

CORRESPONDENCE.

1. THE TEMPLE OF KAILÂSANÂTHA.

22, Seton Place, Edinburgh.

11th Feb. 1891.

SIR,—Permit me to call your attention to a mistake on p. 166 of the *Journ. R. A. Soc.* for 1891, where *Epigraphia Indica* is apparently a mistake for *Corpus Inscript. Indicarum*.

Again, in the footnote to p. 170, the writer has fallen into a mistake in correcting Dr. Hultzsch's statement respecting the discovery of the date and inscriptions of the temple of Kailâsanâthaswâmin. It is true that Mr. Sewell first called attention to the other old temples at Kâñchîpuram; but he had not even seen that of Kailâsanâtha, which stands a little way out of Kâñchî, before I visited it in 1883, and brought to light the important inscriptions found in it. Dr. Hultzsch's statement therefore is strictly accurate, as it relates to this temple only.—Yours faithfully,

J. BURGESS.

The Editor Journ. R. Asiatic Soc.

2. FA HIEN'S 'FIRE LIMIT.'

IN Chapter xvii. of Fa Hien's Travels he says that 45 yojanas (= about 350 miles) to the north (as Rémusat and Beal translate) or north-west (as Professor Legge translates) of the well-known place Saṃkassa (27° 3' N. by 79° 50' E.) there is a temple called *Ho King* (?). Beal, following Rémusat (Foe Koue Ki, p. 126, and note, p. 163), renders this 'Fire Limit.' Professor Legge states in his note that his Korean copy of the Fo Kua Ki has a different character in the name of this place, which gives a great improvement in the reading. And he accordingly renders it 'Great Heap.'

The legend attached to the place is that the Buddha there converted an evil spirit. There are several stories in the Pitakas of such conversions of *nāgas* or *yakkhas*. But the most famous perhaps is the legend of the Ālavaka Yakkha, who dwelt in the Aggālava Cetiya.¹

There is, so far as I know, no indication in any one of the eleven Pali passages as to the geographical position of this place. But it has occurred to me that the word Aggālava would so well explain the doubtful Chinese name that it would be worth while to suggest to Chinese scholars whether this could not be the origin of both forms of it. For the Chinese might have supposed either that Aggālava was derived from *aggi*, 'fire,' or from *agga*, in the sense of 'great, chief.' The English translators of the Chinese do not, unfortunately, give the exact transliteration of the Chinese reproduction of the Indian name, though Rémusat in his note gives the Chinese characters of his reading of the Chinese translation of it, and Professor Legge gives the Chinese characters of his.

If the identification be correct, then Pali scholars also will have a point in old Buddhist geography, hitherto undecided, approximately settled for them. For it would fix Aggālava about 32° N. by 78° E., that is in Sugana, somewhere near Khālsi.

I may add that there are similar legends of the conversion of a 'demon' in Chaps. xxxiv. and liii. of Fa Hien, but there are no names given there.

The conversion of the Ālavaka Yakkha is the subject of the poem Ālavaka Sutta, translated by Professor Fausböll in the 'Sacred Books of the East,' vol. x. p. 29 foll. (compare p. 57).

T. W. RHYS DAVIDS.

P.S.—The 'Bows-and-weapons-laid-down-Topé' must be the same as that referred to in the Divyāvadana (p. 201) as Dhurā Nikshepana. But Fa Hien says (chapter xxv.) it was the same as the place where Māra possessed Ānanda,

¹ See the passages quoted in the 'Journal of the Pali Text Society, 1888,' p. 1, and Jātaka 2, 282.

and that place, according to the Pāli, was the Capāla Cetiya, mentioned in the same passage in the Divyāvādāna. For *Dhurā* the Chinese must have heard *Dhanu*.

3. THE BUDDHA'S 'RESIDENCES.'

THE following is the substance of a paragraph in Buddha-ghosa's Commentary on the Duka Nipāta of the Anguttara, giving the places at which the Buddha passed his 'residences,' that is, his retreat during the three months of Was :

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| 1st year | | (after the Buddhahood). At Isipatana in Benares. |
| 2nd | „ | } At the Veluvana, near Rājagaha (on the special invitation of King Bimbisāra). |
| 3rd | „ | |
| 4th | „ | |
| 5th | „ | At the Mahāvana, near Vesāli, on the invitation of the Licchavis. |
| 6th | „ | At the Mamkula Hill. |
| 7th | „ | In the Tāvatiṃsa Heaven, on the invitation of Sakka, King of the gods (!). |
| 8th | „ | At the Sumsumāra Hill, in the Bhagga country. |
| 9th | „ | At the Ghositārāma at Kosambī. |
| 10th | „ | At the foot of a tree in the Pārileyya forest. |
| 11th | „ | At the Brahmin village of Nālaka. |
| 12th | „ | At Verañjā, on the invitation of the Brahmins there. |
| 13th | „ | On the Māliya hill. |
| 14th | „ | In the Jetavana at Sāvatti. |
| 15th | „ | In the Nigrodha Ārāma at Kapilavatthu, on the invitation of his father, Suddhodana. |
| 16th | „ | At the Aggālava Cetiya. |
| 17th | „ | At Rājagaha. |
| 18th | „ | On the Cāliya Mount. |
| 19th | „ | } At Rājagaha. |
| 20th | „ | |

The remaining twenty-five periods of Was were spent, nineteen of them, on Anāthapiṇḍika's invitation, in the Jetavana at Sāvatti, and the other six, on the invitation of the lay sister Visākhā, in the Pubba Ārāma at Sāketa.

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