward, the Kōṭipabbato; in the westward, the Udakapāsamo; in the isle of Nāgadiṅpo, the Sāḷipabbato; at Dwijagāmo, the Nachēlli; in the Rōhaṅo division, the Kōṭtanāgopabbato and Hāli wihaṛos, at Antōgiri.

Thus wise men, by means of permissible riches, performing manifold acts of piety, realise imperishable rewards: on the other hand, those who are rendered weak by their sinful passions, for the gratification of those passions, commit many transgressions.

The thirty fifth chapter in the Mahāwanso, entitled, “the twelve kings,” composed equally for the delight and affliction of righteous men.

CHAP. XXXVI.

By the demise of Mahallanāgo, his son, named Bhāṭikatisso (succeeded, and) reigned over the monarchy of Lankā for twenty four years. This ruler built a wall round the Mahawihāro, and having constructed the Gavaratīsaṇ wihāro, and formed the Mahāgāminī tank, dedicated it to that wihaṛo; he built also the wihaṛo named Bhāṭiyatissendo. This monarch constructed also an “uposatha” hall at the delightful Thūpāraṁo, as well as the Rattannanneṅa tank. This sovereign, equally devoted to his people, and respectful to the ministers of religion, kept up the mahādānan offerings to the priesthood of both sexes.
By the death of Bhátikatisso (Tissu the elder brother) Kaniththatisso (Tissu the younger brother) succeeded, and reigned eighteen years over the whole of Lanká.

Pleased with Mahánágo théra of Bhútárámo, he constructed (for him) at the Abhayagiri wiháro a superb girt edifice. He built, also, a wall round, and a great paviwénno at, Abhayagiri; a great pariwénno at Manisómo wiháro also; and at the same place, an edifice over the chétiyo; and in like manner another at Ambatthalo. He repaired the edifice (constructed over the chétiyo) at Nágadípo. Levelling a site within the consecrated limits of the Maháwiháro, this monarch constructed the range of pariwénnos called Kukkutagiri, in the most perfect manner. On the four sides of the square at the Maháwiháro, this ruler constructed twelve spacious and delightful edifices, splendid in their appearance. He constructed a covering for the ñáypo at the Dakkhino wiháro, and levelling a site within the limits of the Mahámégö garden, he constructed a refectory hall there. Taking down the wall of the Maháwiháro on one side, he opened a road to Dakkhino wiháro. In like manner he built Bhútárámo wiháro, the Rámagóñako, as also the wiháro of Nandatisso. In the south eastern direction, the Abalatisso-pabbato wiháro, the Gangarájíyo, the Nayélatissarájíyo, and the Pitápiyo wiháro. This monarch also constructed the Rájamahá wiháro, and upósátha halls at the following three places: viz., Kalyáni wiháro, Mandalagíri, and at the wiháro called Dubbhawápitisso.

By the death of Kaniththatisso, his son called Chuddanágo (succeeded, and) reigned two years. The younger brother of Chuddanágo, named Kuddhanágo, putting that rája to death, reigned one year. This monarch during the “Ekanálíko” famine kept up, without intermission, alms-offerings to the principal community, consisting of five hundred priests.

The brother of Kuddhanágo’s queen, named Sirinágo, who was the minister at the head of the military, turning traitor to the king, and supported by a powerful army, approached
the capital. Giving battle to the royal army, and defeating the king, the victor reigned in the celebrated capital of Anuradhapura for nineteen years.

This monarch having caused a "chhata" to be made for the Maháthúpo, had it gilt in a manner most beautiful to the sight; he also rebuilt the Lóhapásádo five stories high, and subsequently a flight of steps at each of the four entrances to the great bo-tree. This personage, who was as regardful of the interests of others as he was indifferent to himself, having built a "chhata" hall at the isle of Kulambano, celebrated a great festival of offerings.

On the demise of Sirínágo, his son Tisso, who was thoroughly (wóháro) conversant with the principles of justice and equity, ruled for twenty two years.* He abolished the (wóháran) practice of inflicting torture, which prevailed up to that period in this land, and thus acquired the appellation of Wohárakatisso raja.

Having listened to the discourses of the théro Déwo, resident at Kumbogámo, he repaired five edifices. Delighted, also, with the Mahátisso théro, resident at the Anuro wiháro, he kept up daily alms for him at Muchélapattano.

This raja Tisso having caused also to be formed two halls, (one) at the Maháwiháro, and (another) on the south east side of the bo-tree edifice, and two metallic images (for them), as well as a hall called the Sattapannika, most conveniently situated (within his own palace), bestowed offerings (there) worth a thousand (pieces) monthly to the priesthood of the Maháwiháro. At the Abhayagiri wiháro, the Dakkhinamólo, the Marichawatti wiháro, the one bearing the name of Kulatisso, at the Mahiyangana wiháro, at the Mahágámo, the Mahánágo wiháro, as well as at the Kalyáni, and at the thúpos of these eight places, 

---

* The Vatulya heresy originated in September, a. d. 209; a. d. 752; m. a. d. 19.—in the first year of the reign of Wohárakatisso.
he caused improvements to be made with paid labor. The minister Mukanagó, in like manner, built walls round the following six wiharos: the Dakhhino, the Marichawatti, the Puttambhágo, the Issarasamanó, and the Tisso, in the isle of Nágo. He built also an "uposatha" hall at the Anuro wiharo.

This ruler of men expending three hundred thousand, out of reverential devotion to religion, provided for every place at which the sacred scriptures are propounded the maintenance (for priests) bestowed by alms. This patron of religion relieved also the priests who were in debt from their pecuniary difficulties. He celebrated the great wésakhá festival, and distributed the three sacerdotal garments among all the priests resident in the island.

By the instrumentality of the minister Kapilo suppressing the Wétulyya heresy, and punishing the impious members (connected therewith), he re-established the supremacy of the (true) doctrines.

This king had a younger brother named Abhayanaagó, who had formed an attachment for his queen. Being detected in his criminal intercourse, dreadig his brother's resentment, he fled. Repairing to Bhallatittho with his confidential attendants, and pretending to be indignant with his (brother's) father-in-law (Sabhadéwó, the queen's father, with whom he was in league), he maltreated him in his hand and feet. In order that he might produce a division in the rája's kingdom (in his own favor), leaving the said (Sabhadéwó) here (in Lanká), and contemptuously comparing him to a dog (which he happened to kill when he was on the point of embarking), accompanied by his most attached followers, and at that place (Bhallatitth) throwing himself into a vessel, (Abhayanaagó) fled to the opposite coast.

The said father-in-law, Sabhadéwó, repaired to the king, and assuming the character of a person attached to him, brought about a revolt in the country, (while resident in his court) there. Abhayo, for the purpose of ascertaining the progress made in this plot, sent an emissary over here. (Sabhadéwó) on seeing this (emissary), removing (the earth) at the foot of an areca tree with his "kundanáli," and thereby loosen-
ing its roots, pushed the tree down with his shoulder, (to indicate the instability of the raja's government) and then reviling him (for a spy) drove him away. The emissary returning to Abhayo, reported what had occurred.

Thus ascertaining the state of affairs, levying a large force of damillos for the purpose of attacking his brother, he advanced in person on the capital (Anurádhapura).

The raja on discovering this (conspiracy) together with his queen, instantly mounting their horses, fled, and repaired to Malaya. His brother pursued the raja, and putting him to death in Malaya, and capturing the queen, returned to the capital. This monarch reigned for eight years.

This king built a stone ledge round the bo-tree, as well as a hall in the square of the Lóhapásado; and buying cloths with two hundred thousand pieces, he bestowed robes on the whole priesthood in the island.

On the demise of Abhayo, Sirinágo the son of his brother (Wóháro) Tisso, reigned two years in Lanká. This monarch repaired the wall round the great bo-tree, and built near the hall of the great bo, in the yard strewed with sand, to the southward of the muchéló tree, the splendid and delightful Hansawatta hall.

The prince named Wijayo, the son of Sirinágo, on the demise of his father reigned one year.

There were three persons of the Lambakanno race (who wear large ear ornaments), intimately connected together, resident at Mahiyangano, named Sángatísso, Sanghabódhi, and the third Gótákábháyo. They were walking along the embankment of the Tíssa tank in their way to present themselves at the king's court. A certain blind man, from the sound of their tread, thus predicted: "These three persons are destined to bear the weight of (governing) the land." Abhayo, who was in the rear, hearing this exclamation, thereupon thus fearlessly questioned him: "Which then of (our three) dynasties
will endure the longest?” The person thus interrogated, replied, “His who was in the rear.”

On receiving this answer, he joined the other two.

These three persons, on their reaching the capital, were most graciously received by the monarch Wijayo, in whose court they were established, and employed in offices of state. Conspiring together, they put to death the raja Wijayo in his own palace; and two of them raised (the third) Sanghatioso, who was at the head of the army, to the throne. The said Sanghatioso, who had usurped the crown under these circumstances, reigned four years.

This monarch caused the “chhatta” on the Mahâthûpo to be gilt, and he set four gems in the centre of the four emblems of the sun, each of which cost a lac. He, in like manner, placed a glass pinnacle on the spire (to serve as a protection against lightning).

This ruler of men at the festival held in honor of this chhatta, distributed six cloths, or two sets of sacerdotal garments, to forty thousand priests; and having attended to the (andawinda) discourse in the kandhako, propounded by Mahadewo thero, of Mâballako, and ascertained the merits accruing from making offerings of rice broth, delighted thereat, he caused rice broth to be provided for the priesthood at the four gates of the capital, in the most convenient and appropriate manner.

This raja was in the habit from time to time of visiting the isle of Pachina, attended by his suite and ministers, for the purpose of eating jambos. The inhabitants of that northeastern isle suffering from (the extortions of) these royal progresses, infused poison into the jambos intended for the raja, (and placed them) among the rest of the fruit. Having eat those jambos he died at that very place; and Abhâyo caused to be installed in the monarchy, Sanghabhûdi, who had been raised to the command of the army. Renowned under the title of Siri-sanghabhûdi raja, and a devotee of the “pansil” order, at least, he administered the sovereignty at Anurâdhapura for two years. He built at the Mahâwihâro, a “salákagga” hall.

Having at that period learned that the people were suffering from the effects of a drought, this benevolent raja throwing himself down on the ground in the square of the
Maháthúpo, pronounced this vow: "Although I should sacrifice my life by it, I shall not rise from this spot, until by the interposition of the dēwo, rain shall have fallen (sufficient) to raise me on its flood from the earth." Accordingly the ruler of the land remained prostrate on the ground; and the dēwo instantly poured down his showers. Throughout the island, the country was deluged. Apprehending that even then he would not rise, until he was completely buoyed up on the surface of the water, the officers of the household stopt up the drains (of the square). Being raised by the water, this righteous rāja got up. In this manner, this all compassionate person dispelled the horrors of this drought.

Complaints having been preferred that robbers were infesting all parts of the country, this sovereign caused them to be apprehended, and then privately released them; and procuring the corpses of persons who had died natural deaths and casting them into flames, suppressed the affliction occasioned by the (ravages of the) robbers.

A certain yakkhó, well known under the appellation of the "rattakkhī" (red-eyed monster) visited this land, and afflicted its inhabitants in various parts thereof with ophthalmia. People meeting each other, would exclaim (to each other), "His eyes are also red!" and instantly drop down dead; and the monster would without hesitation devour their (corpses). The rāja having been informed of the affliction (of his people), in the depth of his wretchedness, took the vows of the "attasīl" order, in his cell of solitary devotion. The monarch vowed: "I will not rise till I have beheld that (demon)." By the influence of his pious merits, the said monster repaired to him. Then rising, he inquired of him, "Who art thou?" (The demon) replied: "I am (the yakkhó)." The (rāja) thus addressed him: "Why dost thou devour my subjects: cease to destroy them." The demon then said, "Let me have the people of one district at least." On being told, "It is impossible;" lowering his demand by degrees, he asked, "Give me then one (village)." The rāja replied, "I can give thee nothing but myself, devour me." "That is not possible," (said the demon) and intreated that "bali" offerings should be made to him in every
village. The ruler of the land replying, “sádhu,” and throughout the island having provided accommodation for him, at the entrance of every village, caused “bali” to be offered to him. By this means the panic created by this epidemic was suppressed by the supreme of men, who was endowed with compassion in the utmost perfection, and was like unto the light which illuminated the land.

The minister of this raja, named Gotakabhayo, who held the office of treasurer, turning traitor, fled from the capital to the northward. The king abhorring the idea of being the cause of the death of others, also forsook the city, wholly unattended, taking with him only his “parissawanan” (water strainer used by devotees to prevent the destruction which might otherwise take place of animalculae in the water they drank). A man who was travelling along the road carrying his meal of dressed rice with him, over and over again intreated of the raja to partake of the rice. This benevolent character having strained the water he was to drink, and made his meal; in order that he might confer a reward on him (who had presented the repast), thus addressed him: “I am the raja Sanghabhódi. Beloved! taking my head, present it to Góthábhayo; he will bestow great wealth on thee.” The peasant declined accepting the present. The monarch, for the purpose of benefiting that individual, bequeathing his head to him, (by detaching it from his shoulder) expired without rising (from the spot on which he had taken his meal). He presented the head to Góthábhayo. Astonished (at the statement made by the peasant) he conferred great wealth on him; and rendered him all the kind offices a monarch could bestow.

This Góthábhayo, known by the title of Mégahawannábhayo reigned in Lanká thirteen years.

He built a great palace, and at the gate of that palace a hall; and having decorated that hall, from among the priests there assembled, he entertained daily one thousand plus eight priests with rice broth, confectionary and every other sacerdotal requisite. Causing robes to be made, he kept up the mahádánan offering. He uninterruptedly maintained
The Mahawanso.

Mahāvīra kārṣiṣāśā silāmaṇḍapamuttanaḥ, Lohapāsādo dhābhājīṣa parināṭṭīya thūḍopaya. Mahāvīraśā silāmaṇḍhīṁ, uttaradūtanānaṁ paṭiṭhiḥpṛsiṁ thāmbājiṁ cātuṣṭaṇṇaṁ sathnākāṭe.

Tissāla paṭiṣaṇā tathā bhūrāṇaṁ, thūḍopēṣaṇaḥ paḷaṇṇaṁ daṅkkāhaṁ silāmayaṁ.

Pathāṇāhāpūryaḥ Kārṣiṣā Mahāvīra dārapiṣekhaḥ, dīpamahi chhiṇnakāśaṇaṁ sabbhāchāra paṭiṭihāryaṛi.

Thūḍopēṣeṁ Thūḍapaharaṇī, Thēramattubākā ṛathā, ādāṁ mitāhāmamkē paṭiṭihāryagīṭhaṁ sō.

Thūḍopēṣitaṁ Mahāsāmaṁ ārāma Marīchavatṭikē, Daṅkkāhaṁwāermoṭheca upōṣaṇa gharāṇaṁ, Mahāvīraśāsohamūkheca nāmāvālāṭāra ṛaṭayai, viñyāsamahāpyajayi piṇḍetuva dīpanāśānāṁ.

Tissa bhīkṣaṁvāhānaṁ tīkṣwaramaddaṅkaṁ, mahāmāsīṛhamūṭāca tattā śva abhāyai.


Katūvā na nīgghānaṁ tissāṁ, pādārī thēpūpayaṁ. Tatthā kītāsathērassā naṅsītobhīkku choliṁ, Sanghamittīṁ, nāmāna, bhūtuviṣdāliṅkōdī, Mahāvīrī bhikkhunīṅ kuiṁhiṁvāna, idādānaṁ, Thūḍopēṣeṁ samuṭpūtanā paṅvitēva saṅghopāḷaṁ pāriṇāma wādi thērassā tathā śo.

This observance on every twenty first day. In the Mahāvihāra he constructed a superb hall of stone, and the pillars of the Lohapāsādo he rearranged in a different order. At the great bo-tree he added a stone ledge or cornice (to its parapet wall), a porch at its southern entrance, and at the four corners he placed hexagonal stone pillars. Having had three stone images of Buddha made, he placed them at the three entrances, as well as stone altars at the southern entrance. On the western side of the Mahāvihāra he formed a padhāna square (for peripatetic meditation); and throughout the island he repaired dilapidated edifices. In this manner, he repaired the edifice built over the Thūḍopēṣe, as well as the one over Ambatthalo, in which the thero (Mahinda had dwelt), and made improvements at the Manisōma edifice. He repaired also the “upasatthā” halls at the Thūḍopēṣe, Manisōma, Marīchawatī, and Dakhkina vīhāros. He constructed nine vīhāros which he called after himself, Mēghawannaṁāya. Assembling the population of the country, he celebrated a great festival of offerings. To thirty thousand priests he presented the three sacerdotal garments; at the same time he celebrated the great “wesakha” festival. He bestowed also two sets of sacerdotal garments annually on the priesthood.

This purifier of the true religion degraded its impious (impugners); and seizing sixty of the fraternity of Abhāyagiri, who had adopted the Wētulliya tenets, and were like thorns unto the religion of the vanquisher, and having excommunicated them, banished them to the opposite coast.

There was a certain priest, the disciple of the chief thero of the banished (sect), a native of Chōla, by name Sangamitto, who was profoundly versed in the rites of the “bhūta” (demon faith). For the gratification of his enmity against the priests of the Mahāvihāra (by whose advice the Abhāyagiri priests were banished) he came over to this land.

This impious person entering the hall in which the priests were assembled at the Thūḍopēṣe, addressed himself to the thero of the Sanghapāḷa pariṇena, who was the
maternal uncle of the rāja Gotābhaya, and invoking him in the terms in which the king himself would use, succeeded in overcoming his tenets. (Sanghamitto) completely gained the confidence of the rāja. The monarch becoming greatly attached to him, placed under that priest's tuition his eldest son Jettatisso, as well as his younger son Mahásėno. He evinced a preference for the second son, and prince Jettatisso from that circumstance entertained a hatred against that priest.

On the demise of his father, Jettatisso succeeded to the monarchy. For the purpose of punishing the ministers who showed a reluctance to attend the funeral obsequies of his father, repairing himself (to the place where the corpse was deposited) and making his brother lead the procession, he sent the corpse immediately behind him; and then placing these (disaffected ministers) next in the procession, he himself stayed to the last. The instant that his younger brother and the corpse had passed out, closing the city gates he seized these disloyal nobles, and transfixed them on impaling poles around his father's funeral pile. On account of this deed, he acquired an appellation significant of the ferocity of his nature (Duttho)—and the priest Sanghamitto, from the terror he entertained of the said monarch, immediately after his inauguration fled from hence to the opposite coast; and in communication with Sēno, was anxiously looking forward for his accession to the throne.

This (monarch) completed the construction of the Lōhapassado, which had been left unfinished by his father, building it seven stories high, by expending a "koti" of treasure on it. Having made there (to that edifice) an offering of a ("manī") gem, worth sixty lacs, the said Jettatisso built the superb Manī hall. He made offerings likewise of two very valuable jewels to the Mahāthūpo, and built three portal arches at the great bo. Constructing a wihāro at the Pachānatisso mountain, this ruler of the land dedicated it to the priesthood resident at the five establishments.

This monarch Jettatisso, removing from the Thūparāmo the colossal and beautiful stone statue (of Buddho), which Dēvānanpiyatissso had set up at the Thūparāmo, enshrined it in the wihāro of the Pachānatisso mountain. This rāja having celebrated the festival of
Dwedanupiyatisena so patitthapita pura. Thuppadane urusldapajima charudassanu, Netua Thuppadanamu Jetthatisso mahapati, patitthapiti srdane Pdchcatissapabati.
Kalamantikepiti so adha Chettiyapabbat wiharesdapiddamaha mahawettihamidawuca, Katued rajjabhasa sahassasa dhamachwara, Alambagamaepiti so Jetthatisso akaraya.
Ewa so winisha puja puja paiddahara anidikik darento dasawasseni rajjabahamakari.
Ithi bahupu huktebhuta narapaticik dabahuppakhetu diti madhuramiwena wisa wesa misamana:
sujanaman bhandarita taan kaddithi.

Sujanappadda sahigathto yata Mahawaasie "Tuyodasaarajakondma" chhaattisatin parichchhid.

SATTATISSATIMO PARICHCHHEDO.
Jetthatissochayinasu Mahasino kaniththaco suttevisati wasdni rajjabahamakari.
Tassa rajbohisikatta karedna paritate so Saahamittatthatho ko dhalu savu idhagato;
Tassarhisika kareda anagikichachenka nekuddha Mahawihawiddhansa kultukado asanagato;
"Avinayadinni eti Mahawihawimane: winaviddinaya raja" iti ghiya bhipati.
Mahawihawida siwa dharana diti bhikkhuna rajg duzaan thapapaya yco sa sona danjyaya.
Upaddutu tiki bhikkhu Mahawihawadaniyo Mahawiharnch haddhetu Malaya Ranahau agn.

Dedication, as well as the "wesakha" festival at the Chettiyo mountain, made an offering thereto of the Kalamantiko tank; he bestowed also alms and sacerdotal garments on a thousand priests. The said Jettatisso formed likewise the Alambagami tank.

Thus this raja reigned twelve years, performing various acts of piety conducive to his own popularity.

Thus the regal state, like unto a vessel which is filled with the most delicious sweets mixed with the deadliest poison, is destined to be productive of acts of the purest charity, as well as deeds of the greatest atrocity. On no account should a righteous man be covetous of attaining that state.

The thirty sixth chapter in the Mahawanso, entitled, "the thirteen kings," composed equally for the delight and affliction of righteous men.

CHAP. XXXVII.

On the death of Jettatisso, his younger brother, the raja Mahaseno, reigned twenty seven years.

The impious thero Sanghamitto, aforesaid, having ascertained the time appointed for the inauguration of the king, repaired hither from the opposite coast. Having celebrated the installation, and in every respect attended to the other prescribed observances, bent on the destruction of the Mahawiharo, he thus misled (the king): "Raja, these priests of the Mahawiharo uphold an heterodox wina; we observe the (orthodox) wina." The monarch thereupon ordained, that whoever should give any alms to a priest of the Mahawiharo, would incur a fine of a hundred (pieces). The Mahawiharo fraternity plunged into the greatest distress by these proceedings, abandoning the Mahawiharo, repaired to Malaya in the Rohana division. From this circumstance the Mahawiharo
having been left unoccupied by the priests of the Maháwiháro fraternity, it remained deserted for a period of nine years.

