

## CORRESPONDENCE.

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The following letter from Major Temple appeared in the *Academy* of Oct. 29th :—

### 1. MODELS OF THE MAHABODHI TEMPLE.

*London, Oct. 22, 1892.*

General Cunningham, in his work on the Mahabodhi Temple to which I adverted last week, states in his Preface (p. ix.) that Mr. Beglar, in carrying out the restorations, added four corner pavilions to the main temple, on the authority of a small stone model of the old temple as it stood in mediæval times, which he found among the ruins. General Cunningham tells us that this additional work has been much criticised, and that both he and Mr. Beglar have been roundly abused for it. The General further adds that he has discovered a second model of the Mahabodhi in the Indian Museum at Calcutta found at Mrohaung, the ancient capital of Arakan.

I have no particular desire to plunge into what is really a barren controversy; but I think it right to note the following facts, which go to show that Mr. Beglar was in fact right in his "restoration." Models of the Mahabodhi are common in Burma in many materials, and in all sizes from forty or fifty feet high downwards. It was, indeed, a practice to construct large working models of great buildings as a guide to the architect. A good example of this is to be seen at Mingûn near Mandalay, in the case of the huge pagoda there projected by King Bodawphayâ about 1781 A.D. and never finished. Both the unfinished remains of

this pagoda, probably the largest brick building, even as it is, that exists, and its models are figured in Yule's *Embassy to Ava*. It was this pagoda that Symes and Cox saw in progress during their respective embassies in the last century.

As to the Mahabodhi models, I had a wooden one of the upper part of the tower for some time in my possession at Mandalay. It had evidently formed part of the late King's property, and was a portion, no doubt, of a complete model about six feet high.

There is one some twenty feet high on the platform of the great Shwezîgôn Pagoda at Pagan. This is still held in respect, and whitewashed periodically. There is another, of modern structure probably, and much debased in form, near the ruined Mahâchêti Pagoda at Pegu. This is also kept whitewashed. There is a third very fine and complete one at Pagan, which is much larger, say forty feet high, and in very good preservation, though old. I may note here that the extreme dryness and almost complete desertion of the site of Pagan has served to maintain its ruins in an unusually complete form.

Now as to dates. The Shwezîgôn Pagoda was originally built by the great King Anawratâzaw in the eleventh century A.D., and restored with much grandeur by another great king, Sinbyûyin, about 1765 A.D. The Mahâchêti Pagoda was a frequented shrine in the days of the great king Dhammachêti, of Pegu, in the fifteenth century A.D. The model at Pagan I think dates back unquestionably to a time previous to the complete desertion, after desolation, of that city in 1280 A.D. In any case the construction of these models was long anterior to Mr. Beglar's operations, and had no reference whatever to the controversy that arose over them.

Now as to the Shwezîgôn model, I do not clearly recollect whether it has four small pavilions at the corners, and in my photographs of the pagoda unfortunately the base of the model is hidden by other structures. But as to the other two models there can be no doubt. They have each

pavilions at the corners. Indeed, any photograph of the large model at Pagan might almost have been taken from the restored Mahabodhi itself, so like are the two structures, even to the corner pavilions.

Here then we have a large scale model of the Mahabodhi, which is at least 600 years old, showing the corner pavilions. To my mind therefore Mr. Beglar was no doubt right in his action, and his opponents wrong in their criticism.

R. C. TEMPLE.

## 2. THE UPOSATHA AND UPASAMPADĀ CEREMONIES.

DEAR SIR,—In response to your invitation, I have much pleasure in giving you the following slight details of the Buddhist ceremonies known as Uposatha and Upasampadā, as lately witnessed by me in Ceylon. On March 27th of the present year, I was permitted to stand at the door of the large hall at the Malwatta Monastery in Kandy, while the Uposatha ceremony was conducted within. At about four in the afternoon, the tolling of the temple bell summoned the Bhikkhus to the hall. They were robed in the peculiar manner which is usual on such occasions, namely, with a sort of stole hanging over the shoulder, and reaching, both before and behind, to below the knees, and their yellow robes tied in at the waist with a yellow sash. Two or three of the Bhikkhus left the hall at the end of the Pārājikā Dhammā. The rest remained to the end of the Aniyatā Dhammā, and then proceeded at once to the concluding formula commencing “Uddiṭṭham kho,” and so brought the ceremony to a close (omitting all the rest of the Pātimokkha). To the best of my recollection there were something like twenty-five or thirty Bhikkhus present. The Uposatha is held fortnightly at the Malwatta Monastery, at the new moon and the full moon, or more often, as it seems, on the day which precedes the new and the full moon. I attended again on April 25th. Each of the Bhikkhus carried with him a small mat to kneel on. The details of the ceremony appeared to agree