

Pali Text Society.

Journal

of the

PALI TEXT SOCIETY.

1894-1895.

Journal of the Pali Text Society.

Edited by

T. W. RILEY DAVIDS, Ph.D., LL.D.,

of the Pali Text Society, London.

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Journal of the Ball Club Society.

Pāli Text Society.

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EDITED BY

T. W. RHYS DAVIDS, PH.D., LL.D.,

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW,

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

LONDON :

PUBLISHED FOR THE PĀLI TEXT SOCIETY,

BY HENRY FROWDE,

OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.C.

1896.

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*

REPORT OF THE SOCIETY.

1894-1896.

I AM very glad to be able to report to the Society the very substantial help it has received since the last report from enlightened friends of its difficult and important work. Mr. Henry C. Warren—and no one is better qualified to judge of the value of the work—has given the Society £50 towards its expenses. Another gentleman, for whom also I have the deepest personal regard, but who will not permit me to mention his name, has given the Society the sum necessary to pay for the printing of the third volume of the *Aṅguttara*; and Mr. Edward T. Sturdy, to whom the *Yogāvacara Manual*, issued herewith, is dedicated, has rendered possible at last the publication in English of an authoritative work on the Buddhist *Abhidhamma* by advancing the funds for the printing of the *Kathā Vatthu*, the *Attha Sālinī*, and the *Manual* just referred to.

It is impossible to speak too highly of these gifts from donors, none of them rich, as the world counts riches. While the rich look on with indifference, and the number of single guineas from scholars and libraries and friends is too small to keep the work of the Society afloat,¹ these

¹ The individual subscribers entitled, for instance, to receive the present issue—those not in arrears with their guinea subscription for 1896—number just 10.

Each guinea that comes in costs me, on an average, between five and six letters.

gentlemen, with ability to see what the work means, and with a rare generosity, have saved the work from stopping by gifts that involve no little self-denial.

On the other hand, I have to regret that, owing to a disastrous fire at Messrs. Unwin Brothers' printing works, the work of the Society has been seriously delayed. Not only was the printed matter destroyed, but large portions of the "copy" also. This necessitated the editing over again of the texts already prepared for the press, a result which threw back our work for more than a year and a half.

Of the works concerned, one, the *Kathā Vatthu*, by Mr. Arnold C. Taylor, has now been completed again, printed, and issued to the Society. The other, the *Attha Sālinī*, by Prof. Ed. Müller, is now all in type again, and will be ready almost immediately.

Prof. Edmund Hardy has kindly come forward to fill the gap left by the lamented and premature death of Dr. Morris. One further volume of the *Aṅguttara*, edited by him, has been issued to the Society, the next volume is passing through the press, and the sixth and last will be made ready as soon as our funds allow.

M. Léon Feer is now seeing the fifth and last volume of the *Samyutta* through the press, and we hope to issue it for the year 1898.

Mr. Robert Chalmers is so far advanced with the second and concluding volume of the *Majjhima* that the first part of it is now issued to members of the Society, the second part is already in the press for 1898, and the third and last will be ready as soon as our funds allow. Mr. Chalmers hopes to give complete indexes to the whole work, not only of proper names and verses, but also of words and subjects—after the fashion set by Dr. Morris and followed in the *Sumangala*, the *Itivuttaka*, and other works.

Mrs. Bode's edition of the *Sāsana Vamsa* is passing through the press, and will be issued to members as part of the Society's publications for 1897.

I have no information as to how Prof. Lanman's edition of the *Niddesa*, or Dr. Neumann's edition of the *Paṭi-sambhidā* are progressing. Mr. Chalmers hopes, with the assistance of a lady who has kindly offered her services, to prepare an edition of the *Vibhanga*; and has already made considerable progress with Buddhaghosa's *Papañca Sūdanī* on the *Majjhima*; and Professor Hardy hopes to be able to give us the commentary on the *Etadagga Sutta* in the *Aṅguttara*, containing the lives of the principal members of the Order, contemporaries of the Buddha.

Of works not yet undertaken we hope to issue at least the *Apadānas*, the *Netti Pakaraṇa*, and the *Peṭakopadesa*, and the *Thūpa Vamsa*—none of them very long and all interesting and important works. When these and the works already in hand are finished, the whole of the most ancient historical records of one of the most important movements in the intellectual history of mankind—the early years of Buddhism—will be available, if not for the historian, yet for the Pāli scholar.

With that I hope to be allowed to consider the work as done, and to be able to devote to the study of the documents the time and the energy necessary for the very tedious and disappointing and thankless task—relieved, alas, too seldom by the receipt of generous gifts—of collecting the miserable moneys necessary to print them.

I have no information as to how far the Committee of the Society of the Friends of the Bible, or the Committee of the Society of the Friends of the Bible, are prepared to assist in the publication of a book which has been offered for the purpose of presenting an edition of the Bible, and has already made considerable progress with the preparation of the text. The Committee of the Society of the Friends of the Bible, however, are not prepared to give any assistance on the subject of the publication of the Bible, and are not prepared to assist in the publication of the Bible, and are not prepared to assist in the publication of the Bible.

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With that I have to be always to consider the work as done, and to be able to show to the study of the Bible, and to be able to show to the study of the Bible, and to be able to show to the study of the Bible. The Committee of the Society of the Friends of the Bible, however, are not prepared to give any assistance on the subject of the publication of the Bible, and are not prepared to assist in the publication of the Bible, and are not prepared to assist in the publication of the Bible.

It is not possible to say whether the Committee of the Society of the Friends of the Bible, are prepared to assist in the publication of the Bible, and are not prepared to assist in the publication of the Bible, and are not prepared to assist in the publication of the Bible.

ACCOUNTS.

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
Balance, January 1, 1894 ...	... 265 7 3	Printing ...	... 405 16 5
Seven Subscriptions of Five Guineas ...	... 36 15 0	To Oxford University Press for Publisher's	
304 Subscriptions of One Guinea ...	... 319 4 0	Charges ...	... 27 13 5
Donation ...	... 10 0 0	Editors ...	... 37 12 0
Sale of Books ...	... 5 6 6	Insurance ...	... 15 15 0
Interest from the Bank ...	... 5 1 5	Bank Charges ...	... 0 3 4
		Balance loss by Exchange ...	... 0 16 3
		Balance at Bank, December 31, 1896	... 153 17 9
	<u>£641 14 2</u>		<u>£641 14 2</u>

XI.

(Balance at Bank, January 1, 1898, £234 5s. 8d.)

Catalogue of the Mandalay MSS.

IN THE INDIA OFFICE LIBRARY.

(Formerly part of the King's Library at Mandalay.)

BY
PROFESSOR V. FAUSBÖLL.

PREFACE.

THE FOLLOWING CATALOGUE WAS ORIGINALLY WRITTEN IN 1888, BUT NOW
RE-WRITTEN IN 1896.

THE whole collection of MSS. that belonged to the King's Library at Mandalay seems to have consisted of about 1,150 numbers (the highest number I have met with is 1,144, and a few MSS. are unnumbered), but of these more than 800 are now missing, having either been looted during the war, or lent out at the time when the Library was removed to the India Office.

The collection consists of three sorts of MSS.: some are purely Pāli MSS., some purely Burmese, and some mixed Pāli and Burmese, viz., commentaries on Pāli books.