This impiously ignorant théro (Sanghamitto) having persuaded the weak king that "unclaimed property became the droits of the ruler of the land;" and obtained the sanction of the rája to destroy the Maháwiháro, carried into effect the demolition of the Maháwiháro. A certain minister named Sóno, the partisan of the théro Sanghamitto, and the confidant of the rája, and certain shameless and wicked priests, pulling down the pre-eminent Lohápásádo, which was seven stories high, as well as various other edifices, removed (the materials) from those places to Abhayagiri. The king having thus caused all the materials of the Maháwiháro to be transported, used them at the Abhayagiri, and built a hall for the reception of an image of Buddho; another at the bo-tree, and a delightful edifice for relics, as well as a quadrangular hall; and repaired the Kükuta-pariwéno (erected in the reign of Kanítta-tissó). By this impious proceeding, adopted by the théro Sanghamitto, at this period the Abhayagiri wiháro attained great splendor.

The minister named Meghawannábhayo, profoundly versed in all affairs of state, and who had enjoyed the confidence of the king, incensed at the destruction of the Maháwiháro, throwing off his allegiance, fled to Malaya; and raising a large force there, fortified himself at the Dúratissa tank. The king having ascertained this circumstance from a confidential person who had come from thence, repairing to the seat of war, also fortified himself.

(Meghawannábhayo) having received a present of some delicious beverage and meat, brought from the Malaya division, he thus resolved: "Let me not partake of these, excepting with the king, who (once) confided in me." He himself taking this present, and proceeding quite alone, in the night, to the king's encampment, on reaching it, made known the object of his errand. The rája having partaken, in his company, of what he had brought
with him, thus inquired of him: "What made thee turn traitor against me?" He replied, "On account of the destruction of the Mahâwiherâ." The râja thus rejoined: "I will re-establish the Mahâwiherâ; forgive me my offence." He thereupon forgave the king. The monarch acting on his advice, returned to the capital. The said Meghawannâbhayo, explaining to the râja that he ought to remain in the province, to collect the materials (requisite for the reconstruction of the Mahâwiherâ), did not accompany him to the capital.

There was a certain female, the daughter of a secretary, who was tenderly attached to the râja. Afflicted at the destruction of the Mahâwiherâ, and, in her anger, resolved on the assassination of the thero who had occasioned that demolition, she formed a plot with a certain artificer; and having caused the said reckless, impious, and savage thero, Sanghamitto, to be put to death, when he was on his way to the Thûparâmo for the purpose of pulling it down; they also murdered the wicked minister Sûno.

The aforesaid Meghawannâbhayo collecting the requisite timber, constructed numerous pariwênos at the Mahâwiherâ. When this panic had subsided, the priests who had returned from the various parts (to which they had fled), were re-established at the Mahâwiherâ by (Meghawannâ) Abbhayo.

The râja having had two brazen images or statues cast, placed them in the hall of the great bo-tree; and though remonstrated against, in his infatuated partiality for the thero Tisso of the Dakkhinârâmo fraternity,—who systematically violated the sacerdotal rules, protected immoral characters, and was himself an impious person,—constructed the Jêtawanno wihâro for him, within the consecrated limits of the garden called Jôiti, belonging to the Mahâwiherâ. He then applied to the priests (of the Mahâwiherâ) to abandon their consecrated boundaries (in order that ground might be consecrated for the new temple). The priests rejecting the application, abandoned their (the Mahâ) wihâro. In order, however, to prevent the consecration attempted by the interlopers, being rendered
valid, some of the priests (of the Maháwiháro establishment) still concealed themselves in different parts of the premises. Under these circumstances, the Maháwiháro was again deserted by the priesthood for a period of nine months, during which the interloping priests, not unmindful of their object, perseveringly said, “Let us violate the consecration.” Thereafter, when their endeavour to invalidate the consecration was discontinued, the priests of the Maháwiháro returning, re-established themselves there.

An accusation was brought against a certain theró named Tíssó, of having illegally seized possession of this wiháro; which is (one of the four) extreme sacerdotal crimes. The (charge) being well founded, he presented himself at an assemblage of priests (for the purpose of undergoing his trial). Accordingly, the chief minister of justice, in conformity to the prescribed laws, although the rája was averse thereto, rightly adjudged that he should be expelled from the priesthood.

This monarch built the Manihíro wiháro; and demolishing a déwálaya (at each of those places) built three wiháros: viz., the Gókanňó, the Erakáwillo, and the Kándalo, at the brahmin village (of that name); as well as the Migagámo wiháro and Gangaśanapábbato. The rája also constructed in the westward the Dhatusénapábbato, as well as a great wiháro in the Kóthawáto division; the Rúpárammo and the Múlawíti. He constructed also two nunneries, called the southern and western nipassayos. At the temple of the yakkho Kálawélo, he built a thúpo. Throughout the island he repaired numerous dilapidated edifices. He made offerings to a thousand priests of a thousand pieces; and to all théros, the recorders of disputation, robes annually. There is no defining the extent of his charity in food and beverage.

To extend cultivation, he formed sixteen tanks; the Manihíro at Mahágámo, Jallúro, Kahanú, Mahámani, Kókawáto, Mórako, Pariko, Kumbálako, Wánhano, Rattamálakanduko, Tissáwássso, Wélangawetti, Mahagallako, Chirawápi, Mahadárágullo, and
Kālapasānawapi: these were the sixteen tanks. He formed also the great canal called Pappato, which was fed from the river.

He thus performed acts both of piety and impiety.

The conclusion of the Mahāwanso.

ADORATION to him, who is the deified, the sanctified, the omniscient, supreme BUDDHO!

Thus this monarch Mahāsēno, by his connection with ill-disposed persons, having performed, during the whole course of his existence, acts both of piety and impiety, his destiny (after his death) was according to his merits. From this example, a wise man should avoid intercourse with impious persons, as if he were guarding his life from the deadly venom of a serpent.

His son Sirimēghawanno, who was like unto the rāja Mandāto, endowed with all prosperity, then became king. Assembling all the priests of the Mahāwihāro, who had been scattered abroad by the measures of Mahāsēno, under the persuasion of his impious advisers, and reversionally approaching, and bowing down to them, he thus benevolently inquired: "What are these disastrous acts committed by my father, misguided by Sanghamitto?" The priests thus replied to the monarch: "Thy sire endeavoured to violate the consecration (of the Mahāwihāro), which he failed in accomplishing, by priests remaining within the consecrated limits; here a hundred priests established themselves,
"Amacheho Sonamócha Sanghamittócha púpiyo rájánaś saṅgyapetwána apaṅgaś têna īkrayú.

"Bhinditwó Lóhapáśadó sattabhmukamuttamañ gharé nánappakáréwa tóbhayagirín nayań.

"Másak Chatu Buddháki niuwttékí chétyagyagá veápópésiccha dappoṣiṇ. Pasa bálasamágamań.

"Táti swáta pítukammaná só nibhítto bálasanggáni pitarádúśitañ tattha sadáhañpátiñkañ alá.

Lóhapáśadó sattawa kási pácchappamuttamañ rájó Mahápánadósa dassentówiyá Sihalé.

Parihendá sábbaba násitá niwészayi bághé ēranimánachya yathá ṣháne ṣhapési só.

Pitúndí maddhayánancha pachchhinnettáwíuddhiná ehhiddhvedań ghandevásań viháran kási buddhímá

Kárito pitárá Jótiwañ chéso wiháraké kammań wippakatań sábbá niśhápési narissoró.

Thárossátha Mahindása Samindása súnuñ sutvána manuchhindó só pawattía sábbamádito,

Pasiitwá gunk tassa rájá díppapadddaké "issañ cvala dippasa théró" tī vichintiya ;

Paññibañá swánumaśa katwá tamánamisitañ puśñakattikámávisa puññapakkháha sattámí ;

Díno netuñ Chétiyambátháth Théranbasánáti thérañhamé niwásétwa tátóta navamé pana,

Mahánañgahetwó só dèwaśed samúpamań ērómhé nággarichéwa giharakkhanéwinda.

subterraneously, in the womb of the earth. Those impious characters, the minister named Sónó, and Sanghamitó, misguiding the king, caused this profanation to be done by him. Pulling down the superb Lóhapáśadó, consisting of seven stories, and having apartments of various descriptions, he removed (the materials) thence to the Abhayagirín.

These sacrilegious characters sowed the site of these sacred edifices, on which the four Buddhós had vouchsafed to tarry, with the másako seed. Ponder (continued the priests addressing themselves to the rája) on the consequences of unworthy associations. On hearing this account of his parent's misconduct, appalled at the results of evil communications, he restored all that had been destroyed by his father there (in that capital).

In the first place, he rebuilt the Lóhapáśadó, exhibiting in Sihala, the model of the superb palace of the rája Mahápanádo. He rebuilt also the paríwénos which had been demolished, and restored to the servants of those religious establishments the lands they had held for their services. The residence (of the priests) which had been destroyed by his father and the ill-judging minister, because they were separately built, he reconstructed in a row, in restoring the wiháro.

This ruler of men completed all that remained imperfect of the Jetawanno wiháro, which had been founded by his father. Subsequently, this monarch having made himself fully acquainted with the particulars connected with the théro Mahindo, the son of the Muni of saints, (Buddho); and the rája glorying in the merits of him who had been the means of converting this island, thus meditated: "Most assuredly the théro has been a supreme (benefactor) of the land;" and causing a golden image of him to be made, and rendering it every honor,—on the seventh day of the first quarter of the month of kattiko, he removed it to the edifice called the Thérambo at Ambathalo; and leaving (there the image of) the théro during the eighth day, then on the ninth day assembling a great concourse of people, like unto a heavenly host, composed of the royal retinue and of the inhabitants of the
capital, leaving at home those alone requisite for guarding their own houses; and having, by dispatching messengers throughout Lankā, called together all the priests, and keeping up during the period of their detention there the mahādānan, he celebrated a festival, by the collective aid of all these people, never surpassed before. He himself led the procession of this (inspired) teacher of the island, the illustrious son of the divine teacher (Buddho) in the same manner that the king of dėwos (Sakko) preceded the divine teacher in his progress to the Déwalokos. He had the city and the road to the chétiyo at Ambathalo decorated, in the same manner that the road from Wésali to Sāvatthinagara was ornamented (in the above-mentioned progress of Buddho); and in order that he might exhibit to the people the procession of this thero,—in the same manner that Dhammasóko, the thero's father, sending a mission to the Ahóganga mountain, had conducted the thero Moggali-puttatitso (to Pupphapura) distributing alms in the way to the afflicted, to vagrants, and mendicants, and providing for the accommodation of the priests the four sacerdotal requisites,—this gifted (monarch) also, in the presence of this immense congregation of people, lifting up the golden image of the thero, descended from the rocky peak (of Ambathalo); he himself leading the procession surrounded by a number of priests, and dazzling like the golden mountain Mérn, enveloped in the brilliant fleecy clouds of a bright season, in the midst of the Khiraságara ocean. Such as was the entrance of the supreme of the universe (Buddho) into Wésalinagara, to propound the (Ruwan) suttan; this rāja made a similar exhibition to the people in the present instance.

This monarch thus rendering every mark of reverence to the festival, approached in the evening the Sotthiyákaro wiháro, which had been built by himself near the eastern gate. He there detained for three days the image of the son of the vanquisher. Having then ordered the city to be decorated, on the twelfth day, in the same manner that in aforesight the divine teacher entered the city of Rājagaha, bringing this image out of the Sotthiyákaro wiháro, he conveyed it in a solemn procession through the city,
which was like unto a great ocean, to the Mahávihára; and kept it for three months in the precincts of the bo-tree. With the same ceremonials, (the multitude) conducted it to the city, and there, near the royal residence, in the south east direction, he built an edifice for that image. This fearless and profoundly wise monarch, having caused images to be made of Itthiyo and the other (théros who had accompanied Mahindo) placed them also there. He made provision for the maintenance of this establishment, and commanded that a splendid festival should be celebrated annually, in a manner similar to the present one. The rája, as he had made this provision for the perpetuation of the festival, even unto this day* it is kept up without omission. He instituted a festival to be held at the “pawáranan” (conclusion) of “wasso” annually, on which occasion (these images) were carried from the city to the Mahávihára. He built a protecting wall round the vihára called Abhayatisso, and added a stone cornice to the flight of steps at the bo-tree.

In the ninth year of his reign, a certain bráhman princess brought the Dáthadhátu, or tooth relic+ of Buddha hither from Kálinga, under the circumstances set forth in the Dáthadhátuwanso.† The monarch receiving charge of it himself, and rendering thereto, in the most reverential manner, the highest honors, deposited it in a casket of great purity made of “phalika” stone, and lodged it in the edifice called the Dhammachakko, built by Dewánanpiyatisso.

In the first place, the rája, expending a lac, in the height of his felicity, celebrated a Dáthadhátu festival, and then he ordained that a similar festival should be annually celebrated, transferring the relic in procession to the Abhayagiri vihára.

---

* The period Maha’na’mo flourished. This festival is not observed now.
† The relic now deposited in the Máligáwa temple at Kandy; and at present in my official custody.
‡ This work is extant, to which two sections have been subsequently added, bringing the history of the tooth-relic down to the middle of the last century.
This monarch constructed eighteen wihāros; and formed, out of compassion for living creatures, tanks also, which should perpetually contain water; and having celebrated a festival at the bo-tree, and performed other equally eminent acts of piety, in the twenty eighth year of his reign, fulfilled the destiny prescribed by his deserts.

His younger brother, prince Jetthatisso, then raised the chhatta in Lankā. He was a skilful carver. This monarch having executed several arduous undertakings in painting and carving, himself taught the art to many of his subjects. Pursuant to the direction of his father, he sculptured a statue of Buddha, in a manner so exquisite that it might be inferred that he was inspired for the task. For that statue, having also made a beautiful altar and a gilt edifice, he surmounted it with a chhatta, and inlaid it with ivory in various ways; and having administered the government of Lankā for nine years, and performed many acts of piety, he also fulfilled the destiny due to him.

His son Buddhadaso then became king: he was a mine of virtues and an ocean of riches. By the perfection of his policy he rendered this (capital) to the inhabitants of this land, like unto the heavenly Alākkhāmmanda, the city of Wessawano. Endowed with wisdom, piety, and virtue, and imbued with boundless benevolence; and thereby attaining the ten virtues of royalty, and escaping from the four “agati,” he administered justice, and protected the people by the four means that that protection ought to be extended. This monarch exemplified to the people, in his own person, the conduct of the Bōdhisattos; and he entertained for mankind at large the compassion that a parent feels for his children. The indigent he rendered happy by distribution of riches among them; and he protected the rich in their property and life. This wise (ruler) patronized the virtuous, discounted the wicked, and comforted the diseased by providing medical relief.
On a certain day, the rāja, while proceeding along the high road, mounted on his elephant, to bathe at the Tisso tank, saw in the neighbourhood of the Puttābhayo wihāro a mahanāgo, on a white ants' hill, stretched out straight as a pole, and extended on his back, suffering from some internal complaint. Thereupon, on perceiving this, the monarch thought, "Surely this nāga is suffering from some disease;" and descending from his state elephant, and approaching the distressed mahanāgo, thus addressed him: "Mahanāgo, it is only on the road that I became aware of thy case. Thou art unquestionably highly gifted; but as thou art also addicted to fits of rage, on sudden impulses, on that account, it is impossible for me to approach thee, and treat thy complaint. Yet without approaching thee, I can effect nothing. What is to be done?" On being thus addressed, the hooded monarch (cobra de capello) thoroughly pacified, inserting his head alone into a hole in the ant hill, extended himself. Then approaching him, and drawing his instrument from its case, he opened the nāga's stomach; and extracting the diseased part, and applying an efficacious remedy, he instantly cured the snake. (The rāja) then thus meditated: "My administration must be most excellent; even the animal creation recognizes that I am a most compassionate person." The snake finding himself cured, presented a superlatively valuable gem of his, as an offering to the king, and the rāja set that gem in the eye of the stone image (of Buddha) in the Abhayagiri wihāro.

A certain priest, who had constantly subsisted as a mendicant, in the course of his alms pilgrimage through the village Thussawattiko received some boiled rice, which had become dry. Procuring also milk which had already engendered worms, he ate his meal. Innumerable worms being produced thereby, they gnawed his entrails. Thereupon repairing to the rāja, he stated his complaint to him. The king inquired of him, "What are thy symptoms; and where didst thou take food?" He replied, "I took my meal at the
village Thussawattiko, mixed with milk." The raja observed, "There must have been worms in the milk." On the same day a horse was brought, afflicted with a complaint which required his blood vessels to be opened. The raja performed that operation, and taking blood from him administered it to the priest. After waiting awhile he observed, "That was horse's blood." On hearing this, the priest threw it up. The worms were got rid of with the blood, and he recovered. The raja then thus addressed the delighted priest: "By one puncture of my own surgical instrument, both the priest afflicted with worms, and the horse have been cured; surely this medical science is a wonderful one!"

A certain person while drinking some water, swallowed the spawn of a water serpent, whence a water serpent was engendered which gnawed his entrails. This individual, tortured by this visitation, had recourse to the raja; and the monarch inquired into the particulars of his case. Ascertaining that it was a serpent in his stomach, causing him to be bathed and well rubbed, and providing him with a well furnished bed, he kept him in it awake, for seven days. Thereupon overcome (by his previous sufferings) he fell sound asleep with his mouth open. (The raja) placed on his mouth a piece of meat with a string tied to it. In consequence of the savour which exhaled therefrom, the serpent rising up, bit it, and attempted to pull it into (the patient's) stomach. Instantly drawing him out by the string, and carefully disengaging (the serpent) therefrom, and placing it in water, contained in a vessel, (the raja) made the following remark: "Jiwako was the physician of the supreme Buddha, and he knew the science. But what wonderful service did he ever render to the world? He performed no cure equal to this. In my case, as I devote myself without scruple, with equal zeal for the benefit of all, my merit is pre-eminent."

Similarly (by his medical skill) he rendered a chandala woman, of Hellóligámo, who was born barren, pregnant seven times, without submitting her to any personal inconvenience.
There was a certain priest so severely afflicted with rheumatic affections, that whenever he stood he was as crooked as a "gopanasi" rafter. This gifted (king) relieved him from his affliction. In another case, of a man who had drank some water which had the spawn of frogs in it, an egg, entering the nostril, ascended into the head, and being hatched became a frog. There it attained its full growth, and in rainy weather it croaked, and gnawed the head of the priest. The raja, splitting open the head and extracting the frog, and reuniting the severed parts, quickly cured the wound.

Out of benevolence entertained towards the inhabitants of the island, the sovereign provided hospitals, and appointed medical practitioners thereto, for all villages. The raja having composed the work, "Saratthasangaho,"* containing the whole medical science, ordained that there should be a physician for every twice five (ten) villages. He set aside twenty royal villages for the maintenance of these physicians; and appointed medical practitioners to attend his elephants, his horses, and his army. On the main road, for the reception of the crippled, deformed, and destitute, he built asylums in various places, provided with the means of subsisting (those objects). Patronizing the ministers who could propound the doctrines of the faith, he devotedly attended to their doctrines, and, in various parts, provided the maintenance required by the propounders of the faith. Earnestly devoted to the welfare of mankind, disguising himself, by gathering his cloth up between (his legs), he afforded relief to every afflicted person he met.

Subsequently, on a certain occasion, the raja was moving in a procession, arrayed in royal state, and escorted by his army, like unto Wásawo surrounded by his heavenly host; when a certain person afflicted with a cutaneous complaint, who had formed an enmity against the raja in a former existence, beholding him thus endowed with regal prosperity, and resplendent with the pomp of royalty, enraged, struck the earth with his hand, and loudly venting opprobrious language, kept striking the ground with

---

* This work, which is composed in the Sanscrit language, is still extant. Native medical practitioners profess to consult it.
his staff. This superlatively wise (ruler) noticing this improper proceeding from afar, thus (meditated): "I resent not the hatred borne me by any person. This is an animosity engendered in a former existence; I will extinguish it;" and gave these directions to one of his attendants: "Go to that leper, and thoroughly inform thyself what his wishes be." He went accordingly, and seating himself near the leper, as if he were a friend of his, inquired of him what had enraged him so much. He disclosed all. "This Buddhadaso (in a former existence) was my slave; by the merit of his piety he is now born a king. To insult me, he is parading before me in state on an elephant. Within a few days he will be in my power. I will then make him sensible of his real position, by subjecting him to every degradation that slaves are exposed to. Even if he should not fall into my hands, I will cause him to be put to death, and will suck his blood. This imprecation will be brought about at no remote period."

(The messenger) returning reported these particulars to the monarch. That wise personage, being then quite convinced, remarked, "It is the enmity engendered in a former existence; it is proper to allay the animosity of an exasperated person;" and gave these instructions to the said attendant: "Do thou take especial care of him." Returning to the leper again, in the character of a friend, he said; "All this time, I have been thinking of the means of putting the raja to death, which I have been prevented effecting from the want of an accomplice. By securing your assistance in his assassination, I shall be able to accomplish this much desired wish: come away; residing in my house, render me thy aid. Within a few days I will myself take his life." After having thus explained himself, he conducted the leper to his own house, and provided him with the most luxurious means of bathing and anointing his body; fine cloths for raiment; savory food for his subsistence; and on a delightful bed, beautifully decorated, he arranged that a lovely female of fascinating charms should recline.
After he had been entertained in this manner for some days, (the messenger) having satisfied himself that this happy (leper), restored to the enjoyment of health, was brought to a tractable frame of mind; still, however, withholding the information for two or three days; (at last) he presented him his meals, saying that they were provided by the rāja. By this means the (messenger), who rendered him these acts of kindness, succeeded in pacifying him; and by degrees he became a most devoted subject to the rāja. On a certain occasion on hearing (a false rumour) that the king was put to death, his heart rent in twain.

Thus the rāja, for the future medical treatment of the diseases with which the bodies of the people of this land might be afflicted, provided physicians.

He built at the Mahāvihāra the pariwēna called Mōriya, in height twenty five cubits, and conspicuous from its upper story; and to the priests resident there, who could propound the doctrines, he provided servants to attend on them, and dedicated to them the two villages Sumano and Gōlapānu, as well as vihāros, pariwēnos, the four sacerdotal requisites most fully, and tanks, refecution halls, and images.

In the reign of this rāja, a certain priest, profoundly versed in the doctrines, translated the Suttans (of the Pitakattaya) into the Sihala* language.

