

²⁻¹
RELIGIOUS INTERCOURSE
BETWEEN
CEYLON AND SIAM
IN THE EIGHTEENTH CENTURY.

I.

An account of King Kirti Sri's Embassy to Siam
in Saka 1672 (1750 A.D.)

TRANSLATED FROM THE SINGHALESE

BY

P. E. PIERIS, M.A., Barrister-at-Law, C.C.S.

Reprinted under the auspices of the Committee of
the Vajirañāna National Library from the
Journal of the Royal Asiatic Society Ceylon
Branch, Vol. XVIII.

BANGKOK:
"SIAM OBSERVER" OFFICE.
1908.

B.L.
1445
23127
1908

(THE Embassy which was sent from Ceylon to Siam in the 18th Century in the reign of the King Kirti Srirajasih with a view of inviting priests from Siam to inaugurate an ordination service has formed the subject of accounts written in Singhalese and Siamese.

The account here published is an exact reprint from the Journal of the Royal Asiatic Society Ceylon Branch, Vol. XVIII. of the translation made by P. E. PIERIS of the "account of King Kirti Sri's embassy to Siam in Saka 1672 (1750 A.D.)")

Some obvious mistakes in the notes have been corrected, and it may be mentioned that "Muang Nolak Van" mentioned on page 12 is a Singhalese misreading of the Siamese "Tālāt Khvān" the present Nonthaburi.

A translation of the account of the embassy known under the title of "Syamopadasamvata" has been received through the courtesy of Mr. W. A. G. Tilleke, and it will shortly be issued.

The Siamese accounts mentioned in the Journal Asiatique X^e Série, Vol. VIII. and in the Journal of the Siam Society, Vol. IV, will likewise be published.

O. FRANKFURTER.

Vajirañāna National Library,

November, 1908.

1548027

An Account of King Kirtt Sri's Embassy to Siam
in 1672 Saka (1750 A. D.)

Translated from the Sinhalese by P. E. PIERIS,
M.A., Barrister-at-Law, c.c.c.

Introductory Note.

THE learned Ratanapá'a Sthavira, who wrote the Sinhalese translation of the *Vimána Wastuwa* in the Saka year 1692 (1770 A.D.), has left a short sketch of the history of the decline of the priesthood in Lanká and of the attempts made under various kings to re-establish it on a sound basis. He says as follows:—

Two hundred and forty years after the death of our Lord Buddha, the shelter of all the worlds, who departed this life after he had for forty-five years showered on all the heavenly food of his doctrine, and had accomplished every act which befits a Buddha, when the Maha Rája Petissa was holding sway over our Island of Lanká, his doctrine was first introduced by Mahindu Maha Théó and the other priests who accompanied him from Dambadiva; ever since the faithful and wise kings who have reigned from time to time, aided by their great ministers and the efforts of pious priests learned in the law, had carefully swept away all schisms that had sprung up and preserved the doctrine inviolate. But in recent times the disappearance of such kings and ministers, followed by the oppression of the unbelieving Parangis and Damilá, had robbed the pious priests of the Four Necessaries; and as the religious young men of good families who assumed the robe had

not the learning to study with care the Three Pitakas, which contain the Vinaya. Sútra, and Abhidharma, and to order their lives in con-
 onance with the precepts contained therein, by
 degrees power fell into the hands of low-born
 priests of profane life, to the great injury of
 the church. And as for the priestly succession,
 which beginning from U, áli Sthávirayó, whom
 the Buddha himself had named as the first in
 the knowledge of the Vinaya, and continued in
 the persons of Dasekaya, Sonakaya, Siggavaya,
 Moggaliputthaya, Mihindu, &c., and recruited
 from all pious folk who assumed the robe with-
 out any distinction of family in proper and
 perpetual succession of master and pupil, this
 they ignored; and, confusing physical with
 spiritual kinship, refused to allow pious young
 men of good family to assume the robe, and
 treated all the estates and wealth which genera-
 tions of godly kings and ministers had deli-
 cated to the service of the priesthood as if they
 had been dedicated to the use of their private
 families. Accordingly, for the sake of this
 wealth, they had the members of their own
 families ordained, so that as being in robes
 they might receive the due Rájaláriya, pretend-
 ing that this was the succession appointed by
 the church. But indeed that succession, which
 was maintained immaculate by disrobing all
 priests who had violated their oaths and by the
 ordination of religious and well-born youths,
 was reduced to a mockery, and, save for a
 few holy priests, the majority were as men
 fouling themselves with hot ashes while the
 gems lay before them. And while the Dharma
 and the Vinaya, subjects for unending study,
 lay in their path, they preferred the study of
 such profane matters as astrology, medicine,
 and devil-worship, all of which they practiced

in unbecoming fashion within and without the capital, and thus winning the goodwill of kings and powerful ministers, they obtained much wealth and high office. They led scandalous lives and, ignoring the precepts of the law they betook themselves to cultivation and trade, accumulating jewellery and clothes, and making the support of their brothers and nephews an article of their faith. When by the increase in the number of these shameless priests and by the oppression of the unbelieving Parangis and Damilas the faith was on the brink of destruction, it came to pass that a valiant and powerful king of the name of Rája Sinha succeeded to the throne of Lanhá. In the year of Buddha 2199 he reduced the strong fortress of Colombo and crushed the power of the Parangis. He also invited over the Hollanders and, with the object of protecting the royal line and the inhabitants of the Island from the attacks of unbelieving foreigners, he appointed them to be the guardians of the coast.

The way being thus cleared, his successor Wimala Dharma Súriya devoted himself to the good work; and indeed the need was pressing, as it was admitted that not more than five Upasampada priests of holy life were to be found in the Island. He accordingly sent an embassy to the "Rakkangu Rati" (Arracan?) and obtained thence the ten ranks of priests who were required for the ordination ceremony. This pious king died after a reign of twenty-two years and was succeeded by the lukewarm Naréudra Sinha, under whom all the scandalous practices of the priesthood revived. "So far from begging from door to door," the historian bitterly complains, "they regarded even the eating out of their alms-bowls as a disgrace.

Their food was cooked in the same fashion as that of the great nobles among the laity, and it was eaten out of plates. In fact, they were priests is nothing but the use of the name."

There was one bright exception, in the person of Saranankara the future Sanga Rájá; he continued with a small band in the practice of the severest austerities and the pursuit of learning, waiting for the better day that was to dawn.

After a reign of twenty-three years Narendrá Sinha was succeeded by Wijaya Rájá Sinha, "a king endowed with all the virtues, the ornament of the Solar race, who sought his refuge in the Three-fold Gem," says the enthusiastic chronicler. Early in his reign he sent an embassy to fetch a body of priests; the expedition was however disastrous, all except one perishing in the sea; the survivor made his way to Pegu, whence he returned home to tell the sorrowful tale.

But the king did not lose heart; a second embassy was soon ready and provided with suitable offerings. On arriving at Batavia the presents were left behind, while the ambassadors proceeded to Siam to inquire if priests were available; but on their return to Batavia they learnt that their good king was dead, and as their Dutch hosts advised them not to convey the priests without first ascertaining the wishes of the ruling king, they reluctantly set sail for Lanká leaving the presents behind, their object unaccomplished. Their misfortunes were however only begun, as on the voyage the majority perished, but few surviving to reach their country.

There King Kirti Srí Rájá Sinha, the great reformer, had succeeded to the Crown; he

applied himself vigorously to sweeping away all the abuses that had crept into the priesthood, ably and zealously supported by Saranankara Unráné and his Minister Ehelapola. His crowning work was the re-institution of the Upasampadáwa in Laná ; the romantic history of the embassy he sent to Siam to fetch the necessary priests will be shown in the following account, which, as appears from the internal evidence, must have been written either by Ellépola Mohottála or Eittaliyaddé Rála, two out of the five Sinhalese ambassadors.

The present translation, which does not pretend to literal accuracy, is made from a paper manuscript which has been generously placed at my disposal by E. R. Gooneratne Mudaliyár of Galle; it was found among the papers of the late Valentine de Saram, Maha Mudaliyár, and was given by his son-in-law, the late Bandaránaike Maha Mudaliyár, to his own nephew the present owner. A second account, written by Willágedara Muhandiram, another of the ambassadors is in existence; the additional information contained therein will be found embodied in the notes. I have been also favoured with the comments of the noble Priest Jinawarawansa, once known as the Prince Prisdang of Siam; these, too, will be found included there. I have further to acknowledge the great assistance I have received from Don Dines Dahanayake of Galle in the preparation of this article.—

TRANSLATION.

Our mighty lord, sprung from Maha Sammata of the family of Manu, king of kings, and ruler of the world, our gracious and illustrious king, in the magnitude of his kindness and splendour of

his god-like knowledge gave order that ambassadors should proceed to the kingdom of Siam to fetch thence the priesthood and re-establish the festival of the Great Ordination.

2 Accordingly we started in the Saka year 1672 named Prabavadithmi, on the twelfth day of the solar month Kataka, being Thursday the fifth day of the lunar month, at dusk, from the noble city of Senkadagala called Siriwardhanapura, escorting the royal message and presents with all care. The following had been appointed to form the embassy, viz, Pattapola Mohottá'a, the Atapattu Lékama; Ellépolá Mohottála; the Vedikká'a Lékama; Iiyagama Rá'a, the Yatinuwara Mubandiram of the Ná áyakkára Lekama; Wilbágedara Rala, the Tumpanabe Mubandiram of the Padikára Lekama; and Eittaliyaddé Rala, the Dumbera Mubandiram of the Vedikára Lekama; while Pinnapata, Dissave of Má'alé; Angamma Mohottála, the Maha Lékama; Dodanwela, Raté Rala of Yatinuwara; Nilawaturé Rala, Mubandiram of the Lekama of Musketeers; and Usgiriya Rala, Mubandiram of the Nanayakkara Lekama, had been commanded to accompany us on board ship.

Our first halt was at Wattarantenna. Thence we started on the fourth day, being Sunday, at the tenth hour, and approached Godapola Nuwara, where we rested two days. On Tuesday we started at the eleventh hour of the morning and halted at Nalánda. On Wednesday we halted at Góawala, on Thursday at Mingiriwewa, on Friday at Alutwewa, on Saturday at Gantale, and on Sunday we reached Tambalagamawa, where we rested two days. On Tuesday we started at the thirteenth hour and about the eighth hour after dark we approached the

harbour of Trincomalee, where three officers from the fort met us and accompanied us with the royal message and presents together with our attendants and soldiers, amidst every mark
 3 of respect, to our halting place. On Wednesday afternoon we were escorted with much ceremony within the fort, where we had an interview befitting the occasion with the Commander, after which we were again escorted back to our lodging, when the officers left us.

On the morning of the following Thursday, being the fifth day of the lunar month, about the twenty-eighth hour, in the propitious asterism Hata in the Makara Lagna, when
 4 Venus was in the ascendant, we went on board. Here we remained seven days till on Wednesday morning at the twenty-seventh hour the flags were run up and sail hoisted, the anchors were weighed, and we steered out of the harbour with a fair breeze. On the following Thursday night about the sixteenth hour a storm overtook us and the ship was in great danger. Two masts and sails and several ropes were destroyed, and the ship was driven round and round. In our peril we consoled ourselves with the reflection of the Three fold Gem, till our gallant captain came and bid us be of good cheer. Till Friday morning he was encouraging his skilful steersman to stand by the helm, and we rushed forward at a great pace. We roughly repaired the damage and drove the ship before the wind for twelve days and nights without ceasing, till
 5 Monday morning we saw to the north a long stretch of level land and a high range of hills with three beautiful peaks, mountains of enormous size, shaped like corn ricks. Next we sighted Acheen and Sumatra and learned that they were inhabited by Javanese. Till noon on the eighth day, being Monday, these great

plains and hills and rocky mountains remained in sight. On this day the wind dropped and we were at a standstill for seven days, and were even obliged to cast anchor to prevent the ship drifting back. At last on Sunday morning, the wind freshening, we weighed anchor again and started. By midday we sighted to the north a lofty range of mountains and two stretches of low land at the mouth of a river as well as a harbour, this was a country inhabited by Malays. To north, south, east, and west we saw four small vessels, and on the north-east a large ship. Our captain was greatly alarmed, as he did not know if they were friends or foes, and while they were still at a distance he weighed anchor, turned his ship round, and steered back fifteen *gavvas*.

Having thus escaped the danger we started again on our way, and seven days later on Sunday morning we sighted on the east a great rocky mountain surrounded by a dense forest of *kolon* trees with a bank of sand stretching round it. The captain, telling us that if we drew near we would not be able to cross the bar, made great efforts for seven days to tack to the south; he succeeded at last and we started again at dawn on Sunday and sailed on for four days. In the evening we sounded and found twelve fathoms of water, and as there was a stretch of sand by the mouth of a river we furled sail and dropped anchor. On Thursday sail was hoisted in the ship's boat and several people with an officer started to explore. They returned on Friday morning and reported that extensive sandbanks lay on every side.

The captain accordingly fitted out another boat with all the necessary tackle and sent an officer with eight sailors to Malacca. On Satur.

day morning our ship snapped one of her cables, lost her anchor, and began to toss about; but our captain quickly lowered another anchor. Seven days later on Thursday, five hours after dawn, the officer who had proceeded to Malacca returned with the Company's factor and the chief carpenter called the Bass Thuvan Bra-math, who brought with them in two sloops a large supply of water, betel, and arecanuts with cocoanuts tender and hard; they addressed us with great kindness and re-starting the ship we arrived the same evening at the harbour of Malacca. Here we waited three days till five officers came on board from the fort to welcome us and take us with the royal message and presents with our attendants on land; this was at dusk on Sunday the twenty-ninth day of the solar month Kanya, being the eleventh day of the waning half of the lunar month. On landing we were conducted with great ceremony to our halting place. On the seventh day following being Wednesday, the Governor and the Fiscal called on us in the afternoon to inquire after our well-being, and the next day five officers took us in horse carriages to return the visit and accompanied us back again. On Sunday the twelfth day of the solar month we were taken back on boardship in sloops. Here we found all the damage properly repaired, and at dawn on Wednesday we set sail and proceeded without stopping for eight days, till on Thursday we saw a range of mountains, rocky plains, hills, and sandy stretches surrounding us like the embankment of a tank. The captain and officers after much deliberation declared that it would be useless to sail back; and examining their chart and noticing three leafy trees on one of the stretches of sand that lay in our way, they steered the ship through a narrow passage that lay

6

7

near and after four days passed the range of mountains. Then we proceeded four days till, on Thursday evening, on looking round us we saw that we had passed the ranges of hills and high mountains with their plains and great forests and the sea with its stretches of sand, and had reached the open. As the wind failed we cast anchor, having three mountains to our south. After ten days the wind freshened somewhat, so we weighed anchor and tacked about for five days and nights, trying in vain to get on to our course. As we were drifting back and were too far to the south to reach Siam, the captain and officers held a consultation, and as they saw from their books that there was no hope of a favourable wind for the next six months, they agreed that it was necessary to stop on the way till then. After informing us of their decision they turned back, and on the afternoon on Friday, being fourteen days later, we approached the harbour of Malacca a second time and cast anchor. After some delay five officers came on board from the fort to interview us and took us on land with the Royal message and presents in boats. This was on the afternoon of Saturday the seventeenth day of the solar month Vrischika. We were received with great distinction and the same halting-place as before was assigned to us, and all our wants were supplied without stint. From this day we remained here five months and eleven days till the twenty-seventh day of the solar month Méa, being Thursday the eleventh day of the lunar month in the Saka year 1673. On the morning of this day, at the twentieth hour, we were taken on board with many presents and a large supply of necessaries; a skilled pilot was also ordered to accompany us, and 500 six-dollars were placed at our disposal.

From this day, being Friday, till Monday the fourteenth day of the solar month Vrasamta, which is the thirteenth day of the dark half of the lunar month, we sailed on without casting anchor or meeting with any mischance. On the morning of this day at the eleventh hour we approached the harbour of Siam, and seeing a ship which was recognized from her appearance as the Hollander's ship "Karta," the captain and officers were greatly rejoiced and fired off the guns and celebrated games, speaking to us most kindly and asking us to join them. When we dropped anchor the Hollander's flag was lowered, and the Lion Flag of Lanka was hoisted at the masthead; at the same time the captain got into his boat and sailed quickly to the mouth of the river and up to the country of Siam.

3

Seven days later, on Monday morning three messengers came on board from Siam and had an interview with us: they went and saw how the royal message was disposed, and prostrated themselves and made obeisance before it three times; after this they presented us with coconuts tender and hard, with betel and arecanuts, and went away the same day. On the twentieth day of the solar month Mithuna, which is the eighth day of the increasing moon of the lunar month Poson, being Wednesday, about the tenth hour of the morning, two officers came from the capital and accompanied us with the royal message and presents to the place called Amsterdam, which is built at the mouth of the river; here we landed and remained two days. On the morning of the third day, being Friday the ninth day of the month, the message was transferred to a boat adorned with various devices, with hangings of silk and red stuffs which served as

2

curtains, with awnings above and carpets below. The presents were taken in thirteen boats: five boats were set apart for the five ambassadors, and our attendants too were similarly provided for. The escort that had come from Siam accompanied us in forty-eight boats with their tents adorned in the manner described above, rowing on either side of us. Eight large boats with flags and umbrellas were attached to the one conveying the royal message by means of stout ropes, one to each, thus taking the latter in tow. We proceeded in this manner up the river amidst great rejoicings on the part of the people, and the same afternoon we reached the district called Bangkok. The Siamese officer stationed here received us with great respect and provided us with all necessaries.

The next morning, being Saturday, the chief priests from the neighbouring viháras were invited to the spot, and accepted alms at our hands with robes and the priestly necessaries, and the Panchasíla was administered, after which we and our attendants were entertained at a feast. Leaving here the same morning we arrived in the evening at the district called

10 Mung Nolak Van, where too the Siamese officer entertained us. The next morning being Sunday, he arranged for the chief priests to come and accept offerings at our hands and to administer Pansil, after which we were entertained in turn. Immediately after this we started, and by rowing the whole night we reached the

11 spot called Wat Pro Yath at dawn on Monday, and halted near the great vihára there. Here too we were received with the same ceremony and similar religious exercises were arranged for us by the officer in command; further, in obedience to the king's order he arranged an

Upasampadá Cháritra Pinkama at this temple, so that we might both derive pleasure and acquire merit by the sight.

We remained seven days, and at dawn on the eighth day, being Monday, five great officers of State came from the capital and took the royal message in a large canopied litter which was placed on board a gilt boat, while we proceeded in five others accompanied by the presents and attendants. When we reached the spot called Bai Pas Sath the two banks of the river were adorned with arches of gold and silver cloth, while a large concourse of people holding flags and umbrellas of various kinds were thronged together on gaily decked boats; we were filled with admiration at the sights on this river, crowded as it was with every kind of merchandise.

12

About the eighth hour of the same morning we approached the capital of Ayódhya Pura and were presented to the subking. We showed him the royal message and presents at which he expressed his great pleasure and spoke to us most kindly for a short time and inquired about our journey. He further informed us that a subsequent communication would be made to us regarding the presentation of the royal message and presents at the court. After this he desired us to return to our halting place; we accordingly returned down the river to the Dutch settlement.

13

When the Siamese officers had conveyed the news to the king, he sent orders that we and our attendants were to be fully supplied with all necessaries from the royal stores during our stay here.

14 Later some officers came with a large supply of all kinds of eatables and sweets of sugar, with mandarin oranges, ripe plantains, betel, arecanuts, lime, tobacco, and various other articles. They came a second time and distributed silver coins called *ticcal* and *masam-puwa* from the royal treasury among us all. Moreover, the tradespeople were ordered to attend the people from Lanká, the chief priests of the *viháras* were requested to be so kind as to visit the men at all times and to preach *bana*, and to please them by allowing them to offer the usual offerings and thus acquire merit.