The Pāli MSS. are generally carefully and nicely written in bold Burmese characters, on long palm leaves, usually with 9 lines in a page, and beautifully got up with gilt-edged leaves enclosed in gilt boards, but the leaves are seldom ornamented. On the left side of the leaf is the numbering in letters, and on the right side the title of the book or the section in Burmese. With

only one exception (Nr. 18), all the MSS. are written on palm leaves.

The leaves of several MSS. were in disorder when I began the catalogue. Where I could re-arrange them without losing too much time I did so.

Although the MSS. are, on the whole, carefully written, as remarked before, still they share with nearly all Burmese MSS. such blunders as *brāhmaṇa* for *brāhmaṇa*, *gandha* for *gantha*, *niṭhita* for *niṭṭhita*, etc.

That the reader may for himself judge of the correctness or incorrectness of the MSS., I have, with a few exceptions, given the text as I found it. Where I have altered anything I have expressly stated it.

V. FAUSBÖLL.

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VINAYA.

New Old
No. No.

1. (1) 231 palm leaves, numbered ka—ni ; 9 lines in a page. In the margin: Pārājikaṇ pālito pāṭh.

The MS. contains MAHĀVIBHAṅGA (Suttavibhaṅga) I. *Begins* : Namo, etc. Tena samayena Buddho Bhagavā Verañjāyaṁ viharati Naḷerupucimandamūle mahatā bhikkhusaṁghena saddhim pañcamattehi bhikkhusatehi. Assosi kho Verañjo brahmaṇo, etc. (See Oldenberg's "Vinaya Piṭakam," vol. iii. p. 1.) *Ends* : Pattavaggo tatiyo. Tassudānaṁ dve ca pattāni bhesajjaṁ | vassikā dānapañcamam | sāmam vāyāpanacceko sāsaṅkam saṁghi-kena cā ti. Uddiṭhā kho āyasmanto tiṁsanissaggiyā pācittiyā dhammā | tathāyasmante pucchāmi kaccittha parisuddhā | dutiyam pi pucchāmi kaccittha parisuddhā | tatiyam pi pucchāmi kaccittha parisuddhā | parisuddhetthāyasmanto | tasmā tuṇhī evam etaṁ dhārayāmīti | N i s s a g g a y a ṁ niṭṭhitaṁ. (See Old. "Vin.," iii., 266.) After which follow 24 lines in Burmese.

2. (70) 230 leaves numbered ka—nā ; 10 lines in a page.

The MS. contains MAHĀVIBHAṅGA II. and BHIKKHUNĪ-VIBHAṅGA.

1 *Part* in the margin : Bhikkhupācit pālito. *Begins* : Ime kho panāyasmanto dvenavuti pācittiyā dhammā uddeśam āgacchanti | Tena samayena Buddho Bhagavā Sāvattthiyaṁ viharati Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena Hatthako Sakyaputto vādak-

khitto hoti, etc. (See Old. "Vin.," iv. p. 1). *Ends* : Mahāvibhaṅgaṃ niṭhitam. After which 30 lines in Burmese.

2 *Part* in the margin : Bhikkhunīvibhaṇ pālito. *Begins* : Tena samayena Buddho Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme, etc. *Ends* : Bhikkhunīvibhaṅgaṃ niṭhitam. After which 29 lines in Burmese.

3. (7) 1 *Part* 102 leaves numbered ḍha—phū ; 10 lines. In the margin : Bhikkhupācit pālito. Contains MAHĀVIBHAṅGA II. *Begins* : Ime kho panāyasmanto dvenavuti pācittiyā dhammā uddeśaṃ āgacchanti || Tena kho pana samayena Buddho Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena Hatthako Sakyaputto vādakkhitto hoti, etc. *Ends* : Etthakaṃ tassa Bhagavato | suttāgataṃ suttapariyāpanaṃ anvaddhamāsaṃ, uddeśaṃ āgacchati | tatta sabbeheva samaggehi samodamānehi avivadamānehi sikkhitabban ti ti. Mahāvibhaṅgaṃ niṭhitam || Sāsanujjotike ramme | pūre Amaranāmake Jambudipasaketumhi ādimandiraṭhānake | saddhammaṭhītikāmena | etc.

2 *Part* 80 leaves numbered ka—chai ; 10 lines ; in the margin : Bhikkhunīvibhaṇ. Contains BHIKKHUNĪVIBHAṅGA. *Begins* : Tena samayena Buddho Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena Sāḷho Migāranatthā bhikkhusaṃghassa vihāraṃ kattukāmo hoti, etc. *Ends* : Bhikkhunīvibhaṅgaṃ niṭhitam || Ubhatovibhaṅgaṃ niṭhitam || Sāsanujjotike, etc.

3 *Part* 152 leaves numbered dham—lū, 10 lines ; in the margin : Parivā pālito. Contains PARIVĀRA. *Begins* : Yan tena Bhagavatā jānatā vassatā arahatā summāsambuddhena paṭhamam pārajikam kattha, etc. (See Old. Vin., v. p. i.). *Ends* : Parivāro niṭhito || Parivāraṃ niṭhitam || Akkharājakaṃ ekaṇ ca Buddharūpaṃ samāgamaṃ || Then follow four lines in Burmese, after which comes Anekajātisaṃsāraṃ sandhāvissaṃ . . . taṇhānaṃ khayam ajjhagā || Avijjāpaccayā saṅkhārapaccayā viññā-

ṇaṃ | viññāṇapaccayā nāmarūpaṃ, etc. || nibbānapaccayo hotu ||

4. (6) 207 leaves numbered ka—di, 8 lines ; in the margin : Pārājikaṃ pālito. Contains PĀRĀJIKĀ. *Begins* : Tena samayena Buddho Bhagavā Verañjāyaṃ viharati, etc. *Ends* : Paññādhikaṃ sukhaṃ patto | sabbapuññesu sūrato, tāremi oghadussannaṃ | veneyyaṃ thalanibbhayaṃ || Pārājikaṃ pālito niṭṭhitaṃ. Sakkarāj 1153, after which 1 line in Burmese.

5. (3) 320 leaves numbered ka—rai, 9 lines ; in the margin : Vinaṃ Mahāvā pālito pāṭh. Contains MAHĀVAGGA. *Begins* : Tena samayena Buddho Bhagavā Uruvelāyaṃ viharati najjā Nerañjanāya tīre Bodhirukkhamūle paṭhamābhisambuddho | atha kho Bhagavā Bodhirukkhamūle sattāhaṃ ekapallaṇkena nisīdi vimuttisukhaṃ paṭisaṃvedī, etc. (See Old. “Vin.,” i. p. 1.) *Ends* : Kosambiyaṃ Jinavavo | vivādāpattidassane, ukkhīpeyya yasmiṃ tasmīṃ | tassa yāpatti desaye || anto sīmāyaṃ tattheva | paññekaṇceva sampadā | Pālīleyyā ca Sāvatti | Sāriputto ca Kolito || Mahākassapa-Kaccāno | Koṭiko Kappinena ca | Mahācundo ca Anuruddho | Revato Upāli cubho || Ānando Rāhulo ceva | Gotamī ca Sudatto ca | senāsanaṃ vivittaṃ ca | āmisāṃ samakāṃ pi ca || Mahāvaggāṃ niṭṭhitaṃ || (Cfr. Old. “Vin.,” i. p. 360 and 396.) Then follow 30 lines in Burmese.