He had eighty sons, valiant, energetic, well formed, and of engaging appearance, to whom he gave the names of the eighty (contemporary) disciples of Buddh. The rāja, Buddhadāso, surrounded by his sons, who were called Sāriputto, and so on (after those eighty disciples), was as conspicuous as the supreme, royal, Buddh (attended by his disciples).

Thus this ruler of men, Buddhadāso, having provided for the welfare of the inhabitants of the island, passed to the Déwālōko in the twenty ninth year of his reign.

His eldest son, Upatīso,† who was endowed with every royal virtue, constantly devoted to acts of piety, and pre-eminently benevolent, became king. Avoiding the ten impious

* Several portions of the other two divisions also of the Pitakattaya have been translated into the Sinhalese language, which alone are consulted by the priests who are unacquainted with Pāli.
† The individual name of Sāriputto before he became one of Buddhō's disciples.
courses, the rāja conformed to the ten pious courses; and fulfilled both his duties as a monarch, and the ten probationary courses of religion. To all the four quarters (of his dominions) the rāja extended his protection, according to the four protective rules; and provided the principal alms-offerings from the royal stores. He built extensive store and alms houses for the crippled, for pregnant women, for the blind, and the diseased.

In the northern direction from the Mangala chetiyo, he constructed a thūpo, image apartments, and an image. This rāja adopted this course, in the expectation of securing the attachment of his subjects. He had confectionery also prepared, which he caused to be distributed by the youths (in his suite).

In various parts of his kingdom, he executed the following unexampled works of piety: the Rājuppala, Giijhakūta, Pokkharapāsaya, Wālāhassō, Ambuthi, and the Gondigāmo tanks; as well as the Khandarāja wilāro and tank which should constantly contain water.

This individual (before he ascended the throne,) while it was pouring with rain, passed a whole night in solitude, seated on his bed. The minister having ascertained that this proceeding was intended for the injury of the people, caused him to be brought to the royal garden, and imprisoned him. In resentment of this proceeding he did not (on his accession) inflict any penalty on his subjects.

In his reign, the island was afflicted with drought, disease and distress. This benevolent person, who was like unto a luminary which expels the darkness of sin, thus inquired of the priests: “Lords! when the world was overwhelmed with the misery and horrors of a drought, was then nothing done by Buddh (in his time,) for the alleviation of the world?” They then propounded the “Gangārōhana suttan” (of Buddh). Having listened thereto; causing a perfect image (of Buddh) to be made of gold, for the tooth relic, and placing the stone refectory dish of the divine teacher filled with water on the joined hands of that (image),
and raising that image into his state car, he went through the ceremony of receiving “sila,” which confers consolation on all living beings; and made the multitude also submit to the same ceremony, and distributed alms. Having decorated the capital like unto a heavenly city, surrounded by all the priests resident in the island, he descended into the main street. There the assembled priests chanting forth the “Ratana-suttan,” and at the same time sprinkling water, arranged themselves in the street at the end of which the palace was situated; and continued throughout the three divisions of the night to perambulate round its enclosing wall.

At the rising of the sun a torrent of rain descended as if it would cleave the earth. All the sick and crippled sported about with joy. The king then issued the following command: “Should there at any time be another affliction of draught and sickness in this island, do ye observe the like ceremonies.”

On visiting the chetiyo* (in the midst of the inundation), observing ants and other insects (struggling on the flood), with the feathers of a peacock’s tail, sweeping them towards the margin of the chetiyo, he enabled these (insects) to rescue themselves; and continuing his procession, he sprinkled water as he proceeded, from his chank.

He constructed to the south west of his palace an uposattha hall, a hall for the image of Buddha, surrounded by an enclosing wall, and formed a garden.

On the fourteenth and fifteenth days of each half month, as well as on the eighth and first days of each quarter, renewing the vows of the “attasi” order, and undergoing the ceremonies of the uposattho, he tarried there on those occasions; and during the whole of his life he subsisted on the alms prepared for the priesthood (without indulging in more luxurious food); he had been also in the habit of setting aside rice, formed into lumps, for the squirrels which frequented his garden; which is continued unto this day.

This benevolent (monarch) on seeing a culprit carried away to undergo his sentence, procuring a corpse from the cemetery, and throwing it into a chaldron, and bestowing money on the offender, allowed him to escape in the night; and at the rising of the sun, as if incensed against the criminal, boiled the corpse.

* Supposed to be the Ruanwell.
He celebrated a great festival for all the chétyios in the island; and made a metal covering, ornamented with gold, for the thūpo at the Thūparámó. Having completed a reign of forty two years, without having in a single instance indulged in a fête of festivity, confining himself to ceremonies of piety, he departed to be associated with the chief of the déwos.

His consort, who ought to have cherished him, caused him to be put to death by means of his younger brother, Mahánámó, by plunging a weapon into him, in an unfrequented spot. During the lifetime of the late king this younger brother had been a priest. On the assassination of the rāja, throwing off his robes, he became the sovereign; and made the queen who had put his elder brother to death his own consort.

He founded an asylum for the diseased, and kept up the alms-offerings for the priesthood. In the division of the Kōti mountains, at the Lōhadwáralagámo, he built three wihāros, and conferred them on the priests of the Abhayagiri establishment. By the aforesaid queen a wihāro was built at the Dhammarakkhita mountain, for the schismatic priests.

This (monarch), devoted to deeds of charity and piety, repaired dilapidated wihāros; and was a constant contributor towards the maintenance of religion.

A brāhman youth, born in the neighbourhood of the terrrace of the great bo-tree (in Mágadha), accomplished in the "wijja" and "sippa;" who had achieved the knowledge of the three "wédos," and possessed great aptitude in attaining acquirements; indefatigable as a schismatic disputant, and himself a schismatic wanderer over Jambudipó, established himself, in the character of a disputant, in a certain wihāro, and was in the habit of rehearsing, by night and by day, with clasped hands, a discourse which he had learned, perfect in all its component parts, and sustained throughout in the same lofty strain. A certain mahá théro, Révato, becoming acquainted with him there, and (saying to himself), "This individual is a person of profound knowledge; it will be worthy (of me) to convert him;" inquired, "Who is this who is braying like an ass?"
Aha! jātāti" wuttā sā asāṁsī sakumattaṁ, wuttāṁ wuttāṁ viyākāto, wirūkhampica dassayi.

Tenañi "Tenañ sakāva vadāmōtārāhīka, " chōditō, Pālimāhābhūhidhammasa atthamassa navādiviñā.


Mantaththi pabhajitaṁ sā uggāhi Pitakattayaṁ " Ekāyano ayaṁ maggo " iti pachchhidta magghūni.

Buddhānussaṁya gambhera ghōṣuttaṁnaṁ viyākāro " Buddhaghōsiṁī" sā; sōhi Buddhaṁyā mahākāli.

Tattha Nannōdayanā nāma kutāvā pakaranāṁ; tadda Dhammaśanganiyākāli kandhaṁ sō Atthasālīniṁ.

Parittathaṁkathanchīva katadtable kuthuthēru; tañ diñwed Rēwato thēro idaṁ wahanabruvi.

"Pālimattāmidadutaṁ; naththi Āṭṭhakathā idha; tathāchariyadāvādēha bhinnarūpa navāvjari.

"Sīhalaffṭhakathā suddhā; Mahindāna matimathā Saṅgītāya samārūkhaṁ Samudassambuddhādūtīṁ,

"Sūguttādīhitachā kathāmaggaṁ samekkhiya, katā Sīhalabhāsaya Sihālayu pavaṭṭati.

"Tañ tattha gantudā, suteva tenant; Māgadhānaṁ niruttigā pariwattethi; sā hoti sabbadakahīd vahaṁ."

Ewan wuttē pasannosso niḥkhemudā tato, imaṁ dipamagā imāsēva ruṇgā kāle, mahāmati.

(The brāhmaṇ) replied to him, "Thou canst define, then, the meaning conveyed in the bray of asses." On (the thēro) rejoining, "I can define it;" he (the brāhmaṇ) exhibited the extent of the knowledge he possessed. (The thēro) criticised each of his propositions, and pointed out in what respect they were fallacious. He who had been thus refuted, said, "Well, then, descend to thy own creed;" and he propounded to him a passage from the "Abhidhammo" (of the Pitakattaya). He (the brāhmaṇ) could not divine the signification of that (passage); and inquired, "Whose manto is this?" "It is Buddhho's manto." On his exclaiming, "Impart it to me;" (the thēro) replied, "Enter the sacerdotal order." He who was desirous of acquiring the knowledge of the Pitakattaya, subsequently coming to this conviction: "This is the sole road (to salvation);" became a convert to that faith. As he was as profound in his (ghōṣo) eloquence as Buddhho himself, they conferred on him the appellation of Buddhaghōsö (the voice of Buddhho); and throughout the world he became as renowned as Buddhho. Having there (in Jambudīpo) composed an original work called "Nanōdayanā;" he, at the same time, wrote the chapter called "Atthasālīni," on the Dhammaśangini (one of the commentaries on the Abhidhammo).

Rēwato thēro then observing that he was desirous of undertaking the compilation of a "Parittathakhathan" (a general commentary on the Pitakattaya), thus addressed him:

"The text alone (of the Pitakattaya) has been preserved in this land: the Āṭṭhakathā are not extant here; nor is there any version to be found of the wādā (schisms) complete. The Singhalese Āṭṭhakathā are genuine. They were composed in the Singhalese language by the inspired and profoundly wise Mahindo, who had previously consulted the discourses of Buddhho, authenticated at the three convocations, and the dissertations and arguments of Śāriputto and others, and they are extant among the Singhalese. Repairing thither, and studying the same, translate (them) according to the rules of the grammar of the Māgadhīs. It will be an act conducive to the welfare of the whole world."
Having been thus advised, this eminently wise personage rejoicing therein, departed from thence, and visited this island in the reign of this monarch (Mahanámo). On reaching the Mahawiháro (at Anurádhapura) he entered the Mahapábáno hall, the most splendid of the apartments in the wiháro, and listened to the Singhalese Atthakathá, and the Théravádá, from the beginning to the end, propounded by the théra Sanghapáli; and became thoroughly convinced that they conveyed the true meaning of the doctrines of the lord of dhammo. Thereupon, paying reverential respect to the priesthood, he thus petitioned: “I am desirous of translating the Atthakathá; give me access to all your books.” The priesthood for the purpose of testing his qualifications gave only two gáthás, saying: “Hence prove thy qualification; having satisfied ourselves on this point, we will then let thee have all our books.” From these (taking these gáthás for his text), and consulting the Pitakattaya, together with the Atthakathá, and condensing them into an abridged form, he composed the commentary called the “Wisuddhimaggan.” Thereupon having assembled the priesthood, who had acquired a thorough knowledge of the doctrines of Buddhho, at the bo-tree, he commenced to read out (the work he had composed). The déwatás in order that they might make his (Buddhaghóso’s) gifts of wisdom celebrated among men, rendered that book invisible. He, however, for a second and third time recomposed it. When he was in the act of producing his book for the third time, for the purpose of propounding it, the déwatás restored the other two copies also. The (assembled) priests then read out the three books simultaneously. In those three versions, neither in a signification, nor in a single misplacement by transposition; nay even in the théra controversies, and in the text (of the Pitakattaya), was there in the measure of a verse, or in the letter of a word, the slightest variation. Thereupon the priesthood rejoicing, again and again fervently shouted forth, saying, “Most assuredly this is Mèttéyyo (Buddho) himself;” and made over to him the books in which the Pitakattaya were recorded, together with the Atthakathá. Taking up his residence in the secluded Ganthákaro wiháro at Anurádhapura, he translated, according to the grammatical rules
of the Mágadhas, which is the root of all languages, the whole of the Sinhalese Athakathá (into Páli). This proved an achievement of the utmost consequence to all languages spoken by the human race.

All the théras and achārāyas held this compilation* in the same estimation as the text (of the Pitakkattaya). Thereafter, the objects of his mission having been fulfilled, he returned to Jambudīpo, to worship at the bo-tree (at Uruwélāya in Mágadhā). Mahánámó having performed various acts of piety, and enjoyed (his royal state) for twenty two years, departed according to his deserts.

All these rulers, though all-powerful and endowed with the utmost prosperity, failed in ultimately overcoming death. So wise men, therefore, bearing in mind that all mankind are subject to death, overcome their desire for riches and life.

The thirty seventh chapter in the Maháwansó, entitled, the “seven kings,” composed equally for the delight and affliction of righteous men.

Chap. XXXVIII.

Mahánámó had a son, named Sotthiséno, born of a damila consort; by the same queen he had also a daughter called Sanghá. This Sotthiséno, who then succeeded to the monarchy, was put to death on the very day (of his accession) by the said princess Sanghá; who immediately, by beat of drums, conferred it on her own husband, Jantu, who held the office of chhatagáhako. He formed the Chhatagáhako tank, and died within that year.

His confidential minister then privately burning his corpse within the precincts of the palace, and deciding that a certain powerful individual, who had been a plunderer of crops,
was worthy of being raised to the monarchy, placed him on the throne; but kept him also confined within the palace, and giving it out that the raja was suffering from sickness, himself administered the government.

At a certain festival, the populace clamorously called out; "If we have a king, let him shew himself." On hearing this call, the monarch arrayed himself in regal attire; but finding that no state elephant was forthcoming for him (to carry him in procession), mentioning, "Such an elephant will suit me," sent for the white elephant kept at the tooth relic temple. On the messenger delivering the king's order, the elephant obeyed. (The raja) mounting him moved in procession through the capital, and passing out of the eastern gate, ordered an encampment to be formed at the first chétiyo; and he built a triumphal arch within the square of the Mahá chétiyo, formed by the wall ornamented with figures of elephants. Mittaséno having performed many acts of piety died within the year.

A certain damilo, named Pandu, landing from the opposite coast, put Mittaséno to death in the field of battle, and usurped the kingdom of Lanká. All the principal natives fled to Róhana; and the damilos established their power on this (the Anurádhapura side) of the river (Maháwáluka).

Certain members of the Móriyan dynasty dreading the power of the (usurper) Subho, the balattho, had settled in various parts of the country, concealing themselves. Among them, there was a certain landed proprietor named Dhátuséno, who had established himself at Nandiwápi. His son named Dhá’á, who lived at the village Ambiliyágo, had two sons, Dhátuséno and Silatisabôdhi, of unexceptionable descent. Their mother’s brother (Mahánámo) devoted to the cause of religion, continued to reside (at Anurádhapura) in his sacerdotal character, at the edifice built by the minister Dighasandano. The youth Dhátuséno became a priest in his fraternity, and on a certain day while he was chanting

* Minister of Dowânampiatamo: vide p. 102.
Parikhāpittha bhūgāki ehādayititha phānēnācha potthakarha chaumārancha rakkhi: Taṅk pasī mātulo;
Sāsi dīrī sahākāra tassā rathī plethora yatī: tamāsī chaithā naḍisēsi tampidivasā na mātulo;
"Uthamā wālayā sa tuto rājha hevati," nihēkāhānyā; "rakkhi bhubhūti," dēdāya taṅ wihāramupāgato,
"Bhū, asadī diñdīhaṅgaṅga kattahā wittīna iti, sa khaṅvā kumāran taṅ. Panukā taṅ vijñāna,
"Ganathēmanta" pēkṣē śāvatī tassā rattiyaṅ. Disawda suṇīnaṁ tēraṁ niharittha cumārataṁ.
Tasmāi nekhu hantamuttampi sānāku pariśārāṇa pariśārāṇa pāramitī. Tatō nikkhamma te uhhō,
Dakhihamisā mātārā Gōṇāndārā mahānaṁ patuva samunnanmahāsaṁ gantakūdayā namgāva;
"Yathā naḍukaha wāri sa amhāka tarsampi wāraya wāpi sa gahetwa ethēkhī wathaw thēro tuinned naḍūnī;" Oparittha kumārāṅga saññāha. Disawda tē uhhō nāgaṁ jātuva tēva pithinglyaṁ ṭena sē.
Uttarīttha kumārañca taṅ netud pachchhaunāvāsaṁ laddāhārīro dañnaṁ bhuṅāvi sammattena tassaddē.
Chītikārīna theraṁhi bhatāṇi pākihippaḥhumiyaṁ bhunī. Thēro taṅ jāni bhunījītayeṁ mahāṁ itī.
Pñqā tu rājjaṁ kathāna tāsasaṁ waasaṁhi panekhāmē chuṭeta, putto Pharindoupi, hatiyo, tassā bhātukō.
Kaniṭṭhā kuḍdapārinī kubbaṇ rājaṁ; mahānaṁ mahāṁ Dūṭūsenānuṇaṁ sa bhāvi wihēṣe hinaṁ jānte.
Saṅgahīsa janē Dūṭūsėnu yuṭṭhittha rājina. Sō solasaṁ wassēhi pūṇāpāpākarō mātō,

at the foot of a tree a shower of rain fell, and a nāga seeing him there, encircled him in his folds and covered him and his book with his hood. His uncle observed this; and
certain priest jealous thereof, contemptuously heaped some rubbish on his head, but
he was not discontented thereby. His uncle noticing this circumstance also, came to
this conclusion: "This is an illustrious (youth) destined to be a king;" and saying to
himself, "I must watch over him," conducted him to the wihāro; and thus addressing
him: "Beloved, do not omit, night or day, to improve thyself in what thou shouldtest acquire," rendered him accomplished.

Pandu having heard of this, sent his messengers in the night, commanding, "Seize him."
The thero foreseeing in a dream (what was to happen) sent him away. While they were
in the act of departing, the messengers surrounded the pariwēna, but could not find them.
These two escaping, reached the great river Gōṇo in the southward, which was flooded;
and although anxious to cross, they were stopped by the rapidity of the stream. (Mahā-
ṇāmo) thus apostrophising the river: "(I) river, as thou hast arrested our progress, do thou,
spreading out into a lake equally delay him here;" thereupon, together with the prince,
descended into the stream. A nāga rāja observing these two persons, presented them his
back to cross upon. Having got across, and conducted the prince to a secluded residence,
and having made his repast on some milk-rice which had been offered to him, he presented
the residue, with the refection dish, to the prince. Out of respect for the thero he turned
the rice out on the ground (in order that he might not eat out of the same dish with him),
and ate it. The thero then foresaw that this individual would possess himself of the land.

The rāja Pandu died after a reign of five years. His son Pharindo, and thirdly his younger
brother Khuddaparindo, administered the government; but a constant warfare was kept
up by Dūṭūsenā, harassing the whole population which had not attached itself (to him).
Dūṭūsenā protected (his own) people, and waged war against (the usurper) rāja. That
impious character dying in the sixteenth year of his reign, the other, third, individual
became king. Dhatusiendo, carrying on an active warfare against him also, succeeded in putting him to death, likewise, within two months.

After the demise of this king, the damilo Dathiyo was raja for three years, when he also was put to death by Dhatusendo. The damilo Pithiyo then (succeeded), and in the course of his warfare with Dhatusendo was killed in seven months. The damilo dynasty then became extinct.

Thereupon the monarch Dhatusendo became the raja of Lanká. With the co-operation of his brother he entirely extirpated the damilos, who had been the devastators of the island by their various stratagems,—by having erected twenty one forts, and incessantly waged war in the land; and re-established peace in the country, and happiness among its inhabitants. He restored the religion also, which had been set aside by the foreigners, to its former ascendency.

Some of the natives of rank, male as well as female, had formed connections with the damilos. Indignant at this defection, and saying, "These persons neither protected me, nor our religion," (the raja) confiscating their estates, bestowed them on those who adhered to him. All the nobility who had fled to Róhana rallied round him; on whom he conferred, with due discrimination, every protection and honor; but more especially gratified those devoted officers who had personally shared his own adversities.

Damming up the great river (Maháwáluká), and thereby forming fields possessed of unfailing irrigation, he bestowed them on the priests entitled to the great alms, for the purpose of supplying them with “sáli” rice. This wise ruler founded also hospitals for cripples, and for the sick. He formed an embankment across the Góno river, including the Kálawápi tank. Employing his army therein, he restored the Maháwiháro, as well as the edifice of the bo-tree, rendering it most beautiful to behold. Like unto Dhammásóko, having thoroughly gratified the priests, by fully providing them with the four sacerdotal requisites, he held a convocation on the Piṭakattaya. He built eighteen wiháros for the fraternities who had composed the “therawáda”; and to ensure full crops in the island
he formed also eighteen tanks, (at those places): viz. at the Kālawāpi tank, a wihāro of that name, also the Kōtipassso, the Dakkhināgiri, the Waddhanāmo, the Pannawallako, the Bhallatako, the Pāsanasinno; in the mountain division, the Dhātusēno, the Manganēthupawiti; to the northward, the Dhātusēno; to the eastward, the Kambawitti; in the same direction the Antaramēgiri; at Attālho the Dhātusēno; the Kassapitththikō, at the mountain of that name; in Rōhano, the Dāyagāmo, the Sālawāno, and Wībhīsano wihāros, as well as the Bhilliwāno wihāro. These, be it known, are the eighteen. In the same manner, this ruler of men having constructed also eighteen small tanks and wihāros; viz., the Pandulako, Hambatthi, the Mahādantō, &c., bestowed them on the same parties. Pulling down the Mayurruparivě, which was twenty five cubits high, he reconstructed an edifice twenty cubits high. Assigning the task to prince Sēno, he caused the fourth of the fields at Kālawāpi, two hundred in number, which were formerly productive, to be restored to cultivation. He made improvements at the Lōhapesādo, which was in a dilapidated state. At the three principal thūpos, he erected chhattas. He celebrated a festival for the purpose of watering the supreme bo-tree, like unto the sināna festival of the bo-tree held by Déwananpiatisso. He there made an offering of sixteen brazen statues of virgins having the power of locomotion; he held also a festival of inauguration in honor of the divine sage. From the period that the bo-tree had been planted, the rulers in Lāṅkā have held such a bo-festival every twelfth year.

Causinf an image of Mahā Mahindo to be made, and conveying it to the edifice (Ambamulako) in which the thero's body had been burnt, in order that he might celebrate a great festival there; and that he might also promulgate the contents of the § Dipawanso, distributing a thousand peices, he caused it to be read aloud thoroughly. He ordered also

* the word is literally rendered. it is possibly a clerical error. + this festival is no longer celebrated, and has probably been discontinued from the period that Anurādhapura ceased to be the seat of Government.

