



the Ganges to China, and from the extreme north to the ocean (gulf of Siam). He had heard of this famous image in Ceylon, and wished to sacrifice to it; and to effect this he employed the rajah of Ligore to send an embassy and beg it of the Ceylonese king. That king being reminded of the ancient prophecy consented. On the passage back, the ship was sunk, and all the seamen perished; but the image, possessed of *innate glory* (which is proved at large in the Buddhist books), floated towards the country of Ligore, seated on the back of the great ocean (bay of Bengal). The rajah, admonished of the fact by a *taywadah*,\* who appeared to him in a dream, sent vessels to receive it, and prepared a great abundance of offerings (which, after being presented, he was careful to take away). The image being so graciously received, made a display of its wonderful power by rising of itself, and floating about in the air. Astonished at this, the rajah hastened to inform the monarch of Siam, who after innumerable offerings conveyed it to his capital.†

The Siamese say this image was carried back to Ceylon about 200 years ago. Whether this book was ever translated into Burman, Peguan, or Cambodian, I am unable to say; but I suspect not, for I never saw or heard of it in those languages. Yet the Siamese begin to regard it as canonical.

2. *Nah wün, or an account of a transmigration of the deity.*‡

The style of the *Nah wün* is approved by the Siamese; it is not very difficult, but requires considerable previous acquaintance with the Buddhist religion to understand its allusions. After a somewhat tedious introduction, exhorting to a careful use of the book, the story begins with an account of a mighty king who had two queens, both pregnant at the same time. The king consulted his astrologers to know what would be the issue. They predicted that both of the queens would have sons, who should govern the kingdom, but that the child born last, would govern only three years. The name of one of the queens was *Kün ta lé mah*, and that of the other was *Pa lee kah*. The latter in the agonies of childbirth, called the former to her assistance, who drove away *Pa lee kah's* servants; and while she was in a state of exhaustion and insensibility from the birth of her child, *Kün ta lé mah* seized the child, shut it up in a box, and supplied

\* *Taywadah*, *Dayrah Deva*, and *Nat* in Burman are the same. They are sometimes translated *angel*, but improperly; they are rather genii, or spirits of departed men, whose general residence is supposed to be upon or above the fabulous mount Meru.

† This story is evidently designed to answer the question with which the Buddhists are sometimes assailed by their opponents. How they know that the images they now make and worship are correct representations of Godom and God-a-ma!

‡ The Buddhist books relate that previous to the deification of Gaudama, he was a priest, but so far advanced towards his deityship as to be endowed with a perfect recollection of all his previous transmigrations. An account of these, to the number of 550, he disclosed on various occasions, to his attendant disciples. The stories of these various *existences* are collected, and constitute probably the most popular part of Buddhist theology, called in Siamese, *Pra chät*; in Burman and Peguan, *Dzat Nah wün*, or Lord of the Jungle, is one of these stories.

its place with a block of wood. The king being informed that his queen had given birth to a log of wood instead of a son, was much mortified, and angry, and ordered the royal executioner to take her and put an end to her existence; but being persuaded by the envious *Kün ta lé mah*, he changed his command, and directed that she should be made the servant of his cook, and employed to draw water; and cook rice and fish.

The jealous woman who had taken the child and shut it up in a box, ordered it to be carried seven days' distance into the jungle, and buried under a *kradauggna* tree. A *taywah*, who dwelt in that tree, seeing persons come and dig a hole to bury a box under it, thought within himself, "What is this, silver, gold, cloth, or what? I will dig it up and see." Having opened the box, and examined it, he knew it contained the *bud of deity*.\* So he uttered a prayer that milk might flow from the ends of his fingers, which immediately took place, and thus the child was supported in the jungle. He received the name of *Chan Nah wün*, *chan* signifying lord, and *nah wün*, jungle. Then the narrative proceeds to give an account of the cruel hardships, abuse, and beatings which *Pa lee kah* received while she was servant to the cook. After that is a chapter respecting the malicious *Kün ta lé mah*. The whole country was put in an uproar at the birth of her child,—as fate followed dark designs, and those designs were not disclosed to the king by the evil spirit who prevented the birth, until the king had appeased his wrath by begging pardon of *Pa lee kah*. On his appearance, the child was named *Wön ta lé*.

Meanwhile, *Nah wün* lived with his guardian *taywah* in the jungle, till he was seven years old; and as the *taywah* knew that the time of his transmigration had come, he recommended his protégé to seek the aid of some person that would instruct him in a knowledge of those things which would be important to him, especially the sacred books (which, however, did not exist till many thousands of years after this time). This teacher he met in the person of an old hermit, whose dwelling he found after traveling fifteen days with sore and blistered feet. Here, after seven months' study, he made himself perfectly familiar with the sacred Pali books. He then set out in search of his mother through pathless deserts, guided only by the stars. [This was in *Hemawön* or the desert of *Cobi*.] After journeying for three months, he came to a tank, guarded by a monster called *yäk*.† The male was absent when *Nah wün* came, but his wife seized him, beat him dreadfully, shut him up in a cage of iron, and told him she intended to preserve him until her husband's return, when they would eat him. On the return of the male he was much astonished at the beauty and apparent intelligence of his prey, and

\* There are supposed to be certain infallible signs by which a being may be recognised as destined to become a Budha, long before his actual manifestation; when these marks are discovered, he is designated as the "Bud of Deity."