6. (8) 268 leaves numbered ka—bī, 9 lines ; in the margin : Mahāvā pālī. Contains MAHĀVAGGA. *Begins* : Tena samayena Buddho Bhagavā Urūvelāyaṃ viharati, etc. *Ends* : Mahāvaggāṃ sattamaṃ niṭṭhitaṃ. Sakkarāj 1153, after which 1 line in Burmese.

7. (58) 299 leaves numbered ka—ḍa and ci—ḍa.

1 *Part* in the margin : Mahāvā pālito. Contains MAHĀVAGGA. *Begins* : Tena samayena Buddho Bhagavā Uruvelāyaṃ viharati, etc. *Ends* : Kosambakkhandhake uddhānaṃ niṭṭhitaṃ || dasamaṃ || Mahāvakkhaṃ niṭṭhitaṃ || Sāsanujjotike ramme, etc. . . . veneyyaṃ thalanibbhayaṃ || niṭṭhitaṃ || akarā ekamekaṇca, etc.

2 *Part* in the margin : Bhikkhukaṇkhā pāṭh. Contains

KAÑKHĀVITARAṆĪ, by Buddhaghosa (?). *Begins*: Buddhāṃ dhammaṃ ca saṅghaṃ ca | vip̐pasannena cetasā, etc. (Cfr. Westergaard, "Codices Orient.," p. 20.) *Ends*: Kañkhāvitaraṇīyā Pātimokkha vaṇṇanā niṭhitā || Sakkarāj 235?, after which 3 lines in Burmese. (Cfr. *infra* No. 26.)

8. (9) 228 leaves numbered ka—dhāh, 10 lines; in the margin: Cūlavā pālito pāṭh. Contains CŪĻAVAGGA. *Begins*: Tena samayena Buddhō Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena paṇḍukalohitakā bhikkhu attanā etc. (See Old. "Vin.," ii. p. 1.) *Ends*: Tassudānaṃ, dasa vatthūni pūretvā | kammaṃ dutena pāvisi, etc. | Cūlavaggaṃ niṭhitaṃ || After which 26 lines in Burmese.

9. (4) 1 *Part* 187 leaves numbered ka—te, 11 lines; in the margin: Cūlavā pālito. Contains CŪĻAVAGGA. *Begins*: Tena samayena Buddhō Bhagavā Sāvattiyaṃ viharati | Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena paṇḍukalohitakā bhikkhu attanā, etc. *Ends*: Tassa uddānaṃ | Dasa vatthūni puretvā | kammaṃ dūtena pāvisi | etc. || Cūlavaggaṃ niṭhitaṃ. Then follows: Sāsanujjotike ramme, etc.

2 *Part* 129 leaves numbered ka—ṭo, 11 lines; in the margin: Vināṇa Parivā pālito. Contains PARIVĀRA. *Begins*: Yaṇ tena Bhagavatā jānathā passathā arahatā sammāsambuddhena paṭhamam pārajikam kattha paññattham, etc. *Ends*: Pariro niṭhito | Pubbācariyamaggāññu | . . . evaṃ sandammavinayo | Parivārena sobhātīti || Pariro niṭhito || Sāsanujjotiro ramme, etc. Then follow 7 lines in Burmese. (Cfr. S.B.E., xiii., p. xxiv, and Westergaard, "Codices Orient.," p. 19.)

10. (26) 300 leaves numbered ka—māh, 9 lines; in the margin: Pārājikaṇa Aṭhakathā pāṭh. Contains part of SAMANTAPĀSĀDIKĀ, by Buddhaghosa. *Begins*: Yo kappakoṭṭhi pi appameyyam | kālaṃ karonto atidukkarāni, etc. *Ends*: Samantapāsādikāya Vinayasamvaṇṇanāya catutthapārājikavaṇṇanā niṭhitā || Cattāro Pārā-

j i k ā niṭhitā || After which 32 lines in Burmese. (Cfr. Journal of the P. T. S., 1886, p. 59 and 68.)

11. (28) 127 leaves numbered ka—ṭe, 9 lines ; in the margin : Samantapāsādikā Aṭhakathā pāṭh | Vinañ Mahāvā Aṭhakathā pāṭh. Contains part of SAMANTAPĀSĀDIKĀ. *Begins* : Ubhinnaṃ Pātimokkhaṇaṃ | saṅgitisamananta-
raṃ | saṅgāyimsu mahātherā | Khandakaṃ khandha-
kovidā || etc. *Ends* : Kosambakkhandhakavaṇṇanā niṭhi-
tā || Samantapāsādikāya Vinayasamvaṇṇanāya Mahā-
vaggavaṇṇanā samattā || Then follow 21 lines in Burmese.

12. (29) 1 Part 93 leaves numbered ka—jo, 9 lines ; in the margin : Samantapāsādikā Aṭhakathā pāṭh, Cūlavā Aṭhakathā pāṭh. Contains part of SAMANTAPĀSĀDIKĀ. *Begins* : Cūlavaggassa paṭhame kammakkhandhake tāva Paṇḍukalohitakā ti, etc. *Ends* : Samantapāsādikāya Vinayasamvaṇṇanāya sattasatikakkhandhakavaṇṇanā ni-
ṭhitā || Dvivaggasaṅgahā vuttā | dvāvīsati-pabhedanā |
khandhakāsāsane pañca | khandhadukkhappahāyino | ye
tesaṃ vaṇṇanā esā | antarāyaṃ vinā yathā | siddhā
sijjhantu kalyāṇā | evaṃ āsāpi paṇinan ti || Cūlavag-
ga-aṭhakathā niṭhitā || After which follow 30 lines in Burmese.

2 Part 32 leaves numbered ka—gai, 8 lines ; in the margin : Bhikkhunī Vibhañ Aṭhakathā pāṭh. Contains part of SAMANTAPĀSĀDIKĀ. *Begins* : Yo bhikkhūnaṃ vibhaṅgassa | saṅgahito anantaraṃ, bhikkhunīnaṃ vi-
bhaṅgassa | tassa samvaṇṇanākkamo || *Ends* : Samanta-
pāsādikāya Vinayasamvaṇṇanāya Bhikkhunīvibhañ-
gavaṇṇanā niṭhitā || Then follow 30 lines in Burmese.

