













# Journal of the Pali Text Society.





# Pali Text Society

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# Pali Text Society.

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## Journal

OF THE

## PALI TEXT SOCIETY.

1882.



EDITED BY

T. W. RHYS DAVIDS, M.A., PH.D.,

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW,

PROFESSOR OF PĀLI AND BUDDHIST LITERATURE IN UNIVERSITY COLLEGE,  
LONDON.

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# PALI TEXT SOCIETY.

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## COMMITTEE OF MANAGEMENT.

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(With power to add workers to their number.)

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*Hon. Secretary*—U. B. BRODRIBB, Esq., B.A., 3, Brick Court, Temple, E.C.

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This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS. scattered throughout the University and other Public Libraries of Europe.

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B.C. 400–250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has



influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings; and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history,—whether anthropological, philological, literary, or religious,—than the publication of the Vedas has already been.

The Subscription to the Society is One Guinea a year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society.

It is hoped that persons who are desirous to aid the publication of these important historical texts will give Donations to be spread if necessary over a term of years.

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*\* \* \* Subscriptions for 1883 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Society to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.*

# REPORT OF THE PÂLI TEXT SOCIETY

FOR 1882.

BY T. W. RHYS DAVIDS.

I HAVE to congratulate the members of the Pâli Text Society on the fact of its having safely survived the anxious period of birth, and of its having fairly entered upon what we may all hope will be a career of such usefulness as will fulfil the promise with which it was started into life. Its birth was announced in my Hibbert Lectures in the May of 1881. At first—as was only indeed to be reasonably expected—subscriptions came in but slowly, and some of those friends who were its first supporters may have been anxious at the long delay which has elapsed before they have seen the first fruits of their subscriptions. I trust their fears have now subsided: and I would take this opportunity of pointing out how great is the debt which we owe to these first adherents of a good cause that was then without friends, and that but for their timely and generous aid might have died still-born. When we recollect that a generation elapsed after the publication of Turnour's *Mahâ-vansa*, and again another generation after the publication of Fausböll's *Dhamma-pada*, before any other Pâli Text of importance saw the light, we may well suppose that had it not been for the manner in which our first subscribers led the forlorn hope, another generation would have passed before the objects of the Society would have been at all attained. As it is, further effort was encouraged. It became certain towards the close of 1881 that the Society would live. And the

scholars who had so generously promised to work for us gratuitously, if the necessary funds for printing could only be assured, began their labours in the early part of this year.

Slowly but steadily other subscribers came forward. The result of my personal application to the Orientalists and great public libraries in Europe was in most cases satisfactory; and the especial thanks of the Society are due to Professor Lanman for his successful efforts in America. In the spring of 1882 there came the welcome intelligence that more than seventy of the most important of the members of the Buddhist Order in Ceylon had shown their appreciation of the work, and their trust in its promoters, by subscribing in advance to the cost of the printing. It is no slight thing that an established clergy should have come forward so readily to support the publication of the sacred books of their religion in an alien alphabet and by scholars of an alien faith. We need not perhaps be surprised that so liberal minded a body as the Buddhist Bhikkhus should have acted so; but this was due, no doubt, in great measure, to the personal influence and high position of the Sinhalese gentleman who has so kindly consented to be our agent in Ceylon,—the Atapattu Mudaliyâr of Galle.

This assistance came at a very opportune time. The want of good manuscripts had already in several instances made itself felt; and it was intended to apply, for the purpose of supplying this want, the donations of some generous friends who, not themselves acquainted with the Pāli language, had come forward to support a movement which bade fair to throw so much light on the comparative history of ideas and especially of religious belief. These donations having supplied at home the deficiencies which would otherwise have arisen in the charges for printing if we had not had recourse to the subscriptions of the Bhikkhus in Ceylon, we have been enabled to leave the whole of the latter amount in the island itself, to be applied there exclusively to the purchase of manuscripts.

The adhesion of so large a number of Buddhist Bhikkhus to our enterprise has had also another result. We announced



in our prospectus, which was circulated in Ceylon in the Sinhalese language, that it was proposed to include in the Society's series those of the more important of the earlier Jain and uncanonical Sanskrit Buddhist texts which might be expected to throw light on the religious movement out of which the Pāli Piṭakas also arose. Since nearly half of the number of our subscribers are now Bhikkhus belonging to the original Order of Buddhist recluses, it is only fair to them that this intention should be so far modified that we should devote our funds more immediately and continually to the publication of those texts in which they are principally interested—that is, of the ancient Pāli literature preserved in their own bright and beautiful island, by the zeal and industry of the successive generations of scholars who have kept the lamp of learning alight through its long and illustrious past. To this the other half of our subscribers in Europe and America will no doubt readily agree. It was to that end, indeed, that our Society was in the first place devoted: our other aims were always intended to be only subservient to that.

But the Buddhist Bhikkhus themselves are by no means desirous that our efforts should be directed either entirely or immediately to the publication of the Pāli Piṭakas alone. I have received from four of their number, whose opinion, especially on those points on which they agree, may fairly be taken as representative of the general opinion of the Saṅgha, the four letters (three in Sinhalese and one in Pāli) which are printed in full in the Appendix. They are as interesting as they are valuable, and I venture to give a précis of their contents for those who do not understand the languages in which the originals are composed.

Piyaratana Tissa Thera, himself a distinguished Buddhist scholar, welcomes with enthusiasm the undertaking of the Society, and expresses his personal thanks to the scholars who have promised to work for it. After giving in Pāli verse the names of the Piṭaka books, the writer refers to the treatises by scholars of old time, such as Buddhaghosa's "Path of Purity," on the subjects treated of in the Piṭakas, and

to the ancient commentaries upon them, and he suggests that these three classes of works should be kept carefully separate.

He will see that this will be done. Each work will be published separately in parts by itself, which are intended to be bound together in one volume; and thus no volume will contain works from any two of these different classes into which the Pāli literature is naturally divided.

Śrī Saddhānanda Thera, of Ratgama, who writes in Pāli, also mentions the Piṭaka books, concluding, as usual, with the Abhidhamma, and expresses the opinion that the contents of these last can best be learnt by a study of the work called Abhidhammattha-saṅgaha. He therefore suggests that this book, with the two Tikās upon it, and with two allied works, named Suciṭṭalaṅkāra and Abhidhammāvatāra, should be included in the series of Pāli texts to be published by the Society; and he offers, if they are wanting in Europe, to supply the necessary MSS. He points out the desirability of printing the other Pāli works not included in the Piṭakas, and strongly insists on the importance of our obtaining good MSS. with the help of learned Buddhist scholars in Burma, Siam, and Ceylon.

Professor Childers left a part, about one-third, of an edition of the Abhidhammattha-saṅgaha, the importance of which was very early recognized by him, ready for the press. It were much to be hoped that one or other of our contributors should complete this for publication. There are sufficient MSS. for this purpose in Europe: of the other works we should be greatly indebted to our learned correspondent if he would supply us with MSS.

Paññānanda Thera, of Gintōṭa, after welcoming the Society, points out the advantage which it will be to those readers of Pāli who are not learned scholars to have correct texts before them. He lays stress therefore on the importance of our using good MSS., stating incidentally that some Pāli texts lately printed in Europe contain blunders (which is very likely, though in the one example he actually gives he seems to have chosen about the least likely instance). He



then very properly desires that the Jain texts which we print should be kept separate from the Buddhist ones.

Śrī Sumana Tissa, of Minuwañ-goḍa, sets out the historical dependence of Burmese and Siamese MSS. on those of Ceylon, and strongly insists on the general superiority of the latter. And he suggests the advantage, in editing also, but especially in translating Pāli texts, of European scholars obtaining the assistance of learned Buddhist Theras in Ceylon, of the principal of whom he gives a very interesting list. Finally, in touching and beautiful language (and he is evidently a master of style in the graceful tongue in which he writes), he gives expression to the earnest desire which he himself feels to aid in every way possible to him, though he has now grown old in years, the high and worthy task, so full of benefit to the world, and so difficult to fulfil, which the scholars in Europe belonging to our Society have ventured to undertake.

We are much obliged to our friends, the native scholars, for these proofs of their sympathy and interest, and can assure them that their suggestions have been considered with the respect which they deserve. Nothing would give us greater pleasure and advantage than letters from the distinguished scholars, mentioned by Śrī Sumana Tissa, in respect of Pāli Texts printed in Europe. We must only ask that these letters should be in Pāli and not in Sinhalese, as only two or three of us have the advantage of understanding the latter of these two languages. They will find that our scholars are very ready and willing to acknowledge any errors that may have crept into our printed texts, and to correct them in Lists of Corrigenda in the following parts. The fact is we neither hope nor expect when texts are first printed that they will be entirely without errors. This was not the case when the Latin and Greek literature was first printed, and will not be the case with our Pāli Texts. But our printed books, which will be all carefully edited by good scholars, and with collation of a number of native MSS., will be more correct, even from the very first, than any one MS. ever can be. They will also be much more practical and handy for daily use and reference. One

of the many advantages which we claim for our texts over those in MS. is precisely the ease with which the few errors they may contain can be pointed out and discussed by reference to chapter and verse. And when a correct reading has been once established, and published in print, it can never afterwards be lost or forgotten.

It is the same with our translations. There are, for instance, several passages in the version of the Khandhakas, published by Professor Oldenberg and myself in the Oxford series of the "Sacred Books of the East," in which we have been in great doubt as to the rendering of certain technical terms connected with the *Kāthina*. So, also, in the translation in my *Buddhist Suttas* of the passage in the Mahā-parinibbāna Sutta II. 32, I have only been able to conjecture as to the meaning of the phrase *vegga-missakena*. Throughout all our translations such doubtful passages are usually referred to in the notes; and suggestions or criticisms (in Pāli) from native scholars on these or other points in English translations of Pāli texts, will be gladly welcomed and followed, and we trust that we shall be able to publish some such letters in the next volume of this Journal.

We can also assure our friends in Ceylon that we recognize as fully as they do the paramount importance of making use of good MSS. We have enough such already available for some of the publications of the next year; but for others, and for the texts to be published in following years, we must appeal for help from Burma, Siam, and Ceylon. We want most especially MSS. (both texts and commentaries) of:—

Udāna.	Paṭisambhidā.
Iti-vuttaka.	Apadāna.
Vimāna-vatthu.	Kathā-vatthu.
Peta-vatthu.	Puggala.
Niddesa.	Visuddhi-magga.

The Society is willing either to receive MSS. of these books on loan, or in place of subscriptions, or to give printed Pāli books of the same value for them, or to pay for them in money. Scholars in the West are already working at the



Iti-vuttaka, the Apadâna, and the Visuddhi-magga. *Good MSS. of these books are therefore wanted at once*, before there can be time to have them copied. We would earnestly ask that any Thera in Ceylon who possesses copies of them, and who is desirous to help us in carrying out our difficult task, will be so kind as to allow us the use of them on any one or other of the terms just mentioned. All inquiries on the matter, and MSS. intended for the Society, should be sent to the Atapattu Mudaliyâr of Galle.

This matter of good MSS. is moreover of such importance that I have deemed it advisable to add to the present issue of our Journal such accounts of the MSS. at present existing in most of the more important of our European libraries, that our friends in Ceylon will be able to see in what respect we are already provided, and that our contributors in Europe may be able to ascertain whence MSS. of the books they are working at can be procured. To these I add a list of the MSS. in the two principal libraries in Ceylon, for purposes of reference and comparison.

With regard to our future work, it should be mentioned that we hope to publish about 25 sheets (that is, 400 pages) regularly at about Christmas time each year until our important work is actually concluded. The Vinaya Piṭaka being already nearly completed by the industry of its learned editor, Professor Oldenberg, the following table will show how far that part of the Pâli Piṭakas which the Society hopes to publish has been at present dealt with or undertaken :—

NAME OF BOOK.	PROBABLE NO. OF PAGES. <sup>1</sup>	EDITOR.
The Dîgha Nikâya . . .	500 . . .	Mr. Rhys Davids.
The Majjhima . . . . .	650 . . .	Mr. Trenckner.
The Samyutta . . . . .	500 . . .	
First Samyutta . . . .		M. Léon Feer.
The Ânguttara . . . . .	950 . . .	Dr. Morris.
	<hr/> 2600 <hr/>	

<sup>1</sup> This includes the text only; not the notes and extracts from the commentaries.



On this it should be noted that I have been so fully occupied this year with the unexpectedly wide correspondence and anxious thought which the starting of our Society has brought upon me that it has not been possible for me to make more than a very little progress with my projected edition of the Dīgha. But about half of the work is in a more or less forward state, and four of the largest Suttas are already nearly ready for the press, and Dr. Morris has been kind enough to promise his assistance with respect to one or two others which he has already copied for other purposes.

Mr. Trenckner is hard at work at his edition of the Majjhima, which he is printing without any assistance from the Society's funds. It will promote the good cause none the less for being independent of our aid, and our readers will all be glad to hear that the edition of so important a work by so able a philologist is already in type to the extent of between three and four hundred pages, and bids fair to arrive at a safe and speedy conclusion.

Of the Anguttara, by Dr. Morris, we have the pleasure already this year of presenting to the subscribers the first instalment, containing the Eka Nipāta and the Duka Nipāta, together about one-eighth of the whole work. The editor, who, in spite of the claims of other fields in which he is already so distinguished, has heartily devoted his wide knowledge and almost unrivalled power of rapid work to the cause of our Society, has the next instalment well in hand, and, as will be seen below, both gives and promises other very substantial aid to the common enterprise.

No one has as yet ventured to undertake the whole of the one remaining of the four great collections of the Suttas, but M. Léon Feer, having concluded the important works on Tibetan Buddhism on which he has been engaged, will begin, and hopes to complete, his edition of the first part of it this year; and may possibly be persuaded to continue it afterwards.

With regard to the miscellaneous canonical books, we stand at present in the following position:—

NAME OF BOOK.	PROBABLE NO. OF PAGES.	EDITOR.
Khuddaka Pâṭha . . .	10 . . .	Dr. Morris.
Dhammapada . . . . .	40 . . .	Prof. Fausböll.
Udâna . . . . .	75 . . .	
Iti-vuttaka . . . . .	50 . . .	Prof. Windisch.
Sutta Nipâta . . . . .	60 . . .	Prof. Fausböll.
Vimâna-vatthu . . . . .	250 . . .	
Peta-vatthu . . . . .	200 . . .	
Thera-gâthâ . . . . .	100 . . .	Prof. Oldenberg.
Therî-gâthâ . . . . .	30 . . .	Prof. Pischel.
Jâtaka . . . . .	40 . . .	Prof. Fausböll.
Niddesa . . . . .	300 . . .	
Paṭisambhidâ . . . . .	350 . . .	
Apadâna . . . . .	300 . . .	Dr. Hultsch.
Buddhavaṇsa } . . . . .	100 . . .	Dr. Morris.
Cariyâ-Piṭaka }		

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And with regard to the Abhidhamma books :—

NAME OF BOOK.	PROBABLE NO. OF PAGES.	EDITOR.
Dhamma-saṅgani . . .	100 . . .	Dr. Frankfurter.
Vibhaṅga . . . . .	200 . . .	Dr. Morris.
Kathâ-vatthu . . . . .	230 . . .	
Puggala . . . . .	45 . . .	Dr. Morris.
Dhâtu . . . . .	45 . . .	
Yamaka . . . . .	430 . . .	
Paṭṭhâna . . . . .	550 . . .	

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1600

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On this list also it should be observed that the Buddhavaṇsa and Cariyâ-Piṭaka have already been finished by Dr. Morris, as far as the text is concerned, and will be distributed this year. Professor Oldenberg's edition of the Thera-gâthâ is almost ready for the press (a few references only requiring to be added), and will be sent to press early next year. Professor Windisch and Professor Pischel are already at work on the Iti-vuttaka and the Therî-gâthâ. Professor

Fausböll hopes to have the Sutta Nipâta and the new edition of his Dhamma-pada ready during the course of 1883; and the former of these two he will publish without requiring any assistance from our funds. The Jâtaka, as our readers will already know, he is publishing in his magnificent edition of the Jâtak-attha-vaṇṇanâ; and it will therefore be unnecessary to repeat it, without the commentary, in our series of Pâli texts. Dr. Frankfurter has had his edition of the Dhamma-saṅgani nearly ready for some time, but wishes to perfect it before publication by further collation with the MSS. at Paris. Dr. Morris has so far progressed with the Puggala that he only requires a short interval to prepare it for the press, and we hope to distribute this work next year.

Besides the above Piṭaka books, and separately from them, we propose to publish also a selection of later works throwing light on the history of early Buddhism. Of these the following may already be mentioned:—

NAME OF BOOK.	PROBABLE NO. OF PAGES.	EDITOR.
Visuddhi-magga . . . . .	500	.. Prof. Lanman.
Netti-pakarāṇa . . . . .	180	
Jâtaka-mâlâ . . . . .	200	.. Prof. Kern.
Lalita Vistara . . . . .	300	
Madhyamaka Vṛitti . . . . .	250	.. Mr. Bendall.
Mahâvaṇsa . . . . .	200	
Lalâṭa-dhâtu-vaṇsa . . . . .	50	.. Dr. Morris.
Bodhi-vaṇsa . . . . .	100	
Âyâraṅga Sutta . . . . .	120	.. Prof. Jacobi.
Bhagavatî . . . . .	150	.. Dr. Leumann.
Abhidhammattha-saṅgaha . . . . .	50	
Mûla- and Khudda-sikkhâ . . . . .	50	.. Dr. Edward Müller.
<hr/> 2150 <hr/>		

This list might be indefinitely extended; it contains only at present the engagements already made, and the names of one or two other works which are particularly wanted. Two of them are Jain books—that is, books written by the followers of Nigaṇṭha Nâthaputta; and three are Sanskrit



Buddhist works from Nepal—that is, books written by the followers of those Bhikkhus who, after the close of the Council at Vesâli, held the Mahâ Saṅgîti. Of these, one of the Jain works is completed, as far as the text is concerned, this year. It is scarcely necessary to point out to our subscribers in Ceylon that we do not propose to print these works because we believe them to belong to the Pâli Piṭakas, but because of their historical interest and especially because of the light they may reasonably be expected to throw upon the growth of Buddhism. We learn enough in the Pâli Piṭakas and in later Pâli records about Nâthaputta, and about the holders of the Mahâ Saṅgîti, to make us wish to know more. The works of their followers are the most likely source from which such further knowledge can be obtained, and we are particularly fortunate to have had the advantage of Professor Jacobi's help in this matter; whose work, now published, the edition of the Âyâraṅga Sutta, will be the more useful, as a translation of it by himself will also appear this year at Oxford.

Of the other works in this list, the Abhidhammattha-saṅgaha has already been referred to above (p. 4). The very valuable and important portion of the Mahâvaṇisa that was published by Mr. Turnour is not only out of print, and difficult to obtain, but is not up to the level of present knowledge, and is often indeed incorrect. One may be allowed to say this without detracting at all from the high estimation in which his weighty services to historical inquiry ought always to be held. Few and far between among the hard-worked civil servants in India and Ceylon are the men who are willing to give up the precious hours of their scanty leisure time to original work, either of an historical or of a scientific kind; and we, of this Society, are the last who are likely to forget the debt of gratitude we owe to Mr. Turnour for the interest which he took himself, and was able to arouse in others, in the native literature and religion of the people among whom his official duties lay. Nearly fifty years have elapsed since he wrote; and only one workman has descended with practical pick and shovel into the

mine which he opened for us. A careful edition of all that can probably be rescued of the text of the older, and almost superseded, *Dipavaṃsa* is the result of the new effort. But we ought to have the whole of the Ceylon *Wansa poth*, the ancient civil and religious chronicles of the island, made accessible to the world in printed texts. In the first place, of course, we want the Pāli Piṭakas; but this ought we to do, and not to leave the other undone—at least, if our funds hold out. And that brings me to the final point, last but by no means least, of this report, the question of the present state and future prospects of our finances.

Perhaps I ought, however, to add a word or two here about our *Journal*. It will appear every year, and contain a *Report* of work done, and work about to be done. But it will also be open for the insertion of letters, notes, and even short papers, relating either to the texts themselves or to early Buddhist history, from the pens of native or of European scholars, and either in the English or in the Pāli language. We hope also to include in it Analyses or Translations in English of Pāli texts, explanations of difficult or misunderstood terms, Catalogues of MSS., Indices, Glossaries, and other aids of a similar kind to the use of the works published by the Society. We hope to receive a number of such communications, and shall be prepared, if necessary, to publish an intermediate number of the *Journal* during the course of the year.

The annexed lists will show the names and addresses of those who have come forward to assist the young Society. With one or two exceptions, they have all paid up; and we have received in England from—

	£	s.	d.
Donors . . . . .	44	8	0
Subscribers of Five Guineas . . . .	73	10	0
Subscribers of One Guinea . . . .	66	3	0
Sale of MSS. . . . .	17	14	0
Interest from the Bank. . . . .	2	19	6
	<hr/>		
	£204	14	6
	<hr/>		



It is not possible to state at present what our expenditure here for this year will be, as our printers' bills have not yet all come in, nor have the accounts from Ceylon been yet made up for the year. A complete Balance Sheet must therefore be held over till the next issue of our Journal. But it is possible to estimate the total cost of printing, binding, and despatching to subscribers the four parts we issue this year at something under £135. In other words, the eighty odd subscribers in Europe and America will receive, thanks to the donors and the help we have had from Ceylon, about *fifty per cent.* more in printed matter than the value of their subscriptions, even reckoning the value of our issues at only the cost price. It will be noticed, also, that we have not encroached, for this year's expenses, on the subscriptions paid in advance for five years. That amount remains in hand for use, in due proportions, during each successive year.

As to the future generally I am afraid to prophesy, lest I should appear too sanguine. But thus much is at least certain, that even if the number of subscribers remains the same as at present, we shall be able to continue our work in regular course. I have already put communications in train with Burma, Siam, and Japan. It is scarcely likely that in all these three Buddhist countries there should be no result at all. Even in Europe and America we may fairly hope for a few more subscribers. Our next year's issue will be somewhat larger than that for the present year; and we may reasonably look forward to carrying to a successful conclusion, and that within a limited number of years, the difficult and important enterprise which, in spite of gloomy prophecies and of much discouragement, we have thus ventured to set on foot.

When that is done Buddhists throughout the world will have before them complete copies of their sacred books in the original language; and in a form at once more accurate, very much cheaper, and more handy for use, than the bulky MSS. in which alone they are at present accessible. European scholars will have before them a valuable series of original

documents on one of the most important and interesting chapters in human history. Part of the result will be, on the one hand among the Buddhists themselves, to encourage throughout the East the study of their ancient literature, and thus to insure and to popularize an accurate acquaintance with the primitive forms of their venerable faith—and on the other hand here in the West, to provide the bricks out of which historical works can be built up to enlighten us on the deeper feelings of that larger half of the world of which we know so much too little. And is it too much to hope that a widespread acquaintance, among our educated classes, with the history of a religion so remarkably similar in some points of its origin and in the whole course of its development to our own, will do much to enlarge their sympathies, and to aid them in forming a correct estimate of the real meaning and value of not a few details in their own inherited beliefs?

T. W. RHYS DAVIDS,  
CHAIRMAN.

TEMPLE,  
20th Dec. 1882.

P.S.—There has been an unexpected delay at the last moment in the issue of our first year's publications. But our subscribers will recollect that our editors had less than a year to work in, and that there are always unusual difficulties at the commencement of such work as they have undertaken. Next year we hope to be fully up to time.

P.S. No. 2.—Just as this report is being struck off, I have received the welcome intelligence from Siam of the substantial donations mentioned in the following list.

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## APPENDIX.

LETTERS FROM THERAS IN CEYLON.<sup>1</sup>I.—*From Piya-ratana Tissa Thera, of Doḍanduwa, near Galle.*<sup>2</sup>

Lonḍon nuwara Pāli pot sampādaka sabhāwe pradhānatwa-  
yaṭa patwū T. W. Rhys Davids mahatmayā pradhāna ema  
sabhāwaṭa āsirwāda stuti mulwa liyā matak-kara ewa nam.

Mahat waruni,

Śāstrayen diyuṇuwī gaurawānwita nam lat Yūropaya ādi  
noyek raṭa wēsi ugat mahatun-wisin suddhawū āgamak  
soyana mē kālāya tula Buddha-desanāwa Ingrisī akuren  
accugaswā lowa patala kirīma podu samūhayāge diyuṇuwa  
sandahā itā utum wēḍak wa hōengenawāya. Eseheyin me  
paṭan-gat mā-hōengi yahapat kriyāwa at no hōera awaśānaya  
dakwā utsaha daraṇawā cētēyi api du balā porottu wemu.

Śākya-munīndrayan-wahansē-wisin desanā-karaṇa-lada  
suddhawū dharmaya Winaya-piṭakaya Sūtra-piṭakaya Abhi-  
dharma-piṭakaya yī Piṭaka-wasuyen tunaka. Ehi Winaya-  
piṭaka nam Pārājikā, Pacitti, Mahāwagga, Cūlawagga, Pari-  
wāra yana me pot pahayi. Ê bawa mesē kiyana ladī.

Tesu Pārājikā-kaṇḍaṃ Pacittiyam athāparam

Bhikkhunīnam Vibhaṅgo ca Mahāvaggo athāparo

Cūluvaggo ca Parivāro Vinaya-piṭakaṃ matam.

Sūtra-piṭakaya nam [*Here follow the names of the four  
Nikāyas and of all the separate books in the fifth*]. Ê bawa  
mesē Kiyana ladī.

<sup>1</sup> These letters are printed exactly as written. Though tempted to do so in some places I have not ventured to alter them, and the authors have had no opportunity of revision.

<sup>2</sup> He is mentioned in the list of scholars given in Letter III.

Catuttip's' eva suttantā ti-vaggo yassa saṅgaho  
 Esa Dīgha-nikāyo ti paṭhamo anulomiko  
 Diyaddhasata-suttantā dve ca suttāni yattha so  
 Nikāyo Majjhimo pañcadasa-vagga-pariggaho  
 Satta-sutta-sahassāni satta-sutta-satāni ca  
 Dvāsaṭṭhi c' eva suttāni eso Saṃyutta-saṃgaho  
 Nava-sutta-sahassāni pañca-sutta-satāni ca  
 Satta paññāsa-suttāni saṅkhā Aṅguttare ayaṃ  
 Khuddaka-pāṭho Dhammapadam Udānam Itivuttakam  
 Suttanipāto Vimānam Petavatthum athāparam  
 Thera-therī ca Jātakam niddeso Paṭisambhidā  
 Apadānam Buddhavaṇso Cariyāpiṭakam eva ca  
 Paṇṇāsa-pabbhedo 'yaṃ nikāyo Khuddako mato.

Abhidhamma-piṭakaya nam [*Here follow the names*]. Ê  
 bawa mesê kiyana ladi.

Dhamma-saṅgani Vibhaṅgañ ca Kathāwatthuñ ca Puggalam  
 Dhātu-Yāmaka-Paṭṭhānam Abhidhammo ti vuccati.

Mehi sandahan karaṇa lada Pārājikā pota ādi koṭa ceti pot  
 tis eka pamanak Budun wadāla tun Piṭakayaṭa cētulat wê.  
 Meyin piṭatwû Wisuddhi-mārgaya ādi anikudu pot siyallama  
 purātana ācārya-warayan wisin tun Piṭakayaṭa cētulat ê ê  
 karuṇu prakāsa kirīma waṣayen karaṇa lada pot ya. Eyinut  
 tun Piṭakayaṭa karaṇa lada aṭuwa-kathā Buddha matayaṭa  
 awiruddha paridden ma ita anuwa karaṇa lada bœw aṭuwā-  
 kathā ācārihu dakwā tibê. Eheyin mehi mûla sandahan  
 karaṇa lada Winaya-piṭakayaṭa ayiti pot paha wena-wenamat,  
 esēma Sutra-piṭakayaṭa ayiti pot dahanamaya da, Abhidharma-  
 piṭakayaṭa ayiti pot hata da wenwa tibenta accugœsīma hond-  
 awā misu, Kudusika Mulusika ādi prakaraṇa pot ita ekatu  
 kirīma yutu nœta.

Siyam Buruma Laṅkā yana raṭa tunehi suddhawa niwara-  
 diwa tibena pela potwalin yam raṭaka potwalin accugœsīma  
 karaṇawâ nam itiri raṭa dekê potwala ita wenaswa tibena  
 toen adho lipi waṣayen yedīma da, aṭuwâ pot accugœswīma  
 karaṇa wiṭaka da ê ê pelāṭa karaṇa ladu aṭuwâ wen wen  
 waṣayen ma yedīma hondawa pēnawaya.

Me pot accugœsīma gœna ape adahasa Sabhāwaṭa danwâ  
 yawana lesa E. R. Gunaratna Gāllê Atapattuwê Mudiyanse



Rālahāminnānse wisin kiyana ladin me bawa Sabhāwata mesē liyā oppu karante yedune Laṅkawē Gāllē Wœllabaḍa pattuwē Doḍanduwa Ṣailabimbārāmādhipati Piyaratana Tissa Sthawira wana mama.

Warsha, 1882, Mārtu masa  
24 weni dini Ṣailabimbārāmediya.

II.—*From Saddhānanda Thera, of Ratgama, near Galle.*

Namo mahā-kāruṇikassa Satthuno  
Namo sudhammassa ti-loka-ketuno  
Namo mahā-saṅgha-gaṇassa tādino  
Namo karitvāna sivam bhajāmano.

Ambakaṃ kira bhagavatā jānatā passatā arahatā sammā-sambuddhena sata-sahassādhike catu asaṅkheyye kappe dānādayo dasa-pārāmiyo puretvā sadevakassa lokassa sagga-mokkha-sukhatāya desitesu tisu piṭakesu Vinaya-piṭako Buddha-sāvakanāṃ bhikkhūnaṃ sikkhāpada-paṇṇatti-vasena loka-vajja-sāsana-vajjaṃ pakāsetvā nānā-nayāya nītiyā desito. Tam Mahā-kassapa-thera-pamukhehi pañca-satehi arahantehi sammā-sambuddhassa santike sutvā dhārita-nayena saṃgāyitvā idam Pārājikā-pāṭho Pācitti Cūlavaggo Mahāvaggo Parivāra-pāṭho ti pañca potthakā ṭhapitā. Suttanta-piṭako gahaṭṭha-pabbajita-deva-brahmādīnaṃ sādharmaṇa-nanovādehi c' eva nānā-nayehi ca paṭimanditā sātthā savyañjanā gambhīra-desanā. Tam pi yathā-vutte saṃgāyana-samaye idam Dīgha-nikāyaṃ Majjhima-nikāyaṃ Aṅguttara-nikāyaṃ Saṃyutta-nikāyaṃ Khuddaka-nikāyaṃ ti pañca nikāyā saṃgāyanārūḷhā. Abhidhamma-piṭako deva-brahma-pamukhānaṃ sabbesaṃ gahaṭṭha-pabbajitānaṃ sādharmaṇa-visiṭṭha-desanā. Tasmim citta-gati-lakkhaṇā pakāsitā. Tam pi yathā-vuttehi Buddhassa sammukhā sutehi arahantehi saṃgāyitvā idam Dhammasaṃgani-pakaraṇaṃ Vibhaṅgaṃ Kathāvatthum Pugalaṃ Dhātu Yamaka-pakaraṇaṃ ti satta-pakaraṇa-vasena ṭhapitā.

Imesu sattasu pakaraṇesu sabbe abhidhammatthe piṇḍetvā porānakena Anuruddha-mahā-therena ati-khuddako Abhidhammattha-saṃgaho kato. Tam Abhidhammattha-saṃgahaṃ yo koci ācāriya-mukhena uggaṇheyya sattasu pakara-

pesu nirussāhena nissāṇsayena cheko bhavati yeva. Imassa mahagga-bhāvaṃ yadi vaṇṇayissaṃ dasa-dvādasa-paṇṇa-mattena likhitabbāni honti. Tasmā ettakena mahagga-bhāvaṃ vijānitvā ṭikā-dvayaena saddhīm Abhidhammattha-saṃgahaṃ ca tad-antogadhaṃ Sucittālaṅkāraṃ ca Abhidham-māvatāraṃ ca pariyesitvā abhidhamma-nayaṃ paṭhamataraṃ uggaṇḥituṃ ca satta-pakaraṇaṃ anantaraṃ katvā lañjāpituṃ ca yuttataran ti maññāmi.

Yadi Abhidhammattha-saṃgahādi-khuddaka-paṇca-pottha-kāni samīpe na santi tāni mamaṃ lekhanena jānāpeyya Laṅkāḍipikaṃ mārisāṇaṃ sāmājikaṃ Gālu-nagare mahā-maccaṃ sahāyaṃ katvā lekḥāpetvā pahīnitum sakkhissāmi. Tadaṃ paribhayaṃ pi yojetabbam bhavissati.

Imāni yatthā-vuttāni sabbāni pi potthakāni amhākaṃ Bhagavatā yeva desitāni. Imesaṃ desanā-potthakānaṃ ajjhāsa-yattha-vijānanatthāya aṭṭhakathā-ṭikā-līnattha-pakaraṇāni e' eva Māgadhi-veyyākaraṇa-potthakāni ca bahavo santi. Tāni sabbāni icchitabbāni e' eva. Subba-potthakesu nāma-lekhanam amaccānaṃ<sup>1</sup> santike santi ti maññāmi.

