

XIV., p. 314 n.

THE ISLAND OF CEYLON.

The native kings of this period were Pandita Prakama Bahu II., who reigned from 1267 to 1301 at Dambadenia, about 40 miles north-north-east of Columbo (Marco Polo's time); Vijaya Bahu IV. (1301-1303); Bhuwaneka Bahu I. (1303-1314); Prakama Bahu III. (1314-1319); Bhuwaneka Bahu II. (1319).

SAGAMONI BORCAN.

= Sakya Muni Burkhan.

XV., p. 319. Seilan—History of Sagamoni Borcan. "And they maintain . . . that the teeth, and the hair, and the dish that are there were those of the same king's son, whose name was Sagamoni Borcan, or Sagamoni the Saint."

See J. F. FLEET, *The Tradition about the corporeal Relics of Buddha*. (*Jour. R. As. Soc.*, 1906, and April, 1907, pp. 341-363.)

XV., p. 320.

In a paper on *Burkhan* printed in the *Journal of the American Oriental Society*, XXXVI., 1917, pp. 390-395, Dr. Berthold Laufer has come to the following conclusion: "Burkhan in Mongol by no means conveys exclusively the limited notion of Buddha, but, first of all, signifies 'deity, god, gods,' and secondly 'representation or image of a god.' This general significance neither inheres in the term Buddha nor in Chinese Fo; neither do the latter signify 'image of Buddha'; only Mongol *burkhan* has this force, because originally it conveyed the meaning of a shamanistic image. From what has been observed on the use of the word *burkhan* in the shamanistic or pre-Buddhistic religions of the Tungusians, Mongols and Turks, it is manifest that the word well existed there before the arrival of Buddhism, fixed in its form and meaning, and was but subsequently transferred to the name of Buddha."

XV., pp. 323 *seq.*

BARLAAM AND JOSAPHAT.

The German traveller von Le Coq has found at Turfan fragments of this legend in Turki which he published in 1912 in