13. (41) 88 leaves numbered ka—jī, 9 lines ; in the margin : Samantapāsādikā Aṭhakathā pāṭh | Parivā Aṭha-
kathā pāṭh. Contains part of SAMANTAPĀSĀDIKĀ. *Begins* : Visuddhaparivārassa, Parivāro ti sāsane | dhammak-
khandhasarīrassa | khandhakānaṃ anantarā || saṅgahaṃ
yo sammāruḷho | tassa pubbāgataṃ nayaṃ | hitvā dāni
karissāmi | anuttānatthavaṇṇanaṃ || Tattha yaṃ tena
Bhagavatā | la | paññattan ti ādinayappavattāya tāva

pucchāya ayaṃ saṅkhepattho | yo so Bhagavā sāsanaṃ
 cīraṭṭhitikakattamaṃ dhammasenāpatinā saddhammagāra-
 bahumānavegasamussitaṃ añjaliṃ sīrasmiṃ paṭiṭhapetvā
 yācito dasa atthavase paṭicca vinayapaññattim paññāpesi |
 tena Bhagavatā tassa tassa sikkhāpadassa paññattikālaṃ
 jānatā tassā tassā sikkhāpadaññattiyā dasa atthavase
 passatā | api ca pubbanivāsādihi janatā | dibbena cak-
 khunā passatā | tihi vijjāhi chahi vā pana abhiññāhi
 jānatā | sabbattha, etc. *Ends* : . . . B u d d h a g h o s o t i
 garūhi gahitanāmadheyyena therena katā ayaṃ S a m a n-
 t a p ā s ā d i k ā n ā m a Vinayasamvaṇṇanā || Tāva tiṭhatu
 lokasmiṃ lokanittaraṇesinaṃ | dassenti kulaputtānaṃ |
 nayaṃ sīlavisuddhiyā || Yāva Buddhō ti nāmaṃ pi |
 suddhacittassa tādino | lokasmiṃ lokajetṭhassa | pavattati
 mahesino ti || Niṭṭhitaṃ || etc. 30 lines in Burmese.

14. (176) 376 leaves numbered ka—lī, 10 lines; in the margin : Sāratthadīpanī ṭikā. Contains part of SĀRATTHADĪPANĪ by S ā r i p u t t a. *Begins* : Mahākāraṇikaṃ Bud-
 dham | dhammañ ca vimalaṃ varaṃ | vande ariya-saṃ-
 ghaṇca | dakkhiṇeyyaṃ niraṅgaṇaṃ || . . . Vinayaṭṭha-
 kathāyāhaṃ | linasāratthadīpanaṃ | karissāmi suviññey-
 yaṃ | paripuṇṇaṃ anākulaṃ | porāṇehi kataṃ yaṃ tu |
 linatthassa pakāsaṇaṃ | na taṃ sabbattha bhikkhunaṃ |
 atthaṃ sādheti sabbaso | etc. *Ends* : Iti Samantapāsā-
 dikāya Vinayasamvaṇṇanāya Sāratthadīpaniyaṃ catut-
 thapārājikavaṇṇanā niṭṭhitā || Niṭṭhito ca Sāratthadīpaniyā
 P ā r ā j i k a k a ṇ ḍ o. (Cfr. Subhūti's "Nāma-mālā," p. 7;
 Mināyeff in Journal of the P. T. S., 1886, p. 61 and 71;
 Alwis, Catalogue, i. p. 170; Rhys Davids, "Three Inscrip-
 tions," p. 20.)

15. (63) 276 leaves (misplaced?) numbered b—lāh, a—dha,
 and kya—ṭhyāh; in the margin : Sāratthadīpanī ṭikā pāṭh.
Begins : bhiññāpādakatā pana nirodhapādakatā ca catut-
 thass'eva jhānassa, etc. *Ends* : Niṭṭhito ca SĀRATTHADĪPA-
 NĪYĀ P ā r ā j i k a k a ṇ ḍ o. After which 26 lines in
 Burmese.

16. (88) 184 leaves numbered dhe—lāh and a—kyan, 9
 lines; in the margin : Terasakaṇ ṭikā pāṭh. *Ends* : Ettā-

vatā ca || Vinaye pāṭavattāya | sāsanaśsa ca vuddhiyā |
 vaṇṇanā yā samāraddhā | Vinayaṭhakathāya sā || SĀRAT-
 THADĪPANĪ nāma | sabbaso pariniṭhitā | Timsasahassa-
 mittehi | gandhehi parimāṇato || ajjesito narindena |
 so'ham Parakkama bāhunā | saddhammaṭhitikā-
 mena | sāsanaññotakārinā || ten'eva kārite ramme | pāsā-
 dasatamaṇḍite | nānādumagaṇākinṇe | bhāvanābhira-
 tālaye || sītalūdakasampanne | vasaṃ Jetavane imaṃ |
 atthabyañjanasampannaṃ | akāsi suvinicchayaṃ || yaṃ
 siddhā iminā puññaṃ | yaṃ puññaṃ pasutaṃ mayā |
 etena puñña-kammaṇa | dutiye atthasambhave || Tāva-
 tiṃse pamodento | sīlācāraguṇe rato | alaggo pañcakā-
 mesu | patvāna paṭhamam phalaṃ || antime atthabhā-
 vamhi | Metteyyaṃ munipuṅgavaṃ | lokaggam pugga-
 lam nāthaṃ | sabbasattahite caraṃ || disvāna tassa
 dhīrassa | sutvā saddhammadeśanaṃ | adhigantvā
 phalaṃ aggam | sobheyyaṃ Jinasāsanaṃ || sadā rak-
 khantu rājāno, dhammen'eva imaṃ paṇaṃ | niraṭā puñña-
 kammesu | jotentu Jinasāsanaṃ | ime ca paṇino sabbe |
 sabbadā nirupaddavā | niccam kalyāṇasaṃkappā | pap-
 pontu amataṃ padan ti || Terasakanda vaṇṇanā
 niṭhitā || (Cfr. Alwis, Catalogue, i. p. 170; Rhys Davids,
 "Three Inscriptions," p. 20.)

17. (51) 275 leaves numbered ka—baṃ, 10 lines ; on the
 outside of the first leaf : Vimativinodanī ṭikā pāṭh. Con-
 tains VIMATIVINODANĪ, a ṭikā on Samantapāsādikā.
Begins : Karuṇopuṇṇahadayaṃ | Sugataṃ hitadāyakaṃ |
 natvā dhammañ ca vimalaṃ | saghañca guṇasampadaṃ ||
 vaṇṇanā nipuṇā hesuṃ | Vinayaṭhakathāya yā | pubba-
 kehi katā nekā | nānānayasamaṅkulā || tattha kāci suvi-
 tiṇṇā | dukkhogāhā va gaṇṭhato | viruddhā atthato cāpi |
 kāci katthaci katthaci || asampuṇṇā va luṭhitā | kāci
 sammohakāriṇī, tasmā tāhi samādāya | sāraṃ saṅkhepa-
 rūpato || linatthañca pakāsento | viruddhañca visodha-
 yaṃ | upaṭhitanayañcāpi | tattha tattha pakāsayam ||
 Vinaye vimati chetum | bhikkhunaṃ lahuvuttinaṃ |
 saṅkhepena likkhissāmi | tassā linatthavaṇṇanaṃ || etc.
Ends : Iti Samantapāsādikāya Vinayaṭhakathāya Vimati-

vinodaniyaṃ Paṛivāra v a ṇ ṇ a ṇ ā n a y o niṭhito || Avasā-nagāthāsu, etc. Sakkarāj 1161. After which 4 lines in Burmese. (Cfr. Journal of the P. T. S., 1882, p. 52.)

18. () 11 leaves, consisting of several paper sheets glued together, 7 lines ; in the margin : Navakhaṇḍakam-mavācā. *Begins* : Paṭhamam upajjham gāhāpetabbo | upajjham gāhāpetvā pattacīvaram, etc. (See Spiegel's "Kammavākyam," p. 3 ; "Anecdota Pālica," p. 68 ; and Böhtlingk in the "Bulletin de St. Petersbourg," 1844, p. 342.) *Ends* : Nissayamuttasammutikhaṇḍam || NAVA-KHAṆḌA-KAMMAVĀCĀ niṭhitā || Sakkarāj 1214, after which 3 lines in Burmese. According to Clough (see his Karmavākya translated, p. 6), Kammavācā is divided into seven chapters ; but our MS. and another in the possession of Dr. Rost count nine chapters. (Cfr. Dr. Hoerning in the Journal of the P. T. S., 1883, p. 135 ; and Dickson in the Journal of the R. A. S., 1873 and 1875.)