† *Yäks* are fabulous monsters, supposed to resemble human beings, but of enormous dimensions, and cannibal propensities. They make a very conspicuous figure in the mythological machinery of the Buddhists.

inquired if he could not discourse to them in Pali. On ascertaining that he could, he made collections of flowers,\* and assembled other yāks to listen. Nah wūn repeated in the Pali the law forbidding the taking of life, and expatiated upon it so eloquently that the yāks, instead of devouring him, showed him the greatest possible reverence; and having learned his purpose of visiting his royal mother, one of them took him when asleep, and without awaking him, bore him on his back over lakes, mountains, and forests, and placed him in an inhabited country. When Nah wūn awaked, he first ascertained his situation. Just at that moment, the people of that country, which was called Kee ree ya būn pōt, were in want of a king; and fate so ordered it that they should go forth with soldiers, horsemen, elephants, and music, in search of one, not knowing where they were going, and yet be led directly to Nah wūn. Their former king had been gone to Nibban† many years, and his queen was fifty years old; and when Nah wūn, who was only eight years of age, assumed the government, he adopted the old queen as his mother.

According to an ancient custom, Nah wūn went to a distant mountain to have certain ceremonies performed by a brahmin, who, taking him aside, threw him into a deep pit, and then told the people that he fell in while at play. The brahmin used many intrigues to secure the kingdom to himself, but without success. Two taywāhs delivered Nah wūn from the pit after three days, while asleep. Afterwards they appeared to him in the form of a rabbit to try his steadfast observance of the sacred laws; and then in the form of men to whom he taught the Pali scriptures, who told him that the cause of his being thrown into the pit was his treatment towards a toad in a former state of existence.‡ The taywāhs then left him, and as he had forgotten the road home, he wandered in the jungle for more than two months, where, while bathing in a tank, he was again seized by yāks or keenōns,§ and dreadfully beaten. But the waters of that tank were of such a quality that when a person had bathed in it, no kind of suffering would prove fatal. Though bruised and sore over his whole

\* It is considered indispensable that those who listen to the rehearsal of the sacred books should bring offerings of flowers to the priests; otherwise their attendance is without merit.

† *Nibban*, *Nighan*, or *Nerupan*, though not unaptly rendered "eternal sleep," is regarded as the "summum bonum" by the Buddhists, and it would be regarded as highly indecorous among Burmans, Siamese, &c., to speak of a king as simply dying. "He has gone to Nibban," with them is equivalent to the Chinese expression, "he has gone to ramble among the immortals" on the celestial hills.

‡ The primary law of Buddhism forbids the taking of animal life under any circumstances whatever. Were these laws rigidly observed, the lives of mosquitoes, bugs, and lice, must be perfectly inviolate. They are, however, practically disregarded, except in relation to some of the larger and nobler animals, and though great reproach is cast upon butchers and hunters, I never knew a Buddhist decline eating animal food from religious scruples. The presentation of the taywāhs, under the form of rabbits, after Nah wūn's abstinence of more than three days, is regarded as a most satisfactory though severe trial of his steadfastness.

§ *Keenōns*. This is another race of fabulous monsters, represented as part man, part beast, and part bird. They have gigantic stature, are furnished with wings and legs and claws like a bird, but have no cannibal propensities like the yāk

body, he was shut up in an iron cage, where he lived three years, without rice or water. Eventually, however, he was brought forth to explain the Pali to his audience of monsters, who bowed before him with all possible reverence, and brought him so many presents that they made a pile more than six feet high. The king [of the yāks] then gave his daughter in marriage to Nah wūn with ceremonies of matchless magnificence; and she most affectionately and dutifully resolved to accompany her husband in search of his two mothers. Thus endeth the first volume.

ART. V. *The structure of the Chinese government; offices at Peking of a local nature: the city government; the Taechang sze, a sacrificial court; the Taepuh sze, for rearing horses; the Kwang-luh sze, for the direction of imperial banquets; the Hungloo sze, a ceremonial office; the Kwō-tsze keen, a national college; the Kin Tein keen, or astronomical college; the Tac E yuen, or medical hall; the Tsung-jiu foo, for governing the imperial kindred; the Nuy-woo foo, for controlling the imperial household; the guards; the military-court of the eight banners; with other subdivisions of the Tartar forces.*

IN our last number we noticed the structure of those parts of the Chinese constitution, the functions of which are of a general character, affecting all parts of the empire. We now proceed to consider those offices and institutions, located in the capital, of which the functions are of a limited nature, confined to the court itself, or to its immediate vicinity. Such are the offices of the city government; various minor courts for regulating sacrificial rites and observances, and the rearing of horses, &c.; a national seminary; a mathematical or astronomical college; a medical board; an establishment for the government of the imperial kindred; an office for conducting the internal affairs of the palace; the body guards; and the military court of the eight banners, with several minor military offices of artillery, &c. To each of these we must turn our attention separately and in due order.

Peking, 'the northern capital,' is the chief city of the department of Shunteen foo; but it is not like similar chief cities of departments throughout the rest of the empire, governed merely by a foo magistrate; a minister of one of the six Boards is appointed superintendent of the city, and subordinate to him is a fooyin or mayor. Their duties consist in "having charge of the affairs of the metropolitan domain, for the purpose of extending good government to its four divisions." They have under them two heen magistrates, each heen