§ the Mahāwanso; whether brought down to this period, or only to the end of the reign of Mahāsēno, to which alone the Tikā extends, there is no means of ascertaining.
sugar to be distributed among the priests assembled there. (On this occasion) calling to his recollection the priest (formerly) resident in the same wihāro with himself, who had heaped dirt on his head, he did not permit him to participate in these benefits. He made many repairs at the Abhayagiri wihāro, and for the stone statue of Buddha an edifice, with an apartment (for the image). On the gem set in the eye of the image of the divine teacher by Buddhādāso being lost, this (rāja), in a similar manner, formed the eye with the “chulāmani” jewel (a part of his regal head dress). The supreme curly locks (of that image he represented) by a profusion of sapphires; in the same manner the “unnan” lock of hair (in the forehead between the eyes) by (a thread of) gold; and he made offerings (thereto) of golden robes; and also, composed of gold, a foot cloth, a flower and a splendid lamp, as well as innumerable cloths of various colors. In the image apartment, he constructed many splendid āṭātiyos, where there also were (images) of Bōdhisattos.

For the granite statue of Buddha, as well as for the statue of the saviour of the world, called the “Upasambhawo,” he converted his “chulāmani” head ornament (into the ornament placed on the head of Buddha’s statue, representing the rays of glory); and in the manner before described (at the festival of inauguration) in regard to the image named the Abhisēko, he invested these (images also) with their equipments. To the Bōdhisatto *Mettėyö, he built an edifice to the southward of the bo-tree, and invested (his image) with every regal ornament; and directed that guards should be stationed at the distance of one yōjana all round it. He caused the wihāros to be painted with ornamental borders of the paint called the “dhātu;” as well as the superb edifice of the great bo, expending a lac thereon. At the Thūparāmo he repaired the thūpó and held a festival; he also repaired the dilapidations at the temple of the tooth relic. He made an offering to the “Dāthādātu” (tooth relic) of a casket thickly studded with radiant gems, and flowers of gold; and held a festival of offerings in honor of the tooth relic. He bestowed also innumerable robes and other offerings on all the priests resident in the island. He made improvements at

* The Buddha who is to appear next, to complete the five Buddhas of the present “Mahābhuddhakappu.”
the several wihāros. At each of those places, he caused the enclosing wall of the edifice to be beautifully plastered. At the three principal chetiyo, having had the white plastering renewed, he made a golden chhatta for each, as well as a “chumbatan” of glass.

On the Mahawihāro being destroyed by the impious Mahāśēna, the priests of the Dhammaruchchί sect had settled at the Chetiyu mountain. Being desirous of rebuilding, and conferring on the theravāda priests (the opponents of the schismatics), the Ambatthalu wihāro (at the Chetiyu mountain), and being also solicited by them to that effect, the monarch bestowed it on them.

Having celebrated a festival in honor of the “Dūthādātū” relic, at the dedication of a metal dish, he kept up offerings (of rice) prepared from ten ammūnas (of grain); and, like unto the unsurpassed Dhammasóko’s, constructing image houses both within and without the capital, he made offerings to those images of Buddho also. Who is there, who is able, by a verbal description alone, to set forth in due order all his pious deeds!

He had two sons born of different, but equally illustrious, mothers, named Kassapo and the powerful Moggalāna. He had also a daughter, as dear to him as his own life. He bestowed her, as well as the office of chief commander, on his nephew. This individual caused her to be flogged on her thighs with a whip, although she had committed no offence. The rāja on seeing his daughter’s vestments, trickling with blood, and learning the particulars, furious and indignant, caused his (nephew’s) mother * to be burnt naked. From that period the (nephew), inflamed with rage against him, uniting himself with Kassapo, infused into his mind the ambition to usurp the kingdom; and kindling at the same time an animosity in his breast against his parent, and gaining over the people, succeeded in capturing the king alive. Thereupon Kassapo, supported by all the unworthy portion of the nation, and annihilating the party who adhered to his father, raised the chhatta. Moggalāna then

* She must have been the sister of the king, as it is only a sister’s son who would be designated “nephew.” The term does not apply to a brother’s son.
endeavoured to wage war against him, but being destitute of forces, with the view of raising an army, repaired to Jambudipo.

In order that he might aggravate the misery of the monarch, already wretched by the loss of his empire as well as the disaffection of his son, and his own imprisonment, this wicked person (the nephew) thus inquired of the rāja Kassapo: "Rāja, hast thou been told by thy father, where the royal treasures are concealed?" On being answered "No," "Ruler of the land, (observed the nephew), dost thou not see that he is concealing the treasures for Moggallāna?" This worst of men, on hearing this remark, incensed, dispatched messengers to his father, with this command: "Point out where the treasures are." Considering that this was a plot of that malicious character, to cause him to be put to death, (the deposed king) remained silent; and they (the messengers) returning, reported accordingly. Thereupon, exceedingly enraged, he sent messengers over and over again, (to put the same question). (The imprisoned monarch) thus thought: "Well, let them put me to death, after having seen my friend, and bathed in the Kālawāpi tank;" and made the following answer to the messengers: "If ye will take me to the Kālawāpi tank, I shall be able to ascertain (where the treasures are"). They, returning, reported the same to the rāja. That avaricious monarch, rejoicing (at the prospect of getting possession of the treasures), and assigning a carriage with broken wheels, sent back the messengers.

While the sovereign was proceeding along in it, the charioteer who was driving the carriage, eating some parched rice, gave a little thereof to him. Having ate it, pleased with him, the rāja gave him a letter for Moggallāno, in order that he might (hereafter) patronise him, and confer on him the office of "Dvāranāyakō" (chief warden).

Thus worldly prosperity is like unto the glimmering of lightning. What reflecting person, then, would devote himself (to the acquisition) thereof?

His friend, the théro, having heard (the rumour) "the rāja is coming," and hearing his illustrious character in mind, laid aside for him some rice cooked of the "māsa" grain, mixed with meat, which he had received as a pilgrim; and saying to himself, "the king
would like it,” he carefully preserved it. The raja, approaching and bowing down to him, respectfully took his station on one side of him. From the manner in which these two persons discoursed, seated by the side of each other, mutually quenching the fire of their afflictions, they appeared like unto two characters endowed with the prosperity of royalty. Having allowed (the raja) to take his meal, the therō in various ways administered consolation to him; and illustrating the destiny of the world, he abstracted his mind from the desire to protract his existence.

Then repairing to the tank, diving into, and bathing delightfully in it, and drinking also of its water, he thus addressed the royal attendants: “My friends, these alone are the riches I possess.” The messengers, on hearing this, conducting him to the raja’s capital, reported the same to the monarch. The sovereign enraged, replied: “As long as this man lives, he will treasure his riches for his (other) son, and will estrange the people in this land (from me)”; and gave the order, “Put my father to death.” Those who were delighted (with this decision) exclaimed, “We have seen the back (the last) of our enemy.” The enraged monarch, adorning in all the insignia of royalty, repaired to the (imprisoned) raja, and kept walking, to and fro in his presence. The (deposed) king, observing him, thus meditated: “This wretch wishes to destroy my mind in the same manner that he afflicts my body: he longs to send me to hell: what is the use of my getting indignant about him: what can I accomplish?” and then benevolently remarked, “Lord of statesmen! I bear the same affliction towards thee as towards Moggallāno.” He (the usurper) smiling, shook his head. The monarch then came to this conclusion. “This wicked man will most assuredly put me to death this very day.” (The usurper) then stripping the king naked, and casting him into iron chains, built up a wall, embedding him in it, exposing his face only to the east, and plastered (that wall) over with clay.

What wise men, after being informed of this, would covet riches, life, or prosperity!

Thus the monarch Dhātusēna, who was murdered by his son in the eighteenth year of his reign, united himself with (Sakko) the ruler of déwos.
This raja, at the time he was improving the Kálawápi tank, observed a certain priest absorbed in the "samádhi" meditation; and not being able to rouse him from that abstraction, had him buried under the embankment (he was raising) by heaping earth over him. This was the retribution manifested in this life, for that impious act.

Thus the ten kings (mentioned in this chapter) who were pre-eminently endowed with prosperity, (nevertheless) appeared in the presence of Death in a state of destitution. The wise man, seeing that in the riches of the wealthy there is no stability, will cease to covet riches.

The thirty eighth chapter in the Maháwanso, entitled, the "ten kings," composed equally for the delight and affliction of righteous men.

THE END OF THE FIRST VOLUME.

CEYLON:

COTTA CHURCH MISSION PRESS.

1836.
ERRATA.
### ERRATA

<table>
<thead>
<tr>
<th>Page</th>
<th>line</th>
<th>Correction</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>22</td>
<td>for Rewato read Réwato.</td>
</tr>
<tr>
<td>1</td>
<td>1</td>
<td>for Attadassina read Atthadassina</td>
</tr>
<tr>
<td>35</td>
<td></td>
<td>for phusso read phusso,</td>
</tr>
<tr>
<td>3</td>
<td>5</td>
<td>for thānēmē hāsaya n read thānē māhāsaya n.</td>
</tr>
<tr>
<td>6</td>
<td></td>
<td>for Te bhaṭṭṭhā bhaya n dyəhun abhaya n Jina read Te bhaṭṭṭhā bhaya n yakṣa dyəhun abhaya n Jina</td>
</tr>
<tr>
<td>9</td>
<td></td>
<td>for tathāvino read tathādā n.</td>
</tr>
<tr>
<td>11</td>
<td></td>
<td>for tathā pavithra n read tatha pavithra n.</td>
</tr>
</tbody>
</table>
| 12   |      | for dhammanatāya read dhammanatāy.
| 4    | 7    | for kārāpetudana, upakkami read kārāpetududanapākkami. |
| 8    |      | for Uddhañachiśhaya, read Uddhañachīshhaya. |
| 5    |      | for Mātaññamūti read Mātaññamūtā |
| 6    |      | for Buddhānūmatādāya read Buddhaṇūmatādāya. |
| 9    |      | for Jētūyāni read Jētūyāni. |
| 15   |      | for His maternal grandmother having bestowed this invaluable gem-throne on him, read His grandmother having bestowed this invaluable gem-throne on his mother, |
| 6    |      | for uḍyayana read paṭṭipāla. |
| 5    |      | for Kalyāṇā rājā read Kalyāṇā nāgarājā. |
| 9    |      | for Adhivāsaṭṭha read adhivāsaṭṭhā |
| 7    |      | for uggantāya read uggantā. |
| 8    | 2    | for passanāgā read passānā; agā: for lōkātiko read lōkātīka. |
| 9    |      | for Squarecha read Squarechi. for thata read tathā. |
| 10   |      | after duvē repeat duvē again. |
| 14   |      | for dīvasapattam read dūdasapattam. |
| 9    |      | for Mahāsiddhikānaka read Mahāśiddhitākkānaka. |
| 5    |      | for sahaśagar read Sahaśagar. |
| 6    |      | for duvē read duvē. |
| 7    |      | for Sehanu read Sihahanu. |
| 35   |      | for Dōvadatta read Dōvadattā. |
| 10   | 2    | for Bōdhisattatho read Bōdhisattā. |
| 5    |      | for dhammasatiṭṭhāya read dhammasatiṭṭhāya: for Dūrpanāḍade read Dūrpanāḍadeva. |
| 8    |      | for Ajāvanato read Ajāvanatā. |
| 11   | 2    | after Yamaṇḍūnaṃantarā add waṭē. |
| 7    |      | for Samaṭṭhe ṣhapanaṭhatā read Samallē ṣhapanaṭṭhā. |
|      |      | for Munāṇaṃgga read Munāṇaṃggaḥ. |
| 12   | 2    | for saṭṭhakūṭhamhi, tathākā read suṭṭhakūṭhahatāṭhikā. |
| 4    |      | for thiragunāpīṭha read thiragunāpīṭha. |
| 6    |      | for Uḍḍrapatiṣankārā read Uḍḍrapatiṣankārā. |
ERRATA.

Page.  line.
  12  13 for appamatto read appamatto.
  13  2 for sannipatihsu read sannipatinhu.
      4 for kkhieh read kkhieh.
      7 for wissajjetu read wissajjetu.
      9 for nayakowidd read nayakowidd.
  37 for "wedo" read "wedo."
  14  2 for wattanekatan read wattanekatan.
      3 for atiwajdatampuji read atiwajdatampuji.
      7 for jhreyu read jhreyu.
  15  8 for attumassanti tikkana read attumassanti tikkana.
      4 for puttopi tara read puttopi tara.
      6 for amacha read amacha.
  11 for Wajisu read Wajisu.
  14 for Ajatsattu read Ajatasattu.
  27 and passim, for Wisali read Wendhi.
  16  1 for Naktapanta read Naktapanta.
      2 for waditana read waditana.
      4 for gantw read gantw.
      6 for Pahtya read Pahiya.
      8 for bahusata read bahusata; for pasitu read pasitu.
      9 for Therd read Therd.
  10 for mahattana read mahatad.
  26 for ukkipatana read ukkhapaniyan.
  17  3 for nagahtana read nagahtana.
      5 for gandhakasi read gandhakasi; for Wajjhumiyan read Wajjbhumiyan.
      9 for muktadu read mukta.
  10 for maganu read magamun.
  11 for sakamattana read sakamatdana.
  32 and passim, for Pupphapura read Pupphapura.
  18  1 for Bharihanta read Bharihanta.
      8 for samamiti read samanni.
  16 for Lohakumbiya read Lohakumbhi.
  19  1 for therd read therd.
      11 for arahandi muchenii read arahandi nimuchini.
  20  1 for titthapsanta read titthapsanta.
      4 for Sunhatadsrakanta read Sunhatadsrakanta.
      8 for dasahassika read dasahassika.
  21  1 for wadhi read wadhi.
      7 for duwissati read duwissati.
      9 for Morynya read Morynya.
      11 for wansu read wansu.
  13 for thakajamo read thakajamo.
  15-17 for Subbattha read Sabbattha.
ERRATA.

Page. line.
21 17 for Kassapo read Kassapīya.
— 18 for “There were twelve therā schisms,” read “There were twelve schisms, including the
Therā schism, (which was suppressed at the first convocation, in the first year of
the first century.”)
— 19 for “formerly noticed” read “named hereafter.”
— 20 to 24 — The passage contained in these lines to be corrected as follows. * “Thus in the
second century (after the death of Buddha) there arose + seventeen schisms; the
rest of the schisms among the preceptors were engendered subsequently thereto.
These were the six secessions which took place in Jambudīpa (during the second
century)—the Hēmawatā, the Rājagiriya, and the Siddhāttika, as well as (that
of) the Pubbasēliya and Aparasēliya priesthood, and the Wādariya. The
Dhammaruciya and Sigaliya schisms took place in Lankā (in the fifth and
eighth centuries after Buddha’s death).
— 29 for Chānakro read Chānakko.
22 8—9 for mīga read mīga.
— 24 for Himāwanto read Himawanto.
— 25 for malakam read āmalakam.
— 29 for Chhadanta read Chhadanta.
— 34 for muppulan read uppulan.
23 5 for māhima read mattāma.
— 6 for pāsadhikā read pāsāṇikā.
— 7 for santoṇa read yantoṇa.
— 11 for Sumanassa read Sumanassa.
— 18 for Dharmāsokā read Dhammasokā.
— 34 for western read eastern.
24 1 for upattāni read upattāni.
— 4 for gāmāgani read gāmāgani.
— 5 for pohā ca sanittvadina read pubbhēva sanittvadina: for ajdyathā read ajdyathā.
— 6 for chikkanāti read wikkānāti.
— 9 for tatttha read tattha.
— 10 for vasīṇā read udvīṇā: for purāṅ read puraṅ.
25 2 for patthayami read patthayā.
— 3 for cetiṅkā read cetiṅkā.
— 5 for kāraṅ read karaṅ.
— 10 for sambuddhābhastitaṁ read sambuddhābhastitaṁ.
— 12 for upajjhyamāṁ read upajjhyamāṁ.
26 4 for satthi read satthi.
— 9 for dhammakkhādhamāṁ read dhammakkhādhamāṁ.
— 33 for “ratanattiyā” read ratanattiyā.

* These alterations have been made on a more careful examination of the explanation continued in the Tīkā.
+ Exclusive of the first schism, which was suppressed in the first century.
ERRATA.

Page. Line.
27 4 for Anōttātō-dakājēsura read Anōttātō-dakājēsura; for tē pitakāna read tēpitakāna.
11 11 for kētumālōkē sībhitā read kētumālōkēśbhitā.
13 13 for pitumātanātanātā read pitumātanātanātā.
17 17 for tripitikā read tēpitikā.
23 2 for dīthakāpukkē maśhitē read dīthakāpukkē maśhitē.
6 6 for manussēsa pāppajjivād tudāpadāwagadhātakan read "manussēsapāppajjivād tudāpadāwagadhātakan.
7 7 for Adāpūtīpana read Adāpūtīpana.
12 12 for Ahū Upālithērussa thērō sūddhimūrikkē read Ahū Upālithērussa thērō sūddhimūrikkē Dāsakō; Sōnakō tassa; dēlv thērēva Sōnakassamē.
14 14 for priests read saints.
23 23 for they supplicated read divine in the great sage to be born among men for the removal of this calamity read they thus supplicated the great sage "vouchsafe to be born among men for the removal of this calamity."
25 25 for Chandawo read Chandawajī.
34 34 for his disciples read the disciples of Sōnakō.
23 23 for nāgāsī read nāgāsī.
6 6 for upasampanja read upasampanja.
14-17 14-17 for vehēdo read "vedos."
34 34 for pitaka read pitakattaya.
23 23 for myṭṭha read myṭṭha.
9 9 for Wuttakathātātī read Wuttadhānti.
11 11 for iṇsā read iṇsā.
33 33 for Lord! why art thou silent? read Lord! why wast thou silent?
31 31 for Jānāmiti read "Jānāmiti."
5 5 for nigamattana read nigamattana.
8 8 for thitorread thitor.
11 11 for thērō read thērē.
19 19 for Enjāhita read Enjāhita.
30 30 for trivēhāda read "tiwēhāda."
32 32 for nirajjusati read nirajjusati.
6 6 for kānāvamantātī read kānāvamantātī.
10 10 for upasampādayitīva read upasampādayitīva.
14-16 14-16 for vehēlos, read wēdhos.
35 35 for vipassanan read wippassanan.
33 33 for kīla nantē migērāntē read kilamantē migē rangē.
4 4 for draham read arayē.
5 5 for rājān read rajān.
7 7 for Ahātī tāmbi read Ahātītambī.
10 10 for wijantaṃsantaṃ read wujantaṃsantaṃ.
13 13 for upattitīva read upattitūva.
17 17 for the thērō Moggali read the thērō son of Moggali.
ERRATA.

34  13 for sabā ráma read saññārama.
35  1 for Purābhārin read Purē bhārī.
  6 for sabbatthā read sabbathā: for nanthādikāpīcha read nathādikāpīcha.
36  9 for abhāsini read abhāsiyu.
  11 for pubā ajāñ read pubhajā.
  15 for Sangamittañcha read Sanghamittancha.
  14 for Mahinda read Mahīndo.
37  8 for kunda read kanta for kappāyi read kappayi.
  18 for Dhammapati read Dhammapālāti.
  27 for with a young female kuntikinnarā read with the lovely female kinnari.
38  2 for nañaddhāni read nañaddhāni.
  3 for dykkhayantikā read ayukkhayantanā.
  11 for Kanti read Kanti.
  12 for pavattaya read pavattaya: for kṣāyam read kṣāvam.
  34 for kuntikinnaryā read lovely kinnari.
39  3 for Tassopasamāni read Tassopasamana.
  5 for patisiddhānā read pātisiddhānā.
  9 for rājjasvanā read rājjasvanā.
 10 for nakarona read nakarōna: for mulhamānasā read múlamānasā.
 19 for ausañkö read ausañkhi.
 33 for embicile read imbecile.
40  3 for ubhinnanchātu read ubhinnanchati.
  4 for mahārajā read mahārajā.
  5 for ratheśa read rathesābhā.
 18 for Patīchēka kammān read Patīchēkakammān: for chēsannā read chēsannā.
 18 for Ratiwaddhane read Ratiwaddhano.
42  1 for pakkasitūna read pakkāsitūna.
  2 for vijyākarīnu read vijyākarīnu.
  5 for tutthamāno read tutthamānā.
 21 for is read was: for vibhajjā read vibhajjo.
 31 for Yasso read Yaso.
43  9 for Ekānini read Ekañīni.
  10 for satthamābhidhāve read satthamābhiddhāvī.
  9 for mātulassā read mātulassā.
 10 for saññānā read saññānā.
 18, 19 for They partook of the nature of the lion in the formation of their hands and feet read

He partook of the nature of the lion, in the formation of his hands and feet.
45  2 for puttāsūkīna read puttaśūkīna.
ERRATA.