19. (684) 52 leaves numbered ka—gā and gi—ṇam. In gilt boards with red ornaments. The edges of the leaves are gilt, and the volume is written, or rather painted, with the greatest care in old square characters on lacquered palm-leaves. There are also ornaments in the margin of the leaves.

The MS. contains BHIKKHUPĀTIMOKKHA and BHIKKHUNĪPĀTIMOKKHA. *Begins* : Sammajjanī padīpo ca | udakam āsanena ca | uposathassa etāni, etc. *Ends* : Sammoda mānāhi avivadamānāhi sikkhitabban ti | vitthāruddeso | Bhikkhunīpātimom pāṭh. (Cfr. the edition by Mināyeff, Petersburg, 1869 ; and that by Dickson in the Journal of the R. A. S., October, 1875.)

20. (685) 48 leaves numbered ka—kho and khan—ghāh. Another MS. of the same description as No. 19 and containing the *same book*.

21. 48 leaves numbered ka—ghāh. A third copy of the *same book* as the two preceding ones, and of the same

description. Enclosed in two heavy wooden boards with red ornaments on gold ground.

22. (2) 84 leaves numbered ka—khi, khī—gai, and go—chāh ; in the margin : Bhikkhupātimom̐ pāṭh.

1 *Part* contains BHIKKHUPĀTIMOKKHA. *Begins* : Sammajjanī padīpo ca | udakam̐ āsanena ca | uposathassa etāni | pubbakaraṇan ti vuccati | chandapāsuddhi utukkhānam̐ | bhikkhugaṇanā ca ovādo | uposathassa etāni | pubbakiccan ti vuccati || uposatho, yāvatikā ca bhikkhu kammappattā sabhāgā pattiyo ca na vijjanti | vajjanīyā ca puggalā tasmim̐ na honti | pattakallan ti vuccati || pubbakaraṇapubbakiccāni samādapetvā desitāpattikassa samaggassa bhikkhusam̐ghassa anumatiyā Pātimokkham̐ uddisitum̐ ārādhanaṁ karoma || sunātu me bhante sam̐gho | ajj'uposatho pannaraso | etc.

2 *Part* contains BHIKKHUNĪPĀTIMOKKHA. *Begins* : Sammajjanī padīpo ca | udakam̐, etc. *Ends* : Evam etam̐ dhārayāmīti || Adhikaraṇasamathā niṭhitā || Uddiṭham̐ kho ayyāyo nidānam̐, uddiṭhā aṭṭha pārājikā dhammā | uddiṭhā sattarasa saṁghādisesā dhammā | uddiṭhā tim̐sa nissaggiyā pācittiyā dhammā | uddiṭhā chasaṭṭhi-satā pācittiyā dhammā | uddiṭhā aṭṭha paṭidesaniyā dhammā | uddiṭhā sekhiyā dhammā | uddiṭhā satta adhikaraṇasamathā dhammā | ettakam̐ tassa Bhagavato suttāgataṁ suttapariyāpannam̐ anvaddhamāsaṁ uddesaṁ āgacchati | tattha sabbāh' eva samaggāhi sammodamānāhi avivadamānāhi sikkhitabban ti. Vitthāruddeso ||

3 *Part* contains a Burmese interpretation (nissaya) of the preceding two parts.

23. (5) 259 leaves numbered ka—phe, 10 lines.

1 *Part* in the margin : Bhikkhupātimom̐ pāṭh. Contains BHIKKHUPĀTIMOKKHA.

2 *Part* in the margin : Bhikkhunīpātimom̐ pāṭh. Contains BHIKKHUNĪPĀTIMOKKHA.

3 *Part* in the margin : Khuddasikkhā pāṭh. Contains KHUDDASIKKHĀ by Dhammasiri. *Begins* : Ādito upasampanna | sikkhitabban̐ samātikaṁ | khuddasikkham̐ pavakkhāmi vanditvā Ratanattayaṁ || Pārājitā ca

cattāro | garukā navacīvaranā | rajanāni ca patto ca |
thālakā ca pavāraṇā || *Ends* : Ettāvatāyaṃ niṭhānaṃ |
Khuddasikkhā upāgatā | pañcamattehi gāthānaṃ | satehi
parimāṇato ti || K h u d d a s i k k h a ṃ niṭhitāṃ ||

4 *Part*, in the margin : Mūlasikkhā pāṭh. Contains
MŪLASIKKHĀ. *Begins* : Natvā nāthaṃ pavakkhāmi |
Mūlasikkhaṃ samāsato | bhikkhunā navakenādo | mūla-
bhāsāya sikkhitu || *Ends* : Atthataṃ bhante saṃghassa
kaṭhinaṃ dhammiko kaṭhinatthāro anumodāmīti tikkhat-
tuṃ vatvā anumoditabbāṃ || M ū l a s i k k h ā niṭhitā ||

Khuddasikkhā and Mūlasikkhā have been edited by Dr.
E. Müller in the Journal of the P. T. S., 1883. Cfr.
J. P. T. S. 1886, pp. 70 and 61.

5 *Part* contains a Burmese interpretation of the
previous books, called in the margin Bhikkhupātimom,
etc., n i s y a .

24. (74) 178 leaves numbered ka—gi and gī—ṇan.
Contains KHUDDASIKKHĀ and MŪLASIKKHĀ, and a Burmese
interpretation (nisya) of both.

25. (1056) 77 leaves numbered nā—tū, without boards.
Contains DHŪTAÑGANIDDESA. *Begins* : Namo tassa sakala-
lokavimohakassa mohassa dhammakassa suvuttadham-
massa || namo tassa anaghotamadakkhineyyassa saṃ-
ghassa || Idāni yehi appicchatā santuṭhi tādiguṇehi
vuttappakārassa sīlassa vodānaṃ hoti | te guṇe, etc.
The latter part of the MS. consists of a Burmese inter-
pretation, called Dhūtaṅganiddesa nisyā.

26. (56) 125 leaves numbered ka—tu, 10 lines ; in the
margin : Kaṅkhāvitaranī Aṭhakathā pāṭh. Contains
KAṅKHAVITARANĪ by B u d d h a g h o s a (?) *Begins* : Bud-
dhaṃ dhammaṃ ca saṃghaṃ ca | vipprasanna cetasā,
etc. *Ends* : Ayaṃ Kaṅkhāvitaranī nāma Pātimokkha-
vaṇṇanā || Tāva paṭiṭhātu lokasmiṃ | lokanittaraṇesi-
naṃ | etc. After which 26 lines in Burmese. Cfr. supra
No. 7. See Journal of the P. T. S., 1886, p. 59.

27. (43) 132 leaves numbered ka—tāh, 10 lines ; in

the margin : Kaṅkhavitaranī Aṭhakathā pāṭh. Contains KAṅKHĀVITARANĪ.

