

“Je ne suis pas la rose, mais j'ai vécu avec elle.”

This saying is assigned to H. B. Constant (1767–1830) by A. Hayard in his Introduction to the “Autobiography and Letters” of Mrs. Piozzi. To me it seems to be a paraphrase or recollection of the following lines of Sadi :—

گِلِ خُو شَبْوِی دَر حَمَامِ رُوژِ \* رَسِید از دَسْتِ مَحْمُوبِیِ بَدَسْتِ  
 بَد وِگَفْتِم کِه مَشْکِی یَا عِیْبِری \* کِه از بُوئی دَل آوِیزِ تُو مَسْتِ  
 بَگَفْتِه گِلِ مَن اَن نَاجِیزِ هَسْتِم \* وِلیکِن مَدْتِی بَا گِلِ نَشَسْتِم  
 جَمَالِ هَمَنَشِیْنِ دَر مَن اَثَرِکَرْدِ \* وِگَرَنِه مَن هَمَانِ خَاکِمِ کِه هَسْتِم

Yours truly,

ABDULLAH AL-MĀMOON SOHRAWORTHY.

*To Professor Rhys Davids,  
 Secretary, Royal Asiatic Society.*

## 6. RĀMAGĀMA TO KUSINĀRĀ.

DEAR PROFESSOR RHYS DAVIDS,—The testimony of the Chinese pilgrims Fa-hian and Yuan Chwang, when taken along with other available data, leads me to believe that several of the Buddhist places of note in the countries to the south of the Kapilavastu country are well known, but have not been recognized, although many of them are described in Cunningham's Archæological Survey Reports (A.S.R.).

Bhulā-dih and the stūpa to the east of Jaitapura (A.S.R., xii, pl. x) correspond to the sites of the ancient capital of the Rāma country, and to the famous Rāmagrāma stūpa; and either Bhankarī-dih or Bāwarpāra-dih, to the Śrāmaṇera monastery.

Rāmapura Deoriyā (A.S.R., xxii, pl. ii) represents the village named Rāma to which Caṇḍaka was sent in advance from Kapilavastu when Gautama was about to leave home to become an ascetic. Korowa-dih corresponds to Maṇiyā (Maṇikā); and the stūpas of Caṇḍaka's Return, Cut Hair, and Changed Garments to the stūpa-sites extending from the village named Caṇḍuā eastwards along the northern edge of the Harnāyā Tāla.

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