

9. THE THŪPAVAṂSA.

DEAR SIR,—In connection with the notice of the Colombo edition of the Pāli Thūpavaṃsa in Sinhalese character, which appeared in the January number of the Journal, a detailed description of the Sinhalese Thūpavaṃsa upon which this Pāli work was founded, as well as some notes regarding the differences which exist between the Sinhalese and the Burmese copies, may, perhaps, be of interest to students of Buddhist history and literature.

The Sinhalese Thūpavaṃsa is also called in the introduction *Ruvanveli-dāḡeb-varṇanāva*, possibly because of the sanctity attached to Ruvanveli-dāḡaba, a description of which was probably the author's main object in writing this book, all other accounts of dāḡabas, etc., in the work being incorporated more or less by way of introduction.

Being written in elegant Sinhalese prose, interspersed with Pāli stanzas, the work holds a high position in Sinhalese literature. It treats of the following subjects:—

1. *Sūvisi-rivaraṇa*, called in the Pāli version *Abhinīhāra-kathā*, being an account of the twenty-four 'assurances' of Gotama's future attainment of Buddhahood, received in his bygone births from anterior Buddhas.

2. Gotama Buddha's birth, his life as a layman, his *Mahā-bhīnikkamaṇa* or 'the great renunciation,' and the enshrining of the hair which was shorn off his head on his assuming the ascetic life, in the Cūlāmaṇi-dāḡaba. This section is called in the Pāli version *Cūlāmaṇidussa-thūpa-dvaya-kathā*. See p. 16 of the printed edition of Colombo, 1896.

3. His war with Māra, his attainment of the Buddhahood, and his preaching of the following sermon.

4. *Dhammacakkappavattana-sutta*, the Buddha's first sermon in Pāli, extracted from the Anguttara-nikāya. This sutta is not included in the printed edition of the present work.

5. The Buddha's ministry, his death and cremation, the distribution of his relics, the erection of ten dāḡabas (*Dasathūpa-kathā*), and the ceremony of enshrining some of these relics by King Ajātasattu (*Dhātu-nidhāna-kathā*).

6. The story of King Dharmāsoka, his religious acts, especially in the building of dāgabas (*Caturāsīti-sahassa-thūpa-kathā*), and an account of the Buddhist missionaries sent out by him.

7. The arrival of Asoka's son Mahinda as missionary to Ceylon, the establishment of Buddhism in the island, the building of the Thūpārāma dāgaba, and the depositing in it of the right collar-bone relic of Gotama Buddha (*Thūpārāma-kathā*).

8. *Bodhi-āgamana-kathā*, the story of the bringing of a branch of the sacred Bodhi-tree of India to Ceylon.

9. *Yojana-thūpa-kathā*, on the future dāgabas.

10. An account of Ceylon kings, from Devānampiyatissa (circa B.C. 307) to Duṭṭhagāmaṇi (B.C. 161).

11. [*Duṭṭhagēmuṇu-rajahugē utpatti-kathāva*], the story of King Duṭṭhagāmaṇi.

12. *Nandimitra*¹-*yōdhayānangē utpatti-kathāva*, the story of the warrior Nandimitra.

13. *Suranirmala* *utpatti-kathāva*, the story of the warrior Suranirmala.

14. *Mahāsena*² *utpatti-kathāva*, the story of the warrior Mahāsena.

15. *Gōṭimbara*³ *utpatti-kathāva*, the story of the warrior Gōṭimbara.

16. *Theraputtābhaya* *utpatti-kathāva*, the story of the warrior Theraputtābhaya.

17. *Bharaṇa* *utpatti-kathāva*, the story of the warrior Bharaṇa.

18. *Vēḷusumana* *utpatti-kathāva*, the story of the warrior Vēḷusumana.

19. *Khañjadeva* *utpatti-kathāva*, the story of the warrior Khañja-deva.

20. *Phussadeva* *utpatti-kathāva*, the story of the warrior Phussa-deva.

¹ *Nandhi-mitta* in the Pāli version (printed edition, p. 45).

² *Mahāsena* in Westergaard's Cat., p. 73, and in the Sinhalese printed text.

³ *Goṭhayimbaru* in the Pāli version.

21. *Labhīyavasabha*¹ *utpatti-kathāva*, the story of the warrior Labhīya-vasabha.

22. An account of Duṭṭhagāmaṇi's dispute with his brother Tissa.

23. *Miyuṅṅuṇu-dāgaba-kathāva*, the story of Mahiyaṅgaṇa-dāgaba.

24. Duṭṭhagāmaṇi's war with Elāla, the Tamil king then ruling at Anuradhapura.

25. *Mirisaveṭi-vihāra-kathāva*, the history of the Mirisaveṭi-vihāra.

26. *Lōvāmahāpāya-kathāva*, the history of the 'brazen palace.'

27. *Ruvanveḷi-dāgaba-varṇanāva*, the history of the Ruvanveḷi-dāgaba.

(a) *Arthasādhana*²-*kathāva*.

(b) *Thūpārāma*³-*kathāva*.

