

Bhadāra (Mon. Antiq., N.W.P., p. 241) is the site of the city of the Moriyās and of the Ashes stūpa; while Gopālpura (op. cit., p. 242; Proc. A.S. Bengal, 1896, p. 99) is the village of the learned brahmin spoken of by Yuan Chwang.

Kusinārā, where Gautama Buddha died, is represented by the Updhauliyā-Rājadhānī remains (A.S.R., xviii, pl. iii).

The detailed evidence in support of these and other connected identifications, such as the unity of the Anomā River with the Vāṇa Gaṅga or Rangili-Rasāḍhī Nālā (A.S.R., xxii, pl. ii), will be filled in, and at no very distant date be ready for examination and criticism.—
Yours sincerely,

W. VOST.

Jaunpur.

February 2, 1903.

7. CEYLON AND CHINESE.

DEAR SIR,—Among those men who shared in the propagation of Buddhism and in the translations of its scriptures in China there were some who took the sea-route between India and China. Some facts narrated about these men may be interesting, both for the history of navigation, and for the light they throw upon the relations of Chinese Buddhism with Ceylon. The following extracts are made from the Kwai-Yuen Catalogue of the Chinese Tripiṭaka, compiled in 730 A.D.

The first Buddhist who succeeded in finishing a sea journey from Ceylon to China was Fa-Hien. But a little before him an Indian called Buddhahadra arrived in China in 398, i.e. two years before Fa-Hien entered India. Buddhahadra was a descendant of the Śākya Prince Amitodana, and was born in Nāgarī (? 那柯梨城). He travelled through Northern India and Indo-China, and embarked from Cochin for China. After him there was a series of the Buddhists who sailed between Southern India and China.

Saṅghavarmī (? 僧伽跋彌), a Ceylonese and the translator of the Mahīśāsaka Vinaya, arrived in China in

420. In 424 Guṇavarman, grandson of an ex-king of Kabul, arrived at the capital of the Sung Dynasty. He had sailed from Ceylon and visited Java (閩 婆) on the way. The arrival of a number of Ceylonese nuns in 434, under the leadership of a certain Tissaṛā (or Tessarā, 鐵 薩 羅), is probably connected with Guṇavarman's work for the foundation of the monastic system in China after the model of Ceylonese Buddhism. And, again, in 438 another group of eight Bhikkhuṇīs came from Ceylon. The texts translated by Guṇavarman were nearly all Vinaya texts, ten out of eleven. Saṅghavarman, who had come to China by the overland route, sailed from the southern coast of China for India in 442. Guṇabhadra, the translator of the Saṃyukta-āgama,¹ arrived at the province Kan in 435. Though he was born in Central India, he came to China from Ceylon. A Chinese Buddhist called Dharmakrama (? 曇 無 竭), of the Lī family, took the sea-route in 453 on the way back to China from Southern India. Saṅghabhadra, who was born in a "western country," but was educated in Ceylon, came to China with his teacher, a Tripitāka-ācārya.² In 488 Saṅghabhadra translated Buddhaghosa's Samanta-pāsādikā.

In the sixth century we have only one instance of a sea journey. In 548 Paramati, also called Kulanata (拖 羅 那 佞), was invited by the Emperor Wu of the Liau Dynasty, and arrived on the southern coast. The place where he embarked for China is not mentioned, but the fact that he later expressed the wish to go back to Lanikā shows that he knew Ceylon. We owe to him the translations of many works of Asaṅga and Vasubandhu, of Sāṃkhya-kārikā, and also of some Abhidharmas. Paramati was born in Ujjainī.

In the seventh century we have two instances of sea journeys. Puṇyina-upacaya (? 布 如 烏 伐 耶), born in Central India, came to China from Ceylon in 655.

¹ The MS. from which the translation was made was brought by Fa-Hien from Ceylon.

² The name of this Ācārya is unknown. Professor Takakusu's conjecture that he might have been Buddhaghosa requires further research.

Jñānabhadra, a Buddhist from Palyan (? 波 濩), of the "Southern Ocean," came to China for the second time, after having visited India from China by sea.

The last of the series in our Catalogue is Vajrabodhi, who came to China by sea and entered the capital in 720. He was born in Malaya, which is the name of the mountainous district in the south of Ceylon, but is also used for a similar district in South India. He translated many Mantra texts, and became the founder of mystical Buddhism in China.

M. ANESAKI.

Benares, Feb. 3, 1903.


8. JAHĀNGĪR'S AUTOGRAPH.

With reference to Mr. Wollaston's article in the Journal for 1900, pp. 69-73, I beg to call attention to an admitted autograph of the Emperor Jahāngīr. It is shown on a plate opposite p. 271 of the Journal of the Asiatic Society of Bengal, vol. xxxix (1870), pt. 1. There is considerable resemblance between this writing and that under the portrait opposite p. 114 of vol. i of Mr. W. Foster's "Embassy of Sir Thomas Roe." The result is, I think, to confirm Mr. Wollaston's verdict (which I had arrived at independently) that the writing under the portrait is an autograph of the Emperor Jahāngīr.

WM. IRVINE.

February 11, 1903.

9. THE AVESTIC LIGATURE FOR *hm*.

SIR,—When consulting certain Avestic texts some time ago, I noticed the great resemblance which the Avesta sign  for *hm* has to the Brāhmī conjunct ζ both in form and in pronunciation. I do not know if this has been pointed out before. If not, it will, perhaps, be of interest to draw attention to the fact that this resemblance affords additional