Amaccehi mudrāpana-potthakāni yathā-sattiyā anavajja-potthakaṃ e' eva pariyesitva mudrāpetabbāni. Taṃ tathā sampādetum yuttatara-nayaṃ vukkhāmi. Maramma-raṭṭha-vāsino e' eva Syāma-desa-vasino ca dve tayo paṇḍite bhikkhavo Laṅkāḍipikesu Syāma-nikāya-Maramma-nikāyesu paṇḍite dve bhikkhavo sahāye katvā yathā-sattiyā sodhitāni potthakāni gāhāpetvā potthake mudrāpeyyum sundarataran no ce mudrāpeyyum na sādhu bhavissanti ti maññāmi. Mam' etaṃ viññāpanaṃ apatikkhipitvā ābhogaṃ katvā yuttataran sallekkhentu paṇḍitā ti.

Tumhehi mārisēhi Laṅkāḍipa-ppahite sāsana-paṇṇe Sāraṅga-suttan ti [the Āyāraṅga Sutta] ekaṃ potthakaṃ mudrāpitum yojitan ti saññitum. Taṃ Laṅkāḍipa-Syāma-Maramma-raṭṭhesu apākaṭaṃ. Tasmā tam kena desitaṃ kīdisan ti viññātum na sakkomi.

Sāsana-paṇḍite yeva sahāye katvā anavajja-potthake labhitvā mudrāpitum dutiya-tatiyaṃ pi jānāpemi.

Tumhehi Yuropa-desikehi paṇḍitāmaccehi Māgadhi-kāni

<sup>1</sup> Scilicet 'the officers of the Pali Text Society.'

Sammâ-sambuddha-desitâni saddhamma-potthakâni Yuropa-  
akkkharehi mudrâpetum hitassa âbhogassa pasâṇsanâya loke  
arahantâ yeva pahonakâ honti. Iminâ lokatthasiddhiṃ sab-  
baso samijjhati ti maññâmi.

Vividha-jana-pasattho dūrakittī viyatto

Vidita-ariya-sattho pīṇadeho sumitto

Jayatu jayatu . . . . . nâma mantisu mantī

Nikhila-buddha-gaṇehi rakkito dīghakâlam

Buddhassa bhagavato parinibbânato catusatādihikânaṃ dvi-  
naṃ vassa-suhassânaṃ upari pañca-vīsatiṃ saṃvacchare  
Citta-mâsassa sukka-pakkhe paṇṇarasiyaṃ kujavâre Laṅkā-  
dipe Gâlû-purassa attara-disâbhâge Rajjapagape siri-Gha-  
nâanda-vihârâdhivâsinâ siri-Saddhânauda-therena pesitam  
idan ti daṭṭhabbam.

### III.—*From Paṇṇânaṇḍa Ummânsê of Gintola, near Galle.*

Gaurawaniya T. W. Rhys Davids mahatâ pradhânawa Pâli  
pot mudrâṅkaṇaya karawana samâgame siyala mahatunṭa no  
panaṇa âṣîrwâda pæwætwîmen danwana waga nam.

Dayâwantawu mahatuni,

Tamunnânsêlâ wisin paṭaṇ gena tibena Pâli pot mudrâṅka-  
ṇaya karawîmê mâ-hœngiwû mê wœḍê gana mulu hṛdayen  
ma tamunnânsêlâta bohôsê ma stuti karawawat cœra podu  
janayâta prayojana wana pinisa ema pot niwaradiwa suddhawa  
Sutta-Vaggâdi wasayen sudusu paridden galapâ mudrâṅka-  
ṇaya karawâ kal no yawâ lœbenayâ da cetœyi prârthanâ  
karâmi.

Garu kaṭa yutu âgama dharmayak piḷibandawa pawatnâwû  
siyalu denâge ma prayojanaya pinisa karanta paṭaṇ gena  
tibena mê wisâlâwû wœḍaya itâ sœlakillen saba mahat pra-  
wêsamen da kala yutu ekak ma bawa scœma andamin ma no  
kiyâ bœriya. At lipiyen liyana lada bohô Pâli pot dœnaṭa  
waradin gahaṇawa tibenat Pâli bhâshâwa saba Buddha dhar-  
mayê tatwayat hondâkâra dœnagat Buddha bhaktika paṇḍita-  
warun wisin niwaradi lesa ehi prayojana labanawâ maya.  
Ema pot mudrâṅkaṇaya karawîma esê nowa suddhawa niwu-  
radi lesa ma karanta ôṇœya. Niwaradawû suddha pot podu  
janayâta bedâ dîmen hondâkâra Pâli bhâshâwa igana gœnîma



saha suddhu Buddha dharmayê tatwaya dœna gœnmat sidu wenawâ pamanak da nowa tamunnânsêlâgê wisâlawû kîrtiyat no nœsî bohô đirgha kâlayat lôkayehi pœtira pawatinawâta kisi ma œekayak nœta. Esê kerîmen Buruma Siyam Lankâ yana tun ratê ma Buddha dharmaya dat siyalu paṇḍitayo ma satuṭu karanta puluwan wennâ wâgê ma mîta dâyakawa pot labâ gœnîmaṭa balâ porottu wennâwû Buddha bhaktikayangê da sit no hakuluwâ pubudu karawanta tamunnânsêlâta hœki menawâta maṭa sattakaya. Mê bandu mahat wœdak niwaradiwa suddhawa eka waraṭa ma kirîmê tibena amâru kam no dœna mama kiyana-wâ nowêya.

Dœnaṭa mudrânkaṇaya karawana laduwa apa raṭaṭat lœbî tibena Mahavagga Pâli nam œeti Winaya pota waradin gahana-wa tibena nisâ me raṭa kisima paṇḍita kenek îta ruci no weti. Tamunnânsêlâgê mânsiyat esê uni nam eka mahat kanagâṭuwak saha alâbhayak da weyi.

Buruma Siyam Lankâ yana tun ratê itâ wœdagat mahatun tun denek da me utum wœdagat wœdêta bœndî siṭina nisat dhanawantawû nânawantawû tamunnânsêlâ no pasu basnâ lada dhairya sit œetto nisat niwaradiwa suddhawa ma mê wœdê itâ hondin ma karawanta tamunnânsêlâta puluwun ma wêyayi mama wişwâsa karami.

Buruma raja tumek wisin Pâli bhâshâwehi daksha Buddha dharmayehi tatwaya manâ lesa dat prasiddha paṇḍita maha sthawirayan wahansêlâ lawâ suddha karawâ kiri-garuddha gal lœliwala Buruma akuruwalin koṭawana laduwa Maṇḍale nuwara Maha-dharma-cetiya nam wû pot gulehi dœnaṭa pihiṭawâ tibena ti piṭaka desanâ Pâliyen pitapat genwâgana Siyam Lankâ yana de raṭehi potwalatât samakara balâ Winaya piṭakayata ayiti [*Here follow the names of all the Pâli Piṭaka books*]. Mesê nam dakwana lada mê siyalu pot saha mesê ma suddha karana laduwa ma Atṭhakathâ-Tikâdi pot da mudrânkaṇaya karawanamen illanawat œera paṭhama mahâ dhamma saṅgâyana âdiyen âraksha lœbî amişrawa ada dakwâ ma Siyam Buruma Lankâ yana raṭawala pawatwâgana ena mê potwalata Jain yana purâna bhaktikayangê pot mişra no koṭa nohot yâ no kara wen wasayen ma mudrânkaṇaya karawanamen da udak ma illami. Magê me kalpanâwâta

Siyam Burma Lankâ yana tun rate Buddha bhaktika siyalu paṇḍitayo ma ekanga wetwayi nisœkawa mama wişwâsa karami.

Tawada Ingrisî akuruwalin Pâli bhâshâwê şabda hari âkâra upadawan̄ta nu puluwan nisâ da nâgara akuru dannâ aya koyi raṭawalat dœnata bohôsê ma siṭina nisâ da hari âkâra şabda upadawan̄ta puluwanwû nâgara akuruwalin Pâli pot mudrânkan̄aya karawanawâ nam waḍâhonda bawat wœḍi wasayen Êrôpâkâra janayan sandahâ ma karaṇa wœdak bæwin Ingrisî akuruwalin mudrânkan̄aya karawanawâta mage wiruddha kamak nœti bawat matak karami.

Me wagaṭa me wœdagat utum wœdêta dâyaaka wîmen saha wenat dâyakawaru mœdahat kara demin prîtiyen balâ porottu wennâwu Lankâ dwipayehi Gâllê Gintoṭa Tibhummi-kârâmâdhiwâsî Paññânanda terunnânseya.

S. PAÑÑÂNANDA.

Warsha 1882 kwû Martu masa  
27weni dina Tibhummi-kârâmêdiya.

IV.—*From Sṛi Sumana Tissa, of Minuwangoda, near Galle.*

Anant' âşîrwada stuti peraṭuwâ warada hœra liyâ mâtak kara ewana waga hœṭi nam.

T. W. Rhys Davids nam ceti pinwat mahatamayânani,

Tamunnânsê œtuluwû basnâhira disâ wâsiwû Yurôpi şâstrawanta mahattun sabhâwuk wisin apa suddhu Buddhâgamê Buddha desita sutrâbhiddhammawinaya sankhyâta tri piṭaka Pâli pot Ingrisî akşarawalin acugaswan̄ta dœn paṭan gena tibenawâyayi yana waga Gâllê E. R. Gunaratna atapattu mudiyansê râlahâmingen dœna kiyâ gat Lankâ wâsî gihi pœwidi api bohô samûhayak ema tamunnânsêlâgê mâ-hœngi utum wœḍê gœna itâ prîtiyaṭa pœminiyâ pamanak nowa ê gœna tamunnânsêlâta mulu hrdayen apramâna stuti da karaṇawaya.

Esê mahat santôsawû dœna ugat Lankâ wâsi paṇḍitawarungê oya gœna œti kalpanâ dœna gat mama wisin wœḍi wasayen karuṇâ sitin danwâ sitin̄ta nampûrwa diga upan Tathâgata apa samyak sambuddhayan wahansêgê tri piṭaka dharmayê pot Siyam Buruma Râmaṇya raṭawala pawatinnê



wi namut ē tri piṭaka deśanā pot ita Buddhasokādi aṭṭwācārīhu da Śāriputrādi tīkācārīhu da gaṇṭhi pada wiwarapādi prakaraṇadōeyi yana Buddhāgamē siyalu ma pot kalen liwuwen mē apa Lankā dwipēya. Esē liwu siyalu ma pot dewanu Siyam Buruma Rāmanya raṭawalata gena gos liyā gōnimen dōen dakwāt pawatinnē ema pot maya. Ê oera pūrwa disāwē pawatnā siyalu bhāshā aturen Prakṛta Saṃskṛta Sīṃhala bhāshā tana ma tatsama bhāshāya hewat bohōseyin samawa pawatina bāshāyayi. Yam Buruma Rāmayādi anikudu bhāshā Pāli bhāshāwata samahara suwalapa wacana sama namut bohōseyin wisadrisayi hewat sama noweyi. Ê bawin Siyam Burumādi raṭawala Pāli nūgat lipi karuwo liyana potwala tamatamangē bhāshā rīti puruduwē soṭṭiyata akuru saha wacanāt liyawīmen warada oeti bawa api dōna gena tibennēya. In nisā tamunnānsētā bohō lokayāta mōbat upakāra sandahā bohō wehesa mānsi daramin da wiṃyadamin da Ingrīsi aksharawalin accugaswana tri piṭake potwalata gannā guru pot Siyam Buruma raṭawalin yaṇnā potwalata wōdi wasayen Laṅkāwē Sīṃhala akuru potwalin ēka ēka wargē pot kīpayak bōgin sapayā gena ēkata samawana pot balā ema Laṅkāwē pot guru potwalata gena eyata sama no wana Siyam Buruma potwala tibena yam yam akshara wacanawala wenas tibunot ē mewāya kiyā saṭahan kirimen pot accuyaswanta itā yutuyayi sitami.

Mē oera tri piṭakayata ayitī Pāli pot kīpayak Yurōpiya paṇḍita mahattun gaṇanak wisin Ingrīsi bhāshāwata peralā hewat bhāshā karalā accugaswantat sudānanya kiyāt dōna ganṭa lōbi tibeyi. Ê gena da api apramaṇa prītiya pōmini-yemu. Kumak hoyin dayat? Buddha dharmayehi tibennāwū yahapat dharma tatwayādiya Ingrīsi bhāshāwē siyalu ma desa wāsinta nirāyāsayan dōna ganṭa lōbena nisāya. Eheyin mula ki prakārayata ma Laṅkāwē pot ma wōdi wasayen gurukamata gena bhāshā karanta yutuwwū pamanakut nowa ē potwala āwāwū tatwārtha saha Buddha dharma rītiya da ehi niyama adahas da Buddhāgamē śāstrawanta dharma winaya dōna ugat bhāwitā oeti paṇḍitayangē matawalata da tērimwalata da awiruddhawa bhāshā karanta waṭimaya. Esē bhāshā karanta no yedunē nam bhāshā koṭa nimawūwāyen



pasu pot accugasâ raṭe patala unâma noyek dôshâropaya kathâ ipadîmen potwalin pot bhâshâ kalâ paṇḍita mahattunta da loka wâsi bohô janayâta da loebiya yutu phala nisphala wentat samahara wita weyayi sitami.

Esêheyin Ingrisîyâta bhâshâ karanako pi accugahanṭa êko pi ho esê nowa ewâya yam yam ârthawala ho adahaswala ho sœka œti pamanak mewâyayi kiyâ Lanḡawê dœnata innâ gihi pœwadi ugat samârhayanṭa e nam Sipkaḡuwe Sumaṅgala nâyaka sthawira, Baṭuwantudâwê paṇḍitamayâ, Luis Wijayasinha mudiyanse râlahâmi, Gâllê Paññâsekkhara sthawira, Wœlitarâ Wimalasâra sthawira, Wœligama Siri Sumaṅgala sthawira, Waskaḡuwê Subhûti sthawira, Ambagahawatte Indâsabhawara Nânasâmi sthawira, Heyiyantuduwê Dewamitta sthawira, Doḡanduwê Piyaratana sthawira, Dhammâlanḡara sthawira, Koggala Saṃghatissa sthawirâḡingen manâpa pama-na-kaṭa ewâ œttangê tœrun adahas dœna kiyâḡama pot translât kara accugaswanawâ nam itâ yahapatyayi magê kalpanâwê sœtiyâta matak karumi.

Tawada nama dœnata itâ wayo wrddhakamin inne wî namut me bandu lôkôpakârî yahapat utum sâdhâraṇa wœḡa gœna nohot tamunnânsê pradbâna prasiddha Yuropiya paṇḍita mahattun samûhayak wisin gannâ lada utsâhawanta wœḡe gœna mage attâk utsâha wiriyayâta wœḡi taramin wehesa mânsi gena âdbâra upakâra karanṭa karawanta nitara ma mahat âdara karuṇâwen balâ porottuwa innâ bawat awaṅka blâwayen danwâ siṭinnemi.

Mesê mê waga awaṅkâdara sitin liyâ matak kara ewuwê tamunnânsêḡe ekânta hita mitrawu Gâllê Minuwaṅḡoḡa Paramânanda wihârâdhipatiwu Bulaṅgama Dharmâlanḡara Śrî Sumana Tissâbhiddhâna maha terun wahansê wisina.

D. S. SUMANA TISSA.

*List of Pāli MSS. in the Bodleian Library, Oxford.*

By Dr. FRANKFURTER.

## • KAMMAVĀCA.

Pāli 1 7 chapters.

2 7 chapters.

3-6 1 and 4 chapters.

Ouseley 632, 717, and Pāli 7, 8, 9, fragments of Kammavāca MSS.

## SUTTA PĪṬAKA.

Majjhima Nikāya Or. 742 Assalāyana Sutta and commentary.

Khuddaka Nikāya Pāli 13 Dhammapada.

## JĀTAKA.

Wilson 25a Vessantarajātaka with a Burmese transl.

Pāli 15 Nemi Jātaka ditto.

Pāli 16 Mahosadhajātaka vatthu ditto.

Wilson 55b Buddhavamsa. Old Burmese writing.

## ABHIDHAMMAPĪṬAKA.

Wilson 56a Dhammasaṅganippakaraṇa. Burmese.

(56b A Burmese Nissaya to do. Ditto.)

Pāli 18 Dhātukathā and Yamaka (the first chapter of the Yamaka is wanting).

## NON-CANONICAL WRITINGS.

Pāli 10 Samanta Pāsādikā of Buddhaghosa.

Ous. 415 Ditto, interlined with a Burmese translation.  
Of 412 leaves numbered ka—gyî, only 240 are extant.

Pāli 11 Samanta Pāsādikā. The Pāli text of the Mahāvagga interlined with a Burmese translation.

Pāli 12 Vimati Vinodanī. Fragment. Siamese characters.  
24 leaves.

- Pâli 14 Saddhammaratanâvali by Dhammasenayatissara.  
 Pâli 17 Atthasâlinî by Buddhaghosa.  
 Pâli 19 Mahâvaṃsa. Turnour's copy. Sinhalese.  
 Pâli 20 List of about 200 towns and temples in Ceylon.  
 Sinhalese.  
 Pâli 21 Janananda with a Sinhalese transl. Sinhalese.  
 Pâli 22 Vattamâla Sandeha Sataka with a Sinh. transl.  
 Pâli 23 Kaccâyana's Sandhikappa.  
 Pâli 24 Saddasârattha Jâlini.  
 Wilson 51 A Pâli Dictionary with Burmese translation  
 (Aufrecht 363).  
 Wilson 54 A Pâli Dictionary with a Hindûstânî transl.  
 (Aufrecht 364).



*List of Pāli MSS. in the Bibliothèque Nationale, Paris.*

By M. LÉON FEER.

## I. PIṬAKA BOOKS (Texts and Commentaries).

## 1. VINAYA.

Pātimokkha, 4 copies (2 Sinh. 1 Burm. 1 Kâmb.).

————, several fragments (Kâmb.).

Pātimokkha atthakathā || Kankhāvitaranī (Burm.).

Pārājika, 4 copies (1 Sinh. 3 Burm. one very complete).

Pācitti, 3 copies (1 Sinh. 1 Burm. 1 Kâmb. (incomplete)).

———— (Bhikkhunī) (Sinh.).

Mahā-vagga, 2 copies (Sinh. Burm.).

Cūḷa-vagga, 3 copies (1 Sinh. 2 Burm.).

Parivāro (Burm.).

Kammavâcā (Sinh.).

———— several copies and several fragments (Burm.).

Samanta-pāsādikā, 2 complete copies (Sinh. Burm.).

———— Parts I. II., 3 copies (Burm.).

———— Parts III. et V., 2 copies (Sinh. Kâmb.).

Vajira Buddha Ṭikā (Sinh.).

Sârattha-dīpanī (Sinh.).

## 2. SUTTA.

Dīgha-nikāya, 4 copies (3 Sinh. 1 Burm.).

Pātika, Part II., 2 fragments (Pāli and Burm. version).

Pātika-vaggo, incomplete (Kâmb.).

Sāmañña-phala-suttam, fragment (Kâmb.).

Singāla-suttam, fragment (Kâmb.).

Sumangala-vilāsinī (Sinh.).

———— Parts I.-III. (Burm.).

Majjhima-nikāya, 3 copies (2 Sinh. one of which has a great part wanting; 1 Burm.).

Angulimāla-suttam (Sinh.).

- Papanca-sûdanî (Sinh.).  
 Sanyutta-nikâya (Burm.).  
 Sârattha-pakâsini (Part I.) (Kâmb.).  
 ————— (Part II.) (Sinh.).  
 Bojjhanga-pâṭha-bhâvanâ (Kâmb.).  
 Anguttara-nikâya, 2 copies (Sinh. Burm.).  
 ————— 2 fragments (Kâmb.).  
 ————— Dasanipâta (Pâli and Burm. trans.).  
 Girimânanda-suttam, several copies (Kâmb.).  
 Manorathapūraṇi (Sinh.).  
 Khuddaka-pâṭha, 2 copies (Sinh. Burm.).  
 Paramattha-jotikâ (Sinh.).  
 Dhammapadam (text) (Burm.).  
 ————— (comment), a large number of fragments  
 making almost a complete copy (Kâmb.).  
 Dhammapada (Kâmb.).  
 Udâna (Burm.).  
 Thera-therî-gâthâ (Burm.).  
 Iti-vuttaka (text), 2 copies (Burm.).  
 ————— (comment) (Burm.).  
 Sutta-nipâta, 3 copies (2 Sinh. 1 Burm.).  
 Paramattha-jotikâ, 2 copies (Sinh.).  
 Vimânavatthu (text), 2 copies (Sinh. Burm.).  
 ————— (comment), fragments (Kâmb.).  
 Peta-vatthu (text), 3 copies (2 Sinh. 1 Burm.).  
 ————— (comment) (Burm.).  
 Buddhavaṃso (text), 3 copies (1 Sinh. 2 Burm.).  
 ————— 1 incomplete, (Kâmb.).  
 ————— (comment), 3 copies (2 Sinh. 1 Burm.).  
 Jâtaka (text), 2 copies (Sinh. Burm.).  
 ————— (comment) (Pâli Burm. with trans.).  
 ————— Ekanipâta (Kâmb.).  
 ————— Mahâvaggo, several copies (Kâmb.).  
 Mahâvessantara (Atthakathâ-) (Kâmb.).  
 Jâtaka-nidâna (Kâmb.).  
 Mahâ-Niddeso (Burm.).  
 Paṭisambhidâ (Burm.).  
 Thera-therî-apadâna (Burm.).

Cariyā-piṭaka, 2 copies (Sinh. Burm.).  
 Parittā (text), (Sinh.).  
 ————— several fragments (Kâmb.).  
 ————— (comment) (Sinh.).

### 3. ABHIDHAMMA.

Dhammasangani, 2 copies (Sinh. Burm.).  
 Atthasâlinî (Burm.).  
 ————— (Pâli with incomplete Burm. trans.).  
 Vibhanga, 2 copies (Sinh. Burm.).  
 Sammoha-vinodanî (Burm.).  
 Dhātu-kathā, 2 copies (Sinh. Burm.).  
 Puggala-paññatti, 2 copies (Sinh. Burm.).  
 Kathāvatthu (text), 2 copies (Sinh. Burm.).  
 ————— (comment) (Sinh.).  
 Yamaka, 2 copies (Sinh. Burm.).  
 Dukapattḥānam, 2 copies (Sinh. Burm.).  
 Tikapattḥānam (Burm.).  
 Dukatikapattḥānam (Burm.).  
 Abhidhamma (text), first chapter only of each of the  
 seven works, many copies (Kâmb.).  
 ————— (comment) (Kâmb.).

## II. EXTRA-CANONICAL WORKS.

Khudda-sikkhā (Burm.).  
 Khudda-sikkhā-dīpanî, 2 copies (Burm.).  
 Ādi-kamma (Kâmb.).  
 Sāsana-āyu-pakaraṇam (Burm.).  
 Siddhanta-parivāsa, 2 copies (Kâmb.).  
 Vimati-vinodanî-vinaya, fragment (Kâmb.).  
 Pâli-muttaka-vinaya-viniccaya-sangaho, fragment (Burm.).  
 Abhidhamma-sangaha (Kâmb.).  
 Abhidhamma-sangaha (Kâmb.).  
 Sârasangaha (Kâmb.).  
 Bahumsâ, 2 copies, 1 incomplete (Kâmb.).



Pathama-sambodhi, comprising nearly the whole work (Kâmb.).

Anâgata-vaṃsa (Kâmb.).

Amatarasadhâra (Kâmb.).

———— fragments (Kâmb.).

Atthakâ-sutta-sangaha (Kâmb.).

Sammoha-nidâna (Kâmb.).

Maṅgala-dīpanî (Kâmb.).

Dasavatthu, fragments (Kâmb.).

Dasapunya-kriyâ-vatthu, fragments (Kâmb.).

Rasa-vâhinî (Sinh.).

Rasa-bâhini (Kâmb.).

Sotabba-mâlinî (Kâmb.).

Tiṇṇapâlakavatthu (Kâmb.).

Mâleyya-deva-thera-vaṇṇanâ (Kâmb.).

Mahâthera-maleyya (Pâli and Siamese Kâmb.).

Paññâsa-jâtaka, incomplete (Kâmb.).<sup>1</sup>

Sivijaya (Kâmb.).

Silajâtaka, 2 copies (Kâmb.).

Vijâdhâra-jâtaka (Kâmb.).

Lokaneyya-Dhananjaya (Kâmb.).

Pancagati (text) (Kâmb.).

———— (comment) (Kâmb.).

Paññâkathâ (Pâli with Burm. trans.).

Purâna-ṭikâ-sangaha (incomplete) (Kâmb.).

Jinâlankara-sangaha, 2 copies (Kâmb.).

Visuddhi-magga (Sinh.).

Netti-pakaraṇam (Burm.).

Pedakopadesa (Burm.).

Milinda-paṇha, 2 copies (Sinh.).

———— numerous fragments (Kâmb.).

Thûpavaṃsa (Sinh.).

Lalâtadhâtuvavaṃsa-vaṇṇanâ (Sinh.).

Dîpavaṃsa, 2 copies (Sinh.).

Mahâvaṃsa (Kâmb.).

Mâhâvaṃsa-ṭikâ (Sinh.).

<sup>1</sup> See Léon Feer, "Étude sur les Jâtakas," pp. 62-65, and Rhys Davids, "Buddhist Birth Stories," p. lxvii.

## III. GRAMMARS, ETC.

- Kaccâyâna (text), several copies and fragments (Sinh.).  
 ——— (comment), 1 copy (Kâmb. with Burm. trans.).  
 Kaccâyana-sâra (Sinh.).  
 Kaccâyana-sâra-ṭikâ (Sinh.).  
 Kaccâyana-sâra-yojanâ (Sinh.).  
 Kaccâyana-dhātu-mañjûsâ, 2 copies (Sinh.).  
 (Kaccâyana)-dhātu-pâtha (Sinh.).  
 Dhātu-vattha-dîpaka (Burm.).  
 Dhātu-unâdi-kaccâyana, 2 copies (Kâmb.).  
 Dhātu-âkhyâta, Dhātu-unâdi (Kâmb.).  
 Akkhara-kosa (Sinh.).  
 Ekakkhara-kosa, 2 copies (Sinh.).  
 Ekakkhara-koso-ṭikâ (Sinh.).  
 Yojanâ-mûla-kaccâyana-sandhi, incomplete (Sandhi-rupâ-dîpanî) (Kâmb.).  
 Mukha-matta-sâra-dîpanî (Burm.).  
 Mahâ-sadda-nîti (Sinh.).  
 Sammoha-vighâtanî (Sinh.).  
 Cûḷa-nirutti (Sinh.).  
 Rûpa-siddhi, 2 copies (Sinh.).  
 Rûpa-mâlâvarana Gilla (Sinh.).  
 Sambandha-cintâmaṇi, 3 copies (Sinh.).  
 Sambandha-cintâmaṇi-ṭikâ (Sinh.).  
 Gandhatthi (Sinh.).  
 Gandhabhârana-sâra, 2 copies (Sinh.).  
 Gandhabhârana-ṭikâ (Sinh.).  
 Saddattha-bedha-cintâmaṇi (Sinh.).  
 Saddattha-bedha-cintâ-ṭikâ (Sinh.).  
 Saddasarâtthajâlinî, 2 copies (Sinh. Kâmb.).  
 Saddasarâtthajâlinî-ṭikâ (Sinh.).  
 Bâlâvatâra, 3 copies (Sinh.).  
 Bâlappabodhanî (Sinh.).  
 Bâlappabodhanî-ṭikâ (Sinh.).  
 Vicitta-sâra (Sinh.).

- Moggalâna-vyâkarana-vutti (Sinh.).  
 Moggalâna-pada-sâdhâna (Sinh.).  
 Moggalâna-vutti-vipulattha-pakâsanî (Sinh.).  
 Moggalâna-dhâtu-pâṭha (Sinh.).  
 Kaccâyana-bheda-ppakaraṇam (Sinh.).  
 Kaccâyana-bheda-purâṇa-ṭikâ (Sârattha-pakâsanî) (Sinh.).  
 Kaccâyana-bheda-nava-ṭikâ, 2 copies (Sinh.).  
 Kaccâyana-bheda-gandha-maraṇa-ṭikâ, 2 copies (Sinh.).  
 Abhidhânappadîpikâ, 2 copies (Burm.).  
 ————— 1 copy (Sinh. with Sinh. trans.).  
 Abhidhânappadîpikâ-ṭikâ, 3 copies (2 Sinh. 1 Burm.).  
 Vuttodaya (Sinh.).  
 Vuttodaya-ṭikâ, 2 copies (Sinh.).  
 Kavisâra-ṭikâ (Sinh.).  
 Bhesajja-mañjûsâ, incomplete (Sinh.).



*List of Sinhalese, Pāli, and Sanskrit Books in the Oriental  
Library, Kandy.*

[The Society is indebted for the following list to the kindness of H. C. P. BELL, Esq., C.C.S., Hon. Sec. of the Ceylon Branch of the Royal Asiatic Society.]

I.—SINHALASE BOOKS (IN NO. 4. ALMIRAH).

1. Rûpa-siddhi Sannaya.
2. Abhidhânappadipikâ Sannaya.
3. Padasâdanê Sannaya.
4. Abhidhânappadipikâ Sannaya.
5. Nighaṇḍu-tîkâ Sannaya.
6. Kâraka Pushpa Manjariya.
7. Bâlâwatâra Maha Sannaya.
8. Bâlâwatâra Gœtapada Sannaya.
9. Bôdhiwaṇṣa Gœtapadaya.
10. Amarakôsha Sannaya.
11. Amarasinḥa Sannaya.
12. Grantha Akuru Pota.
13. Bhayisajja Manjûsâ. (See 28.)
14. Ratnâkaraya.
15. Ratnâkaraya.
16. Warayôga Sâraya.
17. Sandhikappa Sannaya.
18. Pope's Tamil Handbook.
19. Hitôpadêsa Sannaya.
20. Sâra Saṁsêpaya.
21. Behet Kalka Pota. (See 183.)
22. Asṭa Parikshâwa.
23. Rôgârishṭe.

24. Yôga Mâlâwa.
25. Behet Tel Pola.
26. Yôga Sêkharaya. (See 34.)
27. Yôga Dâraṇaya.
28. Bhayisajja Darpaṇaya. (See 13.)
29. Kôla Vidhiya.
30. Trayôdasa Sannipâta Lakshaṇaya.
31. Sarva Visha Vinôdanaya.
32. Guttila Kâwyaya.
33. Vyâsa Kâraya.
34. Yôga Sêkharaya. (See 26.)
35. Bhakti Ṣatakaya.
36. Pratyā Ṣatakaya.
37. Nâm Ashtaṣatakaya.
38. Saw Saddam Wâdaya.
39. Samaya Sangrahawa.
40. Daivaññôpadêṣaya.
41. Jâtaka Ratnaya.
42. Yôga Muktaḥâraya.
43. Yôga Ṣatakaya.
44. Reports on Vihâras and Dêwâlas.
45. Lankâwe Kathântaraya. (See 179.)
46. Grantha Sâraya.
47. Jina Dharma Vikâsaniya.
48. Sandhi Granthaya.
49. Pragñapti Dîpaniya.
50. Pratipatti Dîpaniya.
51. Yôga Ratnâkaraya.
52. Parawi Sandêṣaya.
53. Kâwya Sêkaraya.
54. Kusa Jâtaka Kâwyaya.
55. Brahma Dharmaya.
56. Ṣœbdârtha Prakâṣaya.
57. Siwa Likhitaya.
58. Sœla Lihini Sandêṣaya.
59. Budda Gajjaya.
60. Vishausadhaya.
61. Owâ Situmina.

62. Triṇṣadbbishajāṅgaya.
63. Wandaru Sangarāwa.
64. Bhamini Lakshaṇa.
65. Mul Akkhara Vikāsanīya.
66. Pilikā Prakaraṇaya.
67. Rāhula Wata.
68. Bārasa Kāwya.
69. Saddanta Hella.
70. Magamāṇa Jātakaya.
71. Sidat Sangarā Liyana Sannaya.
72. Waṇawāsa Nighaṇḍawa.
73. Arishta Ṣatakaya.
74. Shatpancāsikā.
75. Jina Dharma Vikāsanīya.
76. Dinatara Kathāwa.
77. Kawacha Sangrahawa.
78. Bhāwanā Wākyaya (with a paraphrase).
79. Jaya Mangala Gāthā. (See 118.)
80. Subhāsītaya.
81. Lô Wōḍa Sangarāwa. (See 195.)
82. Siya Bas Mal Dama. (See 175.)
83. Porakum Bā Sirita.
84. Warta Mālāwa.
85. Nimi Jātakaya.
86. Daladā Warṇanāwa.
87. Paladā Walliya.
88. Mechanics' Handbook.
89. Vaidyāmartaya.
90. Sirimal Nighaṇḍawa.
91. Sūriya Ṣatakaya.
92. Kasṭhahāri Jātakaya.
93. Anuruddha Ṣatakaya.
94. Kālinga Bōdhi Jātakaya.
95. Drawya Guṇa Dipanīya.
96. Siddhaushadha Nighaṇḍawa.
97. Saṅskṛita Ṣabdamālāwa. (See III. 48.)
98. Māsartu Lakṣhanaya.
99. Muhurta Cintāmaṇi.