28. (42) 291 leaves numbered ka—mi, 9 lines ; in the margin : Kaṅkhā ṭika hoṇ pāṭh. Contains a ṭikā on Kaṅkhāvitaraṇī, called VINAYATTHAMAÑJŪSĀ, written by Buddhanaṅga. *Begins* : Buddhamañca saṅghan ti | ādinā yā pakāsītā | bhaddanta-Buddhaghosena | mātikaṭhakathā subhā || etc. *Ends* : Iti Kaṅkhāvitaraṇīyā Pātimokkhavaṇṇanāya Vinayatthamañjūsāyaṃ Linatthapakāsāṇīyaṃ Bhikkhunipātimokkhavaṇṇanā niṭhitā || Yaṃ Pātimokkhassa vaṇṇanam ārabhin ti sambandho | Mahāvihāravāsīnan ti idaṃ purimamacchimapadehi saddhiṃ sambandhitabbam, etc. Then follow 28 lines in Burmese. In the Catalogue of Pāli, Sinhalese and Sanskrit MSS. in the Ceylon Government Oriental Library, p. 16, is mentioned a Vinayattha Mañjūsā, a treatise on Vinaya Discipline ; cfr. Journal of the P. T. S., 1886, p. 61.

29. (55) 192 leaves numbered ka—tāh, 10 lines ; in the margin : Pātimokkhapadattha-anuvaṇṇanā. *Begins* : Dayātidaya passantam | āṇātiāṇa cakkindam | Buddhamañnatvā ca vakkhāmi | Pātimokkhe padattham va || etc. *Ends* : PĀTIMOKKHAPADATTHAANUVANṆANĀ niṭhitā || After which 29 lines in Burmese.

30. (44) 290 leaves numbered ka—mā, 8 lines ; on the outside of the first leaf : Vinayasaṅgaha pāṭh. Contains MAHĀVINAYASAṅGAHAPAKARAṆA by Sāriputta. *Begins* : Vatthuttayaṃ namasitvā | saranam sabbapāṇinam | Vinaye pātavatthāya | yogāvacarabhikkhunaṃ || vippa-kiṇṇam anekattha | pāḷimuttavinicchayaṃ | samāharitvā ekattha | dassayissāṃ' anākulaṃ | tatrāyaṃ mātikā || divāseyyā parikkhāro bhesaccakaraṇam pi ca | parittam paṭisandhāro | viññattikulasaṅgaho || macchamaṃsam anāmaṃsam | adhiṭṭhānavikappanam cīvarena vinā vāso | bhaṇḍassa paṭisāmaṃ nam || kayavikkayasamāpatti | rūpiyādipaṭiggaho dānavisāsagāhehi | lābhassa pariṇāma-

nam || paṭhavibhūtagāmo ca | duvidham samāseyya
 nam || vihāre saṁghike seyyam | sandharitvāna pakka-
 mo || kālikāni pi cattāri kappiṇyā catubhūmiyo | khāda-
 niyādiṭṭhigaho | paṭikkhepapavāraṇā | papajjānissayo
 simā | uposatham avāraṇam | vassupanāyikāvattam
 catupaccayabhājanam | kathinam garubhaṇḍāni | coda-
 nādivinichchayo | garukāpattivuṭṭhānam kammākammaṁ
 pakiṇṇakan ti || tattha divāseyyā ti divānibbajjanam |
 tatrāyam vinichchayo | anujānāmi bhikkhave divāpatisalli-
 yantena dvāram saṁvaritvā paṭisallayitun ti vacanato
 divā nippajjante dvāram saṁvaritvā nibbajjitabbam | etc.

Ends: Iti Pāḷimuttakavinaya vinichchaya-
 saṅgahē Pakiṇṇakakathā samattā || Ajhesito
 narindena | so 'ham Parakkama bhāhunā | saddham-
 maṭṭhitikāmena | sāsanaññotakārinā | etc. Sobheyyam
 niṇṇasānan ti || Mahāvinaya saṅgahapakara-
 ṇam niṭṭhitam || After which 4 lines in Burmese. The
 Catalogue of Pāli, etc., MSS. in the Ceylon Government
 Oriental Library, mentions a "Pālimuttaka Vinaya; on
 Monastic Discipline," cfr. Journal of the P. T. S., 1882,
 p. 51; and Alwis, in his Catalogue, p. 170, a Pāli Muttaka
 Vinaya Vinichchaya. Westergaard describes the same
 in his Catalogue, p. 48. Forchhammer has in his Report
 a "Vinayamahāsaṅgaha." See further Subhūti's "Nāma-
 mālā," Preface, p. 8, and the Journal of the P. T. S., 1886,
 p. 61. But how are the two titles in our MS. made to
 agree? Is perhaps Pālimuttakavinayavinichchaya saṅgaha
 only part of Mahāvinaya saṅgahapakaraṇa?

31. (40) 151 leaves numbered ka—ḍe, 9 lines; in the
 margin: Vinayavinichchaya pāṭh. Contains VINAYAVINIC-
 CHAYA and UTTARAVINICCHAYA by Buddhaddatta.
Begins: Vanditvā sīrasā seṭṭham | Buddham appaṭipug-
 galam | bhavābhavakaram dhammam | gaṇaṇ c'eva
 niraṇṇaṇam || bhikkhūnam bhikkhunīnaṇ ca hitatthāya
 samāhito | pavakkhāmi samāseṇa | Vinayassa Vi-
 nicchayam || anākulam asaṁkiṇṇam | madhurattha-
 padakkamam | paṭubhāvakaram etaṁ | paramam vina-
 yakkame || apāram otarantānam | sāram vinayasāgaram |

bhikkhūnaṃ bhikkhunīnañ ca | nāvābhūtaṃ manora-
maṃ || tasmā vinayanūpāyaṃ | Vinayassa Vinicchayaṃ |
avikkhittena cittaṇa | vadato me nibodhatha || *Ends* :
Buddha datto ti garūhi gahitanāmadheyyena therena
racito Uttaravinicchayo samatto ti | Then follow
30 lines in Burmese.

According to Gandha-Vaṃsa, published by Mināyeff in
the Journal of the P. T. S., 1886, p. 69, Vinayavinicchaya
and Uttaravinicchaya must be two different works; cfr.
No. 33.

32. (57) 257 leaves numbered ka—phu, 9 lines; in the
margin: Vinaya Vinicchaya ṭikā pāṭh. Contains the
first part of a ṭikā on Vinayavinicchaya, called LĪNATTHA-
PAKĀSINĪ. *Begins* : Ādiccavaṃsāmparapātubhūtaṃ | by-
āmapabbhāmaṇḍaladevacāpaṃ | dhammambunijjhāpita-
pāpaghammaṃ | vandāmaṃ ahaṃ Buddhasahambuvantaṃ ||
Ends : Surāpānakakathāvaṇṇanā || Then follow 18 lines
in Burmese. Cfr. Forchhammer's Report and Journal of
the P. T. S., 1886, p. 62 and 72, and 1882, p. 52.

33. (62) 264 leaves numbered phī—lāh, a—ā, i—ī, u—ū,
e—ai, o—au, aṃ—āh, kya—kyāh, khyā—ghyāh, ñya—
ṭyi. Contains the second part of a ṭikā on Vinayavinic-
chaya, called LĪNATTHAPAKĀSINĪ. *Begins* : Yena kenaci
aṅgenā ti aṅguliādinā yena kenaci sarīravayavena, etc
Ends : Iti Vinayavinicchaya vaṇṇanāya Uttaravinicchaya-
vaṇṇanāya ca Linatthapakāsini samattā || Cakrā,
etc. 29 lines in Burmese.