Page  line.
45    7 for tatiyā read tatiyē.
      — 9 for wījāhītuṇā read wījāhītuṁ.
      — 11 for Tathāgataiva read Tathāsā yāva.
      — 12 for addyāsapuraṇā read addyā sapuraṇa.
46    2 for sampaticchhitaṁ read sampaticchhitva.
      — 3 for Ngaraṇā read Nagaraṇā.
      — 8 for Kujjho read Kuddho.
      — 9 for Kujjho read Kuddho.
      — 14 for sāhasinatthatihiti read sāhasinītha bhito.
47    10 for wuttamuttō read wuttamattō.
      — 11 for upēchhi read upechha.
      — 27 for Uppulwanno read Uppalawanno.
48    6 for bhākkhētuṇā read bhākkhētuṇā.
      — 12 for Yaddhiṇā read Yakṣhiṇā.
      — 14 for sāmi read sāmi.
49    1 for wuttamattāvā read wuttamattāva.
      — 4 for wasaṁ read wasaṁ.
50    10 for dātyakāma read dātyakāma: for kāhamiṁ read kāhamiṁ “
      — 1 for adhissamanā read adhissamanā: for kathamārīṁ read kathamārācariṁ.
      — 3 for suddānte read suddānte te: for sañgāpatinēva read sañgāpatinēva.
      — 3 for ganhatthrawi reads ganhatthrawi: for vilayantāṁ read vilayantāṁ.
      — 4 for rañjāpilandhassā read rañjā pilandhassa.
      — 7 for Tambapannattha paññiyō read Tambavannatthapāṇayo.
      — 9 for tassatrajñātā read tassatrajñā nattā.
      — 10 for Silahāntūnā read Silahāntu tā,
      — 13 for dvājāvasam read dvājāvasam: for gama- read gāma-
      — 16 for On that signal fall to with blows, read Guided by the direction of that signal, deal out thy blows.
      — 24 for “Tambapanniyō” read Tambawannapāṇayo.
51    1 for nāṭṭhītāya read nāṭṭhītāya.
      — 2 for kumarassādhisēkhiṁ read kumārassādhisēkhiṁ.
      — 3 for Pandawāṁ read Pandawān: for pāṭhāhamāha taṁ read pāṭhāhamāha taṁ.
      — 5 for Pandhawo read Pandawo.
      — 6 for unassaṁ read unassaṁ: for dhitaranha read dhitarācha.
      — 8 — for tanaṁkāraṁ read tanaṁkāraṁ.
      — 4 for tamaṅgattā read tamaṅgattā.
      — 5 for gūtā read gūtā: for yattraṁanussanāṁ read yattraṁanussanāṁ.
      — 6 for bhākirā read bhākirā: for disuñ read disuñ: sahaṁpūgā: sahaṁpūgā.
      — 7 read this line thus “Pundrīpūpanākasaṁsyantidhammāgamattā” — atikōṭhīha ṅakkhī, yakkhā sāhasikā pana.
      — 8 for viyālantāya read viyālantāya.
      — 12 for Puttadhātūbhājhitē read Puttadhātūbhājhitē.
      — 33 for Samanta mountain read Samanakūto (Adam’s peak).
      — 53 for Thāna- tādā amachchānaṁ adāsi, read Dhanānāddā amachchānaṁ; adāsi.
<table>
<thead>
<tr>
<th>Page</th>
<th>Line</th>
<th>Correction</th>
</tr>
</thead>
<tbody>
<tr>
<td>53</td>
<td>10 for nassaytha read nassyótha : for rajahítu read rajahitéu.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>12 for píkkhántá read pēkkhántá.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>19 for offices read riches.</td>
<td></td>
</tr>
<tr>
<td>54</td>
<td>4 for tātā read tāttā.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>For the 5th verse read “Lankaná nákagunañ kátañ, nama bhdíusa sántakañ; tassachhayicha tathéva rajjañ káritu sódhaná.”</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6 for rajja kumáro gamissámiti read rajakumárá “gamissúmiti”</td>
<td></td>
</tr>
<tr>
<td>20, 21, 22</td>
<td>Read “My children, I am advanced in years; repair one of you to Lankaná the realm of my brother, which possesses every (natural) advantage: on his demise rule there over that splendid kingdom.”</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>after Gómagámakatíthá a bracket.</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>for Muhakundura river read the great Kanduro river.</td>
<td></td>
</tr>
<tr>
<td>55</td>
<td>1 for ádáya sakañ read ádáya só sakañ.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2 for ánáyápadésána read ánáyápadésána.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5 for áropiyá read áropiyá.</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>6 for Gangáyakhípi read Gangáya khipí: for “gámbántapahu read gallon tahu,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>7 for pabhajítákárañ read pabhajítákárañ.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>9 for amachché read amachché : for samapyyí read samappyúñ.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>10 for manóratahiñ read manóratádá.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>11 for sáhágata read sáhdgátá.</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>for Widudhabhassa read Widudhabho.</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>for Gómagámaka read Gómagámakatíthá.</td>
<td></td>
</tr>
<tr>
<td>56</td>
<td>3 for ékathúniké read ékathúniké.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5 for súyató read sú yató.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>13 for “mantras” read “mantos.”</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>for Budhakachcháná read Bhaddakachcháná.</td>
<td></td>
</tr>
<tr>
<td>57</td>
<td>6 for Chitta read Chittá.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>10 for mádnaróchayı read mádu dróchayı.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>11 for dróchayı read dróchayı.</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>for Róhána read Róháno.</td>
<td></td>
</tr>
<tr>
<td>58</td>
<td>6 for rdá putdá read rdáputdá: for ubhapaná read ubhópaná.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>7 for katwá namakarañ read katwánamakarú.</td>
<td></td>
</tr>
<tr>
<td>59</td>
<td>1 for Umañddáchítádyantá read Umañddáchítádyantá.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>9 for wanchitañ yévachhéñi read wanchitañi wachhéñi.</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>for Dóramadala read Dwáramandalako.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>15, 17 for Tumbakandura read the Tumbaro mountain stream.</td>
<td></td>
</tr>
<tr>
<td>60</td>
<td>2 for kumárañ read kumáran.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4 for náhi read náhi.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5 for nási so : tásachhasutwad read nási só tañ wachañ sutwá.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>10 for uydábañ read uydákaté.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>11 for kárayañísañi read kárayañísañi.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>13 for tátá tì read tátáti.</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>for vēhédos read védos.</td>
<td></td>
</tr>
</tbody>
</table>
### ERRATA.

<table>
<thead>
<tr>
<th>Page</th>
<th>Line</th>
<th>Correction</th>
</tr>
</thead>
<tbody>
<tr>
<td>61</td>
<td>5</td>
<td>for <em>Harikanda</em> read <em>Girikanḍa</em>.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>for <em>Harikanda</em> read <em>Girikanḍa</em>.</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>for <em>drochēṣṭa</em> read <em>ḍrochēṣṭa</em>.</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>for &quot;<em>sapariso kattha ydsitī?</em> read <em>sapariso, &quot;kattha ydsitī?</em>&quot;</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>for <em>bhattēṇḍaḍha</em> read <em>bhattēṇḍaḍha</em>.</td>
</tr>
<tr>
<td>22, 23</td>
<td></td>
<td>for <em>Harikunda and Harikundasiwo, read Girikando and Girikandasiwo</em>.</td>
</tr>
<tr>
<td>25</td>
<td></td>
<td>for <em>karissa read kurissam</em>.</td>
</tr>
<tr>
<td>30, 31</td>
<td></td>
<td>for He inquired of her, &quot;where art thou going, together with thy retinue?&quot; read attended by his retinue, he inquired, &quot;where art thou going?&quot;</td>
</tr>
<tr>
<td>62</td>
<td>2</td>
<td>for <em>bhūḍapayītī read bhūḍapayī tē</em>. for <em>patiwaṇsōva read patiwaṇsōva</em>.</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>for <em>puṇṇagunupetā read puṇṇagunūpetā</em>.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>for <em>bhūtarē read bhūtarō</em>.</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>for <em>orantō &quot;read ēraṅ tōtō&quot; for bhūtarē read bhūtarō</em>.</td>
</tr>
<tr>
<td>63</td>
<td>2</td>
<td>for <em>tēśaṅrajaśmappēśi read tēśaṅ rajjaśmappēśi</em>.</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>for <em>tathō patissa gdmamhi read tathōpatissagdmamhi</em>.</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>for <em>tālapaṇṭinēca read tālapaṭtancha</em>.</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>for <em>amdrami read amdrami</em>.</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>for <em>wassee read wasdnī</em>.</td>
</tr>
<tr>
<td>30</td>
<td></td>
<td>for <em>Kuchchhāka read Kachchhaka</em>.</td>
</tr>
<tr>
<td>64</td>
<td>3</td>
<td>for <em>chamupatiś read chamūpatiś</em>.</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>for <em>rājaprikkhāraṇ read rājaparikkhāraṇ</em>.</td>
</tr>
<tr>
<td>65</td>
<td>4</td>
<td>for <em>jātassārē read jātassari</em>.</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>for <em>abhiṣēkaṇ read abhikṣeṇi</em>.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>for <em>porohita read purohita</em>.</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>for <em>upākāraṇa read upākārattā: for jetṭhaṇaṅ read jetṭhaṅ taṅ</em>.</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>for <em>Girikanḍaadivatassēca read Girikanḍaṭiṣan taṅsaṅ</em>.</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>for <em>Chittārādāṇaṅ read Chittāṛaṇaṅ taṅ</em>.</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>for <em>dasanāṅ read dasāṅaṅ: for kantāṅgūnivēṣayi read kantāṅgū niṃvēṣayi</em>.</td>
</tr>
<tr>
<td></td>
<td>25</td>
<td>for &quot;prohibō&quot; read purūhito.&quot;</td>
</tr>
<tr>
<td>33</td>
<td></td>
<td>for the territory Girikanḍaka read the prince Girikando.</td>
</tr>
<tr>
<td>39</td>
<td></td>
<td>for know read know.</td>
</tr>
<tr>
<td>66</td>
<td>3</td>
<td>for <em>rattikhīḍḍa read rattikhīḍḍa</em>.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>for <em>purasādhaṅkā read purasādhaṅkā: for duiveṣatāni read duiveṣatāni</em>.</td>
</tr>
<tr>
<td>32</td>
<td></td>
<td>for <em>Pusāna read Pāsāno</em>.</td>
</tr>
<tr>
<td>37</td>
<td></td>
<td>for <em>Pāsandhiṅa read Pāsandhiṅa</em>.</td>
</tr>
<tr>
<td>67</td>
<td>2</td>
<td>for <em>viyādhpālapurathāṃ read viyādhpālapurathāṃ</em>.</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>for <em>waṭtamiṅvachā read waṭtamiṅvaḍa</em>.</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>for <em>dharonpatṭaṅ read dharonapatṭaṅ</em>.</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>for <em>wanūyāḍaṅ read wanūyāḍaṅ</em>.</td>
</tr>
<tr>
<td></td>
<td>19</td>
<td>for hospital read college.</td>
</tr>
<tr>
<td>68</td>
<td>1</td>
<td>for <em>viyānaṭṭhāṇa read viyānaṭṭhāṇa</em>.</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>for <em>dādā ḍesāṅ read dādāṭesāṅ</em>.</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>for <em>tātā. suwannaṅwanna read latā suwannaṅwanna</em>.</td>
</tr>
</tbody>
</table>
ERRATA.

68 11 for tankh read tahi; for sajiviviya dissari rend sajivawiyita dissari.
    12 for wittaka read withka.
    40 for malaka read malakā; for angulivelakhā read anguliwēthakā.
69 1 for puñga vijamhitān read puṅgavijamhitān.
    2 for muttadātaka read muttā, tā tācha.
    7 for parinudritā read parinudritō.
    8 for sankhañcha read sankhañcha.
    12 for tassī machhassa read Tassāmachhassa.
    13 for wasaghārdhīncha read wosaghārdhāncha.
    34 for purūhito read purūhito.
    35 for sethitto read seththo.
70 1 for harichandadañ read harichandanañ.
    2 for punjaniñ read punchaniñ; for anjanacha read anjanācha.
    7 for dēsī read dēsīnā.
    13 for sāmīhattētō read sāmīhattatinō.
    18 for the clay of aruñā read the medicinal aruna clay.
    34 for Tāmalettīya read Tāmalettī.
71 1 for sāmīhiṭerata read sāmīhiṭē ratā; for Lankahita sukhe read Lankāhitasukhe.
    2 for wachanā read wachanōpi; for patarītātipī read patarītātipī.
    12 for Itīhiyuttīyañ read Itīhiyuttīyañ.
    30 for Māhārutta read Maharattha.
72 2 for khēpatidduno read khīpati idrūno.
    5 for Phalanti sanayō read Phalantisaniyō.
    6 for ginsēpenti read bhinsēpenti.
    8 for bhavēyaman read bhāviyaya mañ.
    9 for khīpayasi read khīpayasi; for mampari read mamāparī.
    10 for tawēwassa read tawēwassa.
    14 for Madānikōlhañ read Madānī kōlhañ.
    16 for Aravalo read Aravalo.
73 1 for patipajjisuñ read patipajjisuñ.
    6 for kasaḍaṇā pajjotā read kasaḍapajjotā.
    9 for sanāttamananataggañ read sanāttamanataggañ.
    12 for Gantvedā parāntakañ read Gantvedāparāntakañ.
    29 for dēwadutta read dēwadūta.
    33 for “anumatagga” discourse (of Buddho) read the “anumattagga” section of Buddho’s
discourses.
74 1 for sahasānā read sahasānā; for dhammamutā mapajisi read dhammamatamapajisyā.
    3 for Mahādhammakkāto read Mahādhammarakkāto.
    5 for Gantvedanañ read Gantvedanañ; for kālaḍanā read kālaḍāna.
    6 for sattal read sattali.
    8 for visūñ read visūñ.
    22 for kālaḍakāroñ read kālaḍakāroñ.
    24 for Mālikādēvo read Mūlakādēvo; for Dhandābinnasso read Dhandhābinnasso.
### ERRATA.

<table>
<thead>
<tr>
<th>Page</th>
<th>Line</th>
<th>Original</th>
<th>Corrected</th>
</tr>
</thead>
<tbody>
<tr>
<td>74</td>
<td>32</td>
<td>Sówanabhúmi</td>
<td>Suwanabhúmi</td>
</tr>
<tr>
<td>75</td>
<td>2</td>
<td>mha</td>
<td>madhá</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>hitá</td>
<td>bhita</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>Sómutra</td>
<td>Sómutra</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>Jinásasa</td>
<td>Jinásasa Kaddhanan: after takin add tāhi awgin: for bhawiyoko,</td>
</tr>
<tr>
<td>76</td>
<td>4</td>
<td>anján</td>
<td>atrajañ: for jalbhíñyú</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>mághañ</td>
<td>sanguñáñ: for Dakkhínagiri</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td></td>
<td>&quot;kálaññú&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>for bahussuññu</td>
</tr>
<tr>
<td>77</td>
<td>32</td>
<td></td>
<td>the noble (twin) princes Ujjénio and Mahindo,</td>
</tr>
<tr>
<td>78</td>
<td>1</td>
<td>janañu</td>
<td>jánáñu</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Missanagañ</td>
<td>Missanagañ: for taddhíwa</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Magindo</td>
<td>Mahindo</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>bháginidhiñ</td>
<td>bháginidhiñ: for Bhandakandana</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>Tháttha</td>
<td>Tháttha: for upósathó</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>wiñára</td>
<td>wiñára</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>sadisóhitañ</td>
<td>sadisóhitañ</td>
</tr>
<tr>
<td></td>
<td>18</td>
<td>Magindo</td>
<td>Mahindo</td>
</tr>
<tr>
<td>79</td>
<td>12</td>
<td>saddháñ</td>
<td>saddháñ</td>
</tr>
<tr>
<td></td>
<td>23</td>
<td></td>
<td>the théra came in sight of the monarch; but he (the metamorphosed déwo) vanished,</td>
</tr>
<tr>
<td>80</td>
<td>34</td>
<td></td>
<td>&quot;írõ&quot;</td>
</tr>
<tr>
<td>79</td>
<td>1</td>
<td>idisañk</td>
<td>idisañk</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>Natítada</td>
<td>Natítada: anga</td>
</tr>
<tr>
<td></td>
<td>19</td>
<td></td>
<td>replied read solved</td>
</tr>
<tr>
<td>80</td>
<td>2</td>
<td></td>
<td>súyanáñ</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>sàtò</td>
<td>read sánó</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>wasatamblákaññí</td>
<td>wasatamblákaññí</td>
</tr>
<tr>
<td></td>
<td>21</td>
<td></td>
<td>the &quot;ágata&quot; sanctification read the state of sanctification</td>
</tr>
<tr>
<td>81</td>
<td>10</td>
<td>Ndirógha</td>
<td>Ndirógha</td>
</tr>
<tr>
<td></td>
<td>18</td>
<td></td>
<td>Sondipasse</td>
</tr>
<tr>
<td>82</td>
<td>34</td>
<td>(Thuparśmo)</td>
<td>read (Pathamachëtiyan)</td>
</tr>
<tr>
<td>82</td>
<td>3</td>
<td>uchchávani</td>
<td>read uchchávani</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>dsañapaggaññí</td>
<td>dsañapaggaññí: for pathái</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>wasánti</td>
<td>read wasántí</td>
</tr>
<tr>
<td>83</td>
<td>1</td>
<td>uchchávani</td>
<td>uchchávani</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Bhíya</td>
<td>Bhíya: for thiradaññamíchànañ</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>haththiñi</td>
<td>read haththíno: for sudhetun</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>súyanáñ</td>
<td>read súyaná</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>nagára</td>
<td>read nágará</td>
</tr>
</tbody>
</table>
ERRATA

Page.  line.
83     8 for sattakaṁappóvukappó read Satthukappóvukappó.
      —  25 to 29 for these lines, read Thus, this théro, who had become like unto the divine teacher, and
      a luminary to the land, by having propounded the doctrines (of Buddha) in Lanká,
      in the native language, at two places, on the occasion of the promulgation of that
      religion, established (the inhabitants) in that faith.
84     1 for dakkhinaṁadwrató read dakkhinaṁadwrató.
      —  3 for dakkhinaṁadwra read dakkhinaṁadwra; for théró read théró.
      —  5 for sayáha wasamayó read sayáha wasamayó.
      —  6 after yáma add tań.
      —  9 for ekhāyudakupétan read ekhāyudakupétan.
      —  11 for saññi read sáññi; for dware read dware.
      —  12 for sádhuni read sádhuni.
      —  17 for gates read gate.
      —  22 for Missa read Missako.
85     4 for kappó kappétōvicio read kappó kappétōvicio.
      —  7 for Sása pancha read Sá sañcha.
      —  10 for dakkhínd read dakkhínd.
      —  11 for pubbhójissanti read pubbhójissanti.
86     1 for ákári read arítá; for toyá read tóyá.
      —  2 for kampíti read kampíti.
      —  4 for pupphacamúthi read pupphacamúthi; for puthawí read puthawí.
      —  5 for Rájjíra read Rájjíra.
      —  6 for puthawí read puthawí; for jantághára read jantághára.
      —  9 for puthawí read puthawí.
      —  10 for tigána read tigána.
      —  12 for puthawí read puthawí.
      —  18 for under a "picha" tree read under a (muchaló) tree, (where the Lóhamahápáya was
      subsequently built).
      —  27 for "irsi" read "isi."
87     6 for samhánikkhamma read tambá nikkhamma.
      —  7 for hatthatanuruhá read hatthatanuruhá.
      —  8 for pupphacamúthi read pupphacamúthi; for puthawí read puthawí.
      —  9 for sángama read sangama.
      —  11 for wákári read wyákári.
      —  12 for bhójási read bhójási.
      —  14 omit the words pleasure garden.
      —  15 for that garden read the royal garden.
88     1 for thatává read étthává.
      —  2 for thítáthánanthándá thánavidá; read thítáthánanthándá thánavidá.
      —  3 for Kakudhánahayá read Kakudhánahayá.
      —  4 for Thúparaha read Thúparaha; for pusa read pusa.
      —  5 for púmpaka read púmpaka; for pújísa read pújísa; for phalañ read thalañ.
      —  6 for puthawí read puthawí.
ERRATA.

<table>
<thead>
<tr>
<th>Page</th>
<th>line</th>
<th>Correction</th>
</tr>
</thead>
<tbody>
<tr>
<td>88</td>
<td>9</td>
<td>for Mahāmeghānaṃ read Mahāmeghawanaṃ.</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>for gantvad read hantwed: for balawādīṭo read balachōdīṭo.</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>for ṭāṭīhī read ṭāṭīḥī.</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>for mahārājaśipahi read mahārāja, dipamhi.</td>
</tr>
<tr>
<td>89</td>
<td>5</td>
<td>for atithatthōhi nādiya read atithatthōbhiśuddāya; for pūra read pura.</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>for Nisinnampidha read Nisinnampidha; for pannakārī read pannākārī.</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>for uyyānaṃ read uyyānaḥ.</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>for patīgghātito read patīgghāhitī.</td>
</tr>
<tr>
<td></td>
<td>19</td>
<td>for dīśi read dīśī; for tārd read nāra.</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>for sāyanaśasanayē read sāyanaśasanayē; for bhodhīṭhādanarāhan read bhodhīṭhāndrahaṃ.</td>
</tr>
<tr>
<td>90</td>
<td>1</td>
<td>for tattha read tattha; for hitattha read hitatthaṃ.</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>for taddantarā read taddantarā.</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>for bhīkkuniṃ read bhīkkunī.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>for Sasuwanakatūhaṃ, read “Sasuwanakatūhaṃ; for tañ read tau; for Tathāgato read Tathāgato,</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>for Patīṭṭhāpātun maddāsi read Patīṭṭhāpātumaddasi; for bodhi read bōdhi.</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>for pana read pana; for Tathāgato read Tathāgato.</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>for dāsapana read dāsapāna; for pattamaggapadānuḥ read pattamaggaphalānuḥ.</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>for Attaṃ read “atta.</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>for thapetvā read thapetvā; for pana read pana.</td>
</tr>
<tr>
<td>91</td>
<td>2</td>
<td>for Waddāmadā read Waddhamādā.</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>for thättha read thättha; for tād read tadd.</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>for Waddāpayo read Waddapāyō.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>for nāghē read nāgē.</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>for sūnatarañāhā having read sūnatarañādhānācha.</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>for atithatthōhi read atithatthōhi.</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>for bojjhī read bojjhī.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>for Akālapupṭha lankārē read Akālapupṭha lankārē.</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>for tārd read nāra.</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>for taddantarā read taddantarā.</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>for manośilaya read manośilaya.</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>for lord of universe, read lord of the universe.</td>
</tr>
<tr>
<td></td>
<td>22</td>
<td>for the sanctification of “maggaphalan” read the states of probation and salvation.</td>
</tr>
<tr>
<td>93</td>
<td>1</td>
<td>for dakkhinnō read dakkhinnē.</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>for Patīṭṭhāpātun read Patīṭṭhāpātun.</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>for Jinassa read janassa.</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>for dhammānā dhanaṃ read dhammadēsanaṃ.</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>for mottō read mottō.</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>for bhīkkunī read bhīkkunī.</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>for gottō read gottē.</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>for bhīsanaṃ read bhīsanaṃ.</td>
</tr>
<tr>
<td></td>
<td>25</td>
<td>for the bliss of maggaphalan read the states of probation and sanctification.</td>
</tr>
</tbody>
</table>
ERRATA.

93  33 for Wésilánagara read Wísilánagara.
93  35 for Mandádipo read Mandadipo.
94  1 for weyasanañ read wyāsanañi.
94  9 for wadiva read wādīya.
94  10 for chinintiyā read chinintiyā.
94  12 for pannākārā read pannākārā.
95  13 for paḥatēhiča read paṭhatēhiča.
95  3 for wisahassāni read wisāhassādhi: for tarā read nārā:
95  5 for tattha read tatṭha.
95  7 for taṅchittamāṇḍya read taṅ chittamāṇḍya: for tatthā read tatthā,
95  12 for nisinnā sōkandakā read nisinnā sōkandakā.
95  18 for sanctification of “maggaphalan” read states of probation and sanctification.
96  36 for Asokā read Asokamālākā.
96  4 after Sudāssamālākā insert a comma.
96  6 for chatuttāna read chatuttāni.
96  17 for bliss of maggaphalan read the state of probation and sanctification.
97  2 for puthevisāra read puthevisāra: for aṅgāti read aṅgāni: for bahuni read bahūni.
97  12 for disiyātī visopamañ read disiyāti visopamañ.
97  19 for Gothaḥāya read Gōthāhāya.
98  33 for sanctification of “maggaphalan” read states of probation and sanctification.
98  1 for “Nd read “Na.
98  3 for Sambuddhāya read Sambuddhānđya.
98  5 for puthevisāra, read puthevisāra.
98  7 for anuvataggiyān read anuvataggiyān.
99  8 for Mahānighesavānañ read Mahānighesavānañ.
99  12 for dūli read dūliya.
99  13 for chief of the victors over sin read glorious personage.
99  20 for “anumattagyan” read “anunattagyan.”
99  1 for Mahāpadāna read Mahāpadumā.
99  2 for simañ dissāyita read sitāñ dassāyita.
99  3 for sannaraj̄a read sannaraj̄a.
99  4 for pupphaḥariṭañ read pupphaḥariṭañ: for jattādi read ehāttādi.
99  6 for wulukkāpagatēhiča read chulukkāpasatēhiča.
99  9 for Kumbalawḍantañ read Kumbhikāwḍantañ: for Mahādipañ read Mahānipañ.
99  10 for Khuddhamadhiča read Khuddhamādiča.
99  11 for kottagō read kotiṣago.
99  12 for Abhayāpalikapāsaṅnañ read Abhayāpalikapāsaṅnañ.
99  16 for holding the plough shaft, defined the line of boundary, read holding the plough, exhibited the furrows.
99  32 for Kumbolawḍana read Kumbhiṅkawḍana (potter’s clay pit): and for Mahādīpo read Mahānipañ.
99  34 for Khuddamadhula read Khuddhamādula: for Marutta read Marutta.
99  38 for Abhayāpalikapāsaṅnañ read Abhayāpallakapāsaṅnañ.
100 2 for Telumpdlingō read Telumpdlingō: for Ndalachutkago read Tālachutkago.
<table>
<thead>
<tr>
<th>Page</th>
<th>Line</th>
<th>Correction</th>
</tr>
</thead>
<tbody>
<tr>
<td>100</td>
<td>6</td>
<td>for Sihasinā read Sihasīnda; for tiratowaja read tirato waja.</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>for dinnasa simāya read dināya simāta.</td>
</tr>
<tr>
<td></td>
<td>15</td>
<td>for Tēlumāpāli read Tēlumāpālī.</td>
</tr>
<tr>
<td></td>
<td>18</td>
<td>for (Thuparāmo) read (Pathamachātīyam).</td>
</tr>
<tr>
<td></td>
<td>24</td>
<td>for Sihasinā read Sihasīnā.</td>
</tr>
<tr>
<td></td>
<td>25</td>
<td>for “irsi” read “iṣi.”</td>
</tr>
<tr>
<td>101</td>
<td>1</td>
<td>for Chatthi read Chatthē; for nisajja read nisajja.</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>for dhunāñgā read dhunānghu.</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>for panattanāi, read panattanā.</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>after sattha insert a comma.</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>for makkā read makkā.</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>for bahumi read bahūmi.</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>for Sunabhāta read Sunabhāta.</td>
</tr>
<tr>
<td></td>
<td>21</td>
<td>for procured for nine thousand munis and five hundred persons, read procured for eight thousand five hundred persons (among whom was the princess Anulā).</td>
</tr>
<tr>
<td>102</td>
<td>2</td>
<td>for Apassiyā read Apassīya.</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>for upēkē tañ tēnēha read upēchha tañ tēnēwa.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>for pathamamidān read pathamamidān.</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>for āgandamacalatātthu read āgandamacalatātthu.</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>for patīgahānō read patīgahānō.</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>for Jabbigadivasi read Chabbigadivasi; for asalhi read asalha.</td>
</tr>
<tr>
<td></td>
<td>16</td>
<td>for (apassiyā) read (apassīya).</td>
</tr>
<tr>
<td></td>
<td>24</td>
<td>for profound read immaculate.</td>
</tr>
<tr>
<td>103</td>
<td>1</td>
<td>for “asalhī” read “asalhi.”</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>for dhutē read dihū tē.</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>for āgato mahiti read āgato mahiti.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>for MahārīṣṭhmahāmacehaHo read MahārīṣṭhmahāmacehaHo; for katuhi read bhūtuhi; for saṭṭhi read saṭṭhi; for rājānabhātō read rājānabhātō.</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>for purimato read purimato; for drāhāpetu read drāhāpetu.</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>for tassakhośīnān read tassakhośīnān; for tadakhowoy read tadakhoway.</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>for Buddhi read Baddhi.</td>
</tr>
<tr>
<td>104</td>
<td>1</td>
<td>for vedanta read vedanta.</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>for Divamanussad gand read Divamanussad gand; for katti read katti; for yichamupacha- chēcha read yanamupēchēcha cha.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>for Wutthawasān read Wutthawasān; for awochecha read awochecha.</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>for Manujādipa read Manujādipa,</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>for kuto read kuto.</td>
</tr>
<tr>
<td>105</td>
<td>1</td>
<td>for lachchhayi read lachchhāyi.</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>for sumanigati read sumanigati.</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>for boddra read boddra.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>for Pattapuraṇa read Pattapuraṇa.</td>
</tr>
</tbody>
</table>
ERRATA.

105 7 for dañkañña read dañkañña.
  8 for Dathañ read Dathañ.
 10 for thapitañ read thapitañ: kattiñjanapujñiña read kattiñjanapujñiña.
 11 for rajato read rajato; for puttapuran read puttpuran.
 30 for sighted read gifted.
106  6 for janamukhi read janamukhi.
  9 for nágé read nágé.
 12 for thapatthanañ read thupatthanañ: for ddārawallahiwitthañ tañ read ddārawallihī witthañ.
 13 for sodāpetuñ read sdōpetuñ.
107  1 for órupanaththañya read óropanatthañya.
  2 for bandhasamañi read bandhasamañi: for ná read nā.
  4 for tatthé read tattha.
  5 for rajatituramanañ read raja turitamanañ.
  9 after tasñoparitó add thupañ.
108  3 for katáhaké read katáhaké.
  7 for dhatú dōnamattā read dhatú dōnamattā.
 10 for attha read attha.
 17 for parinibbānañ read parinibbānañ.
 28 for “dróna” read “dóno”
109  2 for gamañchañi read gamañchañi.
  3 for bhañthañ read bhañthañ.
  5 for pujánakārayi read pujánakārayi.
110  1 for Sanghāmattathērīncañ read thērīncañ.
  2 for mannetuñ read mannetuñ.
  4 for Tata read Tāta.
  7 for pattiñ read pattiñ.
  8 for vamanañ Puppapurānañ read vamanañ Puppapurāṇañ.
 10 for wasañ read wasañ; for sikkhanti read pikkhanti.
 11 for Nagaravakādāsamhi read Nagaravakādāsamhi.
 26 for Puppa read Puppapura.
 33 the words, which had previously been the domicile of the minister Dóno, to be included within parentheses.
111  5 for nantu read nantu.
  9 for bhāsīya read bhāsīya.
 13 for kārāmiti read kārāmiti.
 31 for “Lord! is it meet read “Lord! is it, or is it not, meet.
112  1 for katāhānañ read katāhānañ tañ.
  3 for waddhikāñ read waddhikāñ: for ddāsūriya read ddāsūriya.
  4 for disdyo read disdyo.
  5 for Upāgamañ read Upāgamañ: for wiśuddhdāramdīnīañ read wiśuddhdākṣamīdīnīañ.
  8 for sāhukañ read sāhukañ.
 10 for pinito putthātipati read pinito puṭthātipati.
 11 for pujitanañ read puṭṭātipanañ.
 13 for Swārāhītyañña read Swārāhītyañña.
ERRATA.

<table>
<thead>
<tr>
<th>Page</th>
<th>Line</th>
<th>Correction</th>
</tr>
</thead>
<tbody>
<tr>
<td>xi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xii</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xiii</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xiv</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xv</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xvi</td>
<td>1</td>
<td>Transfer the inverted commas from abān to the end of the next line, to katadhākē.</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>for sākhāya read sākhāyaṁ for patīṭṭhātu read patīṭṭhātu ; for idhahēva read idhahīma.</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>for purasasā read pūrasa.</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>for tikkhamitvad read nikkhamitvad for otāran read otarun.</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>for Tampāṭtāhāriyaṇ read Tampāṭṭāhāriyaṁ.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>for manorana read manorāmā.</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>for patīṭṭhitā read patīṭṭhita.</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>for tulyānāṁ read turiyānāṁ.</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>for mīgapakkkhinaṁ read mīgapakkkhina.</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>for chakkhayā read chakkhaṁ for sōbhayisucha read sōbhayinsucha.</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>for sakṣaṭgammahādākhi read sakṣaṭgammahādākhi for sattahāni read sattahāni.</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>for Read this verse Sudhēḍa nāhabā dāsīthia sā katūhē patīṭṭhitā mahājanavā sābhasa mahādākhi manorāmā.</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>for Pāṭhīrāṁ read Pāṭhīrāḷī for punā read pūna.</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>for gāhatō read gahitō.</td>
</tr>
<tr>
<td></td>
<td>15</td>
<td>for southeast read eastern.</td>
</tr>
<tr>
<td></td>
<td>16</td>
<td>for kulāṁcik read kūlāṁcika for sethā read sethī.</td>
</tr>
<tr>
<td></td>
<td>17</td>
<td>for wepi read chāpi for nāgaukākha nāmīvachā read nāgaukākha nāmīvachā.</td>
</tr>
<tr>
<td></td>
<td>18</td>
<td>for Hēmnāsiṣkṛṭiḥēcēva read Hēmnā siṣkṛṭiḥēcēva.</td>
</tr>
<tr>
<td></td>
<td>19</td>
<td>for Eighteen members read Eight members.</td>
</tr>
<tr>
<td></td>
<td>20</td>
<td>for thapāpetudā puṃjīnī read ṭhāpāpetudā puṃjēśi.</td>
</tr>
<tr>
<td></td>
<td>21</td>
<td>for pakkheinā pāṭipadātā ṭoṣā pakkhē dinē pāṭipadē totō.</td>
</tr>
<tr>
<td></td>
<td>22</td>
<td>for tēhiyēvasthaṭṭhaṭṭhaḥ read tēhiyēvasthaṭṭhaṭṭhaḥ for dinēnati ṭoṣā dinēnēṭhi.</td>
</tr>
<tr>
<td></td>
<td>23</td>
<td>for puṣyāṅ read puṣyāṭṭuḥ for ēmāṭuva hpirjēṭu read ēmāṭuva hpirjēṭu for sākhē read saiḥ.</td>
</tr>
<tr>
<td></td>
<td>24</td>
<td>for assunī read assunī.</td>
</tr>
<tr>
<td></td>
<td>25</td>
<td>for pījā read pījā.</td>
</tr>
<tr>
<td></td>
<td>26</td>
<td>for ṭobāraḍā read balapāraḍā.</td>
</tr>
<tr>
<td></td>
<td>27</td>
<td>for bhavanā read bhavanā.</td>
</tr>
<tr>
<td></td>
<td>28</td>
<td>for tā(Equal) read dhātāgamā.</td>
</tr>
<tr>
<td></td>
<td>29</td>
<td>for Uttarānā read Uttarād.</td>
</tr>
<tr>
<td></td>
<td>30</td>
<td>for pakkāciṇā read pakkāciṇā.</td>
</tr>
<tr>
<td></td>
<td>31</td>
<td>for rajjēna guttāṅ read rajjanatamā.</td>
</tr>
<tr>
<td></td>
<td>32</td>
<td>for Sēṭhānā read Thērásā.</td>
</tr>
<tr>
<td></td>
<td>33</td>
<td>for Tirahakasā read Tirahakasā; for gāmanāddvārēcaḥ read gāmanāddvārēcaḥ for kātiṣcēca read suktēṣucaḥ.</td>
</tr>
<tr>
<td></td>
<td>34</td>
<td>for pūpadamālī pāgghahitāḥ read pūpadamālī pāgghahitā.</td>
</tr>
<tr>
<td></td>
<td>35</td>
<td>for pāwasīṣīd read pāwasīṣā.</td>
</tr>
<tr>
<td></td>
<td>36</td>
<td>for Sūmanastācaḥ read Suṃmanastācaḥ.</td>
</tr>
<tr>
<td></td>
<td>37</td>
<td>for sākeścha read yākeścha.</td>
</tr>
<tr>
<td></td>
<td>38</td>
<td>for Tirnako read Tilnako.</td>
</tr>
<tr>
<td></td>
<td>39</td>
<td>for jīdayinsu read chāddayinsu.</td>
</tr>
</tbody>
</table>
ERRATA.

119 6 for tatthāganjuna read tatthāganjanā.
— 7 for Kachhāragāme read Kācharagāme.
— 8 for agamajā read agamajuā.
— 10 for Pānānaṁ read Pānāna: for punno read punī.
— 12 for manasā read mānasā: for addātiha read addātiha.
— 13 for thitājñā read thiteitājñā.
— 22 for Kachhāraggāmo read Kācharaggāmo.
— 23, 35 for Tiwako read Tiwakko.
— 27 for south eastern read eastern.
— 36 for Issarasamanako and Pattama read Issarasamanako and Pathamo.
120 1 for Kācharagāmakē read Kācharagāmakē.
— 7 for takisāti read tahiṇ swā.
— 8 for tataya read taya.
— 13 for Kācharaggāmo read Kācharaggāmo.
— 14 for These bearing four fruits two each, (produced) thirty bo-plants, read These bearing four fruits each, (produced) thirty two bo-plants.
— 18 the words “of five hundred virgins and five hundred women of the place” to be enclosed in a parenthesis.
— 22 for setti read setthi.
— 24 for bhodhāhara read boddhāhara.
— 32 for arittan read arittan.
— 39 for "Hattalakan" read "Haththalakan."
121 4 for Sunāgārādhilāsini read Sunāgārādhilāsini.
— 7 for wandiya read wandiya.
— 12 for widdhiṁ read wuddhiṁ: for anikābhūtyagottōti read anikābhūtyaśettōti.
122 5 for mahāsīṁ ṯe read mahāsīṁṭe.
— 7 for attanā tathā read attanānathā.
123 1 for kārayitvāna read kārayitvāna.
— 3 for padbhāvijjāṁ tathāṁ read padbhāvijjāṁ satthāṁ.
— 10 for Haththalakavahayan read Haththalakavahayan: after passyā udd dwe mē.
— 13 for parikkāramuttamaṁ pavāraṇaya read parikkāramuttamaṁ pavāraṇāya.
— 14 for Nangadipī read Nāgadipī.
— 30 for Patamo read Pathamo.
124 3 for wijita read wijātē: for chattāliśa read chattāliśa.
— 10 for sūmantadōniyā thiradākhākhippeteva read sūmantadōniyā thiradākhaṁ khippeteva.
— 11 for gahayitvā and kilaṅku read gahayitvā and kīlāṅku.
125 3 for gathichā read gathichā.
— 10 for yājanattaye read yājanattaye.
— 22 for round the great Thupō read round the (site of the destined) Mahāthūpo.
123 5 for thiriddhiyāyopīcha read thiridvīthāddayopīcha.
127 8 for pathwipati read pathwipati.
— 9 for satthihiāsāduddhākan read sāthihiāsāduddhākan.
### ERRATA.

<table>
<thead>
<tr>
<th>Page</th>
<th>line</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>127</td>
<td>20</td>
<td>(also waharō) at the Wanguttaro mountain; at the mountain called Pāchino; and at the Rahērako mountain; in like manner at Kolambo the Kālakō wihari read at the Wanguttaro mountain the Pāchinawiharo; and in like manner at the Rahērako mountain, the Kolambalako wiharō.</td>
</tr>
<tr>
<td>128</td>
<td>1</td>
<td>Sādariyanaś read Sādariyānaś.</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Chōlarañtha read Chōlarañthā: for damilā read damilō.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>hiwan read giwan.</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>ghōṣṭēti read ghōṣṭēti.</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>widdiya read widdiya.</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>gunasavrataṁ read gunasdrataṁ.</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>pawāriya read pawāriya.</td>
</tr>
<tr>
<td></td>
<td>16</td>
<td>of the illustrious “Uja” tribe read, descended from an illustrious race.</td>
</tr>
<tr>
<td>129</td>
<td>3</td>
<td>ātāpēkhipi read dāpēkhipī.</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>sāmahaṭṭayi read samahaṭṭayi.</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>winichehasattēyā read winichehayatthēyā.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>rajā read rāja.</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>Bagiggāhi read Bagiggāhi: for Taddappahūti read Taddappahuti.</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>puṇṇanā hēsuṁ read puṇṇadāhēsuṁ: for khuddakā watakanipī read khuddakāwadakānīpi.</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>pidisi read pidisi: for iddhi read iddhi.</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>suddhadīthisamadokathamādhvinimanusī read suddadīthisamadokathamādhvinimānusī: for jahēyati read jahēyyati.</td>
</tr>
<tr>
<td>130</td>
<td>5</td>
<td>kādīyd mari read kādīyāmari.</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>bhatunāma makārya read bhatunāma makārya.</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>āuiva read adičha.</td>
</tr>
<tr>
<td>131</td>
<td>10</td>
<td>tadachehayō read tadachehayi.</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>rājadwārē read rājaddwārē.</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>bhunjamānē read bhunjamānēna.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>lēkhasaandēsaṁ read lēkhasaandēsaṁ.</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>Suddhādentēmaṁ read Suddhā dentēmaṁ.</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>sowaṇṇaikhiyā read sowaṇṇukkhaliyā.</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>tatha read tathā.</td>
</tr>
<tr>
<td>132</td>
<td>30</td>
<td>Suddhādevi read Suddhādevi.</td>
</tr>
<tr>
<td></td>
<td>1</td>
<td>Silawannaś read silawattaw d.</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>tini read tīnī.</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>tāṇā hākho read tassēhākho.</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Siṅkhaya read Siṅkhaya.</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>yā read sūḥ: for pura read purē.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>yathārakā read yathārakah.</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>tēnaṁ read tēna nō.</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>idhā read ilka.</td>
</tr>
<tr>
<td></td>
<td>18</td>
<td>avachta read avacchatha.</td>
</tr>
<tr>
<td></td>
<td>19</td>
<td>Śumēdhasō read Śumēdhasā.</td>
</tr>
<tr>
<td></td>
<td>31</td>
<td>it is read ours is.</td>
</tr>
</tbody>
</table>
ERRATA.