100. Vessantara Jātakaya.
101. Kāwya Ratna Garba Nāma Cakraya.
102. Nawa Nāma Waliya. (See 124.)
103. Candra Mihirāwa.
104. Blu Chandasa. (See 194.)
105. Old paraphrase of Sidat Sangarawa.
106. Nampota and Magul Lakuṇa.
107. Gāṇadewi Hoella and Wadan Kavi Pota.
108. Guru Akuru Pota.
109. Daham Gœṭa Mālāwa.
110. Ummagga Jātakaya. (See 176.)
111. Lōka Viniścaya.
112. Samudrika Ratnaya.
113. Laṅkā Vistaraya.
114. Vocabulary—Eng. Sin. and Tamil.
115. English and Singhalese Spelling Book.
116. Christian Paḡṇaptiya.
117. Dāṭhā Got Padipaya.
118. Satya Sangrahaya.
119. Jayamangala Gathā and paraphrase. (See 79.)
120. Jaya Maha Bodhi Wandanāwa.
121. Pilicul Bhāwanāwa.
122. Buddha Pañjaraya.
123. Makhādewa Jātakaya.
124. Nawa Nāmawaliya. (See 102.)
125. Kaw Mutu Haraya.
126. Kowul Saka.
127. Prātihārya Śatakaya.
128. Warṇa Rīthiya.
129. Viyovaga Ratna Mālāya.
130. Aindriyānusāsaka.
131. Mādhawaya, with paraphrase.
132. „ Part.
133. Drawya Guṇa Dipanīya.
134. Praśnōttara Sangrahawa.
135. Sirasapāda Maṅgalya Prakaraṇaya. (See 184.)
136. Saṅgha Winaya.
137. Gangārōhaṇa Warṇaṇāwa.

138. Atula Rāja Kathāwa.
139. Æhœlapola Nāḍagama. (See 151.)
140. Gawa Ratnaya.
141. Weda Haṭanaya.
142. Pānadurê Wādaya.
143. Kumārōdaya Warṇanāwa.
144. Wibhajja Wādaya.
145. Ingrīsi Mālaya.
146. Kaliyuga Śāntiya.
147. Rājawata.
148. Samanala Hoella.
149. Swapna Mālaya.
150. Gītālaṅkāraya.
151. Æhœlapola Haṭane. (See 139.)
152. Kuvēni Aṣṇaya.
153. Cētiya Vistaraya.
154. Durbuddhi Widhwansaniya.
155. Sinhawalli Kathāwa.
156. Bāla Graha Śāntiya.
157. Īṣwara Mālaya.
158. Giṇi Keli Sangarāwa.
159. Āchārya Warṇanāwa.
160. Baddegama Wādaya.
161. Bādāwaliya.
162. Aṅkeli Upata.
163. Sītāmbra Paṭaya.
164. Danuwila Haṭane.
165. Sakala Satwa Prakāsaya.
166. Marakkala Haṭane.
167. Kēwaṭṭa Waṇṣaya.
168. Kāmachchhēda Waidya Sangrahawa.
169. Sidat Sangarāwa.
170. Saddharmā Lankāraya.
171. Tibceṭ Raṭa Buddhāgama.
172.       "               "
173. Nāma Waliya.
174. Mihiripœenne Prabandhaya.
175. Siya Bas Mal Dama. (See 82.)

176. Uman Dâ Gœṭa Padaya.<sup>1</sup>
177. Sidat Sangarâwê Purâna Sannaya.
178. Sidat Sangarâwa.
179. Lankâkathântaraya. (See 45.)
180. Mâtalê Disâvê Kaḍayim Pota.
181. Pilikul Bhâwanâwa.
182. Mâyasa Nimitta.
183. Behet Guli Kalka Pota. (See 21.)
184. Sirasa Pâda Mangalya Prakaraṇaya. (See 135.)
185. Santâna Dipikâwa.
186. Îṣwara Nimitta.
187. Bâlâwabôdhanê Sannaya. (See III. 4, 52, 53.)
188. Saṭi Paṭṭhâne.
189. Dhammapadaya Anosanne.
190. Jâtaka Pota. Part I.
191. Yôga Sâraya.
192. Gunâ Dôshaya, with paraphrase.
193. Muwa Dew Dâ Wata.
194. Elu Chandasa. (See 104.)
195. Lô Vœḍa Sangarâwa. (See 51.)
196. Nawa Paṭala Sangrahaya.
197. Panchânga Lita.
198. Bhayisajja Manjûsê.
199. Dampiya Aṭwâwê Gœṭa Padasannaya.
200. Visuddhimârga Sannaya.
201. Nâma Mâlâwa.<sup>2</sup>

<sup>1</sup> Commentary on No. 110, on which see *Rhys Davids*, "Buddhist Birth Stories," pp. lxxx-lxxxi.

<sup>2</sup> On this and on those few others of the foregoing works which have been published in Colombo, see *Rhys Davids's* "Report on Pâli and Siṅhalese Literature" in the Report of the Philological Society for 1875.



## II.—PĀLI BOOKS (IN ALMIRAH, No. 4).

1. Vinaya Piṭaka.
2. Majjhima Nikāya.
3. Bôdhiwaṇṣa.
4. Abhidharma Cûla Tikāwa.
5. Dharma Sangaṇaprakaraṇa.
6. Sandhi Visôdhanî Tikāwa.
7. Cûla Ṣabda Nîti.
8. Nighaṇḍu Tikāwa.
9. Bâlâwatâra.
10. Rûpasiddhi.
11. Sandhikappa.
12. Abhidhânappadîpikâ.
13. Vyākaraṇapadasâdhanî.
14. Âkkhâtapada.
15. Pâlinighaṇḍu. (See 24.)
16. Dadasârârthajâlinî.
17. Vartamâlâkkhyava.
18. Vâma Wara Nægilla.
19. Pirit Pota.
20. Vartha Mâlâkkhyâ.
21. Bâlâwatâra.
22. Sandhikappa.
23. Rûpasiddhi.
24. Pâlinighaṇḍu. (See 15.)
25. Piriwânâ Pota.
26. Saddhammôpâyaṇa.
27. Mahâsatipatṭhanasutta.
28. Têlakaṭâhagâthâ.

## III.—SANSKRIT BOOKS.

1. Sâraswati.
2. Raghuvaṇṣa.
3. Mēghadûtakâwya.
4. Bâlâwabôdhana. (See I. 187 and below 52, 53.)
5. Sanskrit Bible, Part I.
6. „ „ II.
7. „ „ III.
8. „ „ IV.
9. Sanskrit New Testament.
10. Mânawadharmasâstra.
11. Ṣabdaṣaktiprakâsika.
12. Hitôpadêsa.
13. Mēghadûta.
14. Chandômañjarî.
- 15-47. Vêdârthayatna.
48. Sanskrit Ṣabdamâlâwa. (See I. 97.)
49. Sataṣlôka.
50. Pâninî Vyâkaraṇasûttara.
51. Sanskrit Sîkshâwa.
52. Bâlâwabôdhana.
53. „
54. Mâdhawanidhâne.
55. Saṭîkadrawyaguna.
56. Suṣṣruta.
57. „ Part II.
58. Mugdhabôdha.
59. Amârakôsha.
60. Târkasaṅgraha.
61. Siddhântakaumudê.
62. „ Part II.
63. Patyâwâkya.

*List of Pāli, Sinhalese, and Sanskrit Manuscripts in the  
Colombo Museum.*

The following list is compiled from the official list published in 1876 by Louis de Zoysa, Mudaliyâr, the Librarian of what was then called the "Ceylon Government Oriental Library." I have omitted nothing that would be of interest or value to European scholars. There have been some further additions, especially of rare works discovered since that date, but of these I have been unable to obtain any information. The following are the learned Mudaliyâr's prefatory remarks.

The collection of manuscripts in the Government Oriental Library consists, at present, of 188 volumes, or 209 distinct works, some of the volumes containing more than one such work.

The manuscripts have been classified as follows :—

A.—Consists of texts of the Canonical Scriptures of Buddhism.

Of these there are twenty-seven volumes in Burmese characters, presented by the King of Burma ; and fourteen in Sinhalese characters, copied at the expense of Government, and presented by private individuals. The Burmese text is complete, but the following will have to be added to complete the Sinhalese edition :—

Dîgha Nikâya.

Sanyutta Nikâya.

Ânguttara Nikâya.

Portions of the Khuddaka Nikâya.

The whole of the Abhidhamma Piṭaka.

B.—Consists of miscellaneous religious works, such as Atthakathâs (Commentaries on the Sacred Text), Tīkâs (Comments on the Atthakathâs), and other religious



works of a general nature. Of these there are seventy-one volumes. No copy of the Burmese edition of the *Atthakathâs* has been received, but a portion of the Sinhalese edition has been copied, or presented, and the following will have to be added to complete the collection, viz. :—

1. Commentary on *Majjhima Nikâya*.
2. Commentary on *Sanyutta Nikâya*.
3. Commentary on *Ânguttara Nikâya*.
4. *Jâtaka Atthakathâ*.

And a few other minor commentaries.

C.—Consists of historical works, legendary tales, etc., and contains twenty-five volumes.

D.—Philological works. Under this head there are twenty-nine volumes.

E.—Poetry, etc., sixteen volumes.

F.—Miscellaneous works, scientific, medical, etc. Of these there are six volumes.

A short description of each manuscript (excepting those of the Canonical Scriptures, of which only a general description will be found) is given, indicating its contents, and whence it was obtained.

T. W. RHYS DAVIDS.

#### A.—CANONICAL SCRIPTURES OF BUDDHISM.

1. *Pârâjika* (in Burmese characters).
2. *Pârâjika* (in Sinhalese characters).
3. *Pâcittiya* (in Burmese characters).
4. *Pacittiyam* (in Sinhalese characters).
5. *Mahâ Vaggo* (in Burmese characters).
6. *Mahâ Vaggo* (in Sinhalese characters).
7. *Cûla Vaggo* (in Burmese characters).
8. *Cûla Vaggo* (in Sinhalese characters).
9. *Parivâra Pâṭha* (in Burmese characters).
10. *Parivâra Pâṭha* (in Sinhalese characters).

11. Parivāra Pāṭho (in Sinhalese characters).
12. Dīgha Nikāya (in Burmese characters).
13. Majjhima Nikāya (in Burmese characters).
14. Majjhima Nikāya (in Sinhalese characters).
15. Saṅyutta Nikāya Part I. (in Burmese characters).
16. ————— Part II. (in Burmese characters).
17. ————— Part III. (in Burmese characters).
18. Aṅguttara Nikāya, Part I.
19. ————— Part II.
20. ————— Part III.
21. Khuddaka Nikāya, consisting of—  
     Khuddaka Pāṭha.<sup>1</sup>  
     Dhammapada.  
     Udānam.  
     Iti-uttaka.  
     Sutta Nipāta.  
     Vimāna Vatthu.  
     Peta Vatthu.  
     Thera Gāthā.  
     Bhikku Pātimokkha.  
     Bhikkuni Pātimokkha.  
     Therī Gāthā.  
     Buddha Vaṁsa.  
     Cariyā Piṭaka.
22. Jātaka.
23. Mahā Niddesa.
24. Cūla Niddesa.
25. Patisambhidā Magga.
26. Apadāna.

[The following copies in Sinhalese characters, of some of the works belonging to the Khuddaka Nikāya, have been presented to the Library.]

27. Jātaka (Pāli).
28. Khuddhaka Pāṭha.
29. Peta Vatthu.
30. Buddha Vaṁsa.

<sup>1</sup> This and the following twelve works are bound in one volume.

31. Sutta Nipâta.
32. Vimâna Vatthu.
33. Iti-uttaka and Cariyâ Piṭaka and Cariyâ Piṭaka  
Atthakathâ.
34. Dhamma Saṅgaṇi.
35. Vibhaṅga.
36. Kathâvatthu.  
Puggala Paññatti.  
Dhâtu Kathâ.
37. Yamaka, Part I.
38. ———— Part II.
39. Paṭṭhâna, Part I.
40. ———— Part II.
41. ———— Part III.



## B.—MISCELLANEOUS RELIGIOUS WORKS.

1. Abhidhammattha Saṅgaha.
2. Abhidhamma Vibhāvanī.
3. Abhidhamma Vikasini.
4. Abhidhamma Mūla Tīkā.
5. Abhidhammāvatara.
6. Anāgata Vansa Atthakathā.
7.       "       "       "
8. Apadāna Atthakathā (in Burmese characters).
9. Buddha Vansa Atthakathā.
10. Cariyā Piṭaka Atthakathā.  
Cariyā Piṭaka Atthakathā. [Bound with Iti-uttakam,  
etc., see A. 33.]
11. Daham Saraṇā (a prose work in Sinhalese).
12. Dhammapada Atthakathā.
13. Dampiya Sannē (Sinhalese version of Dhammapada).
14. Dampiya Aṭṭuwa Gæṭa Padē (an ancient Sinhalese  
glossary on the Commentary on Dhammapada).<sup>1</sup>
15. Dam-sak Pæwatuṇ Sūtra Sannē.
16. Iti-uttaka Atthakathā.
17. Jātaka Pota (Sinhalese version of the 550 Jātakas).
18. Jinālaṅkāra (Pāli).
19.       "       "       "
20. Jina-pañjara.  
Cātu-kammaṭṭhāna.  
Dāṭhā Vansa.  
Attanagaluvansa (Pāli).  
Kosala Bimba Vaṇṇanā. (See No. 24.)  
Dina Cariyā and Sāra Sūtra (Pāli).
21. Kaṅkhā Vitaranī (Commentary on the Pātimokkha).
22. Khuddaka Atthakathā.
23. Khudda Sikkhā.

<sup>1</sup> Copied from an exceedingly rare manuscript discovered in 1873, at the Tissāwa Monastery in Seven Kōralēs. It is, perhaps, the oldest Sinhalese prose work yet discovered. It was written by King Abhāsaśālemewan Kasab (Kāsyapa, A.D. 954).

## 24. Khudda Sikkhâ Tikâ.

Kosala Bimba Waṇṇanâ. (See B. 20.) (History of an image of Buddha set up by King Kosala.)

## 25. Majjhima Nikâyâ Tikâ, Part I.

## 26. ————— Part II.

## 27. Mahâ Niddesa Atthakathâ.

## 28. Maṅgalattha Dīpanī.

## 29. Milinda Pañha (in Burmese characters).

## 30. Milinda Pañha (in Sinhalese characters).

## 31. Nettippakaraṇa and Peṭakopadesa (in Burmese characters).

## 32. Nettippakaraṇa (in Sinhalese characters).

## 33. Nettippakaraṇa Atthakathâ.

## 34. Pālimuttaka Vinaya.

## 35. Pālimuttaka Vinaya.

## 36. ————— Tikâ.

## 37. Paramattha Mañjûsâ. (Comment on the Sutta Nipâta.)

## 38. Pātimokkha Gaṇṭhi Sikkhâpada Valaṅjani, and Vinaya Viniccaya, bound in one volume.

## 39. Paṭisambhidâ Atthakathâ. (See No. 42.)

40.<sup>1</sup> " " "

## 41. Petavatthu Atthakathâ.

## 42. Saddhammappakâsinī. (See B. 39 and 40.) Another name for Paṭisambhidâ Atthakathâ.

## 43. Saddharma Ratnâkâra. (In Sinhalese.)

## 44. " "

## 45. Samanta Pâsâdikâ.

## 46. Sampiṇḍita Nidâna.

## 47. Saṅyutta Tikâ.

## 48. Sârattha Dīpanī.

## 49. Sâra Saṅgahâ.

Sâra Sutta. (See B. 20.)

Sikkhâpada Valaṅjani. (See B. 38.)

50. Sotabba Mâlinī. (Tales in Pâli.)<sup>2</sup>

## 51. Sucittâlankâra.



<sup>1</sup> A very old copy, once in the possession of the celebrated Pâli scholar Attaragama Bandu of Kandy.

<sup>2</sup> Copied from a manuscript found at Ridi Vihara in the Seven Kôralës.

52. Sumaṅgala Vilāsinī.
53. Sumaṅgala Vilāsinī Ṭikā. Part I.
54. ————— Part II.
55. Sutta Saṅgaha. (In Burmese characters.)
56. Sutta Nipāta Atthakathā.
57. Theragāthā Atthakathā.
58. Tuṇḍilovada Sūtra and Satasloka. (On the last see F. 4.)
59. Udānatthakathā.
60. Upāsāka Janālaṅkāra.
61. Vajirabuddhi Ṭikā. (On the Vinaya.)
62. Vessantara Jātaka Saṇṇē. (In Sinhalese.)<sup>1</sup>  
Vedavinicchaya. (See D. 26.)
63. Vessantara Ṭikā. (Pāli.)<sup>2</sup>
64. Vidhura Jātaka Saṇṇē. (In Sinhalese.)<sup>3</sup>
65. Vimati Vinodanī. (A Ṭikā on Buddhagosa's Commentary on the Vinaya.)
66. Vimānavatthu Atthakathā.  
Vinaya Vinicchaya. (See B. 38.)
67. Vinaya Vinicchaya Ṭikā.
68. Vinayālaṅkāra.
69. Vinaya Saṇṇē. (Sinhalese translation of portions of the Vinaya, both text and comment.)<sup>4</sup>
70. Vinayattha Manjūsā.
71. Visiddhi Magga.

<sup>1</sup> A very old and rare work. Copied from a manuscript found at Kaṭṭirangala monastery, Hārispattu.

<sup>2</sup> Copied from a manuscript discovered in Seven Kōralēs.

<sup>3</sup> A very old and rare work. Copied from a manuscript found at Kaṭṭirangala monastery, Hārispattu.

<sup>4</sup> A very valuable and rare work. Copied from a manuscript found at Kandē Vihārē, Seven Kōralēs.

## C.—HISTORICAL.

1. Attanagalu Vansa. (See B. 20.)  
Bodhi Vansa.
2.       "
3. Bodhivaṇsa Sannê. (In Sinhalese.)
4. Dambedinī Asna. (Sinhalese History of Dambedeni in Seven Kôralês.)
5. Daladâ Pūjâwali. (Sinhalese. On offerings to the Tooth Relic.)<sup>1</sup>
6. Daladâ Siritâ. (History of the Tooth Relic.)<sup>2</sup>  
Dâthâyansa. (Pâli. See B. 20. History of the Tooth Relic in Pâli verse.)  
Dipa Vansa. (In Sinhalese characters. See C. 11. History of Ceylon in Pâli.)
7. Dipa Vansa. (In Sinhalese characters. History of Ceylon in Pâli.)  
Kadayim Pota. (Sinhalese. See C. 9. Ancient boundaries, etc., of Ceylon.)
8. Kalyâni Prakaraṇa. (Sinhalese. Account of a mission of Burmese Buddhist monks to Ceylon in the reign of Bhuvaneka Bâhu VI. A.D. 1464.)
9. Kurunœgala Vistarê and Kadayim Pota. (See C. 7. The first is a history, in Sinhalese, of the ancient city of Kurunœgalla.)
10. Lak Diwa Widhi Warṇanâwa. (Sinhalese. A legendary account of Ceylon.)
11. Mahâvaṇsa and Dîpavaṇsa. (In Burmese characters.)
12. Mahâvaṇsa. (In Sinhalese characters.)
13. Mahâvaṇsa. (In Sinhalese characters.)
14. Mahâvaṇsa Tîkâ. (In Burmese characters.)
15. Mahâvaṇsa Tîkâ. (In Sinhalese characters.)
16. Nikâya Saṅgraha. (Sinhalese. History of the Buddhist sects in Ceylon.)

<sup>1</sup> Copied from a manuscript in Tissâwa monastery in Seven Kôralês.

<sup>2</sup> Written in Elu. Copied from a manuscript in Pâdeniya monastery in Seven Kôralês.



17. Rājāvali. (Sinhalese. History of Ceylon.)
18. Rājādhirāja Vilâsinî. (Pāli. History of the Kings of Burma.)
19. Rasavâhini. (Pāli. Tales of India and Ceylon.)
20. Rasavâhini Gaṇṭhi. (Glossary on above.)
21. Saddharmālaṅkāra, (Sinhalese version of Rasavâhini.)
22. Saddharmā Saṅgraha. (Sinhalese. History of Buddhism.)
23. Siyam Sandêsa. (Letters written to the King of Siam by Buddhist Bhikkhus in Ceylon, A.D. 1746. Copied from original copies preserved at Hittetiya Monastery at Matāra.)
24. Thûpa Vaṇsa. (Pāli. History of Thûpas (Dagobas).)
25. Thûpa Vaṇsa. (Sinhalese) „ „ .)

## D.—PHILOLOGICAL, GRAMMARS, DICTIONARIES, ETC.

1. Abhidhānappadīpikā Ṭikā. (See Nīghanda Ṭikā.)
2. Bālapabbodhanī. (Pāli.) Grammar for beginners.  
 Subōdhālaṅkāra. (See D. 26.) On Rhetoric.  
 Kaccāyana Bhēda. (See D. 6.) On Grammars.  
 Ekakkhara Kōsa. (See D. 5.) Vocabulary.  
 Vibhattiyattha. On Cases.  
 Vuttodaya. On Metres.  
 Sadda Sārattha Jālinī. (See D. 26.) On Grammar.  
 Moggallāyana Vutti. (See D. 12.) On Grammar.
3. Cūla Sadda Nīti. (See D. 11.)
4. Cūla Nirutti.
5. Dutch, Sinhalese, and Tamil Vocabulary.  
 Ekakkhara Kosa. (See D. 2.)
6. Kaccāyana.  
 Kaccāyana Bhēda.
7. Kaccāyana Bhēda Ṭikā.
8. Kaccāyana Vaṇṇanā.
9. Kaccāyana Niddeso.
10. Lakunūmina. On Elu Poetry.  
 Līnattha Sūdani. (See D. 26.) (Pāli.)
11. Mahā Sadda Nīti.
12. Moggallāyana Pañcika Pradīpa (by Sri Rāhula Thero, of Toṭagamua).  
 Moggallāyana Vutti. (See D. 2.)
13. Moggallāyana Vutti Sannā. (See D. 2, 12.) (Old Sinhalese. A most rare and valuable work. Copied from a manuscript discovered at Mulgirigala Temple in Giruwā Pattu.)
14. Mukhamattha. (Commentary on Dīpanī Kaccāyana's Grammar).  
 Nighaṇḍa Ṭikā.
15. Nirutti Sāra Mañjūsā.
16. Padasādhāna Ṭikā. (Pāli. By Sri Rāhula of Toṭagamua. Another very rare and valuable work, copied from an ancient manuscript discovered at Ridi Vihāra.)

17. Pradasādhānasannê. (Sinhalese. Copied from a manuscript at Tōrāna Monastery in Seven Kōralês.)

18. Pradasādhānaliyana Sannê. (Sinhalese. Copied from a manuscript in Ridi Vihara.)

19. Prayoga Siddhi.

20. Prayoga Siddhi.

21. Pradīpikā.

22. Rûpa Siddhi.

23. Rûpa Siddhi Sanne.

24. Rûpa Siddhi Tikā.

25. Rûpa Mālā.

Sadda Nīti. (See D. 11.)

26. Sadda Bindu.

Sadda Sāratha Jālinī. (See D. 2.)

Subodhālankāra. (See D. 2.)

27. Sudhīramukha Maṇḍana. (Pāli Grammar.)

28. Sugaṇṭhi Sāra. (A Pāli Comment on Bālavatāra, Pāli Grammar. Copied from a manuscript in Tissawa Monastery in Seven Kōralês.)

29. Vajirattha Sāra. (A Pāli work on Poetical Acrostics. Copied from a manuscript in Ridi Wihāra.)

Vibhatyāttha. (See D. 2.)

Vuttōdaya. (See D. 2.)

## E.—POETRY, ETC.

1. Amâwatura. (Elu poetical prose. Treats of Buddha's Virtues.)
2. Janakî Harāṇa. (A Sanskrit poem on Râma and Sîta, by King Kumâradâsa of Ceylon, A.D. 513-522.)
3. Jina Caritâ. (Pâli poem in praise of Buddha )
4. Kâromini Koṇḍala. (Sinhalese poem.)
5. Kâya Virati Gâthâ. (Sinhalese poem.)
6. Kowul Sandêsa.
7. Padya Madhu. (Pâli poem in praise of Buddha.)
8. " " " " " "
9. Parawi Sandêsa. (Sinhalese poem.)
10. Saddhammopâyana. (Pâli verse.)
11. " " " "
12. Šadbhûtacaritodaya. (An ancient Pâli poem, copied from a manuscript in Tôrâṇa monastery in Seven Kôralês.)
13. Samanta-kûta Vaṇṇanâ. (Pâli poem on Adam's Peak.)
14. Sotabba Mâlîni. (Pâli Tales.)
15. Tel Kaṭâha Gâthâ. (Pâli poem.)
16. Tel Kaṭâha Gâthâ Sannê. (In Sinhalese.)



## F.—MISCELLANEOUS, SCIENTIFIC, MEDICAL.

1. Bhaisajya Mañjûsâ. (On Medicine.)
2. Cakkavâla Dîpanî. (On Buddhist Cosmogony.)
3. Mañjusâ. (On Medicine.)
4. Ratna Parîkshâ. (On Gems in Sanskrit.)  
Sata Slokaya. (See B. 58.) (On Medicine in Sanskrit.)
5. Sâra Saṅkshêpa. (On Medicine. In Sanskrit and Sinhalese.)  
Vêda Vinicchaya. (See D. 26.) (On Astronomy, in reference to periodical religious services.)
6. Yoga Piṭaka. (On Medicine.)

*Catalogue of the Pāli Manuscripts in the India Office Library.*

By H. OLDENBERG, Ph.D.

I.—THE SACRED LITERATURE WITH THE COMMENTARIES.

1 (Phayre Collection).

Manuscript of the whole *Tipiṭaka* presented by the King of Burma.

The MS., written in the Burmese character, consists of 29 volumes, each of which, wrapped up in a piece of silk, is placed in a wooden box. Most of the single volumes contain the dates of Sakkarāj 1202 or 1203 (A.D. 1841–42). In correctness this manuscript far surpasses most of the MSS. written in Burma which I have seen. The contents of the single volumes are :

I. VINAYAPIṬAKA.

1. *Suttavibhaṅga* (first part). 195 leaves, signed with the Burmese letters ka—thi ; 8 lines.

2. *Suttavibhaṅga* (second part). 217 leaves (ka—dha) ; 8 lines (Bhikkhuvibhaṅga, fol. ka—ṭo ; Bhikkhunūvibhaṅga, fol. ṭau—dha).

3. *Mahāvagga*. 249 leaves (ka—po) ; 8 lines.

4. *Cullavagga*. 181 leaves (ka—ṇāḥ and mû ; the leaves ta—mu are missing) ; 8 lines.

5. *Parivāra*. 213 leaves (ka—do) ; 8 lines.

II. SUTTAPIṬAKA.

6. *Dīghanikāya*. 360 leaves (ka—hāḥ ; the letters ba—bāḥ are omitted) ; 8 lines.

7. The *Mūlapaṇṇāsaka* of the *Majjhimanikāya*. 219 leaves

(ka-dha; the leaf kai has been repeated twice; two different leaves are signed nî); 8 lines.

8. The *Majjhimaññāsaka* of the *Majjhimanikāya*. 234 leaves (ka—nû); 8 lines.

9. The *Uparipaññāsaka* of the *Majjhimanikāya*. 164 leaves (ka—dhai); 9 lines.

10. The first three vaggas of the *Samyuttanikāya*. 264 leaves (ka—phâh); 10 lines.

11. The *Saḷāyatanavagga* (fourth vagga of the *Samyuttanikāya*). 192 leaves (ka—tâh); 8 lines.

12. The *Mahāvaggasamyutta* (fifth vagga of the *Samyuttanikāya*). 218 leaves (tha—khyâ); 8 lines.

13. The first four nipâtas of the *Āṅguttaranikāya*. 212 leaves (ka—dai); 10 lines.

14. The fifth to the seventh nipâta of the *Āṅguttaranikāya*, 211 leaves (ka—de); 10 lines.

15. The eighth to the eleventh nipâta of the *Āṅguttaranikāya*. 301 leaves (ka—ya); 9 lines.

16. Six of the small works composing the *Khuddakanikāya*, viz. :—

a. *Khuddakapâṭha*. 5 leaves (ka—ku); 9 lines.

b. *Udâna*. 54 leaves (ka—nû); 9 lines.

c. *Itivuttaka*. 29 leaves (ka—gu); 9 lines.

d. *Suttanipâta*. 52 leaves (ka—nî); 9 lines.

e. *Vimānaratthu*. 34 leaves (ka—gau); 9 lines.

f. *Petaratthu*. 26 leaves (ka—gâ); 9 lines.

17. Five of the small works composing the *Khuddakanikāya*, viz. :—

a. *Theragâthâ*. 40 leaves (ka—ghî); 9 lines.

b. *Therīgâthâ*. 19 leaves (ghu—ñam); 9 lines.

c. *Buddhavaṃsa*. 32 leaves (nâh—je); 9 lines.

d. *Cariyâpīṭaka*. 13 leaves (jai—jhai); 9 lines.

e. *Dhammapada*. 14 leaves (ka—khâ); 10 lines.

18. *Jâtaka*, text without *Atthakathâ*. 193 leaves (ka—tha); 9 lines.

19. Two identical copies of the *Mahāniddeśa*, both ending with the *Sāriputtasutta*. According to the dates given by

Subhūti in Childers's Dictionary, s.v. *niddeso*, this is only the first of two parts which compose the whole *Niddesa*, the second doubtless being the *Cullaniddeso*. See Journ. As. Soc. of Bengal, 6, 522.

a. 186 leaves (ka—tû); 9 lines.

b. 196 leaves (jho—mâḥ); 9 lines.

20. a. *Paṭisambhidāpakaraṇa*. 198 leaves (ka—thû); 10 lines.

b. *Nettipakaraṇa*. 63 leaves (ka—ci); 10 lines. The subscription of this work places it among the sacred scriptures: ettāvataṁ samattā nettiyā āyasmataṁ Mahākaccānena bhāsitaṁ bhagavatā anumoditaṁ mūlasaṅgītiyaṁ saṅgītā ti. About the style and the contents of this work, see d'Alwis, Introd. xxiii. 105.

21. *Apadāna*. 244 leaves (ka—pī); 9 lines. (Therāpadāna fol. ka—thau, Therāpadāna fol. tham—pī.)

### III. ABHIDHAMMAPĪṬAKA.

22. *Dhammasaṅgaṇī*. 144 leaves (ka—ṭhâḥ); 8 lines.

23. *Vibhaṅgappakaraṇa*. 186 leaves (ka—tû); 9 lines.

24. 314 leaves (ka—rī, the last letter being written by mistake for ri; one leaf has got the two signatures ba and bâ); 8 lines. Contains:—

a. *Dhātukathā* (ka—ñi).

b. *Puggalapaññatti* (ñi—jha).

c. *Kathāvatthu* (jha—rī).

25. First part of the *Yamaka*. 291 leaves (ka—mī); 8 lines. Contains the *mūlayamaka* (ka—ko), the *khandhayamaka* (kau—gau), the *āyatanayamaka* (gaṁ—jah), the *dhātuyamaka* (jha—jhu), the *saccayamaka* (jhû—ṭau), the *saṅkhārayamaka* (ṭam—ḍhâ), the *anusayayamaka* (ḍhi—mī).

26. Second part of the *Yamaka*. 171 leaves (mī—cyu); 8 lines. Contains the *cittayamaka* (mī—yī), the *dhammayamaka* (yu—vi), the *indriyayamaka* (vī—cyu).

27. *Dukapaṭṭhāna*. 188 leaves (ka—tai); 10 lines.

28. *Tikapaṭṭhāna*. 292 leaves (ka—mī); 10 lines.



29. *Dukatikapatthāna*. 260 leaves (ka—phai); 10 lines. Contains anulomadukatikapatthāna (ka—cha), anulomatika-dukup. (châ—ti), anulomatikatikap. (tî—thâ), anulomaduka-dukup. (thi—thau), paccanîkadukadukup. (tham—ne), anulomapaccanîkadukadukup. (nai—dhai), paccanîkânulomaduka-dukup. (dho—phai).

## 2.

Burmese MS., see the Burmese Catalogue, No. 3438.<sup>1</sup>

*Nissaya of the Pârâjika*. Begins :—

anantakarunâdhâraṃ vineyyadamanam jinam  
natvâ sunipuṇaṃ dhammaṃ dakkhiṇeyyaṃ gaṇuttamaṃ |  
mahâaggabu(d)dhin nâmaṃ sabbarâjûna pûjitaṃ  
bahu(s)utaṃ mahâpu(ñ)ṇaṃ saṅghassa parinâyakaṃ |  
saddhamma(t)ṭṭhikâmehi santehi abhiyâcito  
vinaye mandabuddhinam pâṭavaththâya nissayaṃ |  
pubbâcariyasîhânaṃ avalambya vinicchayaṃ  
suvi(ñ)ṇeyyaṃ karissâmi tosayanto vicakkhaṇe |  
purâtanesu santesu nissayesu pi tehi na  
linantarapadân' attho sakkâ vi(ñ)ṇâtave yato |  
sâdhippâyaṇ ca sambandhaṃ vacanathañ ca katthaci  
dassayanto karissâmi venayikamanoharam |  
vinayapiṭake ṭṭhite sâsanam suppati(t)ṭṭhitaṃ  
mahussâhena yaṃ yassa taṃ nissâmenta sâdhavo ti |

The Pâli text is intermixed with the Burmese version. The first phrases of the Pârâjika, for instance (tena samayena buddho bhagavâ Verañjâyaṃ viharati Naḷerupucimanda-mûle mahatâ bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi) are given in the following way :—yena samayena âyasmato Sâriputtassa vinayapaṇ(ñ)attiyâcanahetubhûto parivitaṃ udapâdi tena samayena buddho bhagavâ Verañcâyaṃ viharati Naḷerupucimandamûle mahatâ bhikkhusaṅghena saddhi pañcamattehi bhikkhusatehi | yena samayena yena kâlana—âyasmato—Sâriputtassa —vinayapaṇ(ñ)attiyâcanahe-tubhûto—parivitaṃ—udapâdi—tena samayena tena kâlana bhagavâ—buddho—Verañjâyaṃ Verañjâya samipe—Naḷeru-

<sup>1</sup> Here and elsewhere, in referring to numbers of the Burmese Catalogue, those of the Catalogue formerly in use are meant. The MSS. in question are now arranged according to this Catalogue.

pucimandamûle—mahatâ—bhikkhusaṅghena—pañcamattehi—bhikkhusatehi pañcasatapamāṇehi bhikkhuhi—saddhi—viharati . . . . vigato raṇḥo assā ti ca veramjatthajātan ti ca vividhehi raṇjayatī ti ca veram abhibhavitvā jātā ti ca vākyaṃ—*etc.* Afterwards no continuous Pāli text is given, but only the single words or small parts of the text with their version or paraphrase.

## 3.

Burmese MS., see Catalogue of Burmese MSS., No. 3427. Sakkaraj 1194=A.D. 1833.

Second part of the *Suttavibhaṅga*, Pāli text with Burmese Nissaya. Begins: namo, *etc.*, | āyasmanto—ime kho dve navutī pācittiyā dhammā—uddesaṃ—āgacchanti—tena samayena—Sakyaputto—Hatthako—vādakkhitto—hoti.

## 4.

Burmese MS., see Catalogue of Burmese MSS., No. 3436. Sakk. 1192=A.D. 1831.

Opening sections of the same second part of the *Suttavibhaṅga* (the sections referring to the Bhikkhusaṅgha).

## 5.

106 leaves, signed with the Burmese letters ka—jha; 9 lines; Burmese writing. Sakk. 1192=A.D. 1831.

Pāli text of the same sections of the *Suttavibhaṅga*.

## 6.

Burmese MS., see the Burmese Catalogue, No. 3437. Sakraj 1146.

The *Mahāvagga*, with Burmese Nissaya. Begins: namo, *etc.* | tena samayena tena kālana—bhagavā—buddho—Urūvelāyaṃ—Neraṇḍarāya—najjā nadiyā—tīre—bodhiruk-khamûle—abhisambuddho hutvā—pathamaṃ—viharati—atha tasmi samaye—kho—bhagavā—bodhirukkhamûle—sattāhaṃ—vimuttisukhaṃ—paṭisaṃvedi—ekapallaṅgena—nisīdi.

## 7.

Burmese MS., see the Burmese Catalogue, No. 3450. Another copy of the same work.

## 8.

Burmese MS., see Catalogue of Burmese MSS., No. 3456. Sakk. 1195.

The *Cūlaragga*, with Burmese Nissaya. Begins : namo, *etc.* | tena samayena tena kâlena—bhagavâ—buddho—Sâvatthiyaṃ—viharatī—tena kho pana samaye—Paṇḍukalohitakâ—bhikkhū—attanāpi—bhaṇḍanakârakâ—kalahakârakâ—vivâdakârakâ—bhassakârakâ—saṅghe—adhikaraṇakârakâ, *etc.*

## 9.

Burmese MS., see Catalogue of Burmese MSS., No. 3519. First chapter of the *Kammavâcā* collection, Pāli text with Burmese version and commentary.

Begins : namo, *etc.* |

âṇâtikkamato raṇo Yamavhânassa tâdino  
ṭhapetum arahantassa âṇâcakkam sudullabham |  
namasitvâ tilokaggayatindadhammarâjino  
pâdambujâmalam seṭṭham molaalisevitam<sup>1</sup> |  
racayissâm' aham dâni âṇâcakkam yathâbalam  
ṭhapitam dhammarâjena nâthena puṇasirinâ |  
paṭhamam upajjham gâhâpetabbo, *etc.*

The subscription runs (fol. khau') : iti pañcappidhibalasam-annâgatena sâsanamahodayagapesinâ nânâratanaṇṇapâṭasâmi-bhûtena<sup>2</sup> imasmim ratanapûraavabhitanapuramhi abhûtabbânam<sup>3</sup> mahâsuvannapâsâdânam sâmiabhûtena devânamindato mâghavamhâ buddho bhavissatīti laddhavacanena dutiyam pi tâvatimsabhavanato orohitvâ imam sariyakadhâtum imasmî râjamaṇicûlânâmikam cetiyamhi ṭhapanam karotīti<sup>4</sup> vatvâ tena dâtapabba sarirakadhâtunâ<sup>5</sup> ṭhapitassa tassa munindarâjamunicûlânika (ṇi has been changed into mi)<sup>6</sup> mahâsuvannacetīyassa dâyakabhûtena *Sîrisudhammarâjâmahâvipatīnâmikamahâdhammarâjena*<sup>7</sup> âyâjitena *Saddhammasîrinâmathereṇa* sâsanassa aṭṭhâsityeka dvesahassakâle sakkarâjassa pana chādhi-

<sup>1</sup> kamolalisevitam, the text repeated with the Burmese version.

<sup>2</sup> °vâta°, the repeated text.

<sup>3</sup> abhûtapubbânam.

<sup>4</sup> râjamaṇicûlânâmikacetīyamhi ṭhapani karohīti.

<sup>5</sup> dâtabbasariradhâtunâ.

<sup>6</sup> °râjamaṇicûlânânika°.

<sup>7</sup> mahâdhipatin°.



kasahassakāle sampatte racitā sādhibbāyā saniddhānā Kammavācāya Mramabhāsā.

# 10—16.

Manuscripts written in the square Pāli character on palm-leaves, which are prepared in the way described by Burnouf and Lassen, *Essai sur le Pāli*, 205. Only No. 10 is written on plates of ivory. The first and last leaves in most of these MSS. have no signature.

Parts of the *Kammavācā* collection.

10. 17 leaves (ka—khu); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: saṅgho itthannāmassa bhikkhuno itthannāmam nāmasamuti dadeyya | eṣā utti (ñatti?) suṇātu me bhante saṅgho ayaṃ—

11. 18 leaves (cha—jū); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: sammataṃ saṅghena itthannāmassa bhikkhuno nissayamuttasamuti khamati saṅghassa tasmā tuṇhī evam etaṃ dhārayāmi ti.

12. 9 leaves (kha—kho); 5 lines; Sakk. 1209. Beginning and ending are identical with the preceding MS.

13. 13 leaves (ka—kāḥ, the first leaf being without signature); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: gaṇabhojanam yāvatatthacivaram yo ca tattha civarappādo (civaruppādo?) ti.

14. 15 leaves (ka—khi); 4 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: assamaṇo hoti asakyaputtiyo | tan te yāvajīvam akaraṇīyam | āma bhante | nibbānapaccayo hotu.

15. 11 leaves (khai—gū); 5 lines. Begins: yapi yo bhikkhu methunam kammam (dhammam?) patisevati assamaṇo hoti asakyaputtiyo. Ends: suṇātu me bhante saṅgho ayaṃ itthannāmo bhikkhu saññācīkāya kuṭi katthukāmo asāmikam atthuddesaṃ so saṅgham kuṭivatthum o—

16. 12 leaves (ka—kāḥ); 5 lines. Begins: suṇātu me bhante saṅgho | ayaṃ itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji. Ends: abbhito saṅghena itthannāmo bhikkhu | khamati saṅghassa tasmā tuṇhī evam etaṃ dhārayāmi ti | kammavācam katvā abbhetaḥ.



## 17.

7 palm-leaves (ñā—ñē), prepared in a way similar to the preceding MSS., so that they have the appearance of sheet-iron plates; 7 lines; Burmese writing.

Part of the *Pātimokkha*. The MS. contains first the beginning of the work (p. 1-3, ed. Minayeff), then different short extracts, the end: uddiṭṭhaṃ kho āyasmanto nidānaṃ (p. 24, ed. Minayeff), etc. A part of the text is followed by a Burmese version.

## 18.

186 leaves, see Catalogue of Burmese MSS., No. 3442.

1. fol. *ka-kha* (9 lines; Sakkar. 1192): Text of the *Pātimokkha*.

Begins: namo, etc.

samaccani padipo ca udakaṃ āsanena ca  
uposathassa etāni puppakaraṇaṃ ti vuccati |  
chandhapārisuddhi utukkhānaṃ bhikkhugaṇaṇā ca ovādo  
uposathassa etāni puppakiccaṃ ti vuccati |

At the end of the Bhikkhupātimokkha follows (f. kâḥ) a short passage called in the subscription *Orādapātimokkha*. It begins: khantī paramaṃ tapo titikkhā | nibbānaṃ paramaṃ vadanti buddhā | na hi ppajjito parūpaghātī. Then follow some passages, which the Burmese subscriptions show to be taken from the Parivāra, the Cūlavagga, etc.

2. f. *khā—ghaṃ* (ka—gau). 9 lines. Sakk. 1192. The *Pātimokkha*, Pāli text with Burmese translation.

Introduction:<sup>1</sup>

desakaṃ pātimokkhasa natvā buddhutthamadhammaṃ  
(buddhaṃ—uttamaṃ—dhammañ ca B.)

pātimokkham (pāmokkham B.) anavajjānaṃ pātimokkhaṃ saṅghaṃ |

pātimokkhaṃ ubhinnā tu likkhissaṃ navanissayaṃ  
nātisaṅkhepavittāraṃ atāya mandabuddhināṃ |

porāṇā nissayā kāmā yasmā panātisaṅkhepā

kecātivittakā keci tasmā te mandabuddhināṃ |

<sup>1</sup> Readings which occur in the repetition of the text together with the Burmese version, are denoted by B.

na sakkâ dhâritum disvâ tam pubbe kâtukâmâya  
 satiyâ pi ca cintâya katokâsam alabbhitvâ  
 cîram okâsam esanto dâṇ' okâsam labhitvâna |  
 âgatehi vibhaṅge tu sikkhâpadehi tampada  
 bhâjanivaṇṇanâh' eva (°nâhi ca B.) gaṇṭhi visodhanihi ca |  
 tallekhananayehi ca saṃsanditvâna sâdhukaṃ  
 sodhetvâna viruddhañ ca pahâya adhikam padaṃ |  
 unakaṃ pakkhipitvâna pâyuttânaṃ nayehi ca  
 dvihi vâ tihi yuttasu pâṭhesu gayha sâsane |  
 sukhuccâraṇapâṭhañ ca katvâ sukhâvajâraṇaṃ (°dhâra-  
 ṇaṃ B.)  
 nissayaṃ racayissan tam sam(m)â dhârentu sajjanâ |

The text begins: samajjani ca—padipo ca—âsanena—uda-  
 kañ ca—etâni cattâri kammâni—uposathassa—pubbakaraṇa  
 ti—vuccati akkhâtâni—chandapârisuddhi utukkhânaṃ—bhi-  
 kkhugaṇanâ ca—ovâdo ca—etâni pañca kammâni—uposa-  
 thassa—pubbakiccan ti—vuccati akkhâtâni.

3-4. The Khuddasikkhâ. See No. 105.

# 19.

Burmese MS. composed of three different parts. See  
 Catalogue of the Burmese MSS., No. 3524.

1. 51 leaves, signed with the Burmese letters nî—jhû.  
 9 lines. Sakk. 1127.

2nd part of the *Kaṅkhâvitarāṇī* in Pāli (comment. on the  
 Pâtimokkha by *Buddhaghosa*, see Westerg. Cat. p. 20). The  
 text begins in the explication of the 3rd Nissaggiya rule;  
 the end runs as follows (compare No. 45): Kaṅkhâvitarāṇiyâ  
 Pâtimokkhavaṇṇanâya bhikkhupâtimokkhavaṇṇanâ niṭṭhitâ ||  
 paramavisuddhabuddhiviriyapaṭimaṇḍitena sîlâkarajjavama-  
 ddivâdiguṇasamudayasamudaya (sic) samuditena sakalasama-  
 yasamayantaragahanajjhogahanasamatthena pañâveyyattiya-  
 samanâgatena tipītakapariyattippabhede sâṭhakathe satthu-  
 sâsane appaṭihatâññâkappabhâvena mahâveyyâkaraṇena kara-  
 ṇasampattijanitasamukhaviniggaṭamadhurodânavacanâlâvaṇ-  
 ṇayuttana yuttavâdinâ vâdivadana mahâkavinâ pabhinnaka-  
 paṭisambhitâparivâre chaḷâbhiññâpaṭisambhidâdippabhedagu-  
 ṇapatimaṇḍito uttarimanussadhamme suppatitṭhitabuddhinaṃ

theravaṃsappadîpânaṃ therânaṃ *Mahāvihāravāsināṃ* ti alaṇ-  
kārabhûsitena vipulavisuddhabuddhinā *Buddhaghôṣā* ti ga-  
ruhi gahitanâmaterena katā ayaṃ *Kaṅkhāvitaraṇi* nâma Pâti-  
mokkhavaṇṇanā ti.

2. 59 leaves, signed with the Burmese letters bha—lâḥ  
(fol. lam is missing). 9 lines.

Fragments of the *Kaṅkhāvitaraṇi* with Burmese Nissaya  
(sixth volume of the whole work), beginning in the 8.  
sikkhâp. of the Ovâdavagga (Minayeff, p. 13), ending in the  
5. sikkhâp. of the Sahadhammikavagga (Min. p. 18). The  
Pâli text has considerably been altered for the purpose of  
the Nissaya.

3. Part of the *Khuddasikkhâ*, see No. 106.

## 20. (Turnour Coll.)

269 leaves, signed with the Sinhalese letters ka—tho ;  
mostly 9 lines ; Sinhalese writing.

The *Dīghanikāya*. The last leaf contains an index of the  
single Suttas composing this collection. See the titles of the  
Suttas in Westergaard's Catalogue, p. 21.

## 21.

Burmese MS., see Catalogue of Burmese MSS., No. 3432.

First part ("sīlakkhaṇ") of the *Dīghanikāya*, beginning  
with the Brahmajālasutta and ending with the Tevijjasutta ;  
Pâli text with the Burmese version of the Mahâthera *Guṇava-  
taṃsaka*. Begins : namo tassa, etc.

namâṃ' ahaṃ pakâsantaṃ nibbuti amataṃ padaṃ  
apaṭipuggalaṃ buddhaṃ devasaṅghapurakkhitaṃ |  
mayâ katena puñ(ṇ)ena suttaṃ sukhâvahena ci (ca ?)  
sabbe upaddave hantvâ raḥissâmi yathâbalaṃ |

I give here the beginning of the first Sutta, putting breaks  
for the Burmese passages.

bhante Kassapa—idaṃ Brahmajālasuttaṃ—evaṃ iminā  
âkârena—me mayâ—bhagavato—sa(m)mukhâ—suttaṃ (words  
with which Ânanda introduced at the first great convocation  
the proclamation of this Sutta)—bhante Kassapa—idaṃ Brah-



majālasuttam—me mayā—bhagavato—sam(m)ukhā—evaṃ  
sutam (the same sentence is repeated still twice more)—ekam  
—samayaṃ—bhagavā—Rājagahaṃ—antarā ca—Nālantam  
Nālantassa—antarā ca—mahaḥā mahantena—bhikkhusaṅ-  
ghena—pañcamattehi—bhikkhusatehi—saddhī—addhāna-  
maggapaṭipanno—hoti.

## 22.

Burmese MS., see Catalogue of Burmese MSS., No. 3496.

The *Mahāvagga* (Suttas 14–22) of the *Dīghanikāya*, Pāli text with the Burmese Nissaya by *Ariyālaṅkāra*. Begins :

mahāpuṇaṃ namassitvā mahākāruṇikaṃ jinaṃ  
pūjayitvāna saddhammaṃ katvā saṅghaṃ ca añjali |  
yaṃ sīlakkhandhavaggassa adesayi anantaram  
mahāvaggaṃ mahāpaṇ(ṇ)o mahākāruṇiko jino |  
racissaṃ tassa nissayaṃ |  
nātisaṃkhepavitthāraṃ paripuṇṇavinicchayaṃ  
sambuddhasāsanatthāya sotūnaṃ ũṇavaḍḍhanaṃ |

bhante—Kassapa—idaṃ suttaṃ—me mayā—bhagavato—  
samukhā—evaṃ etena ākāraṇena—suttaṃ upalakkhitam—  
ekam—samayaṃ—bhagavā—Sāvatthiyaṃ—Anāthapiṇḍi-  
kassa—ārāme—kārito—Jetavane—karerikuṭīkāraṃ—viha-  
rati.

## 23.

Burmese MS., see Catalogue of Burmese MSS., No. 3433.

The *Pāṭikavagga* of the *Dīghanikāya*; Pāli text with the Burmese version by *Ariyālaṅkāra*. Begins :

vatthuttayaṃ nama(s)itvā saraṇaṃ sabbapāṇinaṃ  
samāsenā raccissāhaṃ pātheyavaggaṇissayaṃ |

bhante Kassapa—idaṃ suttaṃ—bhagavato—santike—evaṃ  
—me mayā—suttaṃ upalakkhitam—ekam—samayaṃ—bha-  
gavā—Mamallesu (*sic*)—Anupīyaṃ nāma Mallānaṃ—niggamo  
—atthi—tattha—vihārati.

## 24. (Turnour Coll.)

376 leaves, signed with the Sinhalese letters ka—bhṛī;  
generally 8 lines; Sinhalese writing.



The *Sumaṅgalavilāsinī*, Aṭṭhakathā to the *Dīghanikāya*. The first stanzas of this introduction have been printed by Childers, Journ. Royal As. Soc. of Great Britain and Ireland, n.s. vol. v. p. 289; see also the translation by Turnour, Journ. As. Soc. of Bengal, vol. vi. p. 510. I give the text with all the blunders of the manuscript. Begins: namo, etc.

karuṇāsītalabadayaṃ paññāpajjotavihatamohatamaham  
 sanarāmaralokagurum vande sugataṃ gativimuttaṃ |  
 buddho pi buddhabhāvaṃ bhāvetvā ceva sacchikatvā ca  
 yaṃ upagato gatamalaṃ vande tam anuttaraṃ dhammaṃ |  
 sugatassa orasānaṃ puttānaṃ mārasenamathanānaṃ  
 aṭṭhannaṃ pi samūhaṃ sirasā vande ariyasaṅghaṃ |  
 iti me pasannamatino ratanattayavanditvānāmayaṃ puññaṃ  
 yaṃ suvihataṭṭāyo hutvā tassānubhāvena |  
 dīghassa dīghasuttaṃkitassa nipunassa āgamavarassa  
 buddhānubuddhasaṃvaṇṇitassa saddhāvahagunassa |  
 atthappakāsanatthaṃ aṭṭhakathā ādito vasisatehi  
 pañcāhi yā saṅgītā ca anusaṅgītā ca pacchāpi |  
 Sīhaḍāpāṃ pana ābhatātha vasiṇā Mahāmahindena  
 ṭhapitā Sīhaḍābhāsāya dīpavāsinam atthāya |  
 anetvāna tato haṃ Sīhaḍābhāsaṃ manoramaṃ bhāsaṃ  
 tantinayānucchavikaṃ āronto vigatadosaṃ |  
 samayaṃ avilomento therānaṃ theravaṃsappadīpānaṃ  
 sunipunavinicchayānaṃ Mahāvihārādhivāsānaṃ |  
 hitvā punappunāgatam atthaṃ atthaṃ pakāsayissāmi  
 sujanassa ca tuṭṭhatthaṃ ciraṭṭhitatthañ ca saddhammassa |  
 sīlakathā dhutadhammā kammaṭṭhānāni ceva carī sabbāni  
 cariyāvidhānasahito jhānasamāpattivitthāro |  
 saddhā ca abhiññāyo paññāsaṃkalananicchayo ceva  
 bandhā (khandhā?) dhātāyatanindriyāni ariyāni ceva cat-  
 tāri ||

saccāni paccaṃyākāraḍesaṇā supariśuddhanipunānaya  
 avimuttan timaggā vipassanā bhāvanā ceva |  
 iti pana sabbāṃ yasmā Visuddhimagge mayā supariśuddhaṃ  
 vuttaṃ

tasmā hi bhiyyo na taṃ idha vicārayissāmi ||  
 majjhe Visuddhimaggo esa catunnaṃ pi āgamānaṃ hi  
 ṭhatvā pakāsayissaṃ tattha yathābhāsitaṃ atthaṃ |

icceva kato tasmā tam pi gahetvāna saddhi me nāya  
aṭṭhakathāya vijānātha Dīghāgamanissitaṃ atthan ti ||

tattha Dīghāgamo nāma sīlakkhandhavaggo mahāvaggo  
pāṭikavaggo tivaggato tivaggo hotiti suddato catuttimsa-  
suttasaṅgaho | tassa vaggesu sīlakkhandhavaggo ādi suttasu  
brahmajālaṃ | brahmajālassāpi | evaṃ me sutan ti ādikaṃ  
āyasmātā Ānandena paṭhamamahāsaṅgītikāle vuttaṃ nidā-  
nam ādi |

Then follows the account of the first convocation. Con-  
clusion of the whole work :

ettāvata ca || āyācito Sumaṅgalapariveṇanivāsina thiragu-  
nena Dāṭhāsaṅghatheravaṃsatvayenāhaṃ<sup>1</sup> || Dīghāgamassa<sup>2</sup>  
dassabalagunaṇaṇaparidīpaṇassa aṭṭhaka taṃ yaṃ ārabhiṃ<sup>3</sup>  
Sumaṅgalavilāsiṇiṃ nāma nāmena<sup>4</sup> sāram ādāya niṭṭhitā esā  
ekāsītipamānāya pāliya bhānavārehi || ekūṇasatṭhimatto Visu-  
ddhimaggo pi bhānavārehi atthappakāsanatthāya āhamāṇaṃ<sup>5</sup>  
kato yasmā | tasmā tena sahāyaṃ aṭṭhakathābhānavāraṇa-  
nāya<sup>6</sup> suparimitaparicchinnaṃ cattālisaṃ sataṃ<sup>7</sup> hoti<sup>8</sup> | bhā-  
navārato esa mayaṃ pakāsayantiṃ<sup>9</sup> Mahāvihārādhivāsinaṃ<sup>10</sup>  
mūlatṭhakathāsāraṃ ādāya<sup>11</sup> mayā imaṃ karontena yaṃ  
puññaṃ upacitaṃ tena hotu sabbo sukhī loko ti ||

Various readings of the following MS. : 1) dādhānāgasam-  
ghaterena theravaṃsanvaye, 2) dīghogamavarassa, 3) ārabhi,  
4) the MS. adds sāhimahaṭhakathāya, 5) āgamānaṃ, 6) °gaṇa-  
nāya, 7) °līsasakaṃ, 8) the MS. adds sabbavattālīsādhikasa-  
taṃ parimāṇaṃ, 9) evaṃ samayaṃ pakāsayanti, 10) °sinaṃ,  
11) mūlakathakathāvārasamādāya.

## 25.

Two volumes. The first has 60 leaves signed with the  
Burmese letters ka—nāḥ ; the second 76 leaves, signed ca—thu  
(the leaf ti is missing) ; 9 lines. Burmese writing.

Third part of the *Sumaṅgalavilāsinī*, comprehending the  
commentary on the last 11 Suttas of the *Dīghanikāya*. The  
date is Sakraj 1133=A.D. 1772. The end of the MS. is  
followed by 14 blank leaves ; only the first page of the ninth  
contains the fragment of a Pāli text with Burmese version,

beginning :—adhammo ti—sammataṃ—tavoharati dhamma-sammataṃ ti—idāni—dhammo ti—samataṃ—dhammo ti—vicaranti—*etc.*

#### 26. (Turnour Coll.)

393 leaves, signed with the Sinhalese letters ka—mḷi (one leaf has got the two signatures ce and cai) ; 8 lines on an average in the first, 9 in the second part of the MS. Sinhalese writing.

The *Majjhimanikāya*. The titles of the single Suttas composing this collection are given by Westergaard, Catalogue, p. 22.

#### 27. (Turnour Coll.)

394 leaves, signed with the Sinhalese letters ka—mḷi ; on an average 8–9 lines. Sinhalese writing.

The *Papañcasūdanī*, Aṭṭhakathā of the *Majjhimanikāya*. See Westergaard, Catalogue, p. 24.

#### 28.

45 leaves, signed with the Sinhalese letters ka—go ; 9 lines. Sinhalese writing.

The *Sāleyyasutta* (*Majjhimanikāya* 1, 5, 1) ; Pāli text with Sinhalese version and commentary. Subscription : Sāleyya-sūtraartthavyākhyānayayi.

#### 29. (Turnour Coll.)

463 leaves, signed with the Sinhalese letters ka—sâ (the leaves ḍo, ḍau, ḍâm are missing) ; generally 8–9 lines. Sinhalese writing.

The *Āṅguttaranikāya*. See on the division of this collection Westergaard, Catalogue, p. 29.

#### 30. (Turnour Coll.)

320 leaves, signed with the Sinhalese letters ka—phu (one leaf is signed dau dâm) ; on an average 8–9 lines. Sinhalese writing.



The *Manorathapūraṇī*, Aṭṭhakathā of the *Āṅuttaranikāya*. Not quite complete; the MS. ends in the tenth section. On the covering plate is written by mistake Saṃyuttakanikā.

The first ten stanzas of the introduction are (excepting the fifth) identical with the beginning of the introduction to the Sumaṅgalavilāsinī as given above, No. 24. The readings in which this MS. differs are:—1. °mohatamaṃ 4. °vandanā-mayaṃ, savihatantarāyo hutvā. 5. ekadukāḍipatimaṇḍitassa Āṅuttarāgamavarassa dhammakathikapuṅgavānaṃ vicitta-paṭibhānajanassa. 6. saṅgitā. 7. paṇa, °vāsīnaṃ. 8. apanet-vāna, āropento. 9. sunipuṇa°, °vāsīnaṃ changed into °vāsīnaṃ. 10. ca dhammassa. Then follows:—

Sāvathippabbutīnaṃ naṅgarāṇaṃ vaṇṇanā kathā heṭṭhā  
Dighassa Majjhimassa ca yā me atthaṃ vadantena |  
vitthāravasena sudaṃ vatthūni ca tattha yāni vuttāni  
tesaṃ pi na idha bhīyyo vitthārakathaṃ kathayissāmi |  
suttānaṃ paṇa atthā na vinā vatthūhi ye pakāsayanti  
tesaṃ pakāsanatthaṃ vatthūni pi dassayissāmi |

The following six stanzas are identical with the 11–16 stanzas of the above-quoted introduction; the various readings are: 11 °ṭṭhāṇāni ceva sabbāni—12 sabbā ca, khandhā-yatanindriyāni—13 °nipunā nayā vim°—14 paṇa, tasmā bhīyyo—15 pakāsayissāmi—16 kato yasmā tasmā, me tāya, Āṅuttaranissitaṃ.—Then follows: tattha Āṅuttarāgamo nāma ekanipāto dukanipāto tikanipāto catukkanipāto pañca-kanipāto chakkanipāto sattakanipāto aṭṭhakanipāto navakani-pāto dasakanipāto ekādasakanipāto ti ekādasakanipātā honti suttato |

nava suttasahassāni pañca suttasatāni ca  
sattapaññāsa suttāni honti Āṅuttarāgame |

### 31.

322 leaves, signed with the Burmese letters to rai (there are two leaves with gû and two with ṭhau); 9 lines; Burmese writing. Sakkaraj 1172=A.D. 1811.

First part of the *Manorathapūraṇī*, nipātas 1–3.



## 32.

21 leaves, signed with the Sinhalese letters ka—khu ;  
8 lines on an average ; Sinhalese writing.

The *Dhammapada*.

## 33.

Burmese manuscript ; see Catalogue of the Burmese MSS.,  
No. 3440.

Part of the *Aṭṭhakathā* of the *Dhammapada*.

The text with Burmese Nissaya. Begins (v. 76 Fausb.) :  
nicini va pavattānan ti imaṃ dhammadesanaṃ satthā Jetu-  
vane viharanto āyasmantaṃ—Rādhama—ārabba—kathesi—  
so—gihikāle—Sāvatthiyaṃ—dukkabrahmaṇo—ahosi kira,  
*etc.*—The MS. ends at v. 156.

## 34.

293 leaves, signed with the Burmese letters ka—mu ;  
on an average 10 lines ; Burmese writing. Sakraj 1178=  
A.D. 1817.

*Jātakassa aṭṭhavaṇṇanā*, beginning with the dukkanipāta  
(Rājovādajātaka), ending with the pañcanipāta (Kapotajātaka).

## 35.

17 leaves, signed with the European numbers 1-17 ; 8-7  
lines ; Sinhal. writing.

The first six *Jātakas* of the sattanipāta (kukkujāt.—da-  
sannakajāt.), together with the aṭṭhavaṇṇanā.

## 36.

65 leaves, signed with the Burmese letters ka—cū (written  
by mistake for cu) ; 9 lines ; Burmese writing. Sakraj  
1153=A.D. 1792.

The *Mahāvessantarajātaka*, the last in the whole collection,  
with the aṭṭhavaṇṇanā.

## 37.

26 leaves, signed with the Burmese letters ka—gā ; 9 lines ;  
Burmese writing.

The *Mahājanakajātaka*.

## 38.

22 leaves, signed with the Burmese letters ka—khau ;  
9–8 lines ; Burmese writing. Sakk. 1152=A.D. 1791.

The *Nemiya-jātaka*.

## 39.

38 leaves, signed with Cambodjan letters jya—tâ (written by mistake for tyâ ; the last leaf is not signed ; the signature jhyû is omitted).

A *Jātaka*. Subscription : Candakumâjâtakacpa (?) pari-puṇo. Begins : paṇḍabhisīyâsidubbaṇati. idaṃ satthâ Jeta-vane viharanto Pañcâcâram ârabba kathesi | ekadivasamhi bhikkhu, etc.

## 40.

11 leaves, signed with the numbers 1–4 and 1–7 ; 8 lines ; Sinhalese writing.

The first 4 leaves contain the text of the following 6 short Suttas :

- 1) nauññâtabbasutta.
- 2) jarâmaraṇasutta (begins 2, 2).
- 3) attâpiyasutta (2, 7).
- 4) pamâdasutta (3, 2).
- 5) appamâdasutta (3, 8).
- 6) aputtakasutta (3', 7).

The following 7 leaves contain explanations on these Suttas.

## 41.

6 leaves, the first five being signed with the numbers 1–5 ; 8–7 lines ; Sinhalese writing.

The text of a Sutta, beginning : ekaṃ samayaṃ bhagavâ Vesâliyaṃ viharati Ambapâlivane tatra kho bhagavâ bhikkhû âmantesi bhikkhavo ti bhadante ti te bhikkhû bhagavato paccassosum bhagavâ etad avoca aniccâ bhikkhave saṃkhârâ addhuvâ bhikkhave saṅkhârâ anassâsika bh. s.—The text ends f. 4, 6 ; the end of the MS. contains explanatory remarks, taken probably from the aṭṭhakathâ.

## 42.

139 leaves, signed with the Sinhalese letters ka—jhai (cu is omitted); 8 lines; Sinhalese writing.

*Vimānavatthuvannanā*, commentary on the *Vimānavatthu* (see Westergaard's *Catal.* p. 65), the sixth part of the *Khuddakanikāya*, by *Ācariyadhammapāla*.

Begins (compare the introduction to the *Paramatthadīpanī*, Westergaard *Cat.* p. 35): *namo, etc.*

mahākārunikaṃ nāthaṃ ñeyyasāgarapāraguṃ  
vande nipuṇagambhīraṃ vicitrānayaḍesaṇaṃ |  
vijjācaraṇasaṃpannā yena nīyyanti lokato  
vande taṃ uttamaṃ dhammaṃ sammāsambuddhapūjitaṃ |  
silādiguṇasaṃpannā t̥hito maggaphalesu yo  
vande 'haṃ ariyasaṅghaṇ taṃ puññakkhettaṃ anuttaraṃ |  
vandanā arahataṃ puññaṃ iti yaṃ ratanattaye  
hatantarāyo sabbattha hutvā 'haṇ tassa tejasā |  
devatāhi kataṃ puññaṃ yaṃ yaṃ purimajātisu  
tassa vimānādīphalasampattibhedato (*sic*) |  
pucchavasena yā tāsāṃ vissajjanavasena ca  
pavattā desanā kammaphalapacchakkhakāriṇī |  
Vimānavatthu icceva nāmena vasino pure  
yaṃ Khuddakanikāyasmim saṅgāyimsu mahesaye |  
tassāsamañ ca lambitvā porāṇayakathānayaṃ (porāṇa-  
t̥thak°!)  
tattha tattha nidānāni vibhāvento visesato |  
suvisuddhaṃ asaṅkiṇṇaṃ nipunatthavinicchayaṃ  
*Mahāvihāravāsīnaṃ* samayaṃ avilomayaṃ |  
yathābalaṃ karissāmi atthasaṃvaṇṇanaṃ subhaṃ  
sakkaccaṃ bhāsato taṃ me nisāmayatha sādhave taṃ (*sic*) |

I extract from the introduction the following passage about the contents of the *Vimānavatthu* (fol. kâ): idam hi Vimānavatthum duvidhena pavattaṃ pucchāvasena vissajjanavasena ca | tattha vissajjanagāthā tā hidevatāhi bhāsītā pucchāgāthā pana kâci bhagavato bhāsītā kâci Sakkādīhi kâci sāvakehi kâci therehi | tatthāpi yebhuyyena so yese kappā sata-sataṃ saḥassādhikaṃ ekaṃ asaṃkheyyaṃ buddhassa bhagavato aggasāvakabhāvāya puññāna sambhāre sambharanto



anukkamena sāvaka-pāramiyo pūretvā chalabhiññācatupaṭi-sambhidādiguṇavisesaparivārassa sakalassa sāvaka-pāramiñā-nassa matthaṭaṃ patto dutiyo aggasāvakaṭṭhāne tṭhito iddhi-mantoso ca bhagavato etadagge ṭhapito āyasmā *Mahāmoggallāno* tena bhāsitaṃ bhāsanto (changed into bhāsantā) tena ca paṭhamam tava lokahitāya devacārikam carantena devaloke ve devatānam pucchānavasena puna tato manussalokam āgantvā manussānam puññaphalassa paccakkhakaranattham pucchā-vissajjanam ca ekajjam katvā bhagavato pavedetvā bhikkhūnam bhāsitaṃ sakena pucchānavasena devatāhi tassa vissajjana-bhāsitaṃ pi Mahāmoggallānattherassa bhāsitaṃ evam evam bhagavatā therehi devatā pi ca hi ca (*sic*) pucchāvasena ca devatāhi tassā vissajjanavasena tattha tattha bhāsitaṃ. pacchā dhammavinayam saṅgāyantehi dhammasaṅgāhakehi ekato katvā *Vimānavatthu* icceva saṅgaham āropitaṃ.

As a sample of these stories I give the *Caṇḍālīvimāna* with the introductory part of the *vaṇṇanā* (the text of another *Vimānavatthu* without the introduction of the commentary has been printed by Minayeff, Pāli grammar, pp. xix-xxiv of the Russian ed.).

Fol. khaḥ' : *caṇḍālī van(da) pādānti caṇḍālīvimānam* kā up-patti | bhagavā Rājagahe viharante paccusavelāyam buddhā-cinṇam mahākaruṇāsamāpatti samāpajjitvā vuṭṭhāya lokam oloken-to addasa tasmim yeva nam-gare caṇḍālāvāte santim ekam mahallikam caṇḍalim khināyukam nirayasamvattanikam c' assā kammam upaṭṭhitam mahākaruṇāyā samussāhitamā-naso saggasamvattaniyam kammam kāretvā ten' assā niray-uppattim nisedhetvā sagge patitṭhāpessāmi cintetvā bhikkhu-saṅghena saddhim Rājagaham piṇḍāya pāvisi ti tena ca sama-yena sā caṇḍālī daṇḍam olubbha nagarato nikkhanti bhaga-vantam āgacchantam disvā abhimukhī hutvā aṭṭhāsi bhagavā pi tassāgamanam nivārento viya pureto aṭṭhāsi atthāyasmā Mahāmoggallāno satthu cittam űatvā tassā ca āyuparikkhaya bhagavato vandanam niyojento |

caṇḍālī vanda pādāni Gotamassa yasassino  
tam eva anukampāya aṭṭhāsi isisuttamo |  
abhippasādehi manam arahantamhi tādino  
khippam pañjalikā vanda parittam tava jīvikam |



coditā bhāvitatte sarīrantimadhârinā  
 caṇḍālī vandi pādāni Gotamassa yasassino |  
 tam ena avadhibbhāviṃ caṇḍālīṃ pañjalīṭhitam  
 namassamānaṃ sambuddhaṃ andhakāre pabhaṃkaraṃ |  
 khîṇāsavaṃ vigatarañjaṃ atejaṃ ekaṃ araṇṇāmbhi maho  
     nisinnaṃ  
 deviddhipattā upasaṃkamitvā vandāmi taṃ vira mahā-  
     nubhāvā |  
 suvaṇṇavaṇṇā jalitā mahāyasaṃ vimānaṃ oruyha aneka-  
     cittā  
 parivāritā accharāsaṃgaṇona kā tvaṃ subhe devate  
     vandase mhaṃ |  
 ahaṃ bhante caṇḍālī kāyavīreṇa pesitā  
 vandiṃ arabato pāde Gotamassa yasassino |  
 sāhaṃ vanditvā pādāni cutā caṇḍālayoniyo  
 vimāna sabbato bhattaṃ uppannamhi nandane |  
 acharānaṃ sataṣaḥassaṃ purakkhatvāna tiṭṭhati  
 tasāhaṃ pavarā seṭṭhā vaṇṇena sasāyukā |  
 pahutakalyāṇā sampajāṇā patissatā  
 muniṃ kārūnikaṃ loke tamaṃ bhanteva vanditvātum  
     āgatā |  
 idaṃ vatvāna caṇḍālī katamūṇū katavedini  
 vanditvā arahato pāde tatthevantaradhāyati ||

*Various readings.* The commentary : C., the Burmese MS., n. 1, 16 e : B.

1. caṇḍālī B.—The commentary, after having explained isis' uttamo, gives the var. reading isisattamo, and so reads B.  
 —2. tādine B.—jīvitam C., jīvitam B.—3. moditā bhāvitattena C., cotitā bhāvitattena B.—°dhârinā C. B.—4. enaṃ C., enaṃ B.—avadhî gâvî C., avadhi gâvi B.—pañjalīṃ C., añjali B.—5. vitarajam anejaṃ B.—raho nis° C. B.—vīra C.—6. āruyha C.—ganena C, gaṇena B.—mamanti C, mamaṃ B.—7. bhaddante B.—tassā therena B, tayā vīreṇa C.—8. °yoniya C. B.—vimānaṃ sabbato bhaddaṃ C. B.—upasaṃnamhi B.—9. acchârānaṃ sataṣaḥassā purakkhitvā maṃ tiṭṭhanti B.—tāsāhaṃ C. B.—yasaṣāvutā C, yasassāyunaṃ B.—10. pahûta-kalyāṇasampajāṇāpatissatā C., bahutakatakalyāṇā sampajāṇā

patissutā B.—tam bhante vanditum āgatā C.B.—11. vandetvā  
B.—antaradhāyathā ti C.

43.

89 leaves, signed with the Sinhalese letters ka—ḍi (leaf nai is missing); 8 lines; Sinhalese writing.

*Petavatthuvaṇṇanā* (*Paramatthadīpanī*), commentary on the seventh part of the Khuddakanikāya, similar to the preceding work and composed by the same author. The introduction is almost identical with the introd. to the Vimānavatthuvaṇṇanā (2 °sampannam, tam anuttaram, 3 °sampanno; 'ham is omitted, 4 vandanam janitam puññam, 5 petehi ca kataṃ kammaṃ yaṃ yaṃ purimajātisu petabhāvāvahattaṃ tehi phalabhedato, 6 pakāsayanti buddhānaṃ desanāyā visesato samvegaajanāṃ kammaphalaṃ paccakkhakāriṇi, 7 Petavatthū ti nāmena supariññātavattukā yaṃ, etc., mahesayo, 8 tassākammāvalambitvā porāṇaṭṭhakathānayaṃ, 10 sakkaccabhāsato).

Conclusion :

ye te petesu nibbattā sabbadukkaṭakārino  
yehi kammehi tesan taṃ pāpakam kaṭukapphalam |  
paccakkhato vibhāventi pucchāvissajjanehi vā  
desanāniyameneva sattasamvega vadḍhati |  
yaṃ kathāvatthukusalā supariññātavattukā  
*Petavatthū* ti nāmena saṃgāyimsu mahesayo |  
tassatthaṃ pakāsetuṃ porāṇaṭṭhakathānayaṃ  
nissāya yā samāradhā atthaṃsaṃvaṇṇanā mayā |  
yā tattha paramatthānaṃ tattha tattha yathārahaṃ  
pakāsanā *Paramatthadīpanī* nāma nāmato |  
sappattā pariniṭṭhānaṃ anākulavinicchayo  
sapaṇṇārasamattāya pāliyo bhānavārato |  
iti taṃ saṃkhārontena yaṃ taṃ adhigataṃ mayā  
puññam assānubhāvena lokanāthassa sāsanaṃ |  
ogāhetvā visuddhā ca sīlādipaṭipattiyā  
sabbe pi dehino hontu vimuttirasabhāgino | etc.

*Vadattitthavihāravāsīnā* muṇivarayatīnā bhadantena *Ācariyadhammapālena* katā *Petavatthusamvaṇṇanā* samattā ti.

It is evident that the commentary on the Theragāthā de-

scribed by Westergaard, Catal. p. 35, belongs to the same author.

The Petavatthus are stories similar to the Vimānavatthus, treating of the offences for which men have been reborn in the Peta world.

The titles of the single stories are given thus in this MS. :  
 Khentupamāpetavatthuvaṇṇanā (ends f. ki')—Sūkarap. (ki')—  
 Pūtimukhap. (ku)—Piṭṭhadhitalikap. (kū)—Tirokuḍḍap. (kḷi')  
 —Pañcaputtakhādakap. (kḷi)—Sattaputtakhādakap. (ke')—  
 Goṇap. (ko)—Mahāpesakārap. (kau)—Khalātiyap. (kaḥ')—  
 Nāgap. (khi)—Uraṃgajātakavatthuv. (khu)—Samsāramoca-  
 kap. (khṛi)—Sāriputtattherassa mātu p. (khḷi)—Mattāp. (khai')  
 —Nandāp. (kho)—Caṇḍakuṇḍalip. (kho')—Kaṇhap. (khām')  
 —Dhanapālap. (ga)—Cūlasetṭhip. (gi)—Aṅkurap. (gai')—  
 Uttaramātu p. (gau)—Suttap. (gaḥ)—Kaṇṇamuṇḍap. (ghi)  
 —Ubbarip. (ghu')—Abhiḷḷhamānap. (ghṛi')—Sānuvāsip.  
 (ghe')—Rathakārap. (gho)—Bhusap. (ghau)—Kumārāp.  
 (ghaḥ)—Serinip. (ṇa)—Migaluddap. (ṇā)—Dutiyaḷuddap.  
 (ṇā')—Kūṭavinicchayikap. (ṇi')—Dhātuvivaṇṇap. (ṇi')<sup>1</sup>—  
 Nandikap. (nām')—Revatip. (nām')—Ucchup. (ca')—Kumā-  
 rap. (cā)—Rājaputtap. (ci')—Gūthakhādakap. (cī)—Gaṇap.  
 (cī')—Pāṭaliputtap. (cu')—Ambap. (cū')—Akkhadurakkhap.  
 (cṛi)—Bhogasaṃharap. (cṛi')—Setṭhiputtap. (cṛi')—Setṭhi-  
 kūṭasahassap. (cḷi').

#### 44.

Burmese MS., see Catalogue of Burmese MSS., No. 3463.

*Suttasaṅgaha.* The badly written and much corrupted introduction runs thus (by B., I designate the readings of the text repeated together with the Burmese version) :

suttam suttam munindāham (aḥam—munindaṇ ca B.) sutta-  
 saṅgahapāḷiyā  
 anakavoraka (°vorikaṃ B.) attham dīpento desakehi ca |  
 vanditvā yācito nātham dhammadīpakabhikkhunam  
 manam udāharam netvā dīpessam appakam ida |

Here are to be inserted : Ambasakkharap. and Serisakap., which titles are missing probably by the loss of fol. nai.



ādippâyam (adh° B.) manorammam sundharam (sund° B)  
 mana tosayam  
 pitivivaddhanam dipam saccānam dassakam mudu |  
 sakkaccam tam sunantu ve dhammadīpakatheravā  
 ayañ ca me jane tosam desentānam hi tediya (bhediyya B.) |

The work is a large anthology made from the Suttas, Vimānavatthus, etc. The single words or small sections of the text are followed by the Burmese version or paraphrase.

## 45.

Burmese MS., see Catalogue of Burmese MSS., No. 3462. Sakk. 1186=A.D. 1825.

*Atthasālinī*, Aṭṭhakathā on the *Dhammasaṅgani*, Pāli and Burmese. The very corrupt subscription runs thus (compare No. 19):—

paramavisuddhasaddhāviriyaapaṭipañḍitena silavâcârajjava-  
 maddavâdiguṇasamudayasamuditena sakasamayasaṃmayanta-  
 ragahaṇasamatthena pañāveyyattiyyasaṃannāgatena tipiṭa-  
 kappariyattippabhede sâṭhakathe satthu sāsane appaṭiṭāṇata-  
 ñānappabhāvena mahāveyyākaraṇena karaṇasampattijānitasu-  
 khaniggaṭamadhurodānavacaninelāvaṇṇayuttana yuttamut-  
 thavādi vādivarena mahākavinā mahātherena pabhinnaṃ-  
 paṭisambhidāparivāre chaḷābhiññādiguṇapaṭimaṇḍitena uttari-  
 manussadhamme suppaṭiṭṭhitabuddhinaṃ theravaṃsappadī-  
 pānaṃ *Mahāvihāravāsinaṃ* therānaṃ vaṃsālaṅkārabhūtena  
 vipūlavisuddhabuddhinā *Buddhaghosa* ti guruhi gahitaṇāma-  
 teyyena mahātherena *Aṭṭhasālini* nāma ayaṃ Dhammasaṅga-  
 haṭhakathā katā yāvayattakaṃ kālaṃ visuddhacittassa tādīno  
 lokajēṭhassa mahesino buddho ti nāmaṃ pi lokamhi tiṭṭhati  
 tāvatattakakālaṃ ayaṃ Dhammasaṅgahaṭhakathā lokasmiṃ  
 lokaniddharaṇesinaṃ kulaputtānaṃ pañāsuddhiyā nayaṃ  
 dassenti tiṭṭhatu. *Aṭṭhasālini nāma samattā.*

Kusannāmassa nagarassa purattimapadesake  
 sāsana-rūḷhabhūtaṃ addhaya-jojanamāṇake |  
 Nerativhayagāmaṃ pacchimam īsanissite  
 uttarasmi disābhāge ṭhāne pañcadhanussate |

gamanāgamanasampanne *Maṇiratananāmake*  
 alaye puṇanippatte santāsane tibhummake |  
 bahuggaṇavācakena atigambhirabuddhinā  
 ādimh' ariyasaddena *Alaṅkāra* ti nāminā |  
 mahātherena yuttana āhāpetvāna sabbaso  
 sādhaḥkāna (sāvakānaṃ, the repetition with the Burmese  
 version) vācanaṃ ca antarā antarakkhaṇe |  
 ekādikāṃ sattatiṃ ca dvisatāṃ dvisahassakāṃ (dvisatasa-  
 hassakāṃ ca, the repetition)  
 vasasañjhānaṃ (vassasañjhā nāma, the repetition) vasena  
 sampatte jīnasāsane |  
 rajiko nissayo ayaṃ Aṭṭhasālinināmakō  
 munisāsanaṃ ca buddhiyā—caravato<sup>1</sup>  
 yathā anantarāyena niṭṭhito nissayo ayaṃ  
 hontv ānantarāyenevaṃ sukhīṇo sabbapāṇino | *etc.*

The work begins :

namo *etc.* | kāmāvacarakusalāṃ — dassetvā — idāni — rūpā-  
 vacarakusalāṃ — dassetvā — katame dhammā kusalā tiādi  
 vacanaṃ—

46.

443 leaves, signed with Burmese letters. 6 lines. Burmese writing. Sakk. 1120 = A.D. 1759.

The Pāli text of the *Vibhaṅga*. The appearance of this MS. and the style of writing are much older than the average of Burmese MSS. A large number of leaves is missing, and the order of the extant leaves is disturbed. The leaves are placed now in the following order : jhāḥ—cha, gha—cāḥ, ṭhaḥ—ṭa, ṇa—ñāḥ, ḍa—ḍu, ḍha, ḍāḥ—ḍū, dhā—ḍhaḥ, ṇa—bhāḥ (tāḥ is placed between tā and ti), mai—ma, mo—māḥ, ya—lu, sāḥ—va, lāḥ—lū, ka, khāḥ, lāḥ—la, aū—aa, aṃ—ae, haṃ—ha, kya—ghyaṃ. Then follow 36 leaves (ka—gāḥ) containing another copy of the beginning of the work.

47.

Burmese MS., see Catalogue of Burmese MSS., No. 3451. Sakk. 1189 = A.D. 1828.

<sup>1</sup> From this line only these words are extant intermixed with the Burmese version.

*Commentary on the Vibhaṅga*, Pāli and Burmese, called by the author in the introduction, aṭṭhavannanā porāṇaṭṭhaka-thānayā. I quote the following stanzas from the introduction (compare No. 105):

viñātu 'ttho na sakkā hi sante pi pubbanissaye  
sukhena mandapaññehi racayayissām' ahaṃ navam |  
nātisaṅkhepavittthāraṃ nissayaṃ mativaḍḍhakaṃ  
sikkhākāmena yatinā yācito *Candamañcunā* |

After the introduction the commentary begins (f. ko'-kau) :  
pañca kkhandhā | rūpakkhandho | pa | suttantabhājanīyaṃ  
nāma—

48.

Burmese MS., see Catal. of the Burm. MSS., No. 3467.

Burmese Nissaya of the *Yamaka*. The Pāli text is given only in very deficient extracts and quotations. Each Yamaka forms a volume, excepting the Āyatana and Dhātuyamakas, which are combined in one volume. Two volumes are premised as an introduction to the principal work, the first inscribed *Mātikānayatvai* (Burmese treatise with few Pāli quotations), the second *Dhātukathānayatvai*, being a Pāli-Burmese Nissaya of the third volume of the *Abhidhamma-piṭaka*.

49.

Burmese MS., see Catal. of the Burm. MSS., No. 3468.

First part of the same work, ending with the *Saccayamaka*, without the two premised volumes mentioned above.

50.

73 leaves; 8 lines; Burmese writing. Sakk. 1140=A.D. 1779. The manuscript contains two works:

1. fol. ka-khaṃ (the letter khe has been put twice): the *Abhidhammatthasaṅgaha*. Subscription: *Anuruddhācariyena racitaṃ Abhidhammatthasaṅgahaṃ nāma pakaraṇaṃ samatthaṃ niṭhitaṃ*.

Chapters (pariccheda) of this treatise:

f. kī cittasaṅgahavibhāga—f. ke cetasikaṣaṅga(ha)vibhāga



—f. ko pakiṇṇakasāṅga(ha)vibhāga—f. kam' vidhisāṅgahavibhāga—f. khā' vidhimuttasāṅgahavibhāga ("niṭhito ca Abhidhammatthasāṅgahe sabbathā pi cittacetasikasaṅgahavibhāgo")—f. khī rūpasāṅgahavibhāga—f. khe 2 samuccaya-sāṅgahavibhāga—f. khai paccayasāṅgahavibhāga—f. kham kammathānasāṅgahavibhāga.

2. fol. gu-chu. The *Dhātukathā*, third part of the Abhidhammapiṭaka.

## 51.

The fourth part of No. 55, fol. chû-jha. Sakk. 1168.  
The *Abhidhammatthasāṅgaha*.

## 52.

Burmese manuscr., see Catal. of Burm. MSS., No. 3466.  
The *Abhidhammatthasāṅgaha* with Burmese Nissaya by  
*Aggadhammālaṅkāra*.

## 53.

Burmese manuscript, see Catal. of Burm. MSS., No. 3504.  
Sak. 1149=A.D. 1788.

The *Abhidhammavibhāvanī*, commentary on the *Abhidhammatthasāṅgaha*, by *Sumaṅgalācariya*; text with Burmese Nissaya by *Ariyālaṅkāra*.

The greater part of the introduction is identical with the introduction of the Nissayas of the Vibhaṅga (No. 47) and the Khuddasikkhā (No. 105). The introduction ends:

*Sumaṅgalācarirena Abhidhammavibhāvanī*  
ṭīkā yā racitā tassā sante pi pubbanissaye |  
mandapañehi sotūhi na sakk' atto hi jānitu  
paramattañukāmehi bhikkhūhi abhiyācito |  
nāṭisaṅkhepavittāraṃ racissaṃ (navanissayaṃ)  
jinasāsanavaḍḍhattaṃ paripunṇavinicchayaṃ |

Among the blank leaves which follow the end of the work, are two written pages. The first, signed with the Burmese letter ka, contains the interesting beginning of a commentary on *Kaccāyana's* grammar :

namo *etc.*

jitamārātikam buddham dhammam mohavidhamṣakam  
vanditvā uttamam saṅgham *Kaṇḍāyanañ* ca vaṇṇitam |  
*Kaṇḍāyanassa* bheda' ham sabbayogam yathāraham  
sotujanānaṃ atthāya pavakkhāmi samāsato |  
kasikammādinā byāpārena dippati yo pitā  
iti Kaccassa putto *thu* tassa Kaccāyano mato |  
teneva katasattam pi Kaccāyanan ti ñāyati  
Kaccāyanass' idam sattam timinā vacanatthato | *etc.*

The second of these leaves contains the beginning of the fourth part of the Kammavācā collection (namo *etc.* suṇātu me bhante saṅgho idam saṅghassa kathinadussam uppannam *etc.*).

#### 54.

Manuscript in Burmese writing; see Catal. of the Burmese MSS., No. 3499.

1. The *San̄khepavaṇṇanā*, commentary on the Abhidhammatthasaṅgaha by *Saddhammajotipāla*; Pāli text. Begins:

namo *etc.* |  
tikkhattum pattalaṅko yo paṭiṭhapesi sāsanaṃ  
vanditvā lokanāthaṃ taṃ dhammaṃ saṅghan ca pūjitam |  
āgatāgamasatthena cando va sarad' ampare  
pākaṭen' idha dīpamhi Mahāvijayabāhunā |  
ukkuṭikam nisīditvā sāsanaṭṭhābhikaṅkhinā  
yācito 'ham karissāmi San̄khepapaḍavaṇṇanam |  
porāṇehi katā 'nekā santi yā pana vaṇṇanā  
etā velādigabbhesu ajotacandavūpamā |  
tasmā khajjatantupamaṃ karissam kiñci vaṇṇanam  
taṃ sādhave nisāmetha sāsanaṃ subuddhiyā ti |

tattha paḍavaṇṇanan ti | sambandho paḍavibhāgo | paḍa-  
cintā padattho |

The work follows the division of the Abhidhammatthasaṅgaha into 9 paricchedas.

2. The same work, the Pāli text together with a Burmese Nissaya by *Ariyālaṅkāra*, the same scholar to whom the Burmese are indebted for the version of so great a number of important Pāli works.

## II.—GRAMMATICAL AND LEXICAL WORKS.

## 55.

97 leaves, signed with the Burmese letters from ka to jha (two leaves are signed with ñai, the second being a repetition of the first; two leaves are signed cî; the signatures cû and jâḥ are omitted); 9 lines, Burmese writing. The MS. contains the date of Sakrâj 1168=A.D. 1807.

1. fol. ka-cî 2, *Kaccâyana's* grammar, text and scholia. For an example of the readings of this MS. I select 4, 15. 16 (M. Senart's edition, p. 174):

*mahataṃ mahâ tulyâdhikaraṇe pade ||*

tesaṃ mahantasaddânaṃ mahâ âdesâ (*corr.* âdeso) hoti tulyâdhikaraṇe pade. mahanto ca so puriso câ ti mahâriso (*sic*). mahantî ca sâ devi câ ti mahâdevi. mahantañ ca taṃ balañ câ ti mahâphalaṃ. mahanto ca so nâgo câ ti mahânâgo. manto (*sic*) ca so yaso câ ti mahâyaso. mahantañ ca taṃ padupavanañ (*sic*) câ ti mahâpadumavanaṃ. mahantî ca sâ nadi câ ti mahânadi. mahanto ca so maṇi câ ti mahâmaṇi. mahanto ca so gahapatiko câ ti mahâgahatiko. mahantañ ca ta dhanañ câ ti mahâdhanam. mahanto ca so puṇo câ ti mahâpuṇo. bahuvacanaggahaṇena kvaci mahantasaddassa mahâ âdeso hoti. mantañ (*corr.* mahantañ) ca taṃ phalañ câ ti mahabbalaṃ. mahantañ ca taṃ phalañ câ ti mahappalaṃ. mahantañ ca taṃ dhanañ câ ti mahaddhanam. mahatañ ca taṃ bhayañ câ ti mahabbhayaṃ ||

*itthiyaṃ bhâsitapumittha pumâ va ce ||*

itthiyaṃ tulyâdhikaraṇe pade ca bhâsitapumitthi pumâ va datṭhabbâ. dighâ jaṅghâ yassa so 'yan ti dighajaṅgho. kal-yânâ bhariyâ yassa so 'yan ti kalyâṇabhariyo. bahutâ puṇâ (*corr.* pañâ) yassa so 'yan ti bahupaṇo. bhâsitapumeti kim



attham. brahmanabandhu ca sâ bhariyâ cati (*corr.* ceti) brahmanabandhubhariyâ ||

2. fol. cu-câh. The text of Kaccâyana without the scholia.

3. fol. cha-chu. Appendix to the grammar, Pāli and Burmese, called in Burmese *vibhas svay*; the Pāli text begins: parassamaññapayoge—lingatthe pathamâ—âlapane ca.

4. fol. chû-jha. *Abhidhammatthasaṅgaha*, see n. 51.

#### 56.

36 leaves (ka-gaḥ); 5 lines; Cambodjan writing.

*Kaccâyana's* grammar, text of the Suttas, ending with the end of the Kâraḥakappa. Each Sutta is followed by a Siamese translation or paraphrase.

#### 57.

Two volumes, see Catal. of the Burmese MSS., Nos. 3434, 3435. Burmese writing.

*Sîrimālacā*, *Kaccâyana's* grammar with Burmese translation and explanations.

#### 58.

Burmese MS., containing the Sandhikappa, Samāsakappa, Taddhitakappa, Ākhyātakappa, Kitakappa of the same work. See Catal. of the Burmese MSS., No. 3526.

#### 59.

Burmese MS., containing the Nāmakappa, Kâraḥakappa and Uṇādikappa of the same work. See Catal. of the Burmese MSS., No. 3458.

#### 60.

Burmese MS., containing the Taddhitakappa, Kâraḥak., Samāsak., Ākhyātak., Kitak. and Uṇādikappa of the same work. See Catal. of the Burm. MSS., No. 3464.

#### 61.

Burmese MS.; the same work, beginning in the midst of the introduction to the Samāsakappa, containing the rest down to the end. See Catal. of the Burm. MSS., 3525.

I subjoin some ślokas referring to the author and the history of the work.

Śloka at the end of the Nāmakappa :

ādo yo *Aggadhammo* 'tha *Alaṅkāro* ti vissuto  
tena uddhāritam rūpaṃ imaṃ sikkhantu sādhave ti |

Śloka at the beginning of the Samāsakappa :

vanditvā varapañño yo bodhesi janataṃ bahum  
taṃ racissaṃ samāsenā samāsaṃ sattharūpakam |

Ślokas at the end of the Uṇādikappa :

ādimhi *Aggadhammo* 'ti *Alaṅkāro* 'tha vissuto  
tisāsanamhi ālokabhūtatthā (var. read. °attā) cihanam  
tathā |

yo thero jinacakkamhi dhāreti sāsanaṃ sadā  
tena uddhāritam sādhum rūpaṃ unādino paraṃ |  
may' uddhāritarūpaṃ pi sikkhantu sajjanā sadā  
mettācittena samyuttā maṃ pi maññantu sabbadā |

The Pāli text of the first Sutta, adapted to the exigencies of the Burmese version, runs as follows (Burmese passages are denoted by breaks) :

*attho akkharasaññāto* || attho—akkharasaññāto—hoti— | *sut* ||  
akkharavibhattiyaṃ — sati — atthassa—dunniyathā — vā —  
atthassa—dunnayathā—hi yasmā—hoti — tasmā—vā— tasmā  
—vacanānaṃ — sabbo— attho—vā— sabbavacanānaṃ— attho  
—akkharehi — saññāyate — tasmā — suttantesu suttantānaṃ  
—bahupakāraṃ — akkharakosallaṃ — paṭhamam — sampāde-  
tabbam—hoti— | *vutti* ||

62.

Burmese MS., in two volumes, see *Burm. Catal.*, Nos. 3443, 3444. *Dakkhiṇāvan nissya* of *Kaccāyana's* grammar.

Introduction to the Sandhikappa :

dhammissaraṃ namassitvā buddhaṃ kilesachinditaṃ  
dhammaṃ ariyasaṅghaṃ ca niraṅgaṇaṃ gaṇuttamaṃ |  
*Kaccāyanaṃ* mahātheraṃ tathāgatena vaṇṇitaṃ  
mahāpaññaṃ namitvāna sāvakesu ca pākaṭaṃ  
dhajūpamaṃ guṇādhāraṃ mahitalesu pākaṭaṃ |

paṭhamāriyalāṅkāraṃ piṭakaṇṇavapāraguṃ  
 sabbesaṃ hita(m) dhārentaṃ sutabuddhañ ca me guruṃ |  
 itare guravo cāpi pāragū piṭakattaye  
 namāmi sirasā dhīre visi(t)ṭhesu ca pākaṭe |  
 evaṃ nipaccakāraṣsa antarāye asesato  
 ānubhāvena sosetvā yathā atthaṃ samijjatu (sic) |  
 pubbācariyasīhehi racitā santi nissayā  
 yudhasotujanā yattha linarūpan ti vuccare  
 tattha rūpaṃ vimamsitvā nyāsādianurūpato |  
 sotujanānam atthāya uddharitvā va sādhuḥkaṃ  
 nissayaṃ sandhikappassa yudhasotubudhāvahaṃ |  
 pubbācariyasīhānaṃ ahaṃ nissayasādhukaṃ  
 paṭhamāriyalāṅkāramahātherassa nissayaṃ  
 sādhuḥkaṃ cupanissāya catuttho 'riyālaṅkāro  
 nātivitthārasaṅkhepaṃ racissāmi yathāphalaṃ (°ba-  
 lam ?) |

Ślokas at the end of the work :

Setibhissararājassa natthena (nattena !) dhammarājinā  
 kārīte sovaṇṇāvāse *Dakkhiṇāvan* ti nāmake |  
 catutthāriyālaṅkāratherena kārītaṃ imaṃ  
 nātisaṅkhepavitthāra (var. read. °re) atthi rūpa samāhi-  
 taṃ |  
 ayaṃ gandho ciraṃ kālā yāva tiṭṭhatu sāsana (sic)  
 sikkhantā sajjanā gandhaṃ pādaṃ labbhā tat' uttari |  
 tiāgame adhibbāyaṃ (°ppāyaṃ ?) viñāpetvāna sādhuḥkaṃ  
 dhārentu jīnacakkaṃ va piṭakaṇṇavapāragū |

The first Sutta runs thus (breaks denoting the Burmese passages):

attho akkharasañāto || attho—akkharasañāto— | akkharavi-  
 pattiyaṃ—sati—atthassa—dunnayatā—hi yasmā—hoti—  
 tasmā—sabbavacanānaṃ—attho—akkharehi—sañāyate—  
 yasmā—akkharakosallaṃ—suttantesu—bahupakāraṃ—. A  
 Burmese exposition with numerous Pāli quotations follows.

63.

Burmese MS., not in the Burmese Catalogue.

Contains the second part of *Kaccāyana's* grammar, beginning



with the Samāsakappa. The introduction of this Kappa begins: *evaṃ nānāyavicitraṃ Madhuratthavinissayakattukammādi-atthavivoccapakāsakaṃ kārakakappaṃ dassetvā idāni tadanantaram ligatthalapanagajjitam (sic) sattavidham vāccapakāsakaṃ samāsakappaṃ dassetum nāmānaṃ samāso yuttattho tiādi ārajjam (āraddham!) etc.*

First Sutta: *nāmānaṃ samāso yuttattho | sut — — tesam nāmānaṃ—yo yuttattho yo padatthasamuddāyo (sic) so padatthasamuddāyo samāsasaṅ(ṇ)ho hoti—yāni pañcapakārāni nāmānisanti ācariyena payujjamānaṃ padattā tesam nāmānaṃ yo yuttatto padasamuddāyo — so padasamuddāyo samāsasaṅ(ṇ)ho hoti—katinnassa—dussa—katinnadussaṃ nāma, etc.*

## 64.

139 leaves, 9–7 lines. The leaves are signed with the Sinhalese letters from ka to jhe. Sinhalese writing.

Commentary on *Kaccāyana's* grammar, by an unknown writer, based apparently on another commentary the single words of which are explained throughout this work. For instance it is said on the first introductory śloka of the grammar: *vibhat(t)tyantapadavibhāgavasena ekūnavīsati padā ayaṃ gāthā-*; then follows an explanation of the single words of this sentence: *vibhajjatīti vibhatti, etc.*; then the conclusion of the imperfect period: *paññitehi veditabbo (sic)*, and an explanation of *paññitehi* and *veditabbā*.

Beginning of the single books: *Sandhikappa* f. *kḷi'*, *Nāmak.* f. *khī'*, *Kārakakappa* is missing, *Samāsak.* f. *ghau'*, *Taddhitak.* f. *ṇaḥ*, *Ākhyātak.* f. *ce'*, *Kibbidhānak.* f. *jā'*, *Uṇādikappa* is missing.

## 65.

28 leaves, signed with the Burmese letters ka—gī; 9 lines; Burmese writing.

The *Kaccāyanabhedatīkā*. Subscription: *iti accuḷāracchanandaviriya paṇāsamannāgatena Ariyalāṅkā ti garuhi viditānāmatherena bhikkhunā vicarito (sic) Sāratthavikāsiniṇāmā'ya(m) gandho Kaccāyanabhedatīkā nitṭhitā.*

The work begins: *namo etc. |*

jino jayakaraṃ dhammaṃ sañcayanto jayākare  
 jītvā paraṃ jināpesi so me detu jayañ jino |  
 yo munindindasaddhammaṃ sitābhāpu idehinaṃ  
 makkaṃ piṇeti jantunaṃ so sampinetu me manam | *etc.*

## 66.

9 leaves; only 2 pages are written, which are signed with Burmese letters, the first kham, the second gû. 9 lines, Burmese writing.

fol. kham contains the beginning of *Kaccâyana's* Kārakakappa, text and scholia. The fragment ends in the scholion on Sutta 2 at the words bhû icc etassa dhâ(tussa).

fol. gû begins in the scholion on Sutta 44 of the same Kappa at the words: (payo)ge adhikaissaravacane, and contains the rest of the book.

## 67.

10 leaves, preceded by three and followed by one blank leaf, signed with the Burmese letters from nai to cu; 8 lines; Burmese writing.

Contains *Kaccâyana's* Ākhyâtakappa with the scholia.

## 68.

8 leaves, signed with the Burmese letters from ka to kai; 8-10 lines, Burmese writing.

Contains *Kaccâyana's* Kitakappa with the scholia. The subscribed date is the 12th day of the increasing moon in the month Vâkhoṇ, Sakkarâj 1176 (=A.D. 1817).

At the end of the book the following śloka is subjoined :

Kaccâyanaṇapakaṇaṇe sandhi nâmañ ca kâraṇaṇ  
 samâso taddhit(â)khyâto kittakañ ca uñhâdikam |  
 sandhimhi ekapaññâsaṇ nâmañhi dve satam bhava  
 kârake pañcatâlisam samâse atthavisañ ca |  
 dvâsatthi taddhite matam atthârasa satâkhyâte  
 kite satam satam bhava uñhâdimhi ca pañ(ñ)âsaṇ |

## 69.

10 leaves, signed with the Burmese letters ka—kau. 8–7 lines. Burmese writing.

Contains *Kaccâyana's* *Uṇādikappa* with the scholia. The date is the ninth day of the increasing moon in the month Vākhoṇ, Sakkarāj 1176 (= A.D. 1817). Probably belonging to the same copy of K.'s grammar of which No. 68 forms another part, although the two MSS. seem written by different hands.

## 70.

43 leaves, signed with the Sinhalese letters ka—ge; 7–10 lines; Sinhalese writing.

Contains the *Rûpasiddhi*, Buddhappiya's well-known grammatical work, based on *Kaccâyana*. See Turnour's *Mahāv.* xxvi., d'Alwis Catalogue 179. The work begins :

visuddhasaddhammasahassadīdhitim subuddhasambodhisu-  
gandharoditam (*sic*)

tibuddhakhettekadivākaram jīṇam saddhammasaṅgham si-  
rasābhivaṇḍiya |

*Kaccâyanaṃ* cācariyaṃ namitvā nissāya *Kaccâyana*vaṇṇa-  
nādim

bālappabodhattham ujum karissam vyattam sukaṇḍam pa-  
darûpasiddhim |

*attho akkharasaññāto.* yo koci lokiyalokuttarādibhedo vacana-  
ttho so sabbo akkhareheva saññāyate. *akkharāpādayo ekacattā-*  
*līsam.* te ca kho jinavacanānurûpā akārādayo niggahītāntā  
ekacattālīsamattā vaṇṇā paccekam akkharā nāma honti. tam  
yathā. a â i î etc.

For an example of the manner in which the arrangement of *Kaccâyana's* work is modified in the *Rûpasiddhi*, I choose the beginning of the *Samāsakappa* :

*nāmānaṃ samāso yuttattho* (Kacc. 4, 1). *tesam nāmānaṃ*  
*payajjamānāpadatthānaṃ* (*sic*) *yo yuttattho so samāsasañño*  
*hoti.* *tesam vibhattiyo lopā ca* (K. 4, 2). *tesam yuttatthānaṃ*  
*samāsānaṃ taddhitāyādippaccayānaṃ ca vibhattiyo lopaniyā*  
*honti.* *pakati cassa sarantassa* (K. 4, 3). *luttāsu vibhatti* (*sic*)



sarantassa assa yuttatthabbutassa tividhassa līṅgassa pakati-bhāvo hoti. *taddhitasamāsakitakā nāmaṃ vātavetūnādisu ca* (K. 7, 4, 12). *taddhitantā kitakantā samāsā ca nāmam iva datṭhabbā tavetūnatvānatvādippaccayante vajjetvā. so napumsakaliṅgo* (K. 4, 5). *so avyayibhāvasamāso napumsakaliṅgo va datṭhabbo ti napumsakaliṅgattam. aṃ vibhattinam akārantayihāvo* (*sic*) (K. 4, 26). *etc.*

The work is divided into the following chapters: Sandhikaṇḍa, Nāmakaṇḍa (begins f. kû), Samāsakaṇḍa (f. khâ'), Taddhitakaṇḍa (f. khîi), Ākhyātakaṇḍa (f. khau'), Kitakaṇḍa (f. gî').

The Kārakakaṇḍa is missing, as in the commentary No. 64 (d'Alwis, l. l. 182 enumerates Kāraka among the chapters of the Rūpasiddhi). Nor are the concluding stanzas quoted by Turnour and d'Alwis l. l. extant in this MS.

#### 71 (Turnour).

MS. composed of three parts. The first consists of 27 leaves, signed with the Sinhalese letters ka—khe, preceded by a blank leaf. 7–10 lines. Sinhalese writing.

The *Bālāvatāra*.

For the second and third part of this MS., containing the Abhidhānappadīpikā and a Pāli-Sinhalese vocabulary, see Nos. 83 and 90.

#### 72.

23 leaves, signed with the Sinhalese letters ka—khri, followed by a blank leaf. 8–9 lines. Sinhalese writing.

The *Bālāvatāra*, incomplete; the Kāraka is missing.

#### 73 (Turnour).

82 leaves, signed with the Sinhalese letters ka—cā. 9 lines. Sinhalese writing.

*Bālāvatāra sannē*, the Pāli text with Sinhalese translation and commentary.

Begins: *namo, etc.*

buddhan tidhābhivanditvā buddhambujavilocanam  
Bālāvatāraṃ bhāsissam bālānam buddhivuddhiyā |

Buddham abhivanditvā Bālāvatāraṃ bhāsissam yanumehi  
kriyākārapadasambandhayi.

## 74.

9 leaves, signed with the Sinhalese letters ka—ke, preceded and followed by a blank leaf. 7–6 lines. Sinhalese writing. See d'Alw. Catal. p. 183.

*Saddalakkhaṇa*, grammar composed by *Moggallāyana*.

Begins :

siddham iddhagunaṃ sādhu namassitvā tathāgataṃ  
saddhammasaṅghaṃ bhāsissam Māgadhaṃ *Saddalakkh-*  
*aṇaṃ* |  
aādayo ti tālisa vaṇṇā | dasādo sarā | dve dve savanṇā |

The chapters are : saññādikaṇḍo paṭhamo (ends f. kâ'), syādik. dutiyo (kî'), samāsak. tatiyo (kri'), nādik. catuttho (kû), khādik. pañcamo (kîi), tyādik. chaṭṭho (ke').

The sequence of the suttas is disturbed at several points in the samāsak., nādik. and khādik., probably in consequence of the leaves of the original MS. having been misplaced.

To enable the reader to form an idea of the relation of this grammar and the following two works, which are based on Moggallāyana's system, I shall extract from each of them a passage treating of the same subject. I select the rules about the sandhi of vowels, which is treated of in the *Saddalakkhaṇa* in the following few words :

fol. kâ : saro lopo sare pare kvaci | na dve vâ | yuvaṇṇā-  
nam e o luttā | yvāsare | eonaṃ | gossāvamb (*sic*) (see Pāṇini  
6, 1, 123).

## 75.

130 leaves, signed with the Sinhalese letters ka—jhî (the same leaf has got the two numbers nṛi nṛi, the following nḷi and nḷi), preceded by 4, followed by 2 blank leaves. On an average 8 lines. Sinhalese writing.

The *Payogasiddhi*, grammatical work of *Vanaratana* based

on the system of Moggallâyana (see d'Alwis introduction, p. xiv). The work concludes with the following stanzas :

câgavikkamasaddhânusampannagunâsâlino  
*Parakkamanarindassa Sîhaḥindassa dhîmato |*  
 atrajenâ 'nujânatena (should be 'nujâtena?) bhûpâlaku-  
 laketunâ  
 disantapatthaṭadâravikkamena yasassinâ |  
*Bhuvanekabhujavhena mahârâjena dhîmatâ*  
 catupaccayadânena santataṃ samupaṭṭhito |  
*Dhûmadonîti vikhyâtâvâse nivasato sato*  
*Sumaṅgalamahâttherasâmino sucivuttino |*  
 vaṃse visuddhe sañjâto pantasenâsane rato  
 pariyattimahâsindhunîyyâmakadhurandharo |  
 appicchâdiguṇûpeto jinasâsanamâmakō  
*Vanaratanamahâtthero Medhaṅkarasamavhayo |*  
 pâṭavattthâya bhikkhûnaṃ vinaye suvisârado  
 Payo(ga)siddhiṃ suddhima (?) sadâsampaṇṇagocaraṃ  
 (saddhâsampannag°!) ||

Division of the chapters :

- f. ke : iti payogasiddhiyaṃ sandhikaṇḍo paṭhamo—f. ge :  
 i. p. nâmak. dutiyo—f. ghû : i. p. kâarakak. tatiyo—f. nḷi—nḷi :  
 i. p. samâsak. catuttho—f. eḷi : i. p. ṇâdik. pañcemo—f. jâ :  
 i. p. tyâdik. chaṭṭho—f. jhî' : iti p. khâdik. sattamo.

The passage of the Payogasiddhi, which concerns the sandhi of vowels, is the following :

f. ki—kû. *sandhi vuccate | lokaaggapuggalo paññâindriyaṃ*  
*tīṇi imāni no hi etaṃ bhikkhuni (should be : bhikkhuniovâdo)*  
*mātuupaṭṭhānaṃ sametu āyasmā abhibhūāyatanam dhanam*  
*me atthi sabbe eva tayo assu dhammo (sic) asanto ettha na*  
*dissanti itī dha | sarasaṃnāyaṃ || saro lopo sare || sare saro*  
*lopaniyo hoti | saro ti kâriyiniddeso lopo ti kâriyaniddeso (s. t.*  
*kâriyan. l. t. kiriyân. ?) | lopo adassanaṃ anuccāraṇaṃ | saro*  
*ti jâttekavacanavasena vuttaṃ | sare ti opasilesikâdhârasat-*  
*tamī tato vaṇṇakâlavyavadhāne kâriyan na hoti | tvam asi*  
*katamā cānanda aniccasaṃnā ti | evaṃ sabbasandhisu | vidhīti*  
*vattate || sattamiyaṃ pubbassa || therayaṭṭhinyāyena pavattate*  
*paribhāsā dubbalavidhino patitṭhābhāvato | sattamīniddese*



pubbasseva vidhîti pubbasaralopo | lokaggapuggapuggalo  
*(sic)* paññindriyaṃ tîṇimāni no hetam bhikkhunovâdo mâtu-  
 patthānaṃ sametāyasmā abhibhāyatanam dhanam matthi  
 sabbeva tayassu dhammā asantettha na dissanti | pubbassa  
 kâriyavidhānā sattamīnidditthassa paratāvagamyate ti pare  
 tu parivacanam pi ghaṭato | yassa idāni saṃñā iti. châyā iva.  
 iti api. assamaṇi āsi. cakkhuindriyaṃ. a(kata)ññū āsi. ākāse  
 iva. te api. vande ahaṃ. so ahaṃ. cattāro ime. vasalo iti.  
 Moggallāno āsi. bījako kathā eva. kâpoto evā tidha | pubba-  
 saralope sampatte saro lopo sare tv eva | *paro kvaci* || saramhā  
 paro saro kvaci lopaniyo hoti || yassa dāni saññāti châyāva  
 itipi assamaṇisi cakkhundriyaṃ akataññusi ākāseva tepi van-  
 dehaṃ sohaṃ cattārome vasaloti Moggallānosi bījako kathāva  
 kâpotova | kvacīti kiṃ paññindriyaṃ paññindriyāni sattut-  
 tamo ekūnavīsati sassetesu gatovâdo ditthāsavo ditthogho  
 cakkhāyatanam namkunettha labbhā (?) | vivakkhāto san-  
 dhayo bhavantīti nâyāvatticchāpi idha sijjhati | kvacīty adhi-  
 kâro sabbasandhisu tena nâtippasaṅgo | assa idaṃ vâtaṛitaṃ  
 na upeti vâmaūru ati iva aññe viudakaṃ itidha | idaṃ pacchi-  
 modāharaṇaṃ ca yaṃ (?) avanṇe lutte e o honti (hontiti ?)  
 gāhassa nisedhanatthaṃ | pubbasaralope | saro veti ca vat-  
 tate || *yuvanṇānam e o luttā* || luttā sarā paresaṃ ivanṇu vaṇ-  
 ṇānam e o honti vā yathākkamaṃ | yathāsamkhyānudeso  
 samānānam | vaṇṇapareṇa savaṇṇo pi | vaṇṇā saddo (vaṇṇa-  
 saddo !) paro yasmā tena savaṇṇo pi gayhati sayañ ca rūpan  
 ti iūnam pi e o | sabbattha rassajâtiniddese dīghassāpi ga-  
 haṇattha(m) idham *(sic)* āraddhaṃ | tassedam vāteritaṃ no-  
 peti vāmoru atevaññe vodakaṃ | vā tv eva tassidaṃ | kathaṃ  
 pacorasmin ti yogavibhāgā | pati urasmin ti vibhajja yavā-  
 sare ti yakāre tavaggavaraṇā dinā mo (co !) vaggalasehi te  
 ti pubharūpañ ca yuvanṇānam e o ti ussa o ca | lutteti  
 kiṃ dasa ime dhammā yathā idaṃ kusalassa upasampadā |  
 atippasaṅgabādhakassa kvacisadassānuvattanato na vikap-  
 pavidhi niyanā *(sic)* | tena upeto aveccāni *(sic)* evamādisu  
 vikappo tāraṇitā sassindriyāni *(sic)* mahiddhiko sabbātiyo  
 tenupasaṅkami lokuttaro tiādisu vidhi ca na hoti | paṭisa-  
 dhāravutti assa sabbavutti anubhūyate viañjanaṃ viākato dāsi  
 ahaṃ ahu vā pure anu addhamāsaṃ anuetai suāgataṃ suākāro

duākāro cakkhuāpātaṃ bahuābādho pātu akāsi na tu eva bhū-  
 āpanalānilaṃ itidha | yuvaṇṇānaṃ veti ca vattate | *yavā sare* ||  
 sare pare ivanṇuvaṇṇānaṃ yakāravakārā honti vā yathākkama-  
 maṃ | paṭisanthāravutyassa sabbavutyanubhūyate byañjanaṃ  
 byākato | byañjane dīgharassā ti dīghe | dāsyāhaṃ ahu vā  
 pura anvaddhamāsaṃ anveti svāgataṃ svākāro cakkhvā-  
 pātaṃ bahvābādho patvākāsi na tveva bhvāpanalānilaṃ | vā  
 tveva viākato sāgataṃ | adhigato kho me ayaṃ dhammo  
 putto te ahaṃ te assa pahinā pabbate ahaṃ ye assa te ajja  
 yāvatako assa kāyo tāvatako assa byāmo ko attho atha kho  
 assa ahaṃ kho ajja so ayaṃ so ajja yo eva yato adhikaraṇaṃ  
 so ahaṃ itidha | *yavā sare* veti ca vattate | *eonam* || eonaṃ  
 yakāravakārā honti vā sare pare yathākkamaṃ | byañjane  
 dīgharassā ti dīghe | adhigato kho myāyaṃ dhammo putto  
 tyāhaṃ tyāssa pahinā pabbatyāhaṃ yyāvāssa (*sic*) tyajja  
 yāvatakvassa kāyo tāvatakvassa byāmo kvattho atha khvāssa  
 ahaṃ khvajja svāyaṃ svajja yveva yanvādhipikaraṇaṃ svā-  
 haṃ | vā tv eva tyajja sohaṃ | kvacī tv eva dhanam matthi  
 puttā matthi te tāgatā asantettha cattārome | goelakaṃ goas-  
 saṃ goajinaṃ itidha | sare ti vattate || *gossāvaṇ* || sare pare  
 gossa avaṇ ādeso hoti | sa ca | ṭanubandhānekavaṇṇā sabbassā  
 ti (this rule is given by Moggallāyana in the first kaṇḍa,  
 comp. Pāṇini 1, 1, 46) sabbassa ppaṣaṅge antasseti vattamāne |  
 ṇanubandho (Moggall. I, comp. Pāṇini 1, 1, 53) | nākārānu-  
 bandho yassa so nekavaṇṇo pi antassa hotīti okārasseva hoti |  
 saṅketo navayavonubandho ti (Moggall. I.) vacanā nākāras-  
 sāppayogo | uvaṇṇānantarappadhamsino (?) hi anubandho |  
 payojanaṃ ṇanubandho ti saṅketo | gavelakaṃ gavāssaṃ  
 gavājinam | iti eva iti evā tīdha || *ritisseve vā* || evasadde pare  
 itissa vo hoti vā || sa ca || chaṭṭhiyantassa (Mogg. I, comp.  
 Pāṇini 1, 1, 49) || chaṭṭhīnidditṭhassa yaṃ kārīyaṃ tadan-  
 tassa viññeyyaṃ ti ikārassādeso | ādesiṭṭhāne ādissatīti ādeso |  
 itv eva | aññatra yādese | tavaggavaraṇānaṃ ye cavaggaba-  
 yaṇā ti (Mogg. I; the dental consonants, v, r, ṇ, change  
 before y into the palatals, b, y, ñ) tassa co vaggalasehite ti  
 (Mogg. I; y after consonants of the 5 vaggas or after l or s  
 is changed into the preceding consonant) yassa ca cakāro |  
 icceva | eveti kiṃ iccāha | tīaṅgulaṃ tīaṅgikaṃ bhūādayo



migi bhantā udikkhatityādi sandhaya vuccante || mayadā sare  
 ti (comp. Kaccāyana, 1, 4, 5) vattate || vanataragā cāgamā ||  
 ete mayadā cāgamā honti vā sare kvaci | āgamino aniyame  
 pi || saro yevāgamī hoti vanādīnan tu nāpakā aññathā hi  
 padādinam yukvidhānam anattakam || etthāgamā aniyatā-  
 gamīnam eva bhavanti ce yakārāgameneva nipajjan ti siddhe  
 padādinam kvacīti (Mogg. fol. kṛi) byañjanassa yuk āgamo  
 nirattakho ti adhippāyo | tivaṅgulaṃ tivaṅgikaṃ bhvādayo  
 migi bhantā vudikkhati pavuccati pāguññavujutā ito nāyati  
 cinivā yasmātiha tasmātiha ajjatagge nirantaram nirālayo  
 nirindhano nirihakam niruttaro nirojam dūratikkamo durā-  
 gatam duruttaram pātur ahosi punar āgaccheyya punar uttam  
 punar eva punar eti dhir atthu pātārāso caturaṅgikaṃ catur-  
 ārakkhā caturiddhipādapaṭilābho caturoghaniṭṭharaṇattham  
 bhatur atthe vuttir esā paṭhavidhāturo eva sā nakkhattarājār  
 iva tārakānam vijjur ivabbhakūte āragger iva sāsapo usa-  
 bhor iva sabbhīr eva samāsetha puthag eva | rasse pag eva  
 lahum essati gurum essati idham āhu kena te idham ijjhati  
 bhadro kasāmīva ākāsamahipūjaye ekam ekassa yenam idhe-  
 kacce bhāti yeva hoti yeva yathā yidaṃ yathā yeva mā yidaṃ  
 na yidaṃ na yidaṃ cha yimāni na va yime dhammā bodhiyā  
 yeva paṭhavi yeva dhātu tesu yeva teseva so yeva pāṭiyekkam  
 viyañjanā viyākāsi pariyaṇam pariyaḍānam pariyaṭṭhānam  
 pariyesati pariyaṇānam niyāyogo udaggo udayo udāhaṭam  
 udito udīritam udeti sakid eva kiñcid eva kenacid eva kas-  
 micid eva kocid eva sammadattho sammadaññāvimuttānam  
 sammad eva yāvadattham yāvadicchakam yāvad eva tāvad  
 eva punad eva yadattham yadantarā tadantaram tadanāvī-  
 mutti etadattham atthadattham tadattham tadatthapasuto siyā  
 aññadatthu manasād aññāvimuttānam bahud eva rattim | vā  
 tv eva attaattham vādhiṭṭhitam pātu ahosi | vavattitavibhā-  
 sattā vādhikārassa byañjanato pi | bhikkhunīnam vutṭhā-  
 peyya ciraṃ nāyati tam yeva | chaabhiññā cha aham chaasīti  
 cha amsā cha āyatanam itidha | vā sare āgamo ti ca vattate ||  
*chā lo* || chasaddāparassa sarassa lakāro āgamo hoti vā | chāti  
 anukaraṇattā ekavacanam | chaḷabhiññā chaḷ aham chaḷasīti  
 chaḷ amsā chaḷ āyatanam | vā tv eva | chaabhiññā || lopo  
 adassanīm ṭhānīm yam āmaddīya dissati ādeso nāma so yātu



asantuppatti āgamo || *sarasandhi* || kaññā iva kaññā iccādi  
 sarasandhinisedho vuccati | pasaṅgapubbako hi paṭisedho |  
 pubbaparasarānaṃ lope sampatte | saro veti ca vattate | *na  
 dve vā* || pubbaparasarā dve pi vā kvaci na lupyante | kaññā  
 iva kaññeva kaññā va | Sāriputta idhekacco ehi Sīvaka utṭhehi  
 āyasmā Ānando gāthā abhāsi devā ābhassarā yathā tevijjā  
 idhippattā ca bhagavā utṭhāyāsanā bhagavā etad avoca  
 abhivādetvā ekamantaṃ atṭhāsi gantvā olovento bhūtavādī  
 atthavādī yaṃ itthiṃ arahaṃ assa sāmavati āha pāpakārī  
 ubhayattha tappati naḍi ottharati ye te bhikkhu appicchā  
 āmantesi bhikkhū ujjhāyimsu bhikkhū evaṃ āhaṃsu imas-  
 miṃ gāme ārakkhakā sabbe ime katame ekādasa gambhīre  
 odakantiko appamādo amatapadaṃ saṅgho āgacchatu ko imaṃ  
 paṭhavim vijessati āloko udapādi eko ekāya cattāro oghā are  
 aham pi sace imassa kāyassa no abhikkamo aho acchariyo  
 attho anto ca atha kho āyasmā atho utṭhavacittakā tato  
 āmantayi satthā ti evamādayo idha kālavyavadhānena sij-  
 jhanti | kvacīti kiṃ āgatattha āgatamhā katamassacāro appas-  
 sutāyaṃ puriso camarīva sabbeva sveva eseva nayo parisud-  
 dhethāyasmanto nettha kutettha labbhā sakhesabbrahmaṇā  
 tathūpamaṃ yathā vā jivhāyatanam avijjogho itthindriyaṃ  
 abhibhāyatanam bhayatupaṭṭhānam saddhīdha vittaṃ puri-  
 sassa setṭham || *sara sandhinisedho* ||

## 76.

36 leaves, signed with the Sinhalese letters ka—gi; 9—8  
 lines; Sinhalese writing.

*Padasādhana*, grammatical work of *Piyadassi*, belonging to  
 the school of Moggalāyana. The work begins:

buddhambujaṃ namassitvā saddhammamadhubbhājanam  
 guṇāmodapadaṃ saṅghamadhubbatanisevitam |  
*Moggalāyanācariyavaram* ca yena dhīmatā  
 kataṃ lahum asandiṭṭham anūnaṃ *Saddalakkhaṇam* |  
 ārabhissam samāsenā bālattham *Padasādhanam*  
*Moggalāyanasaddattharatanākara*paddhatim |  
 saññāpariggaheneva lakkhaṇesu sarādayo  
 ñāyantīti tam evādo dassayissam vibhāgato |

The concluding stanzas run thus (compare d'Alwis, Introd. xiii):

paratthāya mayā laddham (mayā 'raddham?) katvā (ka-  
tvāna?) Padasāadhanam  
puññaena tena loko 'yaṃ sādhetu padam accutam |  
saddhāsayena parisuddhagunoditena sārena sārāyati-  
saṅghanisevitena  
ramme 'nurāadhanagare vasatambujena vidvālinam nija-  
visuddhakulaṇḍajena |  
mānentena tathāgatam paṭipadāyogehi saddhāluṃyā  
niccābaddhataponalehi nikkhilaṃpāpārisantāpitā  
saddhammavhayasīhatelaṭṭhiyā cāmīkaratthālinā  
nānāvādikudittibhedapaṭunā vāṇivadhūsamīnā |  
sattānam karuṇāvatā guṇavatā pāramparan dhīmatā  
therenā 'tumaṇḍapañjaragato yo saddasatthādisu  
*Moggallāyanavissuten* ' iha suvacchāpo vinīto yathā  
so 'kāsi *Ppiyadassi* nāma yati 'dam byattam sukhappattiyā |  
vutto ca vuttam upabhoginiyā sakāya pīnappayodharava-  
nāpagasevikāya  
rambhāvihāravadhuyā tilakātulena santena Kappinasa-  
mavhayamātulena |  
Devīrājavihāramhi ramme nivasatā satā  
padassedam *Piyadassittherena* vihitam hitam |

The disposition of the work is contained in the following dates: saññāvidhāna (ends f. ka')—sandhi vuccate (f. ka')—atha nāmāni vuccante (f. ki')—atha saṅkhyāsaddā vuccante (f. kaḥ')—athāsāṅkhyam uccate (tam duvidham pādī-cādibhedena) (f. khā)—vuttāni syādyantāni, athekattam uccate (f. khā)—atha itthiyappaccayantā niddisīyante (f. khu)—atha nādayo (nādayo!) vuccante (f. khu')—atha tabbādayo vuccante (f. khe)—idāni tyādayo vuccante (f. khau').

I give now as a specimen of the Padasādhana the chapter treating of the sandhi of vowels (f. ka'—ki'):

sandhi vuccate | purisaūttamo paññāindriyam satiārakkho  
bhogīndo cakkhuāyatanam abhibhūāyatanam dhanam me  
atthi kuto etthā tidha | *saro lopo sare* | sare saro lopaniyo  
hoti | sare topasilesikādhārasattamī tato vaṇṇakāluvyavadhāne



kāriyaṃ na hoti | tvam asi katamā cānanda aniccaaññā ti |  
 aññatthā pi saṃhitāyaṃ (this seems to be corrected into saṃ-  
 hatāyaṃ) opasilesikādhāre yeva sattamī | vidhīti vattamāne |  
 sattamiyaṃ pubbassa | sattamīniddese pubbasseva vidhīti  
 pubbasaralopo | purisuttamo paññindriyaṃ satārakkho bho-  
 gindo cakkhāyatanam abhibhāyatanam dhanam matthi ku-  
 tettha | pubbassa kāriyavidhānā sattamīnidditthassa paratā-  
 vagamyate ti pare tu parivacanam pi ghaṭato | so ahaṃ  
 cattāro ime yato udakaṃ pāto evā nīdha (*sic*) | saro lopo  
 sare ti vattate | *paro kvaci* | saramhā paro saro kvaci lopaniyo  
 hoti | sohaṃ cattārome yatodakaṃ pātova | kvacīti kiṃ pañ-  
 ñindriyaṃ | assādhikāro sabbasandhisu | tassa idaṃ tassa  
 idaṃ vātāritam sītavātāritam sītaūdakam sītaūdakam vāma-  
 ūru vāmāuru itīdha | pubbasaralopo | saro veti ca vattate |  
*yuvanṇānam e o luttā* | luttā sarā paresam ivanṇuvanṇānam  
 e o honti vā yathākkamam | vaṇṇaparena savanṇo pi | vaṇ-  
 ṇasaddo paro yasmā tena savanṇo pi gayhati sayaceti (*sic*)  
 iṇnam pi e o | tassedam tassīdam vāteritam vātīritam sītoda-  
 kam | byañjane dīgharassā ti dīghe | sītūdakam | vāmoru  
 vāmūrū | lutteti kiṃ | dasa ime | atīta(ati!)ppasaṅgabādhā-  
 kassa kvaci saddassānuvattanato na vikappavidhi niyatā | tena  
 upeno (*sic*) ti evamādisu vikappo nārakikādisu (*sic*) vidhi ca  
 na hoti | viakāsi viakāsi suāgatam suāgatam tīdha | yuvanṇā-  
 nam veti ca vattate | *yavā sare* | sare pare ivanṇuvanṇānam  
 yakāravakārā honti vā yathākkamam | akārassa dīghe | vyā-  
 kāsi | ca(va!)nataragā cāgamā ti (see Kacc. 1, 4, 6) yāgame |  
 viyākāsi | svāgatam sāgatam | kvaci tv eva yānīdha | te ajja  
 te ajja so ayaṃ so ayaṃ itīdha | yavāsare veti ca vattate |  
*eonam* | eonam yakāravakārā honti vā sare pare yathākkā-  
 mam | tyajja tejja | byañjane dīgharassā ti dīghe | svāyaṃ  
 soyam | kvaci tv ava (*sic*) dhanam matthi | goelakam itīdha |  
 sare ti vattate | *gossāvaṇ* | sare pare gossa avaṇ ādeso hoti | sa  
 ca | ṭanubandhānekavaṇṇā sabbassā ti sabbassa ppasaṅge |  
 antasseti vattamāne | nanubandho | nākāronubandho yassa  
 so nekavaṇṇo pi antassa hotīti nākārasseva (read, okārasseva)  
 hoti | saṃketo navayavonubandho ti vacanā nākārassāppa-  
 yogo | payojanam nanubandho ti saṃketo | gavelakam | iti  
 eva iti evā tīdha | *vītisseva vā* | evasadde pare itissa vo hoti



vâ | sa ca | chatthiyantassa | chatthinidditthassa yaṃ kâriyaṃ  
 tadantassa viññeyyaṃ ti ikârassâdeso | ðhânînamaddiya dissati  
 (?) uccâriyatîti âdeso | itv eva | aññatra yâdese | tavaggava-  
 ranânaṃ ye va (ca!) vaggabayaṇâ ti tassa co vaggalasehi  
 te ti yassa ca cakâro | icceva | duaṅgikaṃ ciitvâ ajjaagge pâtu  
 ahesuṃ pâ eva idha ijjati (*sic*) pariantaṃ atthamîtidha (atta-  
 attham itidha!) | mayadâ sare ti vattate | vanataragâ câgamâ |  
 ete mayadâ câgamâ honti vâ sare kvaci | âgamino aniyame  
 pi | saro evâgamî hoti vanâdînaṃ tu ñâpakâ aññathâ ti padâ-  
 dînaṃ yukvidhânaṃ anattakam | duvaṅgikaṃ cinitvâ ajja-  
 tagge pâtur ahesuṃ | byañjane dîgharassâ ti rasse | pageva  
 idhaṃ ijjhati pariyantaṃ attadatthaṃ | vâ tv eva atthattam  
 (*sic*) | chaabhiññâ chaabhiññâ tîdha | vâ sare âgamo ti ca  
 vattate | châllo | chasaddâ parassa sarassa lakâro âgamo ti vâ |  
 chalabhiññâ chaabhiññâ | *sarasandhi* | kaññâ iva kaññâ iva  
 kaññâ ivâ tidha | pubbaparasarânaṃ lope sampatte | saro lopo  
 ti ca vattate | *na dve vâ* | pubbaparasarâ dve pi vâ kvaci na  
 lupyante | kaññâ iva kaññeva kaññâ va || *sarasandhinisedho* |

## 77.

19 leaves signed with the Burmese letters ka—khe; 8  
 lines; Burmese writing. Sakk. 1146. See Catalogue of the  
 Burmese MSS., No. 3490, 1.