34. (92) 1 Part, 24 leaves numbered ka—khāh, 9 lines;
on the outside: Vinayavinicchaya Saṅkhepa. *Begins* :
Tasmim pana sikkhāpade sikkhāpadavibhaṅge ca sakale
Vinayavinicchaye kosallaṃ patthayante ca, etc. *Ends* :
VINAYAVINICCHAYASAṅKHEPAGANTHO (MS. -kaṅkhepa-
ganto) niṭhito || Saṃsārasotaṃ chinditvā viddhamsetvā
tayo bhava, etc. Vinayavinicchaya || 4 lines in Burmese.

2 Part, 117 leaves, ka—ño, is a Burmese interpretation
of the above book.

35. (53) 311 leaves numbered ka—yaṃ, 8 lines; in the
margin: VAJIRABUDDHI ṬĪKĀ. *Begins* : Paññāvisuddhāya

dayāya sabbe | vimocitā yena vineyasattā | tañ cakkhu-
bhūtañ sirasā namitvā | lokassa lokantagatassa dham-
mañ || saṃghassa ca sīlādiguṇehi yuttā | mādāya sabbesu
padesu sārañ | saṅkhepakāmena mamāsayena | sañco-
dito bhikkhūhitañ ca disvā || Samantapāsādikasaññitāya |
Sambuddhaghosācariyoditāya | samāsato linapade likkhis-
sañ | samāsato linapade likkhitāñ || etc. *Ends* : VAJĪ-
RABUDDHI TĪKĀ || Cfr. Journal of the P. T. S., 1882, p. 52,
and 1886, p. 70.

SUTTA.

36. (370) 340 leaves numbered ka—vī, 10 lines ; in the
margin : Sut Sīlakkhañ pālito, Sut Mahāvā pālito and
Sut Pātheyya pālito. Contains DĪGHANIKĀYA. *Begins* :
Evañ me sutāñ | ekañ samayañ Bhagavā antarā ca
Rājagehañ antarā ca Nāḷanda addhānamaggapaṭipanno
hoti etc. *Ends* : Dīghanikāro niṭhito || Nibbānapaccayo
hotu | etc. Part I. of it edited by Rhys Davids and
Carpenter, see P. T. S., 1889.

37. Another copy of Part I. of the same book, contain-
ing Sīlakkhandhavagga.

38. Another copy of the same book.

39. (77) 168 leaves numbered ka—dhāh, 9 lines ; in the
margin : Sut Mahāvā pālito. Contains 2. Mahāvagga
Dīghanikāyassa. *Begins* : Evañ me sutāñ ekañ sama-
yañ Bhagavā Sāvattthiyañ viharati Jetavane Anāthapiṇḍi-
kassa ārāme Karerikuṭṭikāyañ | etc. *Ends* : Pāyāsisuttañ
dasamañ || Mahāpadānanidānañ | nibbānañ ca sudassā-
nañ | janavasībhagovindañ | samayañ sakkapañhakañ
mahāsatipaṭhānañ ca pāyāsidasamañ bhava || Cakrā etc.
26 lines in Burmese.

40. (78) 153 leaves numbered ka—ḍo, 9 lines ; in the
margin : Sut Pātheyya pālito pāṭh. Contains 3. Pāthi-
kavagga Dīghanikāyassa. *Begins* : Evañ me sutāñ |
ekañ samayañ Bhagavā Mallesu viharati | Anupiyañ
nāma Mallānañ nigamo | etc. *Ends* : Pāthikavaggo ti
vuccati || Cakrā etc. 3 lines in Burmese.

41. (80) 178 leaves numbered ka—ṇaṃ, 9 lines ; in the margin : Sut Mahāvā pālito pāṭh. Contains 2. Mahāvaggā Dīghanikāyassa. *Begins* : Evaṃ me sutam ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme Karerikuṭṭikāyaṃ | etc. *Ends* : . . . Pāyāsidasamaṃ bhava || Laṅkādīpa etc. 30 lines in Burmese.

42. (81) 130 leaves numbered ka—ṭaṇ, 10 lines ; in the margin : Sut Pāteyya pālito. Contains 3. Pāthikāvaggā Dīghanikāyassa. *Begins* : Evaṃ me sutam | ekaṃ samayaṃ Bhagavā Mallesu viharati | etc. *Ends* : Tatruddānaṃ || Pāthiko ca udumbaraṃ | etc. Pāthikavaggo ti vuccati || Laṅkādīpa etc. 29 lines in Burmese.

43. (98) 225 leaves numbered ka—dho, 10 lines ; in the margin : Sut Pāteyya pālito, Sut Pātheyya Aṭhakathā and Sut Pātheyya pāṭikā. Contains 3. Pātheyyavaggā Dīghanikāyassa, accompanied by Aṭṭhakathā and Tīkā. 1 *Part begins* : Evaṃ me sutam ekaṃ samayaṃ Bhagavā Mallesu viharati etc. 2 *Part* Sut Pātheyya Aṭhakathā *ends* : niṭhito ca Pāṭiyavaggassa vaṇṇanā ti || etc. 3 *Part* Sut Pātheyya pāṭikā *begins* : Apuppe pādavaṇṇanā ti atthasaṃvaṇṇanā etc. Badly written.

44. (109) 287 leaves numbered ka—bha, 9 lines ; in the margin : Mūlapaṇṇāsa pālito pāṭh. Contains 1. Mūlapaṇṇāsaka MAJJHIMANIKĀYASSA. *Begins* : Evaṃ me sutam ekaṃ samayaṃ Bhagavā Ukkathāyaṃ viharati etc. *Ends* : Mūlapaṇṇāsakaṃ samattaṃ || Cakrā etc. 28 lines in Burmese.

45. (111) 276 leaves numbered ka—bha, 9 lines ; in the margin : Majjhimapaṇṇāsa pālito. Contains 2. Majjhimapaṇṇāsaka MAJJHIMANIKĀYASSA. *Ends* : Majjhimapaṇṇāsako || Cakrā etc. 28 lines in Burmese.

The Mūlap. and the Majjhimap. have been edited by V. Trenckner in his “Majjhima-Nikāya,” vol. i., published for the P. T. S. in 1888.

46. (115) 230 leaves numbered ka—nā, 9 lines ; in the margin : Uparipaṇṇāsa pālito pāṭh. Contains 3. Uparipaṇṇāsaka MAJJHIMANIKĀYASSA. *Ends* : Uparipaṇṇāsakaṃ samattaṃ || Laṅkādīpa etc. 30 lines in Burmese.

47. (110) 264 leaves numbered ka—phāh, 9 lines ; in the margin : Mūlapaṇṇāsa pālito pāṭh. Contains 1. Mūlapaṇṇāsa ka Majjhimanikāyassa. *Ends* : Mūlapaṇṇāsa kaṁ samattam || Laṅkāḍīpa etc. 27 lines in Burmese.

48. (116) 225 leaves numbered ka—dho, 9 lines ; in the margin : Uparipaṇṇāsa pālito pāṭh. Contains 3. Uparipaṇṇāsa ka Majjhimanikāyassa. *Ends* : Uparipaṇṇāsa kaṁ samattam | Cakrā etc. 24 lines in Burmese.

