

tout simplement une "roche noire"? Le sens de *aritt̥ho* = *kālako*, "grain de riz noir, tache," était inconnu; *maṇi* est très connu pour désigner un joyau, une pierre précieuse, et non une pierre sans valeur. On oppose même *maṇi* à *pāsāna*; il est, donc, étonnant de les voir donnés comme synonymes. Parmi les sens de *aritt̥ha*, celui de "heureux, de bon augure" peut se transformer en son opposé, "malheureux, de mauvais augure"; c'est ce dernier sens qu'il doit avoir ici; de là sans doute l'équivalent *kālako* donné par le Commentaire.

Maintenant, on peut se demander si l'explication du Commentaire, toute satisfaisante qu'elle est, est la vraie, si *aritt̥ho maṇi* n'a pas un sens obscur et secret, auquel le commentateur, pour se tirer d'affaire, aura substitué une interprétation de son crû. Mais c'est là une question qui touche à la confiance que mérite le Commentaire en général; je n'ai pas à la traiter. Vous m'avez simplement demandé "l'opinion de Buddhaghosa"; je suis heureux d'avoir pu vous la donner.—Croyez, cher Monsieur, à mes meilleurs sentiments.

L. FEER.

2. THE SEVERAL PALI AND SINHALESE AUTHORS KNOWN AS DHAMMAKITTI.

December 2nd.

SIR,—In the course of preparing Catalogues of Sinhalese books and MSS. in the British Museum, I have come across the name of Dhammakitti Thera as the author of several ancient works in the Pali and Sinhalese languages. Judging from their contents and the style in which they are written, it becomes obvious, even to a beginner as I am, that they cannot have been written at one period, and still less by one and the same person. Further research into the literature and the historical records of Ceylon has confirmed this view. It appears that there have been no

less than five Buddhist friars bearing this name who distinguished themselves as authors, and held at different times high positions in the Buddhist Order.

The earliest of them was Dhammakitti Thera, a pupil of Sāriputta of Poḷonnaruwa. The latter is well known to Pali scholars as the venerable author of (1) Sāratthadīpanī, (2) Sāratthamañjūsā (a ṭīkā on Manorathapūraṇī), (3) Vinayasaṅgaha,¹ (4) Abhidhammattha-Saṅgaha-Sanna,² and (5) Pañjikālaṅkāra,¹ a commentary on Ratnamati's Pañjikā, which is itself a commentary on the Cāndravvyākaraṇa, the valuable Sanskrit grammar of Candragomin.

No copy of the Pañjikālaṅkāra has as yet been met with in Ceylon.³ It must, however, have been extant in the fifteenth century, for we find references to it in Totagamuvē Śrī Rāhula's grammatical work "Moggallāyanapañjikā-pradīpaya."⁴ We have thus another work on Candra's grammar, which must be added to those mentioned by Dr. Bruno Liebich in his learned essay on the subject.⁵

Sāriputta lived at Poḷonnaruwa in the reign of King Parākrama-bāhu the Great (1164-97 A.D.). He had several disciples—Saṅgharakkhita, Sumaṅgala, Vāgīśvara, Dhammakitti, and others—who were themselves celebrated authors. Saṅgharakkhita wrote (1) Khuddasikkhā Abhinava Ṭīkā, (2) Subodhālaṅkāra, (3) Vuttodaya, (4) Susaddasiddhi, and (5) Sambandha Cintā,⁶ and took a prominent part in the convocation of monks held under the auspices of King Māgha or Kālinga Vijaya-bāhu (1215-36) for the suppression of schisms in the Buddhist Church.⁷

This Dhammakitti, whom we may call "the first," was the composer of the well-known Pali poem, Dāthāvamsa, on the Tooth-relic of Buddha. He wrote it at the request of

¹ Colophon to Dāthāvamsa (edited and tr. by Sir Mutukumāra Svāmī), p. 81. See also P.T.S. Journal, 1884, p. 151, verse 1.

² Introd. to Anuruddha-sātaṅga (ed. 1879, p. 2), by Pandit Baṭuvantudāya.

³ L. de Zoysa's Catalogue of Pali, Sinh., and Skt. MSS., p. 24.

⁴ Subhūti's Nāmamālā, p. xxxv.

⁵ Die Nachrichten der k. Gesellschaft der Wissenschaften zu Göttingen—Philo. Hist. Klasse, 1895: Das Cāndravvyākaraṇa.

⁶ Introd. to Vimalajoti's edition of Vuttodaya.

⁷ Nikāya-saṅgraha, p. 23.

the minister Parākrama, who restored Līlāvati, the widow of Parākrama-bāhu the Great, to the throne¹ in 1211.

The second Dhammakitti lived in the reign of King Pandita Parākrama-bāhu of Dambadeniya (1240-75). He came to the island from "Tamba-rata," or, according to Mayūrapāda's Pūjāvaliya, from "Tamalingamuva," at the invitation of the king. The following is the account in the Mahāvamsa, clothed, as is to be expected, in religious language:—

"And it came to pass that of the many and pious priests who dwelt always in the country of Tamba, there was a certain great elder known as Dhammakitti, who had become famous by his great zeal and piety. And when the king heard that a lotus had once sprung up in the path of this elder as he went on his way begging, he was greatly astonished, and sent religious gifts and offerings of perfumes and sandal ointments, and such substances that were touched against the Tooth-relic, and other royal gifts also, to the Tamba country, and caused the great elder to be brought to the island of Lankā. And when the king saw him he was glad and rejoiced greatly, as if he had seen an Arahāt, and made great offerings unto him, and ministered carefully, with the four requirements of a monastic life, unto him who was a vessel worthy of offerings and honour."²

And this Buddhist saint may have been the same Dhammakitti who, under the patronage of the king, compiled that portion of the Mahāvamsa which treats of the history from the period of Mahāsenā, A.D. 275-301, to his his own times.

A third Dhammakitti seems to have flourished during the reign of Bhuvaneka-bāhu I (1277-88). He belonged to the fraternity of Buddhist monks whose chief seat was at Puṭabhattasela (Paḷābatgala), but he resided in a monastery near Gaṅgāśrīpura (Gampola).³

¹ Dāthāvamsa, Pali Text Society's edition, vv. 4-10.

² Wijesinha's Mahāvamsa, p. 284, vv. 11-16.

³ Saddhammālaṅkāra, Brit. Mus. Or. 2277, fol. 1ṛi b.

His pupil was Dhammakitti the fourth. He lived at Gaḍalādeṇi Vihāra during the reigns of Parākrama-bāhu V and Vikrama-bāhu III (1351-72), and was the learned author of Pāramīmahāśataka, an important Pali poem on the ten Pāramitās of Buddha. He was the Saṅgharāja (hierarchy) of his time, and held a great convocation of Buddhist monks in 1369 under the auspices of the minister Niśsaṅkha Alagakkōnāra,¹ and effected reforms in the Buddhist Church.

The fifth known Dhammakitti and the last of the series, succeeded his master in the office of Saṅgharāja. He was also called Devarakkhita or Jayabāhu Mahā-thera, and lived in the reigns of Bhuvaneka-bāhu V and Vīrabāhu III (1372-1410).² He was the celebrated author of about six important works, viz. : Saddhammālaṅkāra, Jinabodhāvali, Saṅkhepa, Nikāya-saṅgraha, Balāvatāra,³ and probably Gaḍalādeṇi-sanna and Saddhammasaṅgaha. In conjunction with his colleague Galaturumūla Maitrī Mahāsthavira, he, further, held a synod of Buddhist monks, and by suppressing unorthodox doctrines is said to have rendered great service in the purification of the religion.—Yours faithfully,

DON M. DE Z. WICKREMASINGHE.

3. MAHUAN'S ACCOUNT OF BENGAL.

8, *Christ Church Avenue, Brondesbury,*
29th November, 1895.

DEAR SIR,—It will be remembered that in my paper relating to Mahuan's account of Bengal, which appeared in the July number of this Journal, the names of the kings of that country sending embassies to China in 1409 and 1415 could not be determined with anything like certainty owing to the discrepancy of dates.

¹ Nikāya-saṅgraha, p. 28.

² *Ibid.*

³ Saddhammālaṅkāra, Brit. Mus. Or. 2277, fol. 1ṛiḅ.