(c) *Dhātugarbha*⁴-*varṇanāva*.

(d) *Dhātu-nidhāna-kathāva*.

(e) *Ruvanveḷidāgaba-kathāva*.

The copy in the British Museum gives no information respecting the author or the date of the work, but both Westergaard, in his Catalogue, p. 73, and Weliwīṭiyē Dhammaratana Thera, the editor of the portion printed at Colombo in 1889, ascribe its authorship to Cakravarti Parākrama Paṇḍita, who according to the former lived in the eleventh century A.D., and according to the latter in the middle of the twelfth century. Weliwīṭiyē Thera states further in his preface that the author held the same literary position as the contemporary paṇḍits Sūrapāda and Dharmakīrti-pāda,⁵ and that, having succeeded his uncle, King Parākrama Bāhu the Great, on the throne under the title Vijaya Bāhu, he reigned one year at Polonnaruva.

¹ *Labhiyya*^o in the Pāli version and in the Sinhalese printed edition.

² *Thūpasādhana* in Westergaard's Cat., p. 73, and *Thūpasādhana-lābha* in the Pāli version.

³ *Thūpārāmbha*, *ibid*.

⁴ *Dhātugabbharūpa-varṇanā-kathā* in the Pāli version.

⁵ See also the *Nikāyaśaṅgraha*, p. 24 of the printed edition.

The following arguments, however, may be adduced against the foregoing supposition. First, no historical work, so far as is known, mentions that Parākrama Bāhu's nephew was called Cakravarti Parākrama before he ascended the throne; nor does the Mahāvamsa give any other clue to the identity of the one with the other than that this nephew was "a man of great learning and a poet withal of great renown" (ch. lxxx, vv. 1-3). Secondly, there is a marked difference between the language of the present work and that of the inscriptions of Parākrama Bāhu the Great, and other kings of the eleventh and twelfth centuries. In style and phraseology it agrees more with works of the thirteenth and fourteenth centuries, such as the Pūjāvaliya, the Elu Bodhivamsa, etc., than with Guruḷugomi's Amāvatura and Dharmapradīpikāva, which were written about a century earlier than the first of these. Lastly, according to Welivīṭṭiyē Dhammaratana himself, the author of the present work was a contemporary of Vācissara Thera, who made an adaptation of it in Pāli in a summarized form,¹ but who, according to the preface of the printed text of this Pāli version,² must have lived in or after the reign of K. S. S. Paṇḍita Parākrama Bāhu (A.D. 1236-71). It should, however, be mentioned that the Pāli colophon of the same version is not very explicit regarding the date of Vācissara. It only states that he was a monk attached to the Dhammāgāra (preaching hall?) of a king named Parākrama Bāhu, and that he was also the author of the Līnatthadīpanī Tikā, the Saccasaṅkhepa-sannaya, and the Visuddhimaggasaṅkhepa-sannaya.

According to De Zoysa,³ a certain Vācissara Mahāthera, who lived in or before the eleventh century, was the author of an old scholium (Porāṇa-tikā) on the Saccasaṅkhepa, but the Saccasaṅkhepa-sannaya mentioned above as having been written by our Vācissara is entered in his catalogue without the name of the author.

¹ See his preface to the printed edition, p. iv.

² Edited by Baddegama Dhammaratana Thera, and published at Colombo in 1896.

³ See p. 12 of his Catalogue of Pāli, Sinhalese, and Sanskrit MSS. in Ceylon.

Further, Vācissara, in his introduction, refers to an earlier Thūpavaṃsa in Pāli, but says that as this was imperfect, and as the usefulness of the Sinhalese Thūpavaṃsa was necessarily limited on account of its language, he wrote the present Pāli work.

The India Office copy of the Pāli version in Burmese character (MS. No. 139), which seems to be complete in itself, contains only the twenty-seventh section, dealing with the history of the Ruvanṇeli-dāgaba; whereas the copies in Sinhalese character include in their usual order almost all the subjects treated of in the Sinhalese recension. Thus the Burmese copy commences with the *Thūpasādhana-lābha-kathā*. The text as far as fol. 26, line 9, is not found in the Sinhalese copies. That beyond the ninth line agrees to some extent only with the Sinhalese text, commencing at p. 54, line 21, of the printed edition.

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10. GOTAMA IN THE AVESTA.

Bombay, June 11, 1898.

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DEAR SIR,—In reference to the Avestic *Gaotema* it may be of interest to supplement my correspondence with the following note.

The passages containing *nāidyāo* are Yasna, xxxiv, 8, and lvii, 10, in the extant Avesta. Herein the name *gaotema* does not occur. Yasht, xiii, 16, is the only passage in which *nāidhyāo* and *gaotema* come together. The latter is nowhere else mentioned. In the Gāthic Yasna, xxxiv, we have: *hyaḍ as aojyāo nāidyāonhem* (according to the general interpretation), “when (the oppressor of thy holy vows) was as the stronger oppressing the weaker,” which the Pahlavi translates: *amat uītō zak ī aōjhōmand aharmōgō,*