49. (100) 244 leaves numbered ka—pī, 9 lines ; in the margin : Sagāthavagga Saṁyut pālito pāṭh, Nidānavagga Saṁyut pālito. Contains 1. Sagāthavagga and 2. Nidānavagga SAṂYUTTANIKĀYASSA. *Begins* : Evaṁ me sutam ekaṁ samayaṁ Bhagavā Sāvattthiyaṁ viharati Jetavane Anāthapiṇḍikassa ārāme | atha kho aññatarā devatā etc. *Ends* : Nidānavaggasam'yuttam samattam || Cakrarāj etc. 25 lines in Burmese.

50. (103) 334 leaves numbered ka—lau, 9 lines ; in the margin : Khandhavagga Saṁyut pālito pāṭh, Salāyatana-vagga Saṁyut pālito pāṭh. Contains 3. Khandhavagga and 4. Salāyatana-vagga Saṁyuttanikāyassa.

Sagātha-, Nidāna-, Khandha-, and Salāyatana-vagga have been edited by L. Feer in his “Saṁyutta-Nikāya,” Part 1–4, published for the P. T. S. in 1884, 1888, 1890, and 1894.

51. (106) 236 leaves numbered ka—nai, 9 lines ; in the margin : Mahāvagga Saṁyut pālito pāṭh. Contains 5. Mahāvagga Saṁyuttanikāyassa. *Ends* : Mahāvaggasam'yuttam niṭhitam || Laṅkāḍīpa etc. 28 lines in Burmese.

52. (101) 209 leaves numbered ka—du, 9 lines. Contains 1. Sagāthavagga and 2. Nidānavagga Saṁyuttanikāyassa.

53. (104) 302 leaves numbered ka—yā, 9 lines. Contains 3. Khandhavagga and 4. Salāyatana-vagga Saṁyuttanikāyassa.

54. (107) 237 leaves numbered ka—no, 9 lines. Contains 5. M a h ā v a g g a Saṃyuttanikāyassa.

55. (661) D h a m m a c a k k a p a v a t t a n a s u t t a in many different transcripts accompanied by Burmese interpretations. The MS. *begins* thus: Bhikkhūnaṃ pañcavaggīnaṃ | Isipatananāmake | Migadāye dhammavaram | yan taṃ nibbānapāpakam || Sahampatināma-kena | Mahābrahmena rācito | catusacca pakāsanto | lokanātho adesayi | nandītaṃ sabbadevehi | sabbasampattisādhakam | sabbalokahitatthāya | Dhammacakkakam bhaṇāmahe || Evaṃ me sutam ekam samayam Bhagavā Bārāṇasīyam viharati Isipatane Migadāye | etc. Cfr. Frankfurter, "Handbook of Pāli," p. 109.

56. (120) 174 leaves numbered ka—nū, 9 lines; in the margin: Ekaṅguttara pālito pāṭh, Dukaṅguttara p. p., Tikaṅguttara p. p. Contains E k a -, D u k a -, and T i k a - n i p ā t a Aṅguttaranikāyassa. *Ends*: Tikanipātaṃ niṭhitam || Cakrā. . . 26 lines in Burmese.

57. (122) 153 leaves, numbered ka—ḍo, 9 lines; in the margin: Catukaṅguttara p. p. Contains C a t u k k a - n i p ā t a Aṅguttaranikāyassa.

Eka-, Duka-, Tika-, and Catukka-nipāta have been published by R. Morris for the P. T. S. in his "Aṅguttara-Nikāya," Part I.–II., 1885–88.

58. (124) 144 leaves numbered ka—ṭhāh, 9 lines; in the margin: Pañcaṅguttara p. p. Contains P a ñ c a k a - n i p ā t a Aṅguttaranikāyassa. *Ends*: Pañcako nipāto niṭhito ||

59. (126) 242 leaves numbered ka—pā, 9 lines; in the margin: Chakka Aṅguttara p. p., Sattaka A. p. p., Aṭṭhaka A. p. p. Contains C h a k k a -, S a t t a k a -, and A ṭ ṭ h a - k a - n i p ā t a Aṅguttaranikāyassa. *Ends*: Aṭṭhakanipātaṃ niṭhitam || Cakrā . . . 19 lines in Burmese, after which an addition of 13 lines in Pāli.

60. (127) 251 leaves numbered ka—paṃ, 9 lines; in the margin: Navaṅguttara p. p., Dasaṅguttara p. p. Ekāda-saṅguttara p. p. Contains N a v a -, D a s a -, and E k ā -

d a s a - n i p ā t a Aṅguttaranikāyassa. *Ends* : Ekādasani-pāto niṭhito || after which 30 lines in Burmese.

A complete edition of the Aṅguttaranikāya has been printed in Ceylon, Colombo, 1893 ; see Bendall in Journal of the R. A. S., 1894, p. 556.

61. (121) 177 leaves numbered ka—ṇo, 9 lines ; in the margin : Ekanipāt Aṅguttara p. p., Duka-, Tika-. Contains E k a -, D u k a -, and T i k a - n i p ā t a Aṅguttaranikāyassa. *Ends* : Tikanipātaṃ niṭhitaṃ || Cakrā. . . 23 lines in Burmese.

62. (123) 162 leaves numbered ka—ḍhū, 9 lines ; in the margin : Catukaṅguttara p. p. Contains C a t u k k a - n i p ā t a Aṅguttaranikāyassa. *Ends* : Aṅguttaranikāye Catukkanipāto samatto ||

63. (125) 147 leaves numbered ka—ḍi, 9 lines. Contains P a ñ c a k a - n i p ā t a Aṅguttaranikāyassa.

64. (130) 263 leaves numbered ka—phau, 9 lines. Contains C h a k k a -, S a t t a k a -, and A ṭ ṭ h a k a - n i p ā t a Aṅguttaranikāyassa. *Ends* : Aṭṭhanipātaṃ niṭhitaṃ.

65. (168) 239 leaves numbered ka—naṃ, 9 lines. Contains N a v a -, D a s a -, and E k ā d a s a - n i p ā t a Aṅguttaranikāyassa. *Ends* : Ekādasanipāto niṭhito || Lankā-dīpa. . . 32 lines in Burmese.

66. (668) 10 leaves numbered ka—kau, 10 lines ; in the margin : Abhiṇha Sut pāṭh. Contains A b h i ṇ h a s u t t a belonging to Pañcakanipāta Aṅguttaranikāyassa, together with Burmese interpretation. *Begins* : Pañc' imāni bhikkhave ṭhānāni abhiṇhaṃ paccavekkhitabbāni itthiyā vā purisena vā gahaṭhena vā pabbajitena vā, etc. After it three more transcripts of the same sutta.

KHUDDAKANIKĀYA.

67. (159) 188 leaves numbered ka—thai, 9 lines. Contains K h u d d a k a p ā ṭ h a p p a k a r a ṇ a, D h a m m a p a d a, U d ā n a, I t i v u t t a k a, and S u t t a n i p ā t a. *Ends* : Suttanipātaṃ samattaṃ || After which 27 lines in Burmese.

Khuddaka- was published by R. C. Childers in the Journal of the R. A. S., 1869 ; Dhammapada by V. Faus-

böll, 1855 ; and in Rangoon Sakkarