

## CORRESPONDENCE.

## I. ROSARIES IN CEYLONESE BUDDHISM.

DEAR SIR,—In connection with Dr. L. A. Waddell's article on the above subject in the Royal Asiatic Society's Journal for 1896, p. 575, and my note thereon, reprinted from the *Ceylon Observer* in the Royal Asiatic Society's Journal for 1896, pp. 800-1, I would point out that in the Mahāvamsa the use of rosaries by Ceylon Buddhists in the seventh century is mentioned. I quote as follows from the late L. C. Wijesinha's translation (chap. XLVI, v. 17): "And as he [King Hatthadāṭha, or Dāṭhopatiṣṣa, who reigned 673-689] pondered always on the great merits of the three Sacred Gems, he made the king's string of pearls into a rosary." To this the learned translator appends the following footnote: "A Buddhist devotee uses a rosary to aid him in repeating certain formulas in which Buddha, the Law, and the Order are praised." The Pāli word translated "rosary" in the above passage is *akkhamālā*: this is not recorded in Childers's Pāli Dictionary. In the Sinhalese translation of the Mahāvamsa the word is rendered by "*akṣamālā hevat* [or] *navaguna(vel)*." The first word is explained in Clough's Sinhalese Dictionary as "rosary, strings of beads, especially the seeds of the *Elaeocarpus* used by the Hindu mendicants; name of Arundhati Vaṣiṣṭa's wife, from her wearing a rosary." *Navagunavel* = literally "nine-attribute necklace": the "nine attributes"

being those of the Buddha. (Cf. the remarks of Dr. Waddell, *u. s.*, p. 576.)—Yours truly,

DONALD FERGUSON.

5, *Bedford Place, Croydon.*

*January 9, 1897.*

## 2. PIṢṬĀPURA.

SIR,—On p. 28 of the Society's Journal for January of this year, Mr. Vincent Smith gives us a list of kings and their kingdoms conquered, or at least temporarily defeated, by Samudra Gupta. The eleventh of these is the kingdom of "Piṣṭāpura," with its king "Mahendragiri." I should like to point that while all the other names of kings given are veritable names of persons, "Mahendragiri" can hardly be anything but the name of a place.

Piṣṭāpuram (modern Piṭṭāpuram) is, as Mr. Smith intimates (p. 29), in the north of the present Godāvāri District. Mahendragiri, a place very seldom visited by Europeans, lies within the limits of the present Zamindāri of Mandasa in the Ganjam District. There is a very ancient and very sacred temple there, to which frequent pilgrimages are made by the devout. Piṭṭāpuram is undoubtedly a place of great antiquity. But it is difficult to see how the two places could be connected unless the old kingdom of Piṣṭāpuram was in those days of far greater extent than has hitherto been supposed. One would expect to find Mahendragiri included in the kingdom of Kaliṅgā.—Yours faithfully,

R. SEWELL.

## 3. THE COINS OF ACYUTA, A PRINCE DEFEATED BY SAMUDRA GUPTA.

*British Museum, W.C.*

DEAR PROFESSOR RHYS DAVIDS,—Since the appearance, in the last number of the Journal, of Mr. Vincent Smith's *Specimen Chapter of a projected Ancient History of Northern*