On the seventeenth day of the solar month Kataka about five hours before dawn three officers came and accompanied us in boats; we landed in the street at the great gate in the city wall and entered carriages drawn by horses. The two sides of the street were decorated with various kinds of cloths and hung with gilt lamps shaped like pumpkins decorated with glass and plates of mica; the street shone as with moonlight in the blaze of a hundred thousand lamps. We drove up the middle of the street as far as the great gate called Yam 'Thak; it was one unbroken stretch of gold-worked cloths of five colours, trays and boxes of silver and gold, ornaments of copper, bronze, brass, and zinc, red and white sandalwood, embroidered quilts and curtains, all kinds of medical stores, rice, cocoanuts, plantains, mandarin oranges, oranges, sweet-meats, all manner of flowers, all manner of eatables and drinkables, with sweets and meats; the shops were adorned with gilding, and the street a blaze of splendour. When we arrived within sight of the palace, which shone with gilt work, we alighted from our carriages and rested a short time in a hall hung with beautiful cur-

tains where, according to their custom, *sapu* flowers were presented to us. Then we proceeded within the palace, entering by two gates adorned with gilding and all kinds of colours. On either side of the great throne were arranged figures of bears, lions, *rákshas*, door-guardians, *nágas*, and *baírawa yakshayás*, two of each, adorned with gold. In their midst rose the throne which appeared about 10 cubits high; round it were fixed golden *sésat*, while marvellous golden embroideries were hung round. The walls themselves were gilt and the spires above the dais were of gold. Here we were brought before the king and presented the royal letter and presents, after which we were graciously permitted to visit the interior of the place.

To the right of this was a gilt elephant stall; within—covered with trappings of solid gold, with golden bells, frontlets, and eye-chains, gold-worked *henduwa* and *ankusa*, behind a network of ropes plated with gold, with a golden awning above secured to a post covered with plates of gold, with gilt tail and trunk, its tusks adorned with golden rings and encased with golden sheaths set with two magnificent gems at their tips, eating sugar cane from a large gilt boat set up within, while another such held water for its use—there stood, on a gold-worked platform, a tusked Elephant, with its eyes and hair the colour of copper. In a similar stall was a black tusker thickly covered with gray spots. Similarly on our left were two elephants in their stalls. 15

In front of the gate in a gilt stable, almost hidden beneath their trappings of solid gold, was a ring of horses; a similar ring faced this, also another of elephants with gilt trappings. In the intervals of these was an innumerable 16

host armed with gilt swords and shields resting on their knees; another dressed in armour with tridents in their hands; another armed with bows with gilt quivers suspended round their necks; another of specially powerful men wearing on their heads the spire-shaped Siamese hat; and another standing in line with guns and pouches. There was also a motley crowd resting on their knees, dressed in gorgeous clothes, with their heads wrapped in cloths of various hues; this consisted of Pattáni, Moors, Wadiga, Mukkara, men of Delhi, Malacca, and Java, Kávisi, Chinese Parangis, Hollanders, Sannásis, Yógis, English, French, Castilians, Danes, men from Surat, Ava, and Pegu, representing every race. Within the great gate on either side were two platforms on which stood two palmirahs and two cannon made of the five kinds of metals; round these rested a band of fighting men armed with clubs. The palace gate, the hall in which the sub-king and the nobles were assembled, the doors, windows, and bars were all decorated in great profusion; the former were crowned with gilt spires, flowers, and wreaths. In the midst of all stood the king's palace of five stages, similarly adorned with gilt spires. At the four corners were four towers five stories high, pierced with many windows and lattice work. There were also many halls decorated with much gilding and built in two stages. The palace of the prince and the three palaces of the queens were similar in appearance. The magnificent pile is erected on the river wall, which commences at the river and encircles the whole city. The great gate is at the landing place; the rampart starts from here and runs to the right; then it sweeps round in a circle encompassing the whole city, till it finally meets the river again. Within the city there are canals running in

parallel lines like the leaves of an *indi* branch. It is impossible to give any conception of the number of boats and passengers on these. Who will venture to say in what language the traffic on the great river can be described? There were also numberless streets thronged with people, full of shops displaying every kind of merchandise including images of gold. So far I have only attempted to describe the inner city just as I saw it.

As we were directed to return to our halting-place, two officers accompanied us back first in carriages and then in boats. 17

Seven days later on Friday, being full moon, two officers came and informed us that the king had given orders for us to go and worship at two *vibáras* on this day. We accordingly proceeded in boats and worshipped at the *vibaré* called *Vat Puthi Suwan*. The following is a description of the place. On the right of the great river there stretches a plain right up to the river bank; here are built long ranges of two storied halls in the form of a square, with four gateways on the four sides; on the four walls were placed two hundred gilt images. Within the eastern gate is fashioned a likeness of the sacred footprint, with the auspicious symbol worked in gold. Right in the centre is a great gilt *dagaba* with four gates. On entering by the eastern gate there is found a flight of stone steps gilt; right in the womb of the *dagaba* are enshrined the holy relics; and it was so built that it was possible to walk round within the *dagaba* without approaching them. There was also within a gilt reproduction of the Sacred Foot. On either side of this gate were 18

built two five-headed Nāga Rájas apparently descending to the bank of earth. To the north of this was a two-storied building with a throne in the middle of it; on this was seated a gilt figure of the Buddha twelve cubits high. To the east of this and facing it was a five-storied building hung with awnings and adorned with paintings and gilding; the pillars in the middle were covered with plates of gold, and on a throne in the centre was a life-size image of gold supported on either side by two similar gilt images of the two chief disciples Sariyut Mahasámi and Maba Mugalan Sámi and numerous others. Above the gateway from the roof to the lintel there was pictured in gilt work Buddha in the Sakra world, seated on the White Throne and preaching his glorious Abbidharma to the god Mavu Déva and to the gods and Brahmas of unnumbered words; and again, when his discourse was ended, he is depicted as descending by the golden stairs to Sakaspura. The vibáre itself is strongly guarded by walls and gates; round about are built pleasant halls and priests' houses filled with the holy men, with worshippers of high rank and devotees of either sex.

From this place we proceeded to worship at the Pallankara Árama Vibáre, the description of which is as follows:—The building is of three stages built on a piece of level land by the bank of the river. Along the four walls were ranged various images of the Buddha and of Rabats as well as of gods and Brahmas, in diverse colours and adorned with gilding. In the middle was a glittering image of the Buddha life-size and seated on a throne, supported on either side by images of Sariyut and Maha Mugalan, all profusely adorned with gold. Facing this were two two-storied halls;

round about were gilt dagabas, the very gateways were gilt, and the place was one labyrinth of preaching and living-halls, thronged with priests, pious men, and devotees. After worshipping here we were taken back to our halting-place.

On the twenty-first day of the solar month Kanya, being Sunday, three officers came in the morning and accompanied us in boats to the viharé called Maha Dhanvarama, in the district named Na pu than, that we might make offerings there to the Buddha and acquire merit, and also see the beauties of the place; and this is what we saw there. The place was a fertile stretch of level land enclosed by four walls, outside which ran four canals. From the water-course to the east up to the gate there was a long covered passage of two stages. On entering at the gateway we saw on the four sides eight holy dagabas, so covered with gilding that they resembled masses of *kinihiriya* flowers. In the intervals were various images. Among them at the four sides were four buildings of two stages against the inner walls of which, and rising to the roof were large gilt images of the Buddha. Within the space enclosed by these were four handsome gilt dagabas with images interspered. In the very centre of all was was a dagaba richly adorned, with doors on the four sides fitted with stairs, up and down which we could ascend and descend. At the four corners of the square base of the spire were four dragons with wings outstretched and meeting above; in the four panels were four images of gods adorned with all the divine ornaments, as well as images of the gods who preside at the four points of the compass, with their

hands clasped overhead. In the intervals were images of door-guardians armed with swords, of rákshas with clubs and of bairayás with staves, while above the circular base of the spire were depicted in solid gold the sacred halo. On either side of the stair leading from the eastern gate ran two snakes, their bodies the size of palmirah palms; where they reached the ground their hoods were raised and resting on slabs of crystal; their open jaws and projecting fangs filled the hearts of those who saw them with terror. Starting from here there were ranged round the dágaba images of lions, bears, swans, peacocks, kinduras, deer, oxen, wolves, buffaloes, makaras, and door guardians armed with swords. Also, carrying palm fans, chámaras, *sésat*, triumphal chanks, and various offerings, with their hands clasped above their heads, were numerous images of Brahmas, Sakras, and the Suyama gods, all adorned with gold. In the hall to the east, with its eyes fixed on the dágaba, was an image of the Buddha supported on either side by images of the two great disciples with their hands clasped above their heads. Also there was another image of the lord as he was in life, begging for food with his bowl in his sacred hand. In another building, which was reached by a flight of steps, were various images of the Buddha and two figures of the Sacred Foot-print with the auspicious symbols in gold. In a similar hall to the west were three images. Here was depicted in gold our lord reposing in lion fashion in his scented room, whilst Ananda Mahasami is approaching holding in his right hand a golden candlestick.

On the four walls was depicted the Vessantara birth-story, and next his birth in Thusita

heaven. whence again he was begotten of King Suddhódana in the womb of Queen Mahamáyá and was brought forth into the arms of gods, after which he made his Great Renunciation, and on his gleaming throne under the sacred Bó attained Buddhahood; and, seated on the White Throne of Sakrajá, he preached his Abhidharma to the gods, and after receiving the offerings of the gods and Brahma he descended by the divine stair to the Sákyá city;—all this was pictured in gilt.

Outside the great wall of the vibaré were several preaching-halls; to the west of this was the residence of the Sanga Rájá; the dining and preaching-halls were adorned in diverse fashions with gilding. One room was hung with awnings and curtains embroidered with gold whilst the floor was covered with various precious carpets. There were vases arranged in rows filled with flowers, whilst above were hung circular lamps. On two thrones on either side were placed two priestly fans; the handles of these were made of elephants' tusks, the ivory of which was sawn very fine like the leaves of the *kus-kus*, and woven with red velvet and thin strips of gold and silver like rushes to form the leaf of the fan. Two holy priests stood on either side making obeisance to where the Sanga Rájá was. Behind a curtain curiously embroidered with gold was a throne on which the Sanga Rájá himself was seated. His face was screened by a fan of golden-hued bird's plumes which he held in his right hand. We were led in at his command to make our obeisance to him and to acquire merit. After we had made suitable offerings to him we were served with betel and arecanut, and were graciously praised by him for the faithful devotion

to the Triple Gem which had brought us on this toilsome but blessed voyage across the dangerous sea. He was also pleased to say that priests would be sent to accompany us back to Lanka.

Surrounding this spot were several houses occupied by a vast number of priests and Sámanéras, devotees of either sex who observe Dasasil, as well as a crowd of pious and courtly folk who provided daily offerings.

After all this we were taken back to our halting-place in the evening. Eight days later, being Monday the eighth day of the waning moon, two officers came and accompanied us to a vibáré which was full of priests' houses; here we saw a building of three stages the tiles on the roof of which were gilt and appeared as a mass of *kinihiriya* flowers. In front of this were two golden *dágabas*; having made our obeisance to these, we rested a short time in a hall here, after which we were invited to a two-storied hall where we were received with every mark of respect by the second sub-king and several Ministers of State and were entertained with our attendants at a feast and subsequently with betel and arecanut. Then several dancers in various gold-worked costumes were brought in to sing and dance before us, after which we were taken back to our resting place.

On the morning of the next day two officers came from the palace and took us on horseback to the town; we arrived at a street one side of which was occupied by two storied buildings and variously gilt elephant stalls; on the other side were similar horse stables. It is impossible to give the number of horses and elephants,

male and female, that were here; the street was entirely occupied by the stables and stalls, and there was no dwelling-house at all; we rested in a hall on the side where the horse stables were.

As the Was season was now drawing to a close a Chívara Katina Fújá had been ordered by the king for this day at the great vibaré of Kojayoth Ratná-ama. In this vibaré are multitudes of gilt images of the Buddha and a host of priests and Samaréras. We saw the procession, and this was the manner of it:—

First there came, mounted on caparisoned elephants, a body of men with gaily-worked flags, richly dressed with Siamese hats of white resembling silver Karandugas on their heads, and swords by their sides; a similar band mounted on horses followed; next came in succession a host with swords in gilt scabbards; another with gilt bows, their quivers slung over their necks; another similarly armed, with guns on their shoulders and powder pouches at their sides; another band similarly dressed with various kinds of arms; then a band carrying *dhajas* and *patákas* on gilt staves; a band of powerful men with gilt clubs; another with swords in scabbards worked with silver; another with swords; a similar band with instruments of music—trumpets, horns, fifes, lutes, drums large and small, all playing together. Along with these were two richly caparisoned elephants with *chámaras* hung behind their ears and howdahs on their backs; within each was a Minister of State seated, holding in his two hands a gold salver on which were placed robes of the finest yellow silk: above were held worked flags, *sésat*, and spears, two of

each, while on the two sides walked two female elephants carrying three men each. The officer who came next in similar fashion carried the priestly necessaries on a gold salver. A number of beautiful boys followed on a she-elephant covered with gold-worked cloths; these carried the gilt swords, betel trays, chains, pendants, and gold bracelets of these two officers.

Next came a large crowd on foot armed with swords and the five kinds of weapons carrying flags and umbrellas, followed by a tusked elephant almost hidden under its gilt trappings, the gaps being covered with button flowers, marigolds, *dunuké wetake*, *sapu*, the
 25 white and red lotus, and water lilies, carrying in its howdah a Minister of State who bore a set of robes and the priestly necessaries; on either side rode two officers accompanied by seven men carrying *sésat* spears and flags. The minister's attendant boys, variously dressed, followed carrying his sword and spear and other ornaments. After that another throng as before.

[The writer next proceeds to describe five other ministers who followed in similar state.]

Next, walking four abreast and carrying gold-worked flags, came a band of men holding four strings so that their order might not be disturbed. Then came a row of elephants with and without tusks, male and female, with trappings of unheard-of splendour, carrying sets of robes and the priestly necessaries and all manner of offerings. Next came two great Officers of State employed in the inner palace, with the Master of the Chariots, the Custodian

of the Sword of State, two Keepers of the Crown Jewels, two Officers of the Royal Betel Box, the two Chief Officers of the Treasury, two Admirals of the Great Boats, two Masters of the Horse, two of the King's Physicians, two Officers who were in charge, the one of the stores of copper, brass, tin, timber, horns, ivory, white and red sandalwood, of the villages which produce them, and of the men employed in their service, the other of the royal rice and betel villages, and of their tenants,—all these came on elephants holding with both hands on golden trays their offerings of robes and other necessaries as described before, each accompanied by his vassals. Behind came a host of hundreds and thousands of devotees, male and female, carrying on their heads robes and offerings. Next came the two second Anu-Rájas, carried on the necks of stalwart men in two couch-shaped thrones with a railing of ivory, adorned with gold and rows of pearls, and set with magnificent gems; above their heads were carried ten *sésat*, and they were followed by a host armed with the five kinds of weapons. Next, in the first of two similarly adorned thrones, was borne on the shoulders of stout warriors the Great Officer of State to whose hands are entrusted all the affairs of Siam, and who is called the Uva Rajjuruvó. Above him were carried five *sésat*, and behind him was a band with umbrellas and swords. In the second throne was the second sub-king carried in similar state. Next came the great State Elephant; the whole of its body was the colour of copper, and it was covered with full trappings of gold; on each side of it were carried four *sésat* and four flags; eight trays of gold filled with peeled sugar cane, ripe jak, and plantains were carried for its food; its

attendants—elephants with and without tusks, male and female—followed; on them rode men carrying flags. A vast number of offerings to the Buddha were presented to the priests with the robes and priestly necessaries. The Siamese officers told us that by the royal command we too were to share in the merit acquired by this great Kathina Pinkama, and of all the other religious services which his illustrious majesty had ordained in his great devotion to the Triple Gem.

After this we were taken back to our halting-place.

This description is taken from the account given by Siddamparam Chetty, who was attached to us as interpreter, and who knew the details well: a considerable portion, both of what he related to us and what we personally saw, has been omitted to avoid the risk of appearing to relate the incredible.

27 On the night of Tuesday, about fourteen hours before dawn, two noblemen came from the palace and informed us that a religious torch procession was coming down the river for us to see; and this is the description of the same. Tall bamboos were set up at the vibáras on either bank of the river of Siam; these were bent down, and on them were hung gilt circular lamps, and lamps of various other kinds. The king himself, his son the prince, the second king, and the Uva Rajjuruvó came in the gilt royal barges, on which were erected alcoves with curtains and awnings of various coloured cloths; these boats were fitted with gold and silver stands holding lighted candles of wax and sweet-scented oils; a host of noblemen followed

in similarly illuminated boats. There were also lamps made of red and white paper shaped like lotus flowers, with wax candles fixed in their cups; myriads of these beyond all counting were floating down the river. Fireworks of various devices were also cast into the water; these would travel underneath for some time and then burst into tongues of flame in all directions, with an explosion as of a jingal; the whole surface of the water appeared paved with fire. There were also dancers in gilt clothes in boats, singing and dancing to the music of drums.

Next, the priests residing within the city and in the vibáras on either bank of the river were presented with offerings, with robes, and the priestly necessaries, the boats which carried them forming an unbroken procession.

This solemnity was observed on the thirteenth day of the increasing moon of the month Binara, on the full-moon day, on the first, seventh, and eighth days of the waning moon, and on the new moon, when the Was season come to a close. It was explained to us that this festival has been observed from time immemorial by the pious sovereigns of Ajólhyapura year after year in honour of the sacred footprint, the relics of the Buddha, and of that other footprint which at the prayer of the Nága king the Lord had in his lifetime imprinted on the sands of the river Nerbudda. On the afternoon of Wednesday two officers brought us in boats everything that was required for a similar offering, with a message from the king that we too should celebrate such an offering with our own hands. We accordingly went with them and lit lamps which

were floated down the stream, and burnt fireworks; similar ceremonies were performed by us the following Thursday and Friday.

On the seventh day of the solar month Thulá, being Wednesday, in the morning, two officers came and accompanied us in boats to near the the palace of the Uva Rajjuruvò. There, in a two-staged octagonal hall hung with cloths of diverse kinds, among gorgeous gold worked carpets stretched on the floor, was the sub-king himself seated on a marvellously wrought royal throne. Beautifully engraved swords of solid gold, trays and boxes of gold and silver, and various royal ornaments were placed on either side; there was a golden curtain drawn, and on this side of it the great ministers were on their knees making obeisance. Here we were ushered in and introduced; the sub-king inquired after our welfare, and betel was handed round on trays. We were then shown some books that were not to be found in Lanká at the time; we gazed at them in reverence, bowing our heads before the holy paper, and were graciously informed that these books and the priests would be given to us. Next a great feast of rice was served for us and our attendants after which we received permission to withdraw.