133  1 for anékadāh read anékadā.
     —  3 for agamā read dgaṃā; for kecheha read kicheha.
     —  4 for santeḍnasa read santeḍnasā.
     —  8 for akumayi read akūmāyī.
     — 10 for ahu read āhu; for nīgha āṭṭha read nīghāṭṭha.
     — 13 for suṣanākā yathichehiṭṭa read suṣanākā yathichehiṭṭa.
134  1 for dōkā read dōkātē.
     —  4 for taṃorupiha read taṃorupiha.
     —  5 for asana pithēya read asapīṭṭhya.
     —  7 for bhaye read bhaye.
     —  8 for kārapē read kārapē.
     — 12 for dehariyē read dehariyē.
135  3 for Lankātā read Lankātā.
     —  7 for pāṭasāna read pāṭasāna.
     — 10 for Tissanāman read Tissanāman; for darukā read dārukā.
136  1 for abunisā read abunisā.
     —  2 for utiṣṭha read utiṣṭṭha.
     —  3 for tattukāna read tattukāna.
     —  4 for bhunjathā mantika read bhunjathimantika.
     —  5 for adbhakā read adbhakā; for bhunjatanmantika read bhunjathimantika.
     —  6 for bhunjatanān iti read bhunjathimān iti.
     —  9 for aśi read aśi.
     — 10 for pasītītāhāṅgān read pasītītāṅgāṅān.
     — 14 for pasūtī read pasūtī.
     — 31 for unyielding read dumb (unrelenting).
137  2 for Ghēthambaro read Gōthambaro.
     —  3 for Pussadevō read Phussadēvo.
     —  4 for khandharaṇyā read khandharaṇyā.
     —  5 for bhoginiyā suto read bhoginiyā suto; for kōsūhitawattuguihī read kōsūhitawattuguihī.
     —  6 for parisampanta read parisampanta.
     —  7 for saijjati read sā chhitijati.
     —  8 for Wuddhō nagara māγamma read Wuddhō nagaramāγama.
     — 11 for Damilāna read Damilāna.
     — 15 for Gōthambaro read Gōthambaro.
     — 16 for Pussadevō read Phussadēvo.
138  6 for yōjananchāyē read yōjanaddwayē.
     — 34 for Kandalo read Kundalo.
139  1 for taṃbhāḥmanā maddasa read taṃ brāhmamanaddasa.
     —  4 for Apanāgandhamādāya read Apanā ghandamādāya.
     —  5 for gati read gati.
     —  6 for purisājdyō read purisājdyō; for sachehōnēya read sachi jāntya; for imaṅhatthē read imaṅ haulthē.
     —  7 for damild sante read damild sannē wāstteṅnēwa.
     —  8 for punnavaddhavathānī read punnavaddhānā watthānī.
<table>
<thead>
<tr>
<th>Page.</th>
<th>Line</th>
<th>Correction</th>
</tr>
</thead>
<tbody>
<tr>
<td>139</td>
<td>9</td>
<td>sakasanti kan read sakhasanti kan; for uddhāna read uddhāmana; for rājasunatikā read rājasunatikā.</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>for pāṇḍukārēcha read pāṇḍukārēcha.</td>
</tr>
<tr>
<td></td>
<td>15</td>
<td>for dukulaṭṭhāna read dukulaṭṭhāna.</td>
</tr>
<tr>
<td></td>
<td>20</td>
<td>for to his prince read to his friend.</td>
</tr>
<tr>
<td>140</td>
<td>1</td>
<td>for sā read sō.</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>for pahānē read pahātē.</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>for sō gudhō read gudhō.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>for Hūnadwēry read Hūndarī.</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>for lunji in both instances read juncīhī.</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>for pitasanti tā read pitasantikā.</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>for Girināmīṇa read Girināmī; for Nichchelawittikī read Nīthulawittikī.</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>for lunjitūḍāna read lunjitūḍāna.</td>
</tr>
<tr>
<td></td>
<td>24</td>
<td>for this line, substitute In the village Hūndarawēpi, in the Kūlambari-Kannikāya.</td>
</tr>
<tr>
<td></td>
<td>31</td>
<td>for Nichchēlawittikō read Nīthulawittikē.</td>
</tr>
<tr>
<td>141</td>
<td>1</td>
<td>for āghanīnē read āghanīchānnaṇ.</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>for Kattigāmamhi read Kittigāmamhi.</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>for pākātō read pākātō.</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>for kūṭumhāmaputtassa read kūṭumhān puttassa.</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>for Thēra puttāḥa sō read Thēraputtāḥkayō.</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>for duḥkaṇāṇa read duḥkaṇāṇa.</td>
</tr>
<tr>
<td></td>
<td>17</td>
<td>for Kattegamo read Kittigāmo.</td>
</tr>
<tr>
<td>142</td>
<td>1</td>
<td>for gudhē read gudhō; for pakātō read pākātō.</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>for sutē jātō pāṇḍukārāpαrassāra read sutē jātē pāṇḍukārāpαrassāra.</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>for this verse substitute Nakulanagara-Kaṇṇikāya gāṇē Mahisadonikē Adbhayassantimō putō dīvō nūmāsī thāmanwā.</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>for kanjiṭtā read kanjattā.</td>
</tr>
<tr>
<td></td>
<td>33</td>
<td>for this line substitute In the village Mahisadoniko in the division Nakulanagara-Kaṇṇikā.</td>
</tr>
<tr>
<td></td>
<td>35</td>
<td>for (kanjantā) read (kanjatā).</td>
</tr>
<tr>
<td>143</td>
<td>4</td>
<td>for Gavaṭṭamākē read Gavaṭṭamākē; for Pussadēwēti read Phussadēwēti.</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>for Umādaphusassētōti read Umādaphusassētōti.</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>for Suddētwēdhi read Saddēwēdhi; for miṣjēwaṭē read miṣjēwaṭē.</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>for padthān read paṭṭaṇ.</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>for thālē affhusabān yādē jālētu usabān pana read thālē att husthabān yādē jālētu usabān pana.</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>for wihārē Phuśigamakē read Wihārāwāpigamakē.</td>
</tr>
<tr>
<td></td>
<td>17</td>
<td>for Passadēwō read Phussadēwō; for Gavato read Gavito.</td>
</tr>
<tr>
<td></td>
<td>21</td>
<td>for pussadēwō read phussadēwō.</td>
</tr>
<tr>
<td></td>
<td>32</td>
<td>for Near the Tulādhāro wihāro in the village Wāpigamō read Near the Tulādhāro mountain in the village Wihārāwāpigamō.</td>
</tr>
<tr>
<td>144</td>
<td>1</td>
<td>for araṁhi read drābhi.</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>for vāpiśamapāyi read vāpiś samāpāyi.</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>for -etasa read -etasa; for dasanampi read dasanampi.</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>for punarā read punarāhā.</td>
</tr>
</tbody>
</table>
ERRATA.

144 10 for Gamanirajaputhra tañ read Gamanic' rajaputa tañ.
    11 for saniya read saniya ; for sukhatatthiko read sukhatthi.
    20 add all these persons, protected in the fullest manner by the ruler of the land, were
    maintained on the establishment of his royal son Gamanic.
145 6 for tayanañ read tayá nañ ; for nāyakatharakkhiyoñi read nāyakathārakākhiyoñi.
    11 for putanañ kalahatthhānānañ nagaechhissuma read putāñnañ kalahatthhānānañ nagaechhissuma ;
    after sabbé ; add tañ.
146 1 for jantayanena read chhanayānena.
    6 for tam upgamä read tamupgamä.
    9 for māpyaginsu read māpyaginsu.
    10 for nājyayo read nājyaya.
    13 for niyājai read niyājaii ; for tessañ read Tissañ.
    14 for on a low hearse read in a covered hearse.
147 26 for Chulanganiyapittiya read Chulanganiyapitihi.
    30 for Jivamalā read Jivamālī.
148 1 for Tissañkarā read Tissañ karä ; for samahagān read sabhagān.
    2 for this verse read: Sabhagān khipi Tissañcha, sabhagān walawāpīcha na ikechhi, tassā bhāgan-
    cha Tissañ pattamhi pakkhipi.
    4 for bhunjānañ read bhunjamānañ.
    5 for dūṣe read dūsa ; for bhūpati read bhūpati.
    10 for Walawāyanal ghāpettañ read Walawāyañal laugāpettā.
    12 for Kundhō read Kundhō.
149 3 for anvēcha read anvēcha ; for mancheti read manchēli ; for nekkhamma read nikkhamma.
    11 for gōdha gattasa read gōdha gattassa.
    12 for Weyyawachcha kārañ read Weyyawachcha karakārañ.
    13 for pāvisī sabbē read pāvīsi. Sabbē.
150 1 for bhūtä read bhūtañ.
    2 for chōrōti read chōroti.
    4 for kalāhō nakkheyya read kalāhō naḥkheyya.
    7 for Rammapi read Rammañi.
    9 for samantamanoti read vasantamanoti.
151 12 for The instant (the king) had said read While (the king) was in the act of asking.
    29 for amicable sentiments read forgiving disposition.
150 1 for dūtañ read dūtañ.
    2 omit tañ.
    3 for sahagāminī read sahagāminino ; for dasanānhto read dasanānhi no.
    5 for Sōdhāpettāna read Sōdhāpettāna.
    6 for Mahāgamāna read Mahāgamēna.
    7 for agamā read agamā ; for ghatetna read ghatetna ; for tatthō read tattha.
    25 for Chatto read Chhatto.
151 1 for nangaran read nangārañ ; for Bhāmanikhecha gāmanin read Gāmanikhecha Gāmanin.
    6 for jālawāyānañ vahātutti read Jālawāyānañ vahātutti.
    7 for gahātāsikā read gahātāsikā ; for pavīsuñ read pāvīsuñ.
    9 for Hījilana garañ read Hījilana garañ.
### ERRATA.

<table>
<thead>
<tr>
<th>Page</th>
<th>Line</th>
<th>Error</th>
<th>Corrected Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>151</td>
<td>10</td>
<td>अक्षिकान</td>
<td>अक्षिकान</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>बिजंगनागर</td>
<td>बिजंगनागर</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>त्रीतीय</td>
<td>त्रीमणि</td>
</tr>
<tr>
<td>152</td>
<td>1</td>
<td>धक्किय</td>
<td>धक्किय</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>सिद्धार्ध</td>
<td>सिद्धार्ध</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>क्षिरिसं</td>
<td>क्षिरिसं</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>ग्वानानि</td>
<td>ग्वानानि</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>उष्टी</td>
<td>उष्टी</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>राजसं, राजसं</td>
<td>राजसं राजसं</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>सताक्षिनि</td>
<td>सताक्षिनि</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>स्वामित्वि</td>
<td>स्वामित्वि</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>पुष्फात्यि</td>
<td>पुष्फात्यि</td>
</tr>
<tr>
<td></td>
<td>14, 15, 16</td>
<td>एक्षित</td>
<td>एक्षित</td>
</tr>
<tr>
<td>153</td>
<td>1</td>
<td>तथा</td>
<td>तथा</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>भक्तुहुच्छ</td>
<td>भक्तुहुच्छ</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>सदोभा</td>
<td>सदोभा</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>भोगो</td>
<td>भोगो</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>कायापक्षत</td>
<td>कायापक्षत</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>ज्ञेयमान</td>
<td>ज्ञेयमान</td>
</tr>
<tr>
<td></td>
<td>15</td>
<td>ब्लाराजिनि</td>
<td>ब्लाराजिनि</td>
</tr>
<tr>
<td></td>
<td>19</td>
<td>इस</td>
<td>इस</td>
</tr>
<tr>
<td></td>
<td>27</td>
<td>नदाम्बो</td>
<td>नदाम्बो</td>
</tr>
<tr>
<td>154</td>
<td>5</td>
<td>असिना</td>
<td>असिना</td>
</tr>
<tr>
<td>155</td>
<td>11</td>
<td>ब्लारो</td>
<td>ब्लारो</td>
</tr>
<tr>
<td>156</td>
<td>5</td>
<td>नवंद्रपंटि</td>
<td>नवंद्रपंटि</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>अभिनिक्षमि</td>
<td>अभिनिक्षमि</td>
</tr>
<tr>
<td>157</td>
<td>30</td>
<td>क्रांमिति</td>
<td>क्रांमिति</td>
</tr>
<tr>
<td>158</td>
<td>3</td>
<td>पुस्तवाति</td>
<td>पुस्तवाति</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>माकान्तिभाटि</td>
<td>माकान्तिभाटि</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>खण्डचन्द्रि</td>
<td>खण्डचन्द्रि</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>आचारि</td>
<td>आचारि</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>खण्डन</td>
<td>खण्डन</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>खण्डन</td>
<td>खण्डन</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>पुस्तवच्छ</td>
<td>पुस्तवच्छ</td>
</tr>
<tr>
<td></td>
<td>36</td>
<td>तौ</td>
<td>तौ</td>
</tr>
<tr>
<td>157</td>
<td>1</td>
<td>ऐण्डो</td>
<td>ऐण्डो</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>मातोचि</td>
<td>मातोचि</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>एकीड</td>
<td>एकीड</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>खण्डानि</td>
<td>खण्डानि</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>सराणि</td>
<td>सराणि</td>
</tr>
<tr>
<td>Page</td>
<td>Line</td>
<td></td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>157</td>
<td>10</td>
<td>for affharamhā read attā arahatā.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>for rajadutadrāhi read rajasuddrāhi: for talawārkuṇ read talamanikā.</td>
<td></td>
</tr>
<tr>
<td>158</td>
<td>1</td>
<td>for Piyagudīpē read Piyagudīpē.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>for Kathānḫu read Kathānḫu.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>for manopīṭhakā read manowīṭhakā.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>for mabhunjētha read mābhunjētha: for sappīnu read sappīnu.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>for ēkaḥ marichawattikān read ṇaḥ marichawattikān.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>for Duttāgāmīnī read Duttahāgāmī.</td>
<td></td>
</tr>
<tr>
<td>159</td>
<td>5</td>
<td>for Eka read Eka: for kīḷa read kīḷa.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>for kīḷa read kīḷa.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>for upayāna read upayāna: for Marichawattikā read Marichawattikā: for ṭhappayīnṣuca read ṭhappayīnṣuca.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>for kuntadhārahā ujakā rajamāṇusa read kuntadhārahā ujakā rajamāṇusa.</td>
<td></td>
</tr>
<tr>
<td>160</td>
<td>1</td>
<td>for waddhitha read waddhitha.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>for gandhamadālāhī read gandhamdālā.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>for sappīnuti read sappīnuti: for mahā read maha.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>for tāḍā read tāḍā.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>for bhunjimarichawattikān read bhunjā marichawattikān.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>for marichawattikān read marichawattikān.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>for annapāṇḍān read annapāṇḍān.</td>
<td></td>
</tr>
<tr>
<td>161</td>
<td>3</td>
<td>for Bhogā read Bhogā: for dasaddhi read dasaddhi.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>for mahāpāṇḍo read mahāpāṇḍo.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>for rātana read rātana.</td>
<td></td>
</tr>
<tr>
<td>162</td>
<td>1</td>
<td>for chchhakāḷaṁ read chchhakāḷaṁ.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>for Kassap- read Kassapā-.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>for tassa read tassā: for addhacha read atthacha.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>for waddhita read maṇḍīṭo.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>for widdhyācha read widdhyācha.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>for bhajasukd read bhajasukd.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>for thera read thera.</td>
<td></td>
</tr>
<tr>
<td>163</td>
<td>1</td>
<td>for āgāmāna vānāmattamāñ read āgāmārāmāmattamān.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>for sajñhūda read sajñhūda.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>for Nārīṇdhaṁ read Nārīṇdhaṁ.</td>
<td></td>
</tr>
<tr>
<td>164</td>
<td>2</td>
<td>for dantawijānī read dantawijānī.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>for phalikumha read phalikumha: for seta read sēta—</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>for cchantaṇaltambikā read cchantaṇaltambikā.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>for sāsānca read Sāsānca.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>for sōhi read sōhi.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>for Tambalāthikākāsō read Tambalāthikākāsō.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>for Lohapāḍādī read Lohapāḍādī: for sanga read sanga: for sāṅghaṁ annāpattekā read sāṅgō sāṅnipati.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>for Sōṭipattādāyōpana read Sōṭipannādāyōpana.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>for arahantoča read arahantoča.</td>
<td></td>
</tr>
<tr>
<td>165</td>
<td>2</td>
<td>for Pasīdhamha voṭṭṭhāni read Pasīdhamha voṭṭṭhāni: for ṭhaptewana read ṭhaptewana.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>for wipulam pīṭchittā read wipulam pīṭchittā.</td>
<td></td>
</tr>
<tr>
<td>Page</td>
<td>line</td>
<td>Original Text</td>
<td>Corrected Text</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td>---------------</td>
<td>----------------</td>
</tr>
<tr>
<td>165</td>
<td>10</td>
<td><em>balimubharituṁ</em> read <em>balimuddharituṁ</em>.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>30</td>
<td><em>it is not fitting to exact compulsory labor;</em> read <em>it is not fitting therefore that I should levy taxes, but on remitting those revenues.</em></td>
<td></td>
</tr>
<tr>
<td>166</td>
<td>6</td>
<td><em>mahattāṁ</em> read <em>mahantaṁ.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>8</td>
<td><em>Sowṣṇāpījä tuṭṭhisu</em> read <em>Sowṣṇāpījānusṭṭhisu.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>9</td>
<td><em>wasikā</em> read <em>wasikā.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>10</td>
<td><em>sattā-</em> read <em>sattā-</em> <em>for Tambāpiṭṭhē</em> read <em>Tambawaiṭṭhē.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>13</td>
<td><em>eṇa</em> read <em>eṇa</em> : <em>for nunādayuṁ</em> read <em>niṇādayuṁ.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>32</td>
<td><em>for on the bank of</em> read <em>beyond : for Tambaupttos</em> read <em>Tambawaiṭṭhī.</em></td>
<td></td>
</tr>
<tr>
<td>167</td>
<td>1</td>
<td><em>dakkhinā</em> read <em>dakkhīnī.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td><em>Nagaravānījo</em> read <em>Nagarān wānījā.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>5</td>
<td><em>chitiya</em> read <em>chintiyyā.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>7</td>
<td><em>Hāṭṭhō</em> read <em>Hāṭṭhō.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>9</td>
<td><em>puna samenjēkhi</em> read <em>panasamajēkhi.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>10</td>
<td><em>ōrōhitva</em> read <em>ōrōhitva</em> : <em>for lēnasannamhi</em> read <em>lēndasannamhi.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>11</td>
<td><em>waniyōpi</em> read <em>waniyōpi.</em></td>
<td></td>
</tr>
<tr>
<td>168</td>
<td>4</td>
<td><em>anayitadāna</em> read <em>dnayitadāna.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>6</td>
<td><em>jāyinu</em> read <em>jāyīnū.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>7</td>
<td><em>wipī paṃkhanatakandārē</em> read <em>wipīpaṃkhanakandarē</em> : <em>for ummāpupphani bhāṣabhā</em> read <em>ummāpupphani bhāṣabhā.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>9</td>
<td><em>for uppandā nasiṭtī</em> read <em>uppandattasātī.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>11</td>
<td><em>for pasannasāvā</em> read <em>pasannamanaśāvā.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>21</td>
<td><em>omit the word broken.</em></td>
<td></td>
</tr>
<tr>
<td>169</td>
<td>3</td>
<td><em>gulahā</em> read <em>gulaḍā.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td><em>madhiyu</em> read <em>maddayī</em> : <em>for bhūmiyāthirābhāvatthā</em> read <em>bhūmiyā thirabhāvatthā.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>7</td>
<td><em>iṭṭhabahā</em> read <em>iṭṭhabhā.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>8</td>
<td><em>māru ontu</em> read <em>marumbanto.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>9</td>
<td><em>pahākanta</em> read <em>pahākantu.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>11</td>
<td><em>Niyāśēna</em> read <em>Niyāśēna</em> : <em>for lōhappaddhaṁ</em> read <em>lōhappatśaṁ.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>12</td>
<td><em>for tilatilasanti tāya</em> read <em>tilatilasitātāya</em> : <em>for pahūkhaṁ</em> read <em>pahūtaṁ.</em></td>
<td></td>
</tr>
<tr>
<td>170</td>
<td>1</td>
<td><em>Mahākūpāpiṭṭhāna</em> read <em>Mahākūpapatiṭṭhāna</em> : <em>for wippasanne</em> read <em>wippassannēna.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td><em>for sābbō</em> read <em>sābbō.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td><em>for Buddhappuja-</em> read <em>Buddhapujā-</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>5</td>
<td><em>patiṭṭhānaṁ</em> read <em>patiṭṭhānaṭṭhānaṁ</em> : <em>for -saya</em> read <em>-saya.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>6</td>
<td><em>for tataṭṭhāna-</em> read <em>tā taṁ śānaṁ.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>7</td>
<td><em>for Nagarān</em> read <em>Nagarān.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>8</td>
<td><em>for naggarasā</em> read <em>nagarasā.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>11</td>
<td><em>for Sumajīthāti</em> read <em>Sumajīthāti.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>12</td>
<td><em>for Sumajīṭṭhāti nēkēhi</em> read <em>Sumajīṭṭhāti nēkēhi</em> : <em>for sumajīṭṭhā</em> read <em>sumajīṭṭha.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>17</td>
<td>*for &quot;usahaan&quot; <em>read &quot;īsulīhā.</em></td>
<td></td>
</tr>
<tr>
<td>171</td>
<td>1</td>
<td><em>for ṭhāpāya</em> read <em>ṭhāpāpīya.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td><em>for Nārāḍāstāpi āgānuṁ</em> read <em>Nārāḍāstāpi āgāntāhūn.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td><em>for bhikkhu bākkkhaṁ</em> : <em>for Rājāgahassā</em> read <em>Rājāgahassā.</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>6</td>
<td><em>for -āgama</em> read -āgama.*</td>
<td></td>
</tr>
</tbody>
</table>
ERRATA.

171  7 for dagama read dagamā.
—  8 for -ādāmā read -ādāmi; for tena read tinna.
—  9 for chattārī read chattārīsa.
— 11 for mahādālā read mahādālā.
— 12 for Yōnanagardhasana read Yōnanagardhasaddā.
— 13 for -watānāya read -watānīya; for -nūtā read -nātā.
— 26 for Buddhārakkhitō read Buddhārakkhitā.
— 32 for Rettinno read Uttinno.

173  6 for tathāgata read tathā tītānā.
—  8 for parinikkhāsīn read parinikkhāsā; for parībhāna read parībhāmanā.
— 10 for -dvadāsā read -dvatāsā.
— 11 for Dīghadāsī read Dīghadāsī.
— 13 for mahātanānā read Mahātanānā.
— 14 for thīrī saṃsādāsa read thīrasaṃsādāsāsa.

173  1 for -dvatāsā read -dvatāsā.
—  7 for putha read putha.
—  8 for saṅkapakkābhī sammutā read saṅkapakkābhīsaṃmutā.
—  9 for suppatitā read suppatitā.
— 10 for Pubbattarañ read Pubbattarañ.
— 14 for arahatī read arahatī.
— 27 for usāla read usāla.

174  2 for saddhāsīka read saddhāsīka.
—  5 for saṅgha read saṅgha.
—  9 for saṅgha read saṅgha.
— 10 for laddhapasūnañ read laddhapasūnañ.
— 11 for “Khpayissimī” ekākha, read “Khpayissimī ekākha”.
— 32, 33 for “I will in one day complete work sufficient to contain the earth drawn by a hundred men in carts.” The rāja rejected him, read “I will exhaust, in one day, (in my work), the earth drawn in a cart by an hundred men.” The rāja rejected him (as so large a portion of earth mixed in the masonry would have the effect of producing trees in the edifice.)

175  1 for wyaktā read wyaktā.
—  2 for piyād. read pimnā.
—  3 for wuttī read wuttī.
—  4 for patīñ read pātīñ; for pura read pūra; for wuddhañ read wuddhañ.
—  6 for ābhidīsañ read ābhidīsañ.
—  8 for -pasañ read -pesañ; for gatāna read gatāna.
—  9 for thapayimsu read thapayimsu.
— 10 for -dāraññi read -dārāññi; for amula read amula.

176  1 for nīdamyañ read nīdishayañ.
—  2 for gānhaṅgatēgava jāññi read gānhaṅgatēgava jāññi.
—  3 for tathātāvī read tathātāvi.