*Cûlanirutti*, Pâli grammar based on Kaccâyana's system.  
 The work begins:

namo, *etc.* |

vatthuttayaṃ namassitvâ *Kaccâyanañ* ca pubbake

niruttimhi pavakkhâmi vacanaṃ me nibodhaya |

sarâ sare lopam | ekavacanaggahanaṇa sabbaggahanaṇa-  
 yayojanattham (*sic*) kâtabbam | byañjanasampinḍanattham  
 sarâsare lopam | sarâ asare lopam |

## 78.

50 leaves, signed with the Burmese letters tam—nâh;  
 9 lines; Burmese writing. Sakk. 1146=A.D. 1785.

The *Sâramañjûsâ*, commentary on the *Saddasârattahajâlîni*.

Begins after an invocation of the ratanattaya (yo buddhasûro amitandhakâram hantvâna, *etc.*) :

nânâgandhesu sârattham gahetvâ 'bhimataṃ nayaṃ  
vaṇṇayissaṃ samâsena *Saddasâratthajâlinim.*

vividhanayasamannâgataṃ vicittâcariyasamayasaṃmohitaṃ  
paramavicittagambhiraññaoggalhasamatthaṃ pakaraṇaṃ  
idaṃ ârabhanto yaṃ âcariyo tâva ratanattayapaṇâmaṃ  
karonto âha namassitvânâ tiâdi, *etc.*

## 79.

13 leaves, signed with the Burmese letters lāḥ—vāḥ ; 10 lines ; Burmese writing. Sakkaraj 1158=A.D. 1797.

The 24th pariccheda (âkhyâtakappa) of the grammar *Saddanidhi* or rather *Saddanti* (see d'Alwis Kacc. p. 115), which is said to be ascribed by the Burmese to Aggavaṃsa of Pagan (A.D. 1160).

Begins : namo, *etc.* |

ito 'paraṃ pavakkhâmi saddhamme buddhasâsite  
kosallatthâya sotûnaṃ kappam âkhyâtasavhayaṃ |  
tатта kiriyaṃ akkhâti ti âkhyâtaṃ kiriyâpadaṃ.

## 80.

19 leaves, signed with the Burmese letters ka—khe ; 9 lines ; Burmese writing ; Sakk. 1146=A.D. 1785.

Ṭikâ on the *Vâcakopadesa*, very incorrect MS. The introductory stanzas run thus :

namo *etc.*

tilokindamukhampojagambherâjâbhiraḥjini  
rammataṃ me manovâṇi navaṅgaṣetavaṇṇini |  
puppâcariyasabhânaṃ nayaṃ nissâya sâdhakaṃ  
viracissâmi Vâcakam-upadesakavaṇṇanaṃ |

The *Vâcakopadesa*, written in Burma, treats on the grammatical categories from a logical point of view ; as the ṭikâ, however, never gives a coherent explanation of its contents, but only comments on single words, it is scarcely possible to form an accurate idea of the work itself. The commen-

tary on the conclusion of the *Vâcakopadesa* (f. khu, etc.) furnishes some dates about its author. The work is said to have been composed in Sakkar. 967 (=A.D. 1606); then the commentary goes on (f. khû): Turaṅgapappato Paṃyanagarato nâtidûre naccâsanne dvikosamatthe ðhâne nânâuppalaṃsañchannâya sasîlâvâpiyâ samipe papputakuṭacetiyavibhâraṇâdihi virâjito Turaṅganâmako eko pappato atthi. tasmim—Turaṅgapappatavâsinam—vasâlaṃkârabhûtena—*Mahâvijitâvitinâmakena* ayam *Vâcakamupadesako* nâma gandho kato ti yojanâ.

The commentator then gives his own name, which is identical with that of the author: iti Cac keiṇ ti khyâta-parassa pacchimadvârasamime mahâtherânâm âvâsena Mahiyaṅgaṇo nâma thûpo atthi. tassa uttaradisâbhâge pâkârasamipe Avavhanagarindassa 'maccena râjâṇâya kârite kuṭâkâravirâjite tibhumikâvâso vâsantena *Mahâvijitâvi* itinâmakena mahâtherena katâyam *Vâcakopadesakattavaṇṇanâ*.

## 81.

10 leaves, signed with the Sinhalese letters ka—klî; 9 lines; Sinhalese writing.

*Namavaraneḡilla*, grammatical work on declension. See Westergaard, Catal. p. 28.

## 82.

37 leaves, signed with the Sinhalese letters ka—gi, which is written by mistake instead of gî; kṛi is put twice. 8–10 lines; Sinhalese writing.

The *Abhidhânappadîpikâ*.

## 83 (Turnour).

Another copy of the same work, preceded by the Bâlâvâtâra (No. 71), followed by a Pâli-Sinhalese vocabulary (No. 90). 29 leaves, signed with the Sinhalese letters ka—khau; one leaf has got the two marks khî and khu. 9 lines. Sinhalese writing.



## 84.

166 leaves, signed with the Sinhalese letters ka—tū. 7-10 lines. Sinhalese writing.

*Abhidhānappadīpikā-sanyaya* (text with Sinhalese translation and explanations).

## 85.

Burmese MS., see the Burmese Catal., No. 3430.

The *Abhidhānappadīpikā* with Burmese Nissaya. I give the introductory ślokas as they are written in the MS., marking by B. the various readings of the same text as repeated in sections in the Burmese version.

rājarājaṃ mahāpuñ(ñ)āṃ dhammadhammaṃ mahādhu-  
naṃ

saṅghasaṅghaṃ name cāraṃ namitvā cādaraṃ (ādaraṃ  
B.) tayaṃ |

yo raṭṭhindaṇḍagindho (°gindo B.) jāginda jagumānadhō  
puñ(ñ)ā (puña B.) bhūpādhipuñ(ñ)o ca cakkārahasulak-  
khaṇo |

asambhinno ca vaṃsena putto Goribhasāmino

susuto ca Mahādhammarājādhipatināminā |

sampunṇo caturaṅgehi dasarājavataṃ caro

hitattayaṃ bahusuto dhāreti buddhapetakaṃ |

so pasanto (passanto B.) bhūpālo va vajirūpamacakkhunā

nissayesu purāṇesu 'bhiddhānassa unādhikaṃ |

cakkamūlaṃ (°malaṃ B.) idaṃ satthaṃ kārēthacariye  
mama

vadeti mahāmattassa mahāsatvivarājino |

uyyōjito bhūpālassa sāsanaṃ jutattino (jutaththino B.)

vācāya senāpatino (°nā B.) teneva cittabuddhinā |

satamandiravārīte rājaseyye vasantohaṃ

kiñci taṃ apanetvāna (°tvā B.) likkhissam navanissayaṃ |

Conclusion :

Jambūdīpatale ra(t)ṭhaṃ sabbara(t)ṭhāna (°naṃ B.) ke-  
tajaṃ (ketujaṃ B.)

Tambadīpaṃ Mramma(t)ṭhānaṃ mahāra(t)ṭhehi vāritaṃ |

ratanâpuram yaṃ tattha pāsādûlâram âlayam  
 rāja(t)ṭhānam manoramam nadīnagavanappullam |  
 Mahādhammarājādhipatīti bhūpati tattha yo  
 medhāvi dakkho paṇṇito vicitto cittapaṇ(ṇ)avā |  
 susippo dhatavacano tikkhatejo ripujjayī  
 kesaro va atisūro susurūpo vayena vā |  
 yena rājaṭṭhānī seyyathūpakūpavanehi ca  
 atije(t)ṭṭhamandirehi nāgassehi (nāgāssehi B.) ca sobhitā |  
 kārīte teneva seyye nānābhavanabhūsite  
 Kittijayaṭṭhapakhyamhi satamandiravārite |  
 saddhamma(t)ṭṭhitikāmena vasatā santavuttinā  
 dvikkhattum laddhalañcena mahātherena dhimatā |  
 tassedisanuggahañ cāsādhāraṇam u(y)yojitaṃ  
 patvāna racito peso (yeso B.) Abhidhānassa nissayo |  
 nitthito so sakkarāje sahasse '(t)ṭṭhasatādhike  
 je(t)ṭṭhamāse juṇhapakkhe sattamiyaṃ gaguddine |

## 86.

5 leaves, signed with the Sinhalese letters ka—ku ; 8 lines ; Sinhalese writing.

*Dhātupāṭha*. Begins: namo *etc.* bhū sattāyaṃ. ku sadde. aṅka lakkhaṇe. saṅka saṅkāyaṃ. See Westergaard's Catal. p. 59.

## 87.

6 leaves, signed with the Sinhalese letters ka—kū ; 9 lines ; Sinhalese writing.

*Dhātumañjūsā*. Begins: namo *etc.*

niruttinikarāpārapārāvārantagaṃ munim  
 vanditvā dhātumañjūsam brūmī pāvacanañjasam.

Subscription: *Kaccāyaṇadhātumañjūsā samattā*.

## 88.

22 leaves, signed with the Sinhalese letters ka—khū ; 8–9 lines ; Sinhalese writing.

*Vuttodaya*, prosodical and metrical work, by *Saṅgharakkhi-tatthera*, followed by a Sinhalese translation and explanation.

## 89.

21 leaves, signed with the Burmese letters ka—kho ;  
9 lines ; Burmese writing. Sakk. 1146=A.D. 1785.

Ṭikâ called *Vacanatthajotikâ* on the *Vuttodaya*, by the Thera  
*Samantapâsâdika*. See Minayeff, in the *Mélanges Asiatiques*,  
vi. 196. The MS is very incorrect. Begins : namo *etc.* |

natvâ buddhâdiccam pubbam veneyyuppalabodhakam  
vaṇṇayissam samasena Vuttodayam padakkhamam |  
porāṇehi katâ ṭikâ na sâ sabbatthabodhakam  
vacanatthañ ca ekattham adhippâyañ ca bhâsato |

## 90 (Turnour).

74 leaves, signed with the Sinhalese letters ka—ṇḷi ; 8-10  
lines ; Sinhalese writing. Third part of No. 71.

List of words, Pâli and Sinhalese, called on the covering  
plate *Akâradî*. Begins : namo buddhâyayi | akko sûryâyayi |  
akko varagâsayi | amko enamberiyayi.



## III.—HISTORICAL AND MISCELLANEOUS WORKS.

## 91.

118 leaves, signed with the Sinhalese letters ka—ju (there is a repetition of the leaf ju signed with the same letter) ; 10 lines ; Sinhalese writing.

The *Mahāvamsa*. This copy ends, like the Copenhagen MS. (Westerg. Catal. p. 54), in the 90th chapter, but it contains a few verses more. The last verse is :

tattha Uppalavaṇṇassa devarājassa bhāsuram,  
rūpaṃ patiṭṭhapetvāna mahāpūjaṃ pavattayī.

## 92 (Turnour Collection).

85 leaves, signed with the Sinhalese letters ka—cu ; each page is divided into three columns ; 7 lines ; Sinhalese writing.

*The same work*. The MS. ends in the 42nd chapter ; the last verse is :

Mahāmahindatheramhi taṃ thānaṃ samupāgate  
teracchā eva netū ti katikañ ceva kārayī.

## 93 (Turnour Collection).

Two volumes. The first contains 100 leaves, the first 98 being signed ka—chā ; the pages are marked with the European numbers 1-195 ; 9 lines. The last two leaves (ka—kā) contain an index of the chapters. The second volume contains 100 leaves signed chi—ḍū ; the pages are marked with the numbers 196-394 ; 8-9 lines.

*The same work*. The first volume ends short after the beginning of chapter 58.—Turnour's edition of the *Mahāvamsa* (Ceylon, 1837) is doubtless based on this MS.

For enabling the reader to form an idea of the critical condition of the text, I select one specimen from the original Mahāvamsa, and another from its continuation, giving the text according to No. 91, and subjoining the readings of No. 92 and No. 93.

*From Chapter XXXII. Turnour, p. 193.*

anitṭhite chattakamme sudhâkamme ca cetiye  
 maraṇantikarogena râjâ âsi gilânako |  
 Tissam pakkosayitvâ so kaniṭṭham Dîghavâpito  
 thûpe anitṭhâpehîti abravî |  
 bhâtuno dubbalattâ so tunnavâyehi kâriya  
 kañcukam suddhavattehi tena châdiya cetiyam |  
 cittakârehi kâresi vedikam tattha sâdhukam  
 pantipunṇaghaṭānañ ca pañcaṅgulakapantikam |  
 chattakârehi kâresi chattam veḷumayam tathâ  
 kharapattamayâ candasuriyam muddhavediyam | 5  
 lâkhâkumkumakeh' etam cittayitvâ sucittikam  
 ramṇo nivedayî thûpe kattabbam niṭṭhitam iti |  
 sivikâya nipajjitvâ idhâgantvâ mahîpati  
 padakkhiṇam karitvâna sivikâ ceva cetiyam |  
 vanditvâ dakkhinadvâre sayane bhumisanthate  
 sayitvâ dakkhiṇapassena so Mahâthûpam uttamam |  
 sayitvâ vâmapassena Lohapâsâdam uttamam  
 passanto sumano âsi bhikkhusamghapurakkhato |  
 gilânapucchanatthâya âgatehi tato tato  
 channavuti koṭiyo bhikkhu tasmiṃ âsu samâgame 10  
 gaṇasajjhâyam akarum vaggabandhena bhikkhavo  
 Theraputtâbhayam theram tatthâdisvâ mahîpati |  
 atṭhaviṣa mahâyuddham yujjhanto aparâjaya  
 yo so na paccudâvatto mahâyodho vasi mama |  
 maccuyuddhamhi sampatto disvâ mamṇa parâjayam  
 idāni so man topeti thero Therasutâbhayo |  
 iti cintiya so thero jânitvâ tassa cintitam  
 Karindanadiyâ sise vasam Pañjalipabbate |  
 pañcakhîṇâsavasatam parivârena iddhiyâ  
 nabhasâgammâ râjānam atṭhâsi parivâriyam |

Readings of No. 92: 1 mārānantikarogena—2 thûpe anitṭhi-

taṃ kammaṃ niṭṭhāpehīti abruvī—3 °vatthehi—4 pañcaṅgulikap°—7 mahīpatī. padakkhinam. sivikāyeva—8 bhūmis°—9 āsī—10 bhikkhū. āsum—12 aparājayaṃ—13 sampatte. maññe. maṃ nopeti—14 cintesi. sīse—15 parivāretvāna. parivāriya.

No. 93: 1 mār°—2 thūpe anīṭṭhitam kammaṃ niṭṭhāpehīti abruvī—3 °vatthehi—4 pantīp°. paṅguṇcalakap°, *corr.*: pañcaṅgulakap.—6 lākhākumkuttakeh', *corr.*: °makeh'—7 sivikāyaveva, *corr.*: °kāyeva—8 bhūmis°—9 pasanto, *corr.*: passanto—10 bhikkhū. āsum—12 aparājayaṃ—13 sampatte. maññe man nopeti. therāsutābhayo—14 cintayi. sīse.—15 parivāriyaṃ, *corr.*: °riya.

*From Chapter XXXVII. Turnour, p. 250.*

(Story of Buddhaghosa.)

bodhimandaśamīpamamhi jāto brāhmaṇamānavo  
 vijjāsippakalāvedī tisu vedesu pārago |  
 sammāvīmaññātasamayo sabbavāḍavisārado  
 vādatthī sabbadīpamhi āhiṇḍanto pavādino |  
 vihāram ekaṃ āgamaṃ rattiṃ pāt' amjaḷimataṃ  
 parivatteti sampunṇapadaṃ supariṇḍaḷaṃ |  
 tattheko Revato nāma mahāthero vijāniya  
 mahāpamaṇṇo ayaṃ satto dametaṃ vaṭṭatīti so |  
 ko nu bhadrabharāvena viravanto ti abravī  
 gadrabhānaṃ rave atthaṃ kiṃ jānāsīti āha taṃ | 5  
 ahaṃ jāne ti vutto so otāresi sakam mataṃ  
 vuttaṃ vuttaṃ viyākāsi virodham pi ca dassayī |  
 tena hi tvaṃ sakam vādam otārehi ca codito  
 pālīmahābhiddhammassa atthaṃ assa na so 'dhigā |  
 āha kassetiṃ manto ti buddhamanto ti so 'bravī  
 dehi me taṃ ti vuttehi gaṇha pabbajja taṃ iti |  
 mantatthī pabbajitvā so uggaṇhi Piṭakattayaṃ  
 ekāyano ayaṃ maggo iti pacchā taṃ aggahi |  
 buddhassa viya gambhīraghosattānaṃ viyākaraṃ  
 Buddhaghoso ti ghoso hi buddho viya mahītale | 10  
 tattha Nānodayaṃ nāma katvā pakaraṇa tadā  
 Dhammasaṅgaṇiyo 'kāsi kaṇḍaṃ so Atthasālinam |  
 Parittatṭhakathaṃ ceva kātum ārabhi buddhimā



taṃ disvā Revato thero idaṃ vacanaṃ abravî |  
 pâlimattam idhânîtaṃ natthi aṭṭhakathâ idha  
 tathâcariyavâdâ ca bhinnarûpâ na vijjare |  
 Sihalâṇḍakathâ suddhâ Mahindena matîmatâ  
 saṅgîttittayam âruḷhaṃ sammâsambuddhadesitaṃ |  
 Sâriputtâdigitaṃ ca kathâmaggaṃ samekkhiya  
 kathâ Sihalabbhâsâya Sîhalesu pavattati | 15  
 taṃ tattha gantvâ sutvâ tvam Mâgadhânaṃ niruttiyâ  
 parivatthehi sâ hoti sabbalokahitâvahâ |  
 evaṃ vutto pasanno so nikkhamitvâ tato imaṃ  
 dipam âgâ imasseva raṃṇo kâlê mahâmati |  
 Mahâvihâraṃ sampatto vihâraṃ sabbasâdhûnaṃ  
 mahâpadhânaṃ gharaṃ gantvâ saṃghapâlassa santikâ |  
 Sihalatṭhakathaṃ sutvâ theravâdaṃ ca sabbaso  
 dhammassâmissa eso va adhippâyo ti nicchiyaṃ |  
 tattha saṃgha samânetvâ kâtum aṭṭhakathaṃ mama  
 potthake detha sabbe ti âha vîmaṃsitum satam | 20  
 saṃgho gâthâdvayaṃ tassa dâsi sâvatthiyaṃ tava  
 ettha dasshehi taṃ disvâ sabbe demâ ti potthake |  
 piṭakattayaṃ ettheva saddhim aṭṭhakathâya so  
 Visuddhimaggaṃ nâmakâ saṅgahetvâ samâsato |  
 tato saṃghaṃ samûhetvâ sambuddhamatakovidam  
 mahâbodhisamîpamhi so taṃ vâcetum ârabhi |  
 devatâ tassa nepuṃṇaṃ pakâsetum mahâjane  
 châdesum potthakaṃ so pi dvattikkhattum pi taṃ akâ |  
 vâcetum tatiye vâre potthake samudâhaṭṭe  
 potthakadvayaṃ aṃṇam pi saṇṭhapesum tahiṃ marû 25  
 vâcayimsu tadâ bhikkhû potthakattayaṃ ekato  
 ganthato atthato vâpi pubbâparavasena vâ |  
 theravâdehi pâlihi padehi vyañjanehi ca  
 aṃṇatattam (*corr.* °thattam) ahû neva potthakesu pi  
 tîsu pi |  
 atha ugghosayî saṃgho tuṭṭhahatṭho visesato  
 nissamsayaṃ sa Metteyyo iti vatvâ punappunaṃ |  
 saddhim aṭṭhakathâyâ 'dâ potthake Piṭakattaye  
 Ganthâkare vasanto so vihâre dûrasaṃkare |  
 parivattesi sabbâ pi Sihalatṭhakathâ tadâ  
 sabbesaṃ muḷabbhâsâya Mâgadhâya niruttiyâ | 30

sattānaṃ sabbabhāsānaṃ sâ ahosi hitāvahâ  
 theriyâcariyâ sabbe pâlim viya tam aggaham |  
 attakattabbakiccesu gatesu pariniṭṭhitim  
 vanditum so mahâbodhim Jambudîpam upâgamî |  
 bhutvâ vâvisavassâni Mahânâmo mahâmahim  
 katvâ puṇṇâni citrâni yathâkammam upâgamî |

sabbe pete dharanîpathayo (*corr.* °tayo) maccum accetum  
 ante no sakkhimsu pacitasubalâ sâdhusampanṇabhogâ evaṃ  
 sabbe nidhanavasagâ honti sattâ ti niccam râgam sammâ  
 vinayatu dhane jîvite câpi dhimâ ||

Readings of No. 92: 1 °mânavo. tîsu—2 vâdatthi jambudî-  
 pamhi—3 parivattesi—5 gadrabhar°. abruvî—6 vutte. osâresi  
 —7 tam, *corr.* tvam. pâli°—8 kasseso. brûvî—10 so sobhi—  
 11 pakaraṇam. °ṇiyâ. °sâlinim—12 abrûvî—13 pâlim°—  
 14 sihalatṭh°—15 katâ—17 °matî—18 vihâre sabbasâdhu-  
 nam. °padhânagharam—19 nicchiya—20 samghassamânetvâ.  
 satim—21 gâthadvayam. sâmattihiyam—26 bhikkhu—27 pâ-  
 lihi. aṇṇatattam—28 pi—30 mûlabh°—31 pâlim—32 atha  
 katt°. paripariniṭṭhitam—33 dvâv°. mahâmaham. puṇṇâni—  
 34 °nipatayo. sadhane.

No. 93: 1 brâhmanam°. tîsu—2 jambud°. asiṇḍanto, *corr.*  
 ah°.—3 sampunnap°—5 gadr°. jânâtiti, *corr.* °sîti—6 jâne,  
*corr.* jânâmi. Afterwards the reading of the first hand has  
 been restored. osâresi—6 vuttam, *corr.* vuttam vuttam.  
 virodham, *corr.* vîrodham—7 pâlim°—8 kassetam, *corr.*  
 kasseso. brûvî. ganha. pabbajjam tam, *corr.* °jja tam—10  
 ghose hi, *corr.* ghoso hi—11 pakaraṇam °ṇiyâ. °sâlinim—  
 12 abruvi—13 pâlim°. âcariyâv° *corr.* °yav°—14 sihalatṭh°.  
 ârûlham—15 °digîtañ ca. katâ sihalabh°—17 mahâmatî—  
 18 °sâdhunam. °padhânagharam. santikam, *corr.* °kâ.—19  
 therâvâdañ ca. nicchiyam, *corr.* °ya—20 samghassamânetvâ.  
 satam, *corr.* satim—21 gâthadvayam. sâmattihiyam—22  
 °marggam, *corr.* maggam—23 ârahi, *corr.* °bhi—25 saṇ-  
 ṭhâpesum—26 bhikkhu—27 pâlihi. aṇṇatattababû, *corr.*  
 °mahû. pi—31 pâlim—32 atha k°. pariniṭṭhitim, *corr.* °tam  
 —33 dvâv°. mahâmaham—34 dharanîpathayo, *corr.* °tayo.  
 °sampanna°. dhane, *corr.* sadhane.



## 94 (Turnour Collection).

236 leaves, signed with the Sinhalese letters ka—ṇai;  
7 lines; Sinhalese writing.

*Commentary* on the *Mahāvamsa* (see Turnour's Introduction, p. ii). The conclusion and subscription runs thus:

Yā ettāvatā Mahāvamsatthānusārakusalena Dīghasandase-  
nāpatinā kārāpita-Mahāparivenavāsina Mahānāmo ti garūhi  
gahitanāmadheyyena thereṇa pubbasīhalabhāsītāya Sīha-  
atthakathāya bhāsantaraṃ eva vajjiya atthasāram eva gahetvā  
tantinayānurūpena katassa imassa Saddapadānuvamsassa  
atthavaṇṇanā mayā tam eva sannissitena āradhā pade-  
sissariyadubbutthibhayarogabhayādīvividhaantarāyayuttakāle  
pi anantarāyena niṭṭhānam upagatā sā buddhabuddhasāva-  
kapaccekabuddhādīnaṃ porāṇānaṃ kiccaṃ pubbavamsattha-  
ppakāsanato ayaṃ Vamsatthappakāsinī nāmā ti dhāretabbā  
| . . . . . |

Padyapadānuvamsavaṇṇanā vamsatthappakāsaṇi niṭṭhitā.

sukho buddhānaṃ uppādo sukhā saddhammadesanā  
sukhā saṅghassa sāmaggī samaggānaṃ tapo sukho |  
siddhir astu | subham astu |  
Sambuddhapariṇibbānā dvisahassasatattike  
vasse asītisampatte māsamhi sāvane paṇa |  
kālapakkhe tu tatiye divase potthakaṃ ayaṃ  
katvāna lekhaṇaṃ Atthadassinā niṭṭhitaṃ kataṃ |

The conclusion sufficiently shows that Turnour was mistaken in stating that this commentary was composed by the author of the *Mahāvamsa* himself. He was misled probably by the explanation of the first line of the work, where the paraphrase as well as the text speaks in the first person. Excepting such cases, the commentator uses, when speaking of the author, the third person, calling him the ācariya; for instance, in the note inaccurately translated in Turnour's Introduction, p. xxxii, of which I give here the full text:

fol. kha': evaṃ ācariyo paṭhamāya gāthāya ratanattayassa  
katābhimānena vibhāntarāyo Mahāvamsaṃ pavakkhāmīti  
paṭiññāṃ katvā idāni yeva *Porāṇasīhalaṭṭhakathāmahāvamsa*  
vijjamāne pi kasmā ācariyo imaṃ *Padyapadānuvamsaṃ* akāsi



ti vadeyya tesam tam samkhepam vacanam apacchinditvā Padyapadānuvaṃsassa karaṇe payojanam ca ettha Porāṇa-kaatṭhakathāmahāvamsamhi atisaṃkhepādayo pi siyā parikkappitā dosā nāma atthi te tato parivajjetvā kathetukāmassa imassa Padyapadānuvaṃsassa attanā karaṇavidhiṃ ca dassento dutiyagāthā āha.

It may be observed further that the commentator not only gives different explanations of many passages, himself doubting which is to be preferred, but also various readings; for instance, p. 13, 6, ed. Turn., after having commented on dhurandhare, he adds: dhurandharā ti katthaci likhitan ti.

Finally, if there could remain any doubt, it would be removed by the comments which the Tīkā gives on Mahāv. p. 21, 5 (fol. ghau):

Dhammarucikā ti ime Abhayagirivāsino bhikkhu, Sāgalikā nāma Mahāsenarañño Jetavanavāsino bhikkhū ti datṭhabbā | tesam Abhayagirivāsino Lamkāḍīpamhi sāsanaṃsa patitṭhānā sattarasavassamattādhikesu dvisu vassasatesu atikkantesu Vattagāmanirañño kāle bhagavato āhaccabhāsita-Vinayapiṭakato bandhakaparivāram (read: Khandhakaparivāram) atthantarapāṭhantarakaraṇavasena bhedaṃ katvā theravādato nikkhamma Dhammarucikavādā nāma hutvā tena Vattagāmaninā Abhayagirivihāramhi kārāpīte tattha vasimsu | tato Jetavanavāsino pi ekacattālīsavassamattādhikesu tisū vassasatesu atikkantesu Jetavanavihārapatitṭhānā pubbe eva Dhammarucikavādato nikkhamma Dakkhiṇavihāramhi vasitvā te pi bhagavato āhaccabhāsita-Vinayapiṭakato Ubhatovibhaṇḍam gahetvā atthantarapāṭhantarakaraṇavasena tam bhedaṃ katvā Sāgalikavādā nāma hutvā Mahāsenarañño Jetavanamhi vihāre kārīte vepullam gantvā tattha vasimsu | tena vuttam Dhammarucikā Sāgalikā Lamkāḍīpamhi bhinnakā ti | tato pana atirekapaññāsamattādhikesu tisū vassasatesu atikkantesu Bhāgineyyadāṭṭhāpatissa rañño kāle Jetavanavihāramhi Kurundacullakaparivenavāsi Dāṭṭhāvedhakanāmako ca bhikkhu tatthe[va] Kolambahārakaparivenavāsi Dāṭṭhāvedhakanāmako bhikkhu cā ti iti ime dve asappurisacittakā attukkaṃsakaparavaṃsakā ussāpitanikāyantaraladdhikā vihataparalokabbhayadassāvitā vihatadhammasuttikā ca Dhammaruci-

kavādato Ubhatovibhaṅge Sāgalikavādato Khandhakapari-  
vāraṇ ca gahetvā Mahāvihāravāsino paṭiyekkā jātā ti idaṃ  
abhūtatthaparidīpakavacanaṇ ca aññavādantarapaṭisaṃyut-  
tavacanaṇ ca attānaṃ pāṭhabbākyānāntarāgataṃ katvā  
likhitvā ṭhapesuṃ.