- 28 On the eleventh day of the solar month Thula, being Sunday, three officers came from the palace in the morning and informed us that they had received orders to accompany us to
- 29 worship the Sacred Footprint at the spot known as Swarna Panchatha Maha Pahath. We accordingly proceeded up the river in boats, admiring the various viláras, gilt dágabas, priests houses, villages, fields, gardens of jak, cocoanut, arecanuts, sugar-cane, and plantain

situated on either bank; we traveled a whole day and night, and at dawn on Monday we mounted on some she-elephants carrying gilt howdahs and proceeded accompanied by our attendants similarly mounted. By evening we arrived within sight of the pinnacle of the gilt *dájaba* erected on this sacred site, when we hastened down from our elephants and proceeded two miles on foot, resting in a hermit's cell in the neighbourhood of this august spot. The next day being Tuesday, the eighth day of the lunar month, we offered worship at the holy shrine. The following is a description of the same:—From the river of Siam to this place was a continuous line of *viháras*, halls, villages, fields and gardens; at intervals were large parks adorned with tanks and lakes and with shady groves of mangoes; among these could be procured food and drink and sweet things to help the traveller on his way. Where the road came to an end a great range of mountains rose on the right; this was formed by *Sachcha Bandhana Parvata* and the caves where the hermits lie; at their prayer the Sacred Foot had been imprinted as if it were in a mass of soft clay to the depth of about four inches right up to the ankle, showing the 216 auspicious signs, with the five toes separately marked. Enclosing this to the breadth of about a span were three rows of petals of pure gold, the inner rim set with priceless gems, the whole being covered with seven curtains curiously worked with gold. In the middle of the square structure were stone steps facing in every direction, and covered over with plates of silver so that the joining could not be seen. Above the sacred footstep and made of solid gold was a pagoda supported on suitable pillars, forming a shrine. At the four corners

were placed four golden *sésat*, and from above hung four bunches of precious stones like bunches of ripe arecauts in size. On the edge of the roof hung ropes of pearls, and on the point of the spire was set a sapphire the size of a lime fruit. Within and overshadowing the footprint like a canopy, there hung from the middle of the spire a full-blown lotus of gold, in the middle of which was set a ruby of similar size. Chariots, ships, elephants, and horses with their riders, all made of gold, and of a suitable size, were placed on a golden support above the silver pavement. This was slung on wires of gold, to which were attached ornaments set with pearls the size of the *nelli* fruit, as well as other jewelled ornaments, rings and chains. By some skilful device all this could be moved along the silver pavement. There were rows of vases with lotus, water-lilies, *sapu*, *dunuké*, *idda*, *soukenda*, and jasmine flowers, as well as flowering plants. Above this shrine, which rivalled in its blaze of splendour the abode of the gods, and four-square with it, was a structure of eleven stages. Its pavement was of silver, while the four walls were adorned with gilding and various paintings; the ceiling was also gilt, and above the shrine and at the four corners were hung up five large gilt *sésat*. In the intervals were large full blown lotus flowers with sapphires, the size of lime fruits, set in their hearts. From the corners hung a network of pearls, while five bunches of various gems the size of large ripe arecanuts hung at the corners and the middle. Within, against the western wall, was raised a large gilt throne on which rested a gilt fac-simile of the sacred footprint. Two doors faced the south and north; the doors and the doorposts were covered over with plates of gold; the former were in panels,

the first adorned with the figure of a Bramah carrying a *sésat*, the second of a Sakrayá blowing a conch, the third of a Suyam deity with a *chámará*, the fourth of a Santhusita god with a jewelled fan,—all with their hands clasped above their heads in adoration. Above the door were hung two golden curtains.

At intervals on the outer face of the walls were square openings set with glass, in which were arranged figures of lions, bears, elephants, horses, cattle, makarayas, dragons, swans, serpents, and kinduras, &c., plated with gold. The columns of the verandah outside and the tiles on the roof were gilt, and the floor covered with sheets of white lead. The various stages were separated by by short walls supported at the corners by figures of the Sataravaran deities armed with swords, while those of other gods and Brahmas carrying offerings and the five kinds of lotus occupied the gaps. The Spires terminating the roof were adorned with gilt five-headed snake- and dragons plated with gold lifting up their great hoods on high, while along the edges of the roof heads of snakes and dragons plated with gold were arranged alternately; in the intervals were figures of swans, peacocks, parrots, doves, pigeons, and other birds, all gilt and carrying lotus flowers in their beaks, in such profusion as almost to hide the gilt tiles. On the walls were also gilt images of kinduras and rágas blowing horns.

All the eleven stages were similarly gilt, and on the extreme point of the central spire was fixed a gem the size of an orange. The wall surrounding this was of various kind of alabaster; at the four corners and at the sides of the four gates were fixed twelve large lamps

of alabaster shaped like karanduwas, while 380 smaller ones adorned the walls. There were also fixed round about figures of elephants, horses, lions, bears, crocodiles, snakes, makaras, and deer, all of the same material and in due proportion; these served as lamps, the lights being placed inside them. There were also here and there figures of yakshas, rākshas, and bhairavá, serving as door-guardians at the eight points.

Lower down the mountain was a cave, in which was a gilt image of the Sachcha Bandhana hermit. Close by the flight of stone steps on the north side stood two large stone pillars on which were fixed stout iron rods; to these were secured a pole of the size of a large arecanut tree cased in copper and gilt, supporting an umbrella also of copper gilt. At the north and south gates down either side the stone steps ran two snakes with bodies like large palm-tree trunks made of white lead; where they reached the ground their huge five-fold hoods made of bronze are raised aloft with such a fierce aspect as would strike terror in any beholder.

Encircling this spot and outside the walls there was a large number of *sésat* of various coloured cloths; lower down and towards the rising sun was a gilt *dágaba* with relics of the Buddha; on its spire was designed in gilt the six-hued halo of the lord blazing forth. To the west, on the top of the mountain where he had alighted from the sky, was another similar *dágaba*; around it were several images as well as a *poja-gé*, a preaching-hall, a life-sized statue of the Buddha, two *vihāras* containing many images, and a large dining-hall on the

walls of which were illustrated incidents at the impressing of the Sacred Foot. There was also a tank of lead filled with cool water. Lower down again in a large cave to the south-east were three more gilt *dágabas*.

Such was this marvellous place; none but the architect of the gods himself could have designed it.

There were two gates, carefully secured with keys and bolts and watched by guards who were appointed according to the various watches. Here and there among the caves were seats fashioned for meditation; on all sides were priests houses of two and three stages, adorned with gilding; these were crowded with holy priests and *Sámanéras*, and pious devotees of either sex, while numerous tanks and wells of cool water adorned the spot.

After performing our religious exercises at this holy place on the morning of Tuesday, which was the first quarter of the moon, the Siamese officers informed us that there were several other sites to be visited, and accompanied us a distance of about $1\frac{1}{2}$ *gavvas*; here we worshipped at the innumerable images we found at the *viháras* and caves. One of the latter wound about in three directions and contained many images; but the darkness was so intense that we were obliged to conduct our worship by torchlight. The caves and *viháras* here were to be counted by the thousand; gilt *dágabas* crowned the summits of the mountains; at all these we worshipped and did our obeisance to the holy priests who had retired to live among them. Wherever we turned, as far as the eye could reach, on every level rock

and cave, there appeared a gilt *dágaba* or an image, and towards all these we worshipped.

Round about were streams and mountain torrents of cool water and tanks and lakes with the banks carefully built up with stone and mortar; among these we wandered, resting in delight beneath the shadow of the lofty trees, till we had made a circuit of this holy spot. We celebrated worship again this night and listened in the preaching-hall to a learned priest well versed in the Dharma, who discoursed from the commentaries on the lives of the great disciples of the Lord. The next day we worshipped again both morning and evening, and also again on Friday morning, after which we bid farewell to the Great High Priests and the other priests who abode here, and immediately began the descent, accompanied by the Siamese officers; when we had left the sacred precincts behind we mounted our elephants and proceeded till we reached the river, where we joined the boats. We travelled all through the night, and about eight *peyas* before dawn on Saturday we reached our halting-place.

On Monday morning three officers took us in boats up the river till we came to a vast stretch of fields. Here in innumerable running streams of cool water were growing the five kinds of lotus,—*embul*, *upul*, *olu*, *nelun*, and *maha nel*; encircled by these were three or four thousand *amunams* of field and gardens, among which we wandered till sunset. The grain was in every stage: the young shoot, the ripening ear, the flower, the tender corn, and some already mown. At last, when we had reached one of its boundaries, we were told in reply to

our inquires that this stretch of fields extended as far as the city of Ava. We then made our way by a cross road across the fields to the river and rowed over to the western bank.

Thirteen fathoms further on was a spot where long ago a series of the kings of Siam had erected a three-storied temple with a great throne on which was placed a recumbent statue of the Buddha, with relics as well as a standing figure; but the river had burst the embankments, and the flood-water had reached within two fathoms of the temple gate.

And so it came to pass that when his present majesty visited the spot in the twenty-fifth year of his anointing as king, he was greatly distressed, and exerting his royal zeal he had the image safely carried by his strong men with the help of various engines a distance of 80 fathoms to a spot where he had erected a new resting-place for its repose; over this he also built a temple of three stages, which was adorned with gilding, and from the gate to the river over the 80 fathoms that the image had been carried he erected a covered passage of one stage; he also built a preaching-hall and a new viháré, and set up various other images, after which he celebrated a great pinkama; all this was told us by the Siamese officers.

• After worshiping at this place and paying our respects to the priests we started down the river, admiring the numerous viháras and priests houses on either bank and the villages with their teeming population, arriving at our resting-place in the evening.

On Tuesday evening three officers came from the palace with a large supply of robes and priestly necessaries, and informed us that his majesty was most favourably disposed towards us and, in order that he too might share in the merit which we had acquired by our pilgrimage to the Sacred Footstep, had ordered a quantity of the coins called Ticcak to be distributed among us; he also sent us much eatables and drinkables, with fruit, betel, and arecanut, lime, &c. We were directed to offer the robes ourselves to the priests and so acquire merit. Accordingly we proceeded in boats to the *vihâré* called Wat Nun Ok, and worshipped the golden Buddhas there, and offered the robes to the Chief Priest and three others who resided here, and acquired merit by making our obeisance to them, and afterwards returned home.

On the twenty-ninth day of the month Tula, being Thursday, two officers came in the morning and proceeded with us in boats till we reached the street, where we entered horse carriages. We alighted when we approached the palace and waited in a *mandapé* till our arrival was announced, after which we were led to the hall of the sub-king. Here we were received by the king, the prince, and the sub-king, with the greatest kindness, and presents, were also bestowed on us, the Arachchies, and our attendants and we were shown the presents destined for Lankâ; we were also informed we would receive permission in a few days to start home, after which we returned accompanied by the officers.