* This correction is adopted from the explanation contained in the “Thupavansa.”
<table>
<thead>
<tr>
<th>Page:</th>
<th>line</th>
<th>ERRATA</th>
</tr>
</thead>
<tbody>
<tr>
<td>176</td>
<td>4</td>
<td>for mayihān read denti mayhān.</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>for Jātīmukula- read Jātīmukula-</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>for Keliwātē read Kothīwālā.</td>
</tr>
<tr>
<td></td>
<td>37</td>
<td>for Kēlawātō read Kothīwālō.</td>
</tr>
<tr>
<td>177</td>
<td>1</td>
<td>for  yāpētūni sañkētē read  dāsun sañkēdā. for nasakādītī read nasakādītī.</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>for  amēlīhāti&quot; read &quot;amēlīti,&quot; bhāti.</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>for wathū- read waththa-</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>for waththa read wathha.</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>for sanākâhi read sanākāhi.</td>
</tr>
<tr>
<td></td>
<td>19</td>
<td>for Kāthīhālo read Kāthāhālo.</td>
</tr>
<tr>
<td>178</td>
<td>1</td>
<td>for itthiyidwē read itthiyōduwe.</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>for Rattibhāgē read Rattibhāgē. for -passinō read -passato.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>for Bhāsātō read Bhāsāti. for dēwālokan read dēwālokañ.</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>for pāddēhi read pāddēhi.</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>for itthimattōma read ēddhimantōwa.</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>for ēsādayinsu read ēsādayinsu.</td>
</tr>
<tr>
<td>179</td>
<td>3</td>
<td>for chētiya- read chētiya-. for pāsdūnō read pāsdānē.</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>for pāsdānō read pāsdānē.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>for Pupphā- read Puppha-. for manju- read manjū-.</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>for Ekampedahanthāvyā read Bēaṅ pidahanatthāvyā.</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>for manorāmañ read manorāmañ.</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>for -rajatata- read -rajato-. for hēmanāya read hēmanāya.</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>for chūtāntē read -mitāntē.</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>for Chālāna read Wādāna.</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>for ratanañvohi katānēcha read ratanañhi katānēwa.</td>
</tr>
<tr>
<td></td>
<td>15</td>
<td>for viwijñānica read viwijñānica.</td>
</tr>
<tr>
<td>180</td>
<td>1</td>
<td>for mukumulaka- read mukumulaka-. for sattharētu read santharētu.</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>for pātimañ read patimañ.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>for Wīnadhattho read Wīnadhattho.</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>for dhanañgghačcha read dhanañgghačcha. for atthandhu, read atthata ahūn.</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>for tīnañu read thānakū. for tatthattha read tattha tattha.</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>for pabbajjanampīka read pabbajjanampīka.</td>
</tr>
<tr>
<td>181</td>
<td>3</td>
<td>for -samitañ read -samitiñ.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>for Pasādajatākālccha read Pasādajanaṅāniccha.</td>
</tr>
<tr>
<td>182</td>
<td>1</td>
<td>for -jātākantu read jātākantu. for -māṇañ read māṇañ.</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>for ādāya- read ādāsu-. for -sahā read -sāhā.</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>for -nigghā- read -nigghahā.</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>for -madhi- read -waththi.</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>for -māṇi- read -māṇi.</td>
</tr>
<tr>
<td>183</td>
<td>9</td>
<td>for -guna- read -gūna-</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>for nangarañ read nangarañ.</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>for -yatiñ read -yatiñ. for jalā- read cēhala.</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>for charamānūhi read charamānūhi.</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>for -buddhān read buddhān.</td>
</tr>
</tbody>
</table>
ERRATA.

184 1 for jala- read chhala-; for -nāthāna read -nāthāna.
     2 for mūtō read mūthō.
     4 for Sattāha read Satthāha.
     8 for parayānattā read pariyātta-
     38 after preserved add Rāmagāmo.

185 1 for ndgehi read nāgūhi.
     3 for sāmāntō read sāmāntē.
     8 for rasmin read rasmi.
     11 for tassūpapari read tassūpapari.
     30 for Majērika read Manjērika.

186 5 for chadūwārē read chathuddwedē.
     7 for nājaṅkithī read ndajukkithī.
     11 for danjādiḷika read danjādiḷīḍī.
     21 for Wessakammo read Wissakammo.

187 2 for Nimmuḷjītaw puthuviyād read Nimmuḷjītaw puthuviyād.
     3 for pallaṅke read pallankē.
     9 for -maṭhawā read maṭṭawā.
     10 for ahu- read dhu-
     11 for naugāna read nāgāna.
     12 for haṭa read haṭā.
     28 for forty read one (hundred).

188 5 for nayuktaŋ read nayuttaŋ; for bhikkha, wo read bhikkha-wo.
     11 for nāgūsi” read nāgūsi”

189 2 for wanchiṭamāḥ read wanchiṭamāḥa.
     10 for Santusino read Santusīto.
     12 for Pāri- read Pāri-
     27 for Wessakammō read Wissakammo.
     30 for Santusino read Santusīto.

190 4 for Duṭṭhagāmāni read Duṭṭhagāmāni.
     7 for -dāwa read -dāwe.
     9 for chē read mē; for haṭṭhamanaso read haṭṭhāmanaso.
     14 for sattā read sattā.
     15 for wiehari read wiwari.

191 5 for changośa- read -changōša-
     6 for ubbaṭṭhētēd read ubbaṭṭṭētēd.
     11 for upadāṭhē read upōdāṭhē.
     31 for “aśikā” read “aśikhi”; for “uttarasālā” read “uttarāsālā”

192 2 for gaṇhā- read gaṇa-
     3 for jānāṇa read jānāṭā.
     4 for kāṃḍāyā read kāṃḍāyē.
     7 for Sangkhoṭāni tumaraḥati read Sangkho ḍānitraṃavaḥati.
     9 for gandha read gandhā.
     10 for Mē davannachhapādāṇa read Mēdavannachhapādāṇa.
ERRATA.

Page. line.
193 5 for -rāgenāna read -rēgēna: for ātē read āti.
     8 for puggunchelekā read panchangulaka.
     10 for -kunkūṭha- read -kunkuma.
     31 for “kunkuttahaka” read “kunkuma”
194 3 for passanno read passanto.
     5 for -putta- read -puttā.
     9 for parirāmaṇā read parirāmaṇa.
     12 for Āhāṭhēro read Āha thērō: for mūbhaye read mū bhāyê.
195 1 for sā rajjarañāta read sārajjarañāta.
     7 for Ektūnasanta read Ektūnasata; for kārīta read kārītā; for kāṭhē read kāṭhē.
     10 for aggaḥāgiḍaṭhātalō read aṭgagāhiḍikachḍātalō.
     11 for -piddhakañ read -piddhakā.
     12 for parajjhitutad read parajjhituṇa; for āgaṭṭaṇa read āgaṭṭaṇa.
     37 for -sown read -sour.
196 1 for dhā read dhā.
     5 for -rājāna mahāṇāmaṇā read -rājāmaḥaṇā imaṇā.
     6 for -wattidhīya read -wattidhiyā.
     7 for -tullulo read -tullūlo.
     8 for Gathāpakkhaṇā read Gathē pakkē.
     9 for devatācaḥ read devatācāḥ.
     12 for Tato- read Tato-; for kathāpāṭhiṇā read kathāpāṭhiṇā.
197 3 for tamme- read tamme.
     4 for taṇ read taṇ.
     6 for -piddha read chḍalačḍā.
     10 for sattīna taṇ read sattānaṁ.
     12 for chittampassāvetā read chittampassāvedāta.<n8tā.
     23 for Māliyadēwo read Māliyadēwo.
198 1 for -ten read -mē.
     4 for -samuttaṇā read -samuttaṇā.
     7 for rājānaṁ tē pathēṣṭhitā read rājānāṁ tē rathē ṣhitā.
     11 for -kankhasinōdanaṇā read -kankhā winōdanaṇā.
     12 for jana- read jāṇa-
     13 for puppa read puppha.
199 3 for wasanta read wasatē.
     5 for -kanṭăyaṇa Tuṣita read -khanṭăyaṇa Tuṣita: for niwātiṭta read niśvātiṭta.
     10 for -mućchhatē read -mućchhatē.
     13 for -mittāmaṇa read -mittāmaṇa.
200 1 for -pittā read -phītā.
     12 for -Wilangawittikā-chanē read -Wilangawittikā-chanē.
201 2 for -chatuṇa read -chutilūṇa.
     6 for -Girikum kilandaṇa read -Girikum kilandaṇaṅa.
     7 for -swāhaya read -swāhayaṅa.
     8 for -ahēmaṇa read -ahēmaṇaṅa.
     10 for Sanghāṇurāda read Sanghāṇurādaṅa.
<table>
<thead>
<tr>
<th>Page</th>
<th>line</th>
<th>Errata</th>
</tr>
</thead>
<tbody>
<tr>
<td>201</td>
<td>12</td>
<td>for anūdarūṇa, jānīnas read anūdarā na jānīna; for pariḥasayi read pariḥāpyaḥ</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>for tenisahāsadni read tīnisata sahasāṇi.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>15</td>
<td>for kāncuḥ read kānchuka-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>202</td>
<td>2</td>
<td>for satasaḥassā read satasaḥassāni.</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>for mahāmahi read mahāmahi.</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>for -māyanecha read -māsanecha.</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>for thapēsīcha read thapēsīcha.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>20</td>
<td>for Kurundupōsako read Kurundāposako.</td>
</tr>
<tr>
<td></td>
<td>30</td>
<td>for Mahāraṇṭako read Mahāraṇṭako.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>203</td>
<td>1</td>
<td>for sattā read satta; for brāhmaṇāyaḥcha read brāhmaṇīṣṭāsscāḥ.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>for brāhmaṇīṣṭassā read brāhmaṇāyaḥsās.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>for Panūkāṭhaya read Panūkāṭhaya—</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>for lahuḥ read lahuḥ.</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>for puttakāṇekāna read puttakapaddhāna.</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>for pīḍāpātaḥ read pīḍāpātaḥ.</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>for The aforesaid brāhmaṇ read The brāhma Tisco.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>204</td>
<td>1</td>
<td>for patṭha- read patṭha-</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>for Sīla- read Sīla; for wasti read wasti.</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>for mahāpati read mahāpati,</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>for wastēna read wasti tena.</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>for Somāḍvimadasiyan read Somāḍvimadādāvyan.</td>
</tr>
<tr>
<td></td>
<td>17</td>
<td>for Sīla- read Sīla-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>205</td>
<td>2</td>
<td>for āgantaṁ read āgantaṁ.</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>for Kumāṭilakāhāṁ read Kumāṭilakāhāṁ.</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>for pāhanna read pāhundā.</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>for Kārītas read Kārītas; for raṇīṇā read raṇīṇā.</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>for Rāgā sakkālu read Rāgā sakkātu.</td>
</tr>
<tr>
<td>206</td>
<td>1</td>
<td>for yathānaṁ āgaṇjīsūṁ read yathātyānāmaṇaṃgānchhisūṁ.</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>for dassu read dassu.</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>for -kumambhi read -gambambhi.</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>for dakkhiṇatō read dakkhiṇatō.</td>
</tr>
<tr>
<td>207</td>
<td>13</td>
<td>for chiraṭṭhitthāṁ read chiraṭṭhitthatthāṁ.</td>
</tr>
<tr>
<td></td>
<td>208</td>
<td>for pīḍāpātāṁ read pīḍāpātāṁ.</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>for -paddhaṁ read -pattāṁ; for Dighābāḥ read Dighābāḥu.</td>
</tr>
<tr>
<td></td>
<td>37</td>
<td>for Wangapaddhankagallo read Wangapattanakagallo.</td>
</tr>
<tr>
<td></td>
<td>38</td>
<td>for Dighābāḥuṣkalagallo read Dighābāḥuṣakagallo.</td>
</tr>
<tr>
<td>209</td>
<td>1</td>
<td>for chaddassannaṁ read chaddissaddapannaṁ.</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>for karayi read karayi.</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>for -pēti read -pēti.</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>for -ādasiyād read -ādasi sā.</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>after tasmiṁ add sā.</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>for pokkharāṇṭuṇā read pokkharāṇṭiṇ.</td>
</tr>
<tr>
<td>210</td>
<td>1</td>
<td>for puro- read pūrō.</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>for -matika- read -matika-; for Amābuddha- read Amābuddha-</td>
</tr>
<tr>
<td>Page</td>
<td>line</td>
<td>Error</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td>-------</td>
</tr>
<tr>
<td>210</td>
<td>30</td>
<td>for Ambédudaga read Ambéduga.</td>
</tr>
<tr>
<td>211</td>
<td>2</td>
<td>for matthaso read metthaso.</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>for sumagya ni read sumagdii.</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>for wattañi read maññthi.</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>for kusumā- read kusumā; for sopānato read sōpānatā.</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>for uthā- read uthā.</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>for saññhī read suññhī.</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>for kanamahārāya read kanamamahārāya.</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>for kalapā read kalpā.</td>
</tr>
<tr>
<td>212</td>
<td>3 &amp; 4</td>
<td>for goppa- read goppa; for purīte read purīte.</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>for saddhā- read suññhā.</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>for sahasā read saññhasa.</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>for Muni read Muni.</td>
</tr>
<tr>
<td></td>
<td>40</td>
<td>for Muni read Muni.</td>
</tr>
<tr>
<td>213</td>
<td>1</td>
<td>for gandha- read gathā-; for upatīthāi read upatīthā.</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>for niyatañi read niyatañi; for sāgha- read sāsa-</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>for vihārāsa read vihārāsā ; for dhammassana- read dhammasana.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>for aḷāṭṭha- read aḷāṭṭha-</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>for thapayitva read thapayitva; for sanīthā- read nīthā-</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>for dhajaggikātārāñi read dhajaggikātārāñi.</td>
</tr>
<tr>
<td>214</td>
<td>4</td>
<td>for Tālaśītwāna read Taḷajītwāna.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>for kārāya read kāraya.</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>for pubbatasakhayañ read pubbatasakhayañ.</td>
</tr>
<tr>
<td>215</td>
<td>6</td>
<td>for karē[?i read kārē[?i.</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>for Lōpōsaddē read Lōpāsaddē.</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>for Rajatōlaña read Rajatōlaña.</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>for dakkhanā read dakkhanā.</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>for chambatañ read chambatañ.</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>for punā- read pūrā-</td>
</tr>
<tr>
<td>216</td>
<td>5</td>
<td>after Simili udi tan,</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>for ganjuñ read ganeñ.</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>for mādhakā read mādakā.</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>for Chandamukhāsiyamaṇiyad read Chandamukhāsiyamaṇiyoitya.</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>for sabbha- read saññ.</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>for sakhiñ read sakhiñ; for idrakā tiññ read idrakā tīññ.</td>
</tr>
<tr>
<td></td>
<td>30</td>
<td>for  &quot;This is the infant who stood in the relation of child of thy patron; read &quot;This is thy patron's child;—thy lord being incarcerated.</td>
</tr>
<tr>
<td>217</td>
<td>5</td>
<td>for Bhakkharahobbamhi read Hakkharasabhamhi.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>for kammañ nikātavā read kammāni kātavā.</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>for thēsi read pēsi.</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>for lamkakānanga read lamkakañānanga.</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>for rathā- read rathū.</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>for Tikkhath- read Tikkhath.</td>
</tr>
<tr>
<td></td>
<td>15</td>
<td>for Tissavāpjīhānañ read Tissavāpiñ cchanañ.</td>
</tr>
</tbody>
</table>
ERRATA.

Page. line.
217 22 for Bhakkhambobo read Hakkharasobbo.
218 6 for Hatthi va utthañ read Hatthiva utthañ.
    11 for hantud read gantud.
    12 for sattha- read satta-
    13 for akasi read akasi.
    25 for noses read horns.
219 2 for dasanañhi read dasanamhi.
    3 for chë read mé.
    8 for Wasaha- read Wasačha.
    11 for Rajaçeha- read Rajaçéha.
    12 for sahassa read sahassã.
220 1 for bhûwaya read bhûnuya.
    2 for Kapullapûwâsato read Kapullapûwâsato.
    5 for akâsiañcha read akâsit.
    6 for gûya- read hûdr.
    9 for gûda read gûdana: for manujâdipd read manujâdipa.
    13 for commencing from Kapullapûra read according to the pancake simile.*
221 2 for khilambi read khilambi.
    12 for -mâyë read mahë.
    14 for wattâ- in both cases read watta-.
    15 for wêthi- read -wêthi-: for -wêcha read wêcha.
    30 for Mahanikawidhi read Mahanikawithi.
222 5 for Wassabhañpati read Wassabhañpati.
    9 for thapetewaña read thapetewana.
    12 for Suttañcha read Tatthañcha.
    13 for thûrûtu read thûrûtu.
223 7 for -mattatu read mattatu: for sanchayañ read sanchayañ.
    13 for pâkawathâyadòsìcha read pâkawathâyadòsìcha.
224 6 for Eti satta viharô yd read Eti satta viharô so.
225 1 for Bhutâkissa- read Bhutâkissa-.
    15 for ayûchachhinnañ read ayûchachhinnañ.
    16 for râgagûta read râgagûta.
226 1 for Chuñã- read Kûñã-
    5 for -pasdañ read pasdañ.
    9 for Muchilapattàñ read pasanna Muchilapattàñ.
227 1 omit the first Tathâ: for Mai- read Mari-
    3 for -wina read -wina.
    5 for -pûjã read -pûjañ: for kêtewa read kêtewa: for -ghôcha read sôcha.
    9 for râthbhâdhañ read râthbhâdhañ.
    11 for Suhadâmîya- read Suhadâmîya: for -mahändi read mahändi: for -natthanñ read natthanñ.
    12 for puha- read pûga-
228 1 for najjetwa read tajjetwa.

* For an explanation of this simile, vide the usurpation of Chandagutto, in the Introduction.
<table>
<thead>
<tr>
<th>Page</th>
<th>Line</th>
<th>Correction</th>
</tr>
</thead>
<tbody>
<tr>
<td>227</td>
<td>2</td>
<td>for ganji read ganchhi.</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>for ruchha read -ruiyha.</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>for aganamahi read -anganamahi.</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>for parito read parato : for -readdhyan read watto.</td>
</tr>
<tr>
<td>295</td>
<td>10</td>
<td>for kumárho read kumárho.</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>for chakkkhané read -chakkhanó.</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>for punnabhayi read punda só.</td>
</tr>
<tr>
<td>299</td>
<td>[1]</td>
<td>for wallásha read wallabhá.</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>for chumbatán read chumbatań.</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>for -yattan read -yuttań.</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>for dipá read dipé : for paddati read padduti.</td>
</tr>
<tr>
<td>333</td>
<td>33</td>
<td>for north eastern read Eastern.</td>
</tr>
<tr>
<td>330</td>
<td>9</td>
<td>for ékó pawd- read ékópawd.</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>for tasuddatán read nasakhdá ddítu : for yêchihgámé read yêchí gámét.</td>
</tr>
<tr>
<td>331</td>
<td>1</td>
<td>for -dwaré read -dôrét.</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>for bayda- read bayda.</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>for ekkówa read ékákówa.</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>for pana read pathi : for níbandhichá read nimanticha.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>for parisa- read parisú.</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>for katu read kátu.</td>
</tr>
<tr>
<td>332</td>
<td>10</td>
<td>for têrasamá read têrasa samá.</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>for -dinevâ read -dinéṅtvaná : for níbándhá read níbáddhá.</td>
</tr>
<tr>
<td>232</td>
<td>4</td>
<td>for chhinna- read Jinna-</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>for manisómamké read manisómamké.</td>
</tr>
<tr>
<td>233</td>
<td>11</td>
<td>for nîgghàn read nîgghána : for kîtto- read kîttá.</td>
</tr>
<tr>
<td>233</td>
<td>1</td>
<td>for dàpâtó read dàpantó.</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>for Mâni ñàtu read Manâdduwe.</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>for puttingpati read puthweipati.</td>
</tr>
<tr>
<td>234</td>
<td>14</td>
<td>for who was the maternal uncle of the rájá Gótåbhayó and invoking him in the terms in which the king himself would use read To the said théro (also called) Gótåbhayó the maternal uncle of the king, addressing his invocations in the name of the rájá,</td>
</tr>
<tr>
<td>235</td>
<td>4</td>
<td>for sanghassá dáñachítarañ read sanghassádá chhachítaran.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>for narapatikthá read narapatiná : for -hùndtí read -hùntdí,</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>for bhajatiná read bhajátí na.</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>for wíne- read wínya.</td>
</tr>
<tr>
<td>235</td>
<td>1</td>
<td>for chañiya read chhañiya.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>for pabátá read pabádá.</td>
</tr>
<tr>
<td>235</td>
<td>7</td>
<td>for dhárunancha read dhárunancha.</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>for nakáñ read nákáñ.</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>for úpasantétu read úpasantétu.</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>for kuhén- read kuhán-</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>for na read nañ.</td>
</tr>
<tr>
<td>237</td>
<td>1</td>
<td>for kuhíra- read kuiyra.</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>for amaññita read amaññita.</td>
</tr>
</tbody>
</table>
Errata.
ERRATA.

Page | line | Correction
--- | --- | ---
245 | 4 for -apuṣṭya read -apaniya. | -apuṣṭya
246 | 9 for uṇāṇī read uṇā. | uṇāṇī
246 | 3 for kānti read kāṭa. | kānti
246 | 7 for māṭa read māṭi. | māṭa
247 | 1 for ṣṭiti read ṣṭiti. | ṣṭiti
248 | 7 for samanu read samanu. | samanu
249 | 7 for sanikaṇṭa yāti read sanikaṇṭa. | sanikaṇṭa
250 | 6 for sādhana read sādhana. | sādhana
250 | 3 for vaddhāya read vaddhāya. | vaddhāya
250 | 2 for wattha read wattha. | wattha
251 | 9 for patañjāli read patañjāli. | patañjāli
251 | 4 for paccāya maggahā read paccāya magga. | paccāya magga
252 | 3 for sāti read sāti. | sāti
252 | 8 for saṅghāṭena read saṅghāṭena. | saṅghāṭena
252 | 10 for nāhañā read nāhañā. | nāhañā
252 | 5 for pathaya read pathaya. | pathaya
254 | 4 for Dāthā read Dāthā. | Dāthā
254 | 6 for sudha read sudhā. | sudha
<table>
<thead>
<tr>
<th>Page</th>
<th>line</th>
<th>Correction</th>
</tr>
</thead>
<tbody>
<tr>
<td>254</td>
<td>6</td>
<td>for -yattaye read -yantaye; for kathikdrakasi read kathipakarikai; for -pugga- read punnap.</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>for -kwan read -kwa.</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>for Silattissa read Silattissa.</td>
</tr>
<tr>
<td>255</td>
<td>5</td>
<td>for -tanati read -tanit; for Divawda read Divada.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>for nikkhan read nikkhan.</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>for -ettethi read -etteti.</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>for -khiridana read -khiridana.</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>for bhunjita read bhunjita.</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>for -vajja read vajja.</td>
</tr>
<tr>
<td>256</td>
<td>2</td>
<td>for Han read Hat.</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>for -matik nanidhana read maśina nīlahana.</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>for -gdmava read -gdmava.</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>for kevdru read kevn.</td>
</tr>
<tr>
<td>259</td>
<td>9</td>
<td>for bhagavatasu read bhagavatas.</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>for kanayarusa read kanuyara.</td>
</tr>
<tr>
<td>261</td>
<td>5</td>
<td>for -manasi read manasi.</td>
</tr>
</tbody>
</table>