The commentary, generally, concisely follows the single words of the text ; sometimes it inserts historical excursions, some of which Turnour has translated in his Introduction to the Mahāvamsa. The interest which these passages deserve will justify me, I hope, in repeating here the Pāli text of two of the excursions given in English by Turnour.

f. ghrī—ghrī (Turnour, p. xxxvii) : ayaṃ pana Susunāgo  
nāma amacco kassa putto kena posito ti | Vesāliyaṃ hi añña-  
tarassa Licchavirañño putto | tassāyaṃ evaṃ ekāya nagarasob-  
bhiniyā kucchismiṃ gahitapaṭisaṃdhiko aññatarena amacca-  
puttena posito ti *Uttaravihāravāsinaṃ atthakathāyaṃ vuttaṃ*  
evaṃ sati pi mayaṃ samayavirodhabhāvattā tass' uppattisaṃ-  
khepamattaṃ dassayissāma | kathaṃ | ekasmiṃ hi samaye  
kira Licchavirājāno sannipatitvā na ambhakaṃ nagaraṃ  
ṭhānappattāya nagarasobhnikāya virahitaṃ sobhatīti (comp.  
Mahāvagga, viii. 1, 2) evaṃ maññitvā aññatarasamānajaṭi-  
kaṃ mātugāmaṃ tasmīṃ ṭhānantare ṭhapesuṃ | tesam añña-  
taro rājā taṃ gahetvā attano gehaṃ ānetvā sattāhaṃ attano  
gehe yeva vasāpetvā tasmīṃ gahitagabbho vissajjesi | sā  
attano gehaṃ gantvā paripuṇṇagabbho vijāyanti maṃsapesiṃ  
vijāyitvā kin ti pucchitvā maṃsapesīti vutte domanassappattā  
lajjabhayā pi upaddutāya ukkhaliyā pakkhipitvā aññena  
pidahanena supihitaṃ katvā dhātiyā datvā paccūsakāle yeva  
saṃkhāratthāne ṭhapāpesi | tasmīṃ tāya ṭhapitamatte yeva  
taṃ nagarapariggāhiko eko nāgarājā disvā attano bhogehi  
parikkhipitvā upari mahantaṃ phaṇaṃ katvā dissamāna-  
rūpeneva ṭhatvā attānaṃ disvā sannipatītesu mahājanesu  
sū sū ti saddhaṃ katvā antaradhāyi | atha kho taṃ ṭhānaṃ  
upagatajano taṃ disvā vivaritvā pariṇataṃ maṃsapesijaṃ sam-  
paṇṇalakkhaṇaṃ dhaññavatiputtapaṭilābhaṃ addasa disvān'  
assa sañjātapemo ahoṣīti | tattheke amaccuputto tasmīṃ  
sañjātapemo taṃ gharaṃ netvā paṭijagganto nāmagahana-  
divase amunā sū sū ti katasaddena nāgarañño rakkhittā



Susunāgo ti nāmam akāsi | so tato paṭṭhāya evaṃ tena posiyamāno anukkamena viññubhāvaṃ patvā ācārasampannataro nāgarehi sādhusundarataro 'tīva sammato ahosi | tasmā tassa Nāgadāsakassa rañño kujjhitvā | tehi nāgarehi katābhisekā Susunāgo nāma rājā ti pākāṭa ahosi |

f. ghau'—ghaḥ (Turnour, p. xxxviii) : Kālāsokassa puttā tū (p. 21, 7 Turn.) tiādim āha | . . . Kālāsokassa atraja-puttā dasa bhātukā ahesun ti attho | tesam pana nāmam *Atthakathāya* vuttam | nava Nandā tato āsun ti tato dasa bhātunam antarā samānam eva nāmakā Nandanāma nava rājāno ahesun ti attho | tesam hi jeṭṭho pana aññātakulassa putto ti ca paccantavāsiko ti ca tesam navannaṃ uppattik-kamañ ca *Uttaravihāraṭṭhakathāyaṃ* vuttam | mayam pi samkhepena tesam uppattimattam samayāvirodhamattā kathey-yāma | pubbe kira Kālāsokaputtānam rajje yeva paccantivāsiko eko mahācoro uppajjitvā laddhapakkho raṭṭham vilumpamāno vicarati | tassa manussā pane gāmaghāṭakam-mam karontā yaṃ gāmaṃ vilumpanti bhaṇḍam tasmim gāme manussehi gāhāpetvā Malayam netvā bhaṇḍam gahetvā manusse ca vissajjenti | ath' ekadivasam te corā evaṃ karontā ekam nibbitikam thāmajavasampannaṃ yodhasadisam purisam gahetvā tena saddhim gāhāpetvā Malayam nenti | so tehi niyamāno te kiṃ vo kammaṃ karontā vicarathā ti pucchitvā tehi bho dāsa purisa na mayam aññaṃ pi kasigorakkhādikammaṃ karoma iminā va nihārena gāmaghāṭakādini katvā dhanam ca dhaññaṃ ca uppādetvā macchamaṃsasurāpāṇādini paṭiyādetvā khādantā sukhena jīvitavuttiṃ karomā ti vutte sādhu vata ayam eva tesam jīvitavutti aham pi teh' eva saddhim evam eva jīvitam kappeyyāmiti cintetvā puna āha aham pi tumbhākam santike vasitvā tumbhākam sabāyo bhavissāmiti tumhe mam pi gahetvā vicarathā ti | te sādhu ti tam gahetvā attānam santike vasāpesum | ath' ekadivasam te corā gāmaghāṭakammaṃ karontā ekam āvudhabatthasurapurisehi sampannaṃ paccantagāmaṃ pavisiṃsu | tesu pavitṭhamattesu gāmavāsino utṭhāya te majjhe katvā gāmanim gahetvā asinā paritvā jīvitakkhayaṃ pāpesum | corā pana yena vātena vā palāyitvā Malayam gantvā tattha sannipatitvā tassa matabhāvaṃ jānitvā tasmim vinaṭṭhe ambhākam parihānibhāvo



paññāyissati taṃ hi vinā amhehi ito paṭṭhāya gāmaghātādi-  
 kammakaraṇaṃ nāma kassa bhāro idha vasitum pi na sakkā  
 evaṃ no nānābhāvo vinābhāvo paññāyissatīti rodamaṇā nisi-  
 diṃsu | amu esa puriso te upasaṃkamitvā kasmā rodathā ti  
 pucchitvā tehi no gāmaghātakammakaraṇakāle pavesanikkha-  
 manāya purecārikasūrapurisassa abhāvakaraṇena rodamaṇā ti  
 vutte tena bho tumhe mā rodatha so yeva kammaṃ kātum  
 sakkoti na añño aham eva taṃ kammaṃ kātum sakkhissāmīti  
 itho paṭṭhāya mā cintayitthā tiādim āha | te tassa vacanena  
 assāsajātā sādhu ti taṃ purisaṃ tasmi gāmaniṭṭhāne ṭha-  
 pesum | so tato paṭṭhāya aham Nando nāmā ti attano nāmaṃ  
 sāvetaṃ tehi saddhiṃ purimanayeneva raṭṭhaṃ vilumpamaṇo  
 vicaranto attano sabhātuke nātivagge ca sannipātāpetvā tehi  
 pi laddhapakkho hutvā vicaranto | ath' ekadivasam sapurisaṃ  
 sannipātāpetvā aham bho na idaṃ kammaṃ surapurisehi  
 kātappaṃ amhādisānaṃ nānucchavikaṃ hinapurisaṇaṃ eva  
 idaṃ kammaṃ anucchavikaṃ tasmā kiṃ iminā rajjaṃ gan-  
 hissāmā ti | te sādhu ti sampaticchimsu | so tasmim sampa-  
 ticchite saparivāro yuddhasajjo ekaṃ paccantanagaraṃ gantvā  
 rajjaṃ vā detu yuddhaṃ vā ti | te taṃ sutvā sabbe samā-  
 gamma tadanurūpāya mantanāya mantetvā samānacchanda  
 tena saha mittasatthavam akaṃsu | iminā va nayena so  
 yebbhuyyena Jambudīpavāsino manusse hatthagataṃ katvā  
 tato Pāṭaliputtaṃ gantvā tattha rajjaṃ gahetvā raṭṭhaṃ  
 anusāsamaṇo na cirasseva kalam akāsi | tato tassa bhātara  
 paṭipāṭiyā rajjaṃ anussāsimsu | te pana sabbe dvāvisati vassāni  
 rajjaṃ karimsū ti | tena vuttaṃ nava Nandā tato āsum | pe |  
 rajjaṃ samanussāsiyun ti | pe | tattha kamenevāti vuddha-  
 paṭipāṭiyā eva | tesam pana kaniṭṭho navamo sayam dhanani-  
 dahanavittikatāya Dhananando nāma ahosi | so hi paṭiladdhā-  
 bhiseko va macchariyābhībhūto dhananidahanakammam eva  
 me kātum vaṭṭatīti cintetvā tato tato asitikoṭippamānaṃ dha-  
 nasañcayam katvā sayam eva taṃ gāhapetvā Gaṃgātīraṃ  
 gantvā sākāvaraṇena Mahāgaṅgaṃ pidaḥāpetvā mātikaṇ  
 ca katvā tato udakaṃ aññatthaabhimukhaṃ kārāpetvā anto-  
 Gaṅgāya pāsānatale mahantaṃ āvātaṃ kārāpetvā tattha dha-  
 naṃ nidahitvā tatopari pāsāṇe santharāpetvā tatopari udaka-  
 nivāraṇatthāya vilinaloham okirāpetvā gulapāsāṇe attharā-

petvā puna sodakaṃ vissajjāpetvā tam pakatipāsānataḷaṃ  
 viya jāte udakaṃ vissajjāpesi | puna attano ānāpavattana-  
 tṭhāne cammajaturukkhapāsānapavattāpanakāraṇādihi dha-  
 nasañcayāṃ kārāpetvā tattheva akāsi | evaṃ katipayavārehi  
 akāsi vuttaṃ hoti | tena avocumha tesāṃ pana kaniṭṭho  
 navamo sayāṃ dhananidahanavittikattāya Dhananando nāma  
 ahoṣi ti | Moriyānan ti attānaṃ nagaraṃ siriyā eva sañjātaṃ  
 Moriyā ti laddhavo(hā)rāṇaṃ khattiyānan ti attho | tehi  
 pana dharamāne yeva bhagavati Viḍuḍhabhena upaddutā  
 te pi Sākiyā Himavantaṃ pavasitvā aṇṇātaraṃ salilāya sam-  
 pannaṃ ussannapipphalipavanādihi pādapavanehi upasobhi-  
 taṃ ramaṇīyaṃ bhūmibhāgaṃ disvā tatthā 'bhinivittṭhapema-  
 hadayā tasmim tṭhāne suvibhattaṃ mahāpathadvārakoṭṭha-  
 kaṃ thirapākāraparikkhittaṃ ārāmauyyānādivividharāma-  
 ñeyyasampannaṃ nagaraṃ māpesuṃ | api ca taṃ mayūragi-  
 vasaṃkāsaṃ chadaniṭṭhikapasādapanti koṇcamayūraganana-  
 dehi pūritaṃ ugghositaṃ ca ahoṣi | tena te tassa nagarassa  
 sāmīno Sākiyā ca | tesāṃ puttapaṇṇatā ca sakala-Jambudīpe  
 Moriyā nāmā ti pākāṭa jātā | tato ppabhūti tesāṃ vaṃso  
 Moriyavaṃso ti vuccati | tena vuttaṃ Moriyānaṃ khatti-  
 yānaṃ vaṃse jātaṃ ti |

### 95 (Turnour Collection).

125 leaves, signed with the Sinhalese letters ka—jo. Sin-  
 halesē writing. The MS. contains three different works :

1. fol. ka—gu (each page is divided into 3 columns; 7 lines).  
 The *Dīpavaṃsa*. This manuscript belongs to the better class,  
 though it is not free from the great deficiencies common to all  
 MSS. of the *Dīpavaṃsa*.

2. fol. gū—cai (8 lines). The *Dāḷhavaṃsa*.

3. fol. co—jo (7 lines on an average). At the end of the  
 MS. there is a Burmese subscription, apparently written by a  
 different hand from that in which the work itself is written.  
 It is dated in Sakk. 1136 = A.D. 1775. The *Lalāṭadhāturaṃsa*,  
 prose with a few intermixed verses.

Begins: namo etc. |



sambuddham atulaṃ suddham dhammaṃ saṅghaṃ anu-  
taraṃ

namassitvā pavakkhāmi Dhātuvamsapakāsakaṃ |  
tikkhattvaṃ āgamā nātho Lamkāḍipam manoramam  
sattānam hitam icchanto sāsanaṃ ciraṭṭhitim |

The chapters of the work are : tathāgatassa gamano nāma paṭhamo paricchedo (ends f. cha')—tathāgatassa parinibbutādhikāro n. dutiyo p. (f. chū')—dhātuparamparāgato n. tatiyo p. (f. chī')—pakinnako n. catuttho p. (f. chām')—dhātuni-dhānādhikāro n. pañcama p. (f. jai).

96 (Turnour Collection).

148 leaves, signed with the Sinhalese letters ka—ñi; 8 lines; Sinhalese writing.

The *Milindapañha*.

97.

207 leaves, signed with the Sinhalese letters ka—ḍam; 8–9 lines; Sinhalese writing.

The same work.

I choose as a specimen of these two MSS. the beginning of the work, giving the text according to No. 96, and subjoining the different readings of No. 97.

namo tassa bhagavato arahato sammāsambuddhassa |

*Milindo* nāma so rājā *Sāgalāyam* purattame

upagañchi *Nāgasenaṃ* Gaṅgā va yatha sāgaraṃ |

āsajja rājā citrakathim<sup>1</sup> ukkādhāraṃ tamonudaṃ

āpucchi nipuno pañhe<sup>2</sup> ṭhānāthānagate puthu |

pucchāvissajjanā ceva gambhīratthupanissitā

hadayaṅgamā kannasukhā<sup>3</sup> abbhutā lomamaṃsanā |

Abhidhammavinayogālhā<sup>4</sup> suttajalasamatthitā

Nāgasenakathā citrā opammehi nayehi ca |

tattha ñaṇaṃ panidhāya<sup>5</sup> hāsayitvāna mānaṃsaṃ<sup>6</sup>

suṇoṭha nipuno (corr. nipuṇe)<sup>7</sup> pañhe kaṃkhāṭhānavi-

dālane<sup>8</sup> ti |

taṃ yathānusūyate | atthi *Yonakākaṃ* (corr. °naṃ)<sup>9</sup> nānā-  
putabhedanaṃ *Sāgalan* nāma nagaraṃ nadīpabbatasohitaṃ  
ramaṇīyabhūmippadesabhāgaṃ<sup>10</sup> āramuyyānopavanatalāka-



pokkharāṇīsampannaṃ nadīpabbatavanarāmaṇeyyakam<sup>11</sup> sutavantanimittaṃ nihatapaccattikapaccāmittam<sup>12</sup> anupapīlitaṃ<sup>13</sup> vividhavicitradaḥam<sup>14</sup> attālakotṭhakam<sup>15</sup> varapavara-gopuratoriṇaṃ gambhīraparikhapaṇḍarapākāraparikkhittante-puraṃ suvibhattavitti (corr. vīthi-) caccaracatukkasiṃghāṭakam<sup>16</sup> suppasāritāṇekavidhavarabhaṇḍaparipūritantarāpanaṃ vividhadānaggasatasamupāsobhitam<sup>17</sup> Himagirisikhara-saṃkāsavarabhavanasatasahassi (corr. °ssa-) patimaṇḍitam<sup>18</sup> gajahayarathapanti (corr. patti-) samā-kulam<sup>19</sup> abhirūpanara-nārigaṇānucaritam ākiṇṇajanamanussaṃ puthukhattiyabrāhmaṇavessasuddham (corr. °ddam)<sup>20</sup> vividhasamanabrāhmaṇāsabhajanasaṃghāṭitam<sup>21</sup> bahuvidhavijjāvantana-ravīranisevitaṃ kāsikakoṭṭumbarakādinānāvīdhavattāpanasampannaṃ<sup>22</sup> suppasāritarucirabahu- (added: vidha) pupphagandhagandhāpanagandhagandhitam<sup>23</sup> āsiṃsanīyyabahuratta- (corr. °tana) paripūritam<sup>24</sup> disāṃmukhasuppasāritāpanasiṃgārīvārī- (corr. °ni) jaganānucaritam<sup>25</sup> kahāpanarajatasuvaṇṇakamsapattihara-paripuraṃ<sup>26</sup> pajjotamānanidhiniketam pahutadhanadhammā-vittūpakaraṇaṃ<sup>27</sup> paripuṇṇakosakoṭṭhāgāraṃ bahuvaṇṇapānaṃ<sup>28</sup> bahuvidhakhajjabhojjaleyyapeyyasāyaṇīyya<sup>29</sup> Uttarakurusamkāsam<sup>30</sup> sampannasassam ālakamandā<sup>31</sup> viya devapuraṃ |

*Various readings of No. 97:* 1) °kathī, 2) pañho, 3) kaṇṇa-sukhā, 4) °gāṭhā, 5) paṇidhāya, 6) mānasam, 7) nipuṇe, 8) °ṭṭhānavidhālāne, 9) yonaṃ, corr. yonakānaṃ, 10) bhitam ramaṇīyyam (corr. °yya°) bhumi°, 11) °vaṇarāmaṇeyyakam, 12) °paccatthika°, 13) anuppilītam, 14) °vicitrādaḥam, 15) °koṭṭhakam, 16) °vīthivaccara°, 17) °samūpas°, 18) bhavaṇasatasahassa°, 19) pantis°, 20) °suddam, 21) °samaṇa-brāhmaṇasabbhājanasaṃghāṭitam, 22) °vattāpanasampannaṃ, 23) °bahuvidhapuppha°, 24) °nīyabahuratana°, 25) °siṃgā-ravānija°, 26) °paripūraṃ, 27) pahūtadhanadhammānavittūpakaraṇaṃ, 28) bavhannapānaṃ, 29) °sāyaṇīyam, 30) °saṃ-khāsam, 31) ālak°.

98.

Burmese MS., see Catal. of Burmese MSS., No. 3457.

*Kalyāṇī kyom cā.* Pāli and Burmese. For the history and contents of this work see the Burmese Catalogue.

The Pāli introduction runs thus : *namo, etc.*

nātham natvāna nāthassa kassam sāsanaṇvuddhiyā  
 Kalyāṇisimāy' uppattibhūtapāthassa nissayam |  
 Dhammacetyābhidhānena Rāmādhīpatināminā  
 rañā Rāmañadese hi Kalyāṇināmikam simam |  
 ācariye sammanetvā tāya uppattikāraṇam  
 nātum sīlāpattakesu <sup>1</sup> thapitam likkhiya 'kkharam |  
 tato pi nihato gandho aparācariyehi so <sup>2</sup> |  
 na uggaḷitakkharattā <sup>3</sup> sudujjānattato mayā  
 sodhetum nussahattā pi thapito cīrassam 'dhunā |  
 paramparagottāvāsanābhīnikkhaṇagāminā  
 nātakupāsakeneva tumhādisehy adipane |  
 gandhasāravijjantehi satti satti <sup>4</sup> sujānitum  
 pacchimājanatā kivam ityādinābhīyācīto |  
 sāsanaṇsopakārāya Mramabhāsāya jānitum  
 visodhetvā yathāsattim racissam tassa nissayam |  
 yuttāyuttam vicintetvā ayuttam tam susodhiya  
 yuttam thānam dhārayantu mānadosavivajjitā |

99.

Burmese MS., see Catal. of the Burmese MSS., No. 3421.

The *Dhammasat* (Manusāradhammasattha), Pāli with Burmese paraphrase. An accurate account of this code has been given by Sangermano (Descr. of the Burmese Empire, pp. 172-221).

This Nissaya begins : <sup>5</sup> *namo, etc.*

Manumanosāram vande dasabbalam amaṇḍite (āmaṇ-  
 dīte, B.)  
 paṭhavīyā paṭicchanne vassantam 'malakam viyam (ama-  
 lakam viya passantam, B.) |  
 lokiyuttarasaddhammam Nerucakkavalādikam  
 dhammañ cassa supūjeyyam puñ(ñ)akhetam gaṇam api |  
 Manusāradhammasatt(h)am kālantarena sabbaso  
 paramparalikkhitena pamādasahitam yato |

<sup>1</sup> °pattakesu, the text repeated with the Burmese version.

<sup>2</sup> yo.

<sup>3</sup> nāthagg°.

<sup>4</sup> sakkhissati.

<sup>5</sup> I design by B. the readings of the text repeated together with the Burmese version.

tasmâ atthañ ca tandiyaṃ (tandiyāñ ca, B.) visodhento  
 mahaṃ dāni  
 akkhadassānam atthāya bālānaṃ suṭhu dīpissaṃ |  
 karuṇāya 'ssa codite buddhesi 'nena bhātunā  
 sagāravaṃ 'bhiyācito porāṇakaṃ mataṃ niya (mataṃ  
 andhiya, B.) |

The text then begins after this preface :

sajjanāsajjanāsevaṃ narānarābhivuddhikaṃ  
 pāraṅgaṃ 'pāraṅgaṃ netaṃ viraṃ viraṃ 'bhivandiya |  
 dhammasattaṃ vicāremi vicittanayamaṇḍitaṃ  
 bahusattakalokānaṃ catvāgativimuccitaṃ |

100.

Another very incorrect copy of the same work, see Catal. of the Burmese MSS., No. 3454.

101.

Burmese MS., see Catal. of the Burmese MSS., No. 3439.  
 The *Dhammasat*, Pāli text with another Burmese version.

102.

Burmese MS., see Catalogue of Burmese MSS., No. 3448, 1.  
 The *Lokanīti*, collection of rules and proverbs for life and society ; Pāli and Burmese. Begins :

lokanīdhi pavakkhāmi nānāsattasamuddhitaṃ  
 māgateneva saṅkhepaṃ vanditvā ratanattayaṃ |

103.

Burmese MS., see Catalogue of Burmese MSS., No. 3448, 2.  
 The *Rājanīti*, similar collection of rules for royal government ; Pāli and Burmese. Begins :

saddhā bhavantu jīnasakkā varābhivuddhiyo |  
 rājanītisatthaṃ rañño dhammatthasukhasādhanam  
 vuccate buddhivuddhatthaṃ pararaṭṭhavimaddane |

104.

23 leaves ; the first 22 leaves are signed with the Burmese letters pa—phau ; the last leaf, which, like the preceding one,



is much damaged, has lost its signature. 9 lines. Burmese writing.

Fragment of the *Visuddhimagga*. The outside leaves at the beginning and the end contain the signature *ekādasavagga*, but neither beginning nor end are coincident with any division of the work.

The fragment begins : *lātu-(ku ?)salaṃ kammaṃ avisesena samuddayasaccaṃ ti saccavibhaṅge vuttaṃ | tasmā avijjā-paccayā saṅkharā ti avijjāsayasāṅkharam dutiyasaccappabhavaṃ etc.*

105.

Third and fourth part of the MS. No. 18; see also Catalogue of the Burmese MSS., No. 3442.

1. Fol. ka—khe (the letter khû is put twice); 20 leaves; 8 lines. Sakk. 1190.

The *Khuddasikkhā*, metrical work about the duties of the priesthood. Begins : *namo etc.*

ādito upasampannasikkhitabbam samâtikaṃ  
*Khuddasikkham* pavakkhāmi vanditvā ratanattayaṃ |  
 pārājikā ca cattāro garukā nava cīvaram  
 rajanāni ca patto ca tālakā (thālakā, the Nissaya) ca pavā-  
 vanā |  
 kâlîkâ ca paṭiggaho maṃsesu ca akappiyaṃ  
 nisaggiyāni pācitti samaṇatappā ca bhūmiyo (samakap-  
 pīya bhummiyo ca, the Nissaya) | etc.

The end, containing the author's name, runs thus :

mahato kittisaddassa yassa lokavicārino  
 parissamo na sambhoti mātulasseva niccayo (niccaso the  
 MS. of the Nissaya) |  
 tena *Dhammasirikena* Tambapaṇṇiyaketunā  
 therena rajitā dhammavinayaññupasaṃsitā |  
 etthavata 'yaṃ niṭṭhānaṃ *Khuddasikkhā* upākatā  
 pañcamattehi gāthānaṃ satehi parimāṇato ti |

2. Fol. ka—ṭam; 131 leaves; 8 lines. Sakk. 1190.

The *Khuddasikkhā*, text with single explanatory remarks in Pāli and a Burmese Nissaya. The introduction makes it

highly probable that the author of this Nissaya is identical with that of the Vibhaṅganissaya (see No. 47). He says:

viñātu 'ttho hi sakkā naṃ sante pi pubbanissaye  
sukhena mandamañenahi bhikkhunā 'haṃ bhiyācīto |  
racissa Pañāmañjūnā sikkhākāmena nissayaṃ  
nāṭisāṅkhepavittthāraṃ navaṃ pīṭivivaḍḍhanaṃ |

The subscription containing this author's name shows that he is the same who composed the Burmese version of the Aṭṭhasālinī (No. 45). I give the complete text as far as in No. 45.

Kusannāmassa nagraṣṣa purattimāpadesake  
sāsanāruḷabhūtassa aḍḍhayaḷjanapamāṇake |  
Nerantivhayagāmassa pacchimāṃ ṇississite  
uttarasmi disābhāge tthāne pañcadhanusake |  
gamaṇāgamaṇasampanna Mañiratananāmake  
alaye puñanippatte santāsane tibhummiḷke |  
bahuggahaṇavācakena atigambhiyabuddhinā  
ādimh' āṇissasaddena (*sic*, *ariyasaddena* the repetition  
with the Burmese version) Alaṅkāro tināminā |  
mahātherena yuttena na āhāpetvāna sabbaso  
sāvakaṇaṃ vācanaṃ ca antarā antarakkhake |  
sompaso dvīsaḥassaṇ ca dvisataṃ jinasāsane  
tesaṭṭhivavassa (*vessa* ?) katato (*vassagaṇato*, the repetition)  
racito nissaro sayāṃ |  
navabhū Khuddhasikkhāya muṇisāsanaḷbuddhiyā |

106.

Third part of the MS. No. 19 ; see also Catalogue of the Burmese MSS., No. 3524. 61 leaves, signed with the Burmese letters gho—jho. 8 lines. Second part (*tvai*) of another copy of the preceding work. The whole copy was probably composed of three parts.

107.

Burmese MS., see Catalogue of Burmese MSS., No. 3498. Sakk. 1127 = A.D. 1766.

*Pañcast aṭṭhasi achum aprat*, a moral work chiefly about the duties of householders. Pāli, with a Burmese version or paraphrase. An accurate account of the contents is given in the Burmese Catalogue, l.l.

The work begins : *namo etc.*

jitajeyyaṃ varam buddhaṃ tilokaggavināyakaṃ  
natvā gīhipaṭipadaṃ vakkh' uddhari tato tato |  
atthānattham manati jānātīti manusso | gahaṭṭhasīlaṃ  
nāma pañcaṅgasīlaṃ aṭṭhaṅgasīlaṃ dasaṅgasīlaṇ ca terasa  
dhūtaṅgesu ekāsanikaṅgapattapiṇḍikaṅgavasena dve dhū-  
taṅgāni ca | imāni sīlāni gahaṭṭhānaṃ vattanti.

108.

151 leaves, the first 150 signed with the Sinhalese letters ka—ūri (the same leaf has the two signatures ke and kai), the last leaf containing an index to the whole work. 8-9 lines ; Sinhalese writing.

The *Sārasaṅgaha*. Begins : *namo etc.*

mahākāruṇikaṃ nāthaṃ dhammaṃ tena sudesitaṃ  
natvāna ariyasamghaṇ ca dakkhiṇeyyaṃ niraṅgaṇaṃ |  
dassayissaṃ samāsenā pavaraṃ Sārasaṅgahaṃ  
samāharitvā vividhaṃ nayaṃ sotasukhāvahan ti |

Conclusion :

Dakkhiṇārāmapatino Piṭakattayadhārino  
*Buddhappiyyavhayatherassa* yo sissān' antimo yati |  
tena *Siddhatthanāmena* dhīmatā suciyuttinā  
therena likhito eso vicitto Sārasaṅgaho |

The work is a short encyclopædia of Buddhist theology and cosmology. It is divided into the following chapters :  
buddhānaṃ abhinīhāra-kathā (ends f. ki) — tathāgatassa acchariyakathā (f. kām') — pañcaantaradhānakathā (f. khu') — munino cakkavattino ca cetiyakathā (f. khū') — sammajjaniyā-phala-saṅgahanayo (f. kbri') — dhamme acchariyakathā (f. kho') — saṅghe acchariyakathā (f. gū') — niddāvibhāvanam (f. gri') — supinavibhāvanam (f. gli') — ratanadvayasantakapari-vattanakathā (f. gli) — saraṇagamanassa bheda-saṅgahanayo (f. ge') — sīlānaṃ pabheda-saṅgahanayo (f. ghi) — kammatṭhāna-saṅgahanayo (f. gho) — nibbānassa vibhāvanam (f. ghau) — ratanattaye agāravavibhāvanakathā (f. ghau') — janakādi-kammatṭhāna-saṅgahanayo (f. nu) — ānantariyakammavibhāvanam (f. nri') — micchādīṭṭhivibhāvanam (f. nli') — ariyūpavā-davibhāvananayo (f. nli') — kuhakādīnaṇ ca kathā-saṅgahanayo



(f. ñe')—maccherakathā (f. ñai')—tividhaggivibhāvanakathā (f. ñām')—dānādipuññasāṅghanayo (f. cū)—sattānaṃ āhāra-bhedanayasāṅgaho (f. cū')—yonivibhāvananayasāṅgaho (f. cha)—pumitthiparivattanakathā (f. chi)—yuvatināṃ sarūpa-vibhāvanāṃ (f. chu)—paṇḍakānaṃ vibhāvanāṃ (f. chu')—nāgānaṃ vibhāvanakathā (f. chṛi)—supannānaṃ vibhāvanakathā (f. chṛi')—petānaṃ vibhāvanāṃ (f. chḷi)—asurānaṃ vibhāvanāṃ (f. chḷi)—devatānaṃ vibhāvanāṃ (f. chḷi')—mahivadḍhanakathā (f. che')—mahicalanakathā (f. chau')—vutthivātādīnaṃ sāṅghanayo (f. ja)—pakiṇṇakakathā (f. je')—iddhividhādīsāṅghanayo (f. jhu')—lokaśaṇṭhānakathā (f. ñri').

109 (Turnour Collection).

73 leaves, signed with the Sinhalese letters ka—ñri (the first leaf containing an index of the chapters has no signature); 10–9 lines; Sinhalese writing.

The *Lokadīpasāra*. A collection of chapters on different subjects arranged according to a cosmological schema. The introduction begins:

setṭhaṃ setṭhadadaṃ buddhaṃ loke lokaggaṇāyakaṃ loka-bandhaṃ mahāvīraṃ lokanāthaṃ namāmi 'haṃ.

Subscription: Siriratanapurābhiddhāne uttamanagare setakuṇjārādhīpatibhūtaṃ mahārañño mātubhūtāya Susaddhāya mahādeviyā kārīte ti | punapaṭalachādite soṇṇamayamahāvīhāre vasantena sīlācārādisampannaṃ Tipiṭakapariyattidharena saddhābuddhiviriyapatimaṇḍitena Sīhalādīpe araṇṇavāsīnaṃ pasatthamahātherānaṃ vamsālaṅkārabhūtena Medhamkaramahātherākkhyappatitena Saṃgharañṇā karato 'yaṃ Lokappadīpakasāro ti | — — Lokappadīpakasārapakaraṇaṃ Mahāsaṃgharājena Dayarājassa garuṇā racitaṃ samattaṃ ti.

The chapters, as given in the index, are:

I. saṅkhāralokaniddeso. II. nirayagatiniddeso. III. pe-tagatiniddeso (comprehends: sāmāññadukkhavaṇṇanā—tiro-kudḍasuttaṃ—mahādevavatthum—pāsānapetavatthum—pāsānatthambhapetavatthum—kasipetavatthum—addhataṇḍulapetaṃ.—patākapa.). IV. tiracchānagatiniddeso. V. manussa-gatiniddeso<sup>1</sup> (comprehends: thūpārabbhakathā—thūpakara-

<sup>1</sup> This chapter contains almost entirely extracts from the Mahāvamsa. The story of the Māgadha kings and the former kings of Ceylon is given very shortly; the account of Duṭṭhagāmaṇi's works is almost identical with the Mahāvamsa.

ṇakathā — mahādhātunidhānakathā — Abhayaduttthagāmanirañño Tusitadevalokagamanam — Asokamāliniyā uppatikathā — Sālarājakumārassa uppatikathā — bhatikammakaraṇakathā). VI. sattalokaniddeso (comprehends: aṭṭhakḅhaṇaparidīpanakathā — kāmāvacaradevaṇam uppatikathā). VII. okāsalokaniddeso. VIII. paṇṇakanayasāraniddeso.

## 110.

Burmese MS., see Catal. of the Burmese MSS., No. 3495, 1.

*Ratanamālā che kyam*, a medical work; Pāli text with Burmese Nissaya. The MS. is very incorrect. The Pāli introduction begins:<sup>1</sup> namo tassa *etc.*

sampannā puṇaamitaṃ piyajarakhilajanam (piyadh° B.)  
buddha(m) trelokasaranam ārabbhā 'dha pranamyam  
(idha atthayojanam B.) |  
jararogā yadi bhavā tato nikkhitum  
ratanamālācariyo osathā (°tham B.) gāyāgāyati |

## 111 (Turnour Collection).

Miscellaneous Pāli and Sinhalese MS., written in Sinhalese characters. I here omit the parts which are merely Sinhalese.

No. 2. 3 leaves (ka—ki); 8–7 lines. The last page contains the title: Asgiri Wihāre Indavallugoda Unnānsē wisin amutuwen tanāpu asṭakayayi. 8 verses in honour of “Jorjji Tarnnarū” (George Turnour); Pāli with Sinhalese version.

No. 3. 4 leaves (ka—ki); 7–8 lines. Similar 8 verses, Pāli with Sinhalese version.

No. 5. 1 leaf; 8 lines (only the first page is written). 8 verses in honour of Buddha.

No. 6. 2 leaves (ka—kā); 8 lines. Title: Asgiri Wihāre Miyanamaḍe Unnānsē wisin amutuwen tanāpu asṭakayayi. Contents similar to No. 2.

No. 7. 4 leaves without signature; 7–8 lines. 7 verses in honour of Buddha, Pāli with Sinhalese version.

No. 9. 5 leaves (kha—khu); 7–9 lines. Beginning of the *Mahāparinibbānasutta*, Pāli text with Sinhalese version. The

<sup>1</sup> The readings marked with the letter B. are those of the text as repeated in sections in the Burmese version.



text ends with the words : Vajjīṇaṃ pāṭikaṃkhā no parihāṇī ti (end of p. 3 in Childers's edition).

No. 10. 1 leaf containing 3 verses in honour of Turnour.

No. 11. 1 leaf containing statements about the bringing over of the Bodhi-tree from India to Ceylon.

No. 12. Another leaf treating of the same subject.

No. 13. One leaf containing Pāli and Sinhalese notes on the words saddhammaṃ antaradhāpenti.

No. 15. One leaf containing an extract from the Aṅguttaraṭṭhakathā (dukanipāṭavaṇṇanā) about the places where Buddha sojourned during the rainy season.

No. 17. 4 leaves ; 8-7 lines. 8 verses in honour of Turnour, Pāli with Sinhalese version.

No. 18. 10 leaves, signed with the Sinhalese letters gu—gau ; 7-8 lines.

Beginning of an account of six hair relics of Buddha given by him to six Theras ; the little treatise is called in the introductory stanza *Thūpavaṃsa*. Begins : namo *etc.*

buddhañ ca dhammañ ca gaṇaṃ namitvā aggamaṃ visuddham janapumūkhettaṃ  
chakesadhātūnañ ca *Thūpavaṃsaṃ* vakkhām' aham sāsana-  
navaddhanāya |

ekasmiṃ kira samaye amhākaṃ bhagavā Rājagahe viharati  
Veḷuvane Kalandakanivāpe tatrāpi kho bhagavā catunnaṃ  
parisānaṃ dhammaṃ desesi ādikalyāṇaṃ majjhe kalyāṇaṃ  
pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ.  
tena kho pana samayena Anuruddho Sobhito Padumuttaro  
Guṇasāgaro Ñānapaṇḍito Revato ti cha khīṇāsavā eka-  
cchandā hutvā yena bhagavā ten' upasaṃkamimsu *etc.*

The fragment ends : Revatattherassa hatthato anūpamaṃ  
kesadhātum sampatiṇṇhitvā gandhodakanūnāpetvā suvaṇṇa-  
rajatamayehi pupphehi dīpehi ca dhātu khamāpetvā caṅgo-  
ṭake ṭhapesum taṃ khaṇaṃ nēva hetthāvuttappakārāni paṭha-  
vikampanādīni acchariyāni pāturaheṣum dasa sahassa ca.