On Monday, the fourth day of the solar month Vrishchika, two officers came and accompanied us in boats to the great *vihâré* called

Talaram, which is built on the bank of the river. Here we worshipped before the golden image of the Buddha and the *dágabas*, and made offerings of robes and the priestly necessaries to the priests who had been appointed to proceed to Ceylon. These were Upáli Mahá Náyaka, Thérió, Arya Buni Mahá Náyaka Thérió, the Anu Mahá Thérió the Mahá Thérió; who read the *Kammavacha* and who prepare for ordination, and the Mahá Thériós: Indrajóssa, Chandra Jóssa, Kothhita, Kiyavu, Bojuna, Thuluvan, Thonsuvannana, Janna, Prakravuthan, Lokon, Da ur, Premak, Premi, Kravakya, being twenty-one Thériós and eight *Sámaréras*. After this we were taken back to our halting-place.

On the morning of Thursday two officers came and took us to the palace. We halted for a short time at a *mandapé* while our arrival was being announced, after which we were presented and received with great kindness by his majesty the king, the prince, and the subking; we were informed that the presents destined for Ceylon would be ready to start in a short time and then were given permission to withdraw, when we returned again to the same *mandapé* for a short interval. And this was the manner of our departure therefrom. From the palace gate and as far as the landing-place at the river bank the two sides of the street were decorated with cloths embroidered with gold, various scented flowers and fruits, and examples of the painter's skill. Next, heralded by the five kinds of music, came the royal message carried in a gold litter on either side of which were held gold-worked *sésat* and flags. A new golden image of Buddha came next, borne in like fashion and accompanied by

sésat, *chámaras*, gold-worked flags, and music. The sacred books and various offerings followed, guarded on either side by a band of warriors armed with the five kinds of weapons. Upáli Mahá Théro came next, carried in a palanquin curiously worked with gold, and followed by many offerings; next was Arya Muni Mahá Théro in similar state. These two were accompanied by the other Theros and Sámánéras destined for Lanká, all of whom had been presented with various gifts; a band of warriors followed them preceding the presents that were to be sent to Lanká which were conveyed in gilt chests. Three officers had been appointed to proceed to Lanká as ambassadors, and numerous honours had been conferred on them. Two of them came next in two litters shaped like beds and richly adorned with ornaments of solid gold. These were carried on the shoulders of men, while the third rode behind on a richly caparisoned horse. We who had been gazing at this rare sight with delight, were now directed to enter the horse carriages in which we joined the procession. The gorgeous decorations on either side of the road, the vibáras and crowds of priests, the masses of men, women, and children gay in jewels and gold, who thronged to gaze at us, cannot be described in words. We proceeded thus as far as the river, lost in admiration at the splendour of the crowded street. Here we found awaiting us the royal barges, decked with the heads of lions, bears, elephants, kinduras, makaras, crocodiles, serpents buffaloes, deer, peacocks, parrots, pigeons, dragons, and rákshas; whilst in the intervals were carved trees, creepers, and plants, all gilt. On their decks were constructed booths of gold-worked cloths gaily adorned, and similar curtains were hung around, while various flags

and umbrellas were fixed at stem and stern. On board these barges were conveyed the image and books and royal message as well as the priests. The king, the royal queens, the sub king, the princes, as well as the nobles with their wives, accompanied us in similar boats; after them came a host of devotees of either sex and of citizens in boats in an unbroken stream, the boats being secured in rows by cables so as to move in line. In various boats dancing and singing were going on, while numerous drums kept up a continuous volume of sound. Thus we proceeded down the river till we reached the large new ship, which with its gilding within and without appeared like some ship of the gods. This was the vessel destined by his majesty for the use of the priests who were sailing for Lanká. So on Thursday, the first day of the increasing moon of the month II, about ten hours after dawn, the sub-king bore the golden image reverently on his own head within the ship, and placed it on a throne surrounded by gold embroidered hangings of various colours; the holy books and the king's message were similarly disposed of, and the presents and offerings were stowed away. The priests were then taken on board amidst cries of "Sádhu" and the firing of guns and the accompaniment of music, and were followed by the three Siamese ambassadors who were proceeding to Lanká accompanied by many presents. A message was also conveyed to us from the king, giving us permission to depart and also directing that Wilbagedara Muhandiram Rála alone, who was well known to the Théró3 and ambassadors—he had been to Siam on a previous occasion—should travel in the Siamese ship. The rest of us were also requested to go on board the ship, but as the

number of the Siamese attendants and the quantity of their baggage was great, we were to continue our journey by the Hollander's ship. Three Siamese nobles were also ordered to accompany us as far as the seaport of Siam.

Accordingly we started in great state, and as we proceeded down the river the priests who lived in the viháras on the banks, with the chief men of the villages and the people themselves crowded round in boats so that the river
 34 could not be seen, bringing with them presents for the priests who were starting for Lanká. We arrived in this manner at the temple called
 35 Wat Thon Lak Dhan, where the chief people provided presents and robes to be offered by us to the priests accompanying us so as to acquire merit; while at the same time we were entertained at a feast.

When we drew near Bangkok we were similarly received and treated; the same occurred at Amsterdam, where we arrived next; at last on the afternoon of Friday, the fourteenth day of the solar month Vrischika, being the eighth day of the increasing half of the lunar month, we reached the harbour of Siam. Immediately the four of us who were to travel by the Hollander's ship proceeded on board with our attendants, and the two ships anchored side by side, while the luggage meant for the Siamese ship was taken there, where too Wilbágedara Muhandiram proceeded with one servant and an attendant soldier. On Wednesday the fourth day of the solar month Dhanu, at the twenty-third hour of the morning, the two ships hoisted sail, and we steered out of the
 36 harbour, the Siamese ship leading. On Thursday this later disappeared from our sight, and

though we were greatly disturbed in mind about her, we sailed on till on the afternoon of Monday, the twenty-third day of the solar month, we reached the harbour of Malacca and cast anchor.

Six days later, on Saturday morning, three officers came from the fort and took us on land in a sloop, where we were conducted with much ceremony to our halting place. Later we were taken inside the fort, where the Governor and other officers exerted themselves to allay our anxiety and assured us that the ship would arrive in safety. They also fitted out a sloop to go and make inquiries, and sent despatches regarding the matter to Batavia in a ship. But though we questioned the captains of all the vessels that came from foreign parts, we could obtain no information whatever; accordingly we resolved to wait till we did get some definite news. We waited on till the next year, which was the Saka year 1674, till on the thirteenth day of the solar month Vrisabha, the captain of a newly-arrived ship came to our halting-place and informed us that the Siamese ship had lost her masts and could not proceed on her voyage, and had consequently been towed back by several boats to Siam itself.

As we heard that a sloop trading with Siam was lying idle in the harbour, we consulted the Governor and started her captain off with a letter. We waited till Saturday the tenth day of the solar month Dhanu, when the Governor sent us by an officer from the fort a letter which Wilbágedara Muhandiram Rála had forwarded. The purport of this letter was that His Majesty the King of Siam had graciously bidden them when taken before him not

to be disheartened at their mischance; the priests destined for Lanká, the presents, and the three Siamese ambassadors would start again in the month of Wak from the district of Mirigiya, and reach Lanká this year itself; the ambassadors who were waiting at Malacca should accordingly be directed to start home: in obedience to which command this letter was written.

We accordingly went on board on the thirteenth day of the solar month, being Friday, and on Saturday we steered out of the harbour, and on the evening of the fifteenth day of the solar month Makara, being Monday, we landed at the Castle of Colombo. The Governor received us with great consideration and arranged quarters for us near the church at Borella, where we remained for twenty-eight days. In the meantime he sent two Mudaliyárs with a letter to Siriwardhanapura; these went and delivered their message before the great nobles there, who conveyed the same to the knowledge of his gracious majesty, when the Mudaliyárs received great rewards. Moreover he gave orders for the Padikára Mohottála, Dedigama Muhandiram Rála, and Pusse'la Muhandiram Rála to proceed to Colombo and accompany the newlylanded nobles back. They accordingly came to Colombo and delivered their message to the Governor, who received them with every mark of honour, and accompanied them from the castle. Six days later, on the eighth day of the solar month Kumbha, which is the fourteenth day of the waning moon of the month Navam, we arrived at the capital and were presented before our gracious and ever-victorious king. We were received with great kindness, and were anxiously questioned as to whether the priests

were actually coming.

On the tenth day of the solar month *Vrischika* messengers arrived with the news that the ship conveying the Siamese priests had cast anchor at the harbour of Trincomalee on Monday the fifth day of the increasing moon of the month *Wesak*, in the *Saka* year 1675, which is called *Srímukha*. No sooner was this glorious message received than our gracious king, the mighty ruler of *Lanká*, gave orders that palanquins fitted with cushions and mattresses should be despatched, as well as a supply of robes of fine cloth, with sweetmeats and rice cakes to help them on the way: he also sent elephants to head the procession and a richly caparisoned tusker with a golden litter for conveying the king's message, with a body of trumpeters, drummers, and other musicians. The following were entrusted with this work, viz., *Etelapola*, *Maha Adikárama*; *Angammāna*, *Dissavé* of *Mátalé*; *Hulangamuwa*, *Dissavé* of *Uda Paláta*; *Ellépola Kahande Mohottála*, the *Kodituakku Lékama*; *Ellépola Mohottála*, the *Vedikkára Lékama*; *Kahande Mohottála*, the *Kuruwé Lékama*; *Wiyalla Mohottála*, *Muhandiram*, who was in charge of the *gabadárama* of *Madulu*; and *Harasgama Muhandiram Rála*, of the *Vedikkára Lékama*. These accordingly started for the harbour and accompanied thence the priests, the three Siamese ambassadors, the king's letter, and the presents with every mark of honour. The letter was placed on the golden litter which was carried by the tusked elephant with jewelled trappings; the holy images and books were carried in state accompanied by flags and umbrellas; while *Upále Maha Terunnāse*, with the seventeen other *Thérós* and seven *Sámanéros*, travelled in palanquins richly

fitted with mats and pillows, while the Siamese ambassadors followed in *andorus*. So they proceeded, halting at Olagamuwa, Gantalé, Alutwewa, Minihiriya, Gónawela, and Nálanda. On reaching Godapolanuwara five noblemen proceeded to meet them, viz., Dumbara Dissavé of Mátalé; Angamma Mohottála, the Maha Lékama; Moladandá, Raté Rála of Yatinuwara Ellépola Kabandáwé Mohottála, the Padikára Lékama, and Wiltágedara Kudá Mubandiram Rála of the same Lékama.

These went and made their obeisance to the priests and saw that they were properly lodged, and the image, the books, the royal letter and presents deposited in a place of safety; after this the ambassadors were also conducted to their lodgings with great ceremony. Later Ehelapola, Maha Adikárama, Hulangamuwa, Dissavé of Uda Palátá, and the aforesaid chiefs returned to the capital and had an audience with the king. A few days later Uduwela mubandiram Rála and Eittaliyaddé Mubandiram Rála were sent to Godapolanuwara to inquire after the well-being of the priests and ambassadors, and to report the same to the king without delay. Later orders were given to Samarakoddy, the Udagampaha Adigár, Dodanwela, Dissavé of Uva, and Miwaturé Mohottála, the Attapattu Lékama, to proceed to Godapolanuwara and escort thence the holy images, the books, the king's letter and presents, together with the priests, to the capital. This they did and accompanied them as far as Alutgantota, where they halted. The next day being Friday the seventh day of the waning half of the month Poson in the Saka year 1675, his gracious majesty himself, lord of the earth, who is resplendent with every virtue, proceeded to the

Bodimaluwa by the side of the river ; here he made his obeisance to the priests and received them with all graciousness, and after *pirit* had been recited, they were brought in the evening to the Malwatté Vibáré, where lodgings had been newly erected and adorned for them with all speed ; here they were lodged, and orders were given to provide them with all necessaries. At the same time the Siamese ambassadors with the letter and presents were sent to the Bógambra Thánáyama, where every honour was paid to them and their wants attended to.

On the evening of the second day of the solar month Kataka, being Friday the thirteenth day of the lunar month, at the Malwatté Vibáré, Upáli Maha Théro admitted one of the Sámanéros who had accompanied him from Siam into the Upasampadáwa. On the night of Saturday the full moon day of the month *Esala*, at the first watch, his majesty, the lamp in the jewelled hall of the Solar race, took his seat in the preaching-hall filled with exultant joy and kindness, and at his request, which was addressed to Upáli Maha Théro, Árya Muni Maha Théro, and the other Théro's, Kobbyyakaduwé Unnánsé, the Náyaka Priest of the Upósatáráma, Weliwita Unnánsé, Hulangamuwa Unnánsé, Bambaradeniya Unnánsé, Thibbotuwawé Unnánsé and Navinné, the Náyaka Unnánsé of Asgiriya, were admitted into the Upasampadáwa. And thus after many years this feast of the Great Ordination which had so long been neglected in Lanká, was re-established once more amidst the rejoicings of the populace, the triumphant noise of drums, chanks, and the five kinds of music, and the roar of cannon.

On the night of Tuesday the twentieth day of the solar month the Audience Hall was adorned with awnings and hangings of silk and gold

embroideries. And here our mighty king, the lord of kings, seated on his throne, received with all graciousness the three Siamese ambassadors who brought the letter and presents from their king. They were at the same time presented with three chains and three gold rings, three embroidered tuppatties, three red and three yellow, an extra one being given to the ambassador who carried the king's letter; various presents were also given to the attendants, and three thousand ridis were distributed among them all. After this Upáli Mahásámi and the other Thérós who accompanied him were invited to worship the Sacred Tooth and so acquire merit; and subsequently the ambassadors were allowed to do likewise.

As for the king's letter, after the principal nobles had met in the Audience Hall, Weliwita Terunnánsé caused it to be unwrapped by Tibbotuwawa Terunnánsé; it was then wrapped up again, and sealed and deposited in the treasury, covering and all. As for the books that had been received, they were paraded round the streets with great pomp in a golden litter placed on the back of a tusker with jewelled trappings, accompanied by the five kinds of music, after which they were formally dedicated.

[Next follows the names of the priests, differing somewhat from the names already given.]

NOTES.

1.—Wilbágedara Mubandiram has recorded the names of the sixty-six persons who composed the mission; they were—

Pattépola Mohottála, three Árachchies and nine men (*hewáyó*) of his Lékama, and five personal attendants.

Éllépola Mohottála, three Árachchies and

seven men of his *Lókama*, and one attendant.

Íriyagama Mubandiram. two *Árachchies* and five men of his *Wásama*, and one attendant.

Eittaliyaddé Mubandiram, one *Árachchi* and three men of his *Wásama*, and one attendant.

Wiltágedara Mubandiram, two *Árachchies* and three men of his *Wásama*, and two attendants—a *Wahumpurayá* and a *Durajá*.

In addition there were three trumpeters, three performers on the *tambóruwa*, five on the *singárama*, and two on the *horanèwa*.

2.—The message to the King of Siam was written in *Páli* by *Weliwita Saranankára Unnásé* of *Malwatté Vibáré*; there was also a second letter addressed to the *Sañga Rája*.

3.—At *Trincomalee* the ambassadors were housed in the Commander's flower garden.

4.—The Dutch ship that conveyed them was named the "*Vel trek*."

5.—In *Sumatra*, *W.* tells us, gold, lead, and the whetstone are found.

6.—At *Malacca* the royal letter was deposited in a two-storied building attached to the *Fiscal's* residence.

7.—They started again in the month of *Wesak*, *Saka* 1673; and sailed past *Rio* and *Johore*, where *ponambra* and *minambra* (*ambergris*?) is found; "the robbers here," naively adds the writer, perhaps referring to the piratical Malays, "even siay people." Next they passed *Pulu Timung*, *Pulu Piang*, *Pulu Hovu*, mere rocky points in the sea, as well as *Pabang*, *Kalantang*, *Tranganu*, *Patani*, which latter produce gold, lead, and camphor; some of them were reported to be inhabited by cannibals; thence past *Cam-*

bodjia to Siam.

8.—On reaching the harbour the captain and Kannèdeniyé Árachchi of the Padikára Muhandiram Wásama were despatched to announce at the Siamese capital the arrival of the embassy; and twenty-four days later the rest landed.

9.—Amsterdam, the old Dutch factory near the modern Paklat.

10.—Müang: a district under a governor.—

11.—Wat Aram: the spot is the Wat Prot Sat, “the salvation of sentient beings;” the ancient temple is still existing, and has been repaired by the late king’s brother. There is a sacred well here, the water of which is supposed to wash away sins.

13.—“Puri” in Siam a provincial town, and is not applied to the capital the old capital was Sri Ayodhaya Maha Nagara.

14.—The money distributed among the Sinhalese amounted to 700 ticals.—W.

Masam-puva, also called Mayon a quarter of a tical not Siamese. Tical is the foreign name given to the Siamese coin of the largest denomination, called *Bat*. Coins of smaller denominations of the same round shape are salüng and füang, and bia, cowries the last being only tokens.

15.—The elephant in the gilt stall opposite the palace gate was the white elephant; facing it was the black elephant; but the description given in the translated version would appear to relate to the red elephant. According to Baldaeus, the King of Siam was styled “Lord of the Golden Thrones, also of the White, Red, and Round-tailed Elephants, three excellent draught beasts which the highest god has given to none other.”

16.—The custom of drawing up the war elephants in circles in front of the palace also prevailed at the Sinhalese court.

17.—After they had been granted an audience the members of the mission were entertained at a place named Maha-Sombath Kalan; the rooms were hung with awnings and curtains. Each ambassador was provided with three silver trays each (or each three?) fitted with fifty-one small gold dishes, filled with various dainties forming the five courses of a feast.

18.—Vat Puthi Suwan, correctly *Wat Buddhaiy S'van*—Arama of the Heaven of Buddha (s'van—*svarga*).—J.

19.—Maha Dharmarama (?): Neither Siamese nor Páli; but there is a temple called Maha Dhatu, the principal one in the city; from the description and the fact that it was the seat of the Sañza Rája, the two are probably identical. In this temple was enshrined a solid gold image of great size, which was melted and carried away by the Burmese. A bronze one remains to this day in a state of decay.—J.

20.—Naputhan, or rather Na-pa-tan, "the paddy field of the burnt forest." The name is still in existence.—J.

21.—The offerings made to the Sañza Rája were :

220 pieces of red and yellow silk	<i>Styli</i>
30 red fans	Toothpicks (metal)
30 strings of prayer beads	Nailpicks (metal)
30 packets of needles	Lookings,-glasses
Arecaut cutter	Cloves, nutmegs,
Chunam boxes	cinnamon
Scissors	Wax candles
Razors	2 alms bowls
	1 web of cloth

22.—The second sub-king must have been

“The Palace of the Rear Guard” (great personages are called by the names of their residences), who is at the head of the Reserve Forces. But more probably it was one of the great ministers, to judge from the reception.—J.

23.—The Was season : the rainy season, when the priests retire from forests into houses.

24.—Kujayoth Ratnáráma : probably Wat Jayawardharáráma, one of the well-known and royal temples, now in ruins.—J.

25.—No Minister of State would be employed in carrying things even at a religious procession; these were probably minor officers dressed as Dévas.—J.

26.—No sub kings are entrusted with affairs of State except of the War Department and in building defensive works in war time. The two great ministers are of the Interior and War, or of the North and South, having charge of the Government of the Northern and Southern Provinces respectively, and the latter of military affairs in time of peace as well.—J.

27.—This is really the “Light Offering,” or Padípa Púja performed on water twice at the end of the Was season on the full moon of the eleventh and twelfth months, and is continued three days on each occasion. The middle day is the full moon, on which the people indulge in extravagance, in music, singing and playing on the water, and make offerings of floating lights and flowers and fireworks in miniature temporary boats and vessels of all sorts. It is in fact a popular *fête*—J.

28.—Only three out of the five ambassadors, viz., Ellépola Mohottála, Eittaliyaddé Rála, and Wilbágedara, went on the pilgrimage to the Sacred Footprint; they were accompanied by seventeen of their *suite*, whose names are also stated.

On passing the first wall enclosing the sacred site the pilgrims knelt and worshipped with their foreheads touching the ground; then they passed the copper umbrellas with stocks three spans in circumference, and up the stone steps with serpents on either side to the first stage; another flight of stone steps brought them to the second stage, which was sprinkled with sand. These stages appear to have run right round the mountain peak. The next flight was covered with lead, and led to the last stage, which was similarly covered. The imprint was of the right foot; it was enclosed in a building 14 carpenters' cubits square and 18 fathoms high, while the shrine over the imprint itself was 7 cubits high, raised on pillars of gold. Wilbagedara also testifies to the extraordinary expenditure of gold over the ornamentation of the temple.

Reference is made to this shrine by Bal-dæus, who also gives a list of the auspicious signs.

29.—The rock on which the footprint was discovered had been named "Suwanna banphot;" *Panchata* is evidently *pabbata*, and *maha pahatha* is *maha prasat*. *Prasat* is the corrupt Páli *prasáda*, a building of from one to nine stories with a *dágaba*-shaped top, like the Brazen Palace at Anurádhapura. The now existing building, called the *mandapé*, has replaced the original structure which was destroyed by lightning.—J.

30.—Native resthouses for pilgrims, which abound to this day.—J.

31.—Probably *Satapanna pabbata*, adapted from the name of the ancient cave in Rájagaha at which the first Buddhist Council took place.—J.

32.—The description of these stages seems to correspond to the usual basement of a *pasada* building, which is always elaborately moulded

in ornamental lines in stages with figures supporting them.—J.

33.—The offerings made at this shrine were—

1 gold pagoda (varakan)	2 cloth water strainers
53 rupees	1 betel bag
50 current ridis	60 wax candles
1 tical ridi	8 bundles incense sticks
2 coloured cloths worth	1 log sandalwood
30 ridis	9 alms-bowls
11 rolls of fine cloth, 18 cub-	Cloves ($\text{ခဲယွဲဝဲယွဲ$), nutmeg,
its long, $5\frac{1}{2}$ spans wide,	cinnamon, camphor,
worth 175 ridis	cardamoms
3 cloths, named Kaveniya,	Needles
Samukkalama, and	Ridis, <i>thuttus</i> and <i>cash</i>
Sarasaya	Flowers
2 lansolu cloths	Lamps, &c.
1 silk tuppattiya	

34.—This is literally true even to the present days, for rivers and creeks are the highways of Siam and no household is without at least one boat.—J.

35.—*Lak* is a common name for a village temple, meaning pillar or post, probably referring to the mark set up when a site is selected for a temple. *Dhan*, perhaps Siamese *Dán*, “the pillar of charity.”—J.

36.—Wilbágedara has left us the following additional information. On Thursday the eighth day of the increasing moon of the month Uduwak, in the Saka year 1674, about midnight, Pattapola Attapattuwe Mohottála died at Bangkok while the ambassadors were on their way home. The corpse was dressed in four cloths with an inner and outer vest and a “jaggalat thoppiya :” a mattress was spread at the bottom of the coffin with pillows at head and foot, and the body laid on these, and the coffin closed. Over all a violet (အဝဲအဲအဲ) thuppattiya was cast as a pall and the coffin placed on the deck. The priests then recited *bana*, and after offerings had been made to them the coffin was lowered into the ship’s boat, which sailed away under a

salute of thirty-two guns. After sailing eight *gavvas* the coffin was landed at night and removed inside a house, while the twenty oarsmen were fed with rice bought at the spot. On Saturday at ten *póyas* after dawn it was placed within the preaching-hall of the Vat Pakanoth Vibaré, when forty priests recited *bana*. Six hundred logs of wood were purchased, and the corpse cremated within apparently a crematorium.

A disgraceful incident followed; Nattabura Unnánse, who had accompanied the writer on his first voyage to Siam and had then deserted, now appeared on the scene in an attempt to obtain for himself the property of the deceased Mohottála; in fact, as the writer ruefully observes, he was robbed of a whole night's sleep by the importunities of this son of Belial, who was put off by a reference to the decision of the Court of Kandy. He then proceeded to the ship where the priests were, and demanded from them the offerings that had been made to them by the ambassadors, their refusal so exasperated him that he proceeded to strike the saintly Arya Múni Théro and a novice on their heads with a club. The alarmed priests refused point blank to proceed any further; for, said they, if the men sent from Lanká are such, what would those who remain at home be like? However, Ellépola Mohottála had the miscreant arrested and handed over to the authorities on land, while the Siamese ambassadors succeeded in pacifying the agitated priests, and they set sail.

A few days later the ship was discovered to have sprung a leak, and she began to fill so rapidly that they were obliged to cast their cargo overboard to keep her afloat; the priests however recited *bana* day and night without intermission, and with such effect that they succee-

ded the next day in driving her aground on a mud bank near the harbour of Muwang Lakon, a dependency of Siam, with all the crew and King's presents safe. Here they landed and proceeded to the capital, a fortified town named Pataliputra ; in the middle of it was a *dágaba* (as large as the Ruanweli *dágaba* at Polonnaruwa) which had been built by King Dharmasóka to contain some relics of the Buddha. It was gilt from top to bottom, and the gilding was in such excellent preservation that the whole resembled a newly polished gold *karanduwa*. Three hundred statues and two hundred gilt *dágabas*, varying in height from 9 to 11 carpenters' cubits, encircled the central structure. There was also in the city a holy *bó*-tree which King Dharmasóka the Less had within recent times obtained from Anuráthpura. Every morning the priests of the various temples proceed to collect alms ; three commissioners supervise the affairs of the clergy over all the Siamese dominions ; and by their orders all, whether thereto induced by religious sentiment or not, have to contribute to the support of the priesthood and the maintenance of the edifices.

The country is rich in deposits of black and white lead (tin?), rice, betel, arecanut, &c., but robbers are numerous and bloodthirsty, witchcraft abounds, and cancerous and leprous diseases are frequent.

From here the Siamese ambassadors sent a letter to their king to inform him of the misfortune that had overtaken them ; this letter was sent by land in charge of ten people, who delivered it at the capital in a month and seven days. The king's order was that the ships should be repaired and taken back to Siam, which they accordingly proceeded to do, being hospitably received by all the magnates of the coast. For

instance, two of them sent the following presents :—

15 durians	70 cocoanuts
300 mangosteens	60 bundles betel
100 mangoes	16 bunches arecanuts
7 jak	15 dried fish
45 pineapples	100 do. (small)
10 plantain bunches	60 duck eggs
9 bunches tender cocoanuts	1 package limes
	5 boxes of rice

At last, on Wednesday, the third day of the increasing moon of the month *Esala*, in the *Saka* year 1674, they arrived at the Siamese capital a second time, and were received in audience by the king. He addressed himself most graciously to the writer, and bade him not to be disheartened at his misfortune, as the king had given orders that everything should be arranged for his return journey.

It is interesting to note that the word put into the king's mouth in addressing Wilbágedara is 𑀧𑀺𑀓.

Their return, however, was still to be delayed. One of the king's great ships with a valuable cargo, including elephants, was lost on a voyage to Sinnapattanam, only seven or eight of the crew escaping in a boat; moreover, four ships riding at anchor in the harbour were destroyed by a cyclone; and to crown all, the sub-king himself died shortly after. The king accordingly hesitated about sending the priests to Lanká in such a year of disaster, and consulted Wilbágedara, who sent the following reply :—“ I, too, am in great distress at the misfortunes that have occurred; but the uncertainty of the future, grief, and death are no new thing in our world of sorrow; herefore should you hasten to fructify your desire to spread the knowledge of the one thing that is certain, the preaching of the Lord.”

Further, he went on to add how in the days of old there were no Hollanders in the Island of Lanká, but his majesty King Sri Rája Sinha had sent his royal message and summoned them from across the sea to guard his coasts, for which purpose he had put them in charge of his forts, and they had since served him with all loyalty; and every year embassies come from diverse countries to the court of our king to solicit his friendship with costly presents.

Apparently the king was greatly impressed; he sent two courtiers to make further inquiries from Wilbágedara, who informed them that the States of Sinnapattanam, Madura, Tanjore, Trichinopoly, Kilakkari, and Mysore send yearly tribute and obtain permission to participate in the pearl fishery.

Shortly after Wilbágedara had a dream. He dreamt that he was leading a herd of elephants, one pure white in colour, and the rest speckled, to a freshly reaped field, where the Padikára Mohattála and his own younger brother the Muhandiram came to meet him, removing the turbans they had round their heads. As they approached he noticed that leeches were climbing up his legs, and as he stooped to brush them off he awoke.

This dream was the harbinger of happy news. The following morning two ship captains named Nicholas Bath and Martino appeared, and with many declarations of their being the humble and loyal servants of their majesties of Siam and Lanká, placed their new ship the "Cecilia" at the service of the Sinhalese ambassador. This offer was joyfully accepted; and on Sunday the third day of the waning moon of the month Duruta, the priests and the Siamese mission of seventy-four souls, including the five ambassadors, their interpreters, clerk (ěamiyen),

Arachchies, (mun), " appas " (thānei), soldiers, two *massageurs* (අකුසල පරකුසල මෙදුදු) musicians, and attendant boys proceeded on board. After an uneventful voyage they reached Batavia, where they were hospitably received by the Dutch general, who presented them with various articles, including three guns. Here they transhipped into a larger vessel, the "Oscabel," in which they reached Trincomalee on Monday, the thirteenth day of the increasing moon of the month Wesak, in the Saka year 1675.

Addendum.—As some discussion has arisen on the statement contained in paragraph 2, page 13, I add the literal translation of the passage kindly supplied to me by Mr. W. H. Ranasinghe:

" Although we wrote them, many things were omitted from what was related to us and from what we saw, which seemed to be incredible "
