

has the form of a man, and, in point of wisdom and virtue, is unrivaled throughout the sek-yah systems, and is the supreme object of worship, both during his existence and after his annihilation until the appearance of another Budha. In the present grand period (see Bōke-dāh-kāt) four Budhas have already appeared, viz. Kāu-kōo-thān, Gāunā-gōng, Kāth-ā-pāh, and Gaudama; the fifth, A-rē-mā-dāy-yā is yet to come, and to him the expectations of all Budhists are directed with much earnestness. Thēg-gyāh is one of the higher orders of intellectual beings of which there are said to be 32 classes. Thēg-gyāh-mēn is the king of nats. There are however, it is said, three nats, who excel him in glory; they obtained this transcendancy on account of certain offerings made in time of one of the incarnations of Budha. Bramhas, are beings superior to men and nats, inhabiting the higher celestial regions. (see Bramha-bōn.) Thā-kēn-porāh is a term which is applied to great personages, particularly to Budha or deity. The whole number of absolute or distinct Budhas is twenty-eight; five belong to the present system, but one of them has not yet appeared; twenty-three made their appearances in different successive worlds previous to the present; the 1st lived 80,000 years; the 2d, 90,000; the 3d, 80,000; the 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, lived each, 100,000 years; the 12th, 13th, 14th, 15th, 16th, 17th, 18th, and 19th, lived each 90,000 years; the 20th, and 21st 60,000 years; the 22d, 80,000, the 23d, 70,000; the 1st of the present world, 40,000 years; the 2d, 30,000; 3d, 20,000; and Gaudama, the last, lived only 80 years; five of them were 80 cubits in stature; six were 88 cubits; one, 90 cubits; three 60 cubits each; four, 58 cubits; one, 50 cubits; one, 70 cubits; one, 40; one, 30; one, 20; and Gaudama the last, only 18 cubits in stature. These deities possess the power, it is said, of emitting rays of glory or splendor in six streams of different colors.

Books. The most important religious work, and that which is most referred to as authoritative, is the *Bedagat*. This consists of three grand divisions; viz. 1. Wee-nee, containing five books which comprise the commands of Gaudama for observance of his priests; 2. Thōke-tān, which is in three books; 3. A-bē-de-ma, in seven books. It was 458 years after the death of Gaudama, in the reign of Dōke-tā-kāh-mā-nēe, that these books were, according to Buddhist authorities, "miraculously transcribed in one day from the original which is now lost," but which, in the estimation of most persons who have investigated the subject, never existed. In the reign of Nam-ma, 930 years after the transcription, they were translated out of the Thee-ho language into Magadha or Pali by Bōke-dā-gau-thah, a great religious ascetic, and brought to Samboo-de-pa, or as the Burmans say, our island. Abridgements of these have been made; they are variously interpolated, and commented on. The grand purport of them is to offer inducements to the people, to make liberal offerings to the priests, and provide largely in every way for their accommodation. This is done by telling stories of the rewards received by those who had been bounteous in their presents to the priesthood, or the calamities

inflicted on the refractory. Dzat, an account of one's own existence or life, given by one's self, is commonly applied to the different existences of Budhas, and particularly to the existences or lives of Gaudama the last Budha, 650 of which are counted in the extant Buddhist scriptures.

The Burmans have histories of their kings rather voluminous, but the copies are scarce and little read. It is understood that major Burney, late British resident at the court of Ava, has obtained a pretty extensive collection of their historical works, and from him, at some not distant day, a full account of them may be expected. Yooah-teg-thiet is an astrological book, by which is determined the proper time to found cities, and by which their future destinies are known. Yat-tar-rah is a charm or astrological calculation which is impressed on metal or any substance, and deposited in the earth, over which (on account of its magical power,) it is supposed no enemy can pass.

Medicines. "The medical department is peculiarly subject to the control of superstition. Its influence is often seen in the collection of medicinal roots, the methods of compounding medicines, and the time and manner of administering them. Of books which treat of the nature of diseases, the virtues of medicinal roots and plants, the art of compounding them, and their specific qualities, they have a considerable number. Shops of drugs and medicines are in full proportion to the wants of the public. With surgery, however, they are entirely unacquainted." See Am. Bap. Mag. IV. The practice of midwifery is wholly in the hands of the women, and is said to be extremely barbarous. Were it practiced in cold countries, it would be the occasion of death in most instances. After the birth of a child, the mother, in all her exhaustion, is exposed to a hot fire for two or three days. The leprosy, for which no specific is known, is common. Other diseases, if we except the rheumatism, are rare.

TEMPLE OF TEEN-HOW AT MEI-CHOW. Among the many monuments raised by the superstition of the Chinese in honor of teen-how, 'the queen of heaven,' one of the most remarkable is a temple at Mei-chow. It stands upon an island a little south of Hing-hwa, in the province of Fuh-keen, and in so conspicuous a situation that it cannot fail to attract the attention of every mariner who visits that part of the coast. The island presents a very barren aspect, there being scarcely any vegetation to cover the arid soil. From the midst of this waste, the temple built on the brow of a terraced hill, towers with considerable effect to the eye of the visitor. The grounds which surround this declivity are laid out with much taste, and an overhanging rock imparts to them a sort of silent grandeur. A small rivulet winds its way among the rocks down the side of the hill, and forms a basin at its foot. Doubts have often been expressed whether the Chinese are conscious of the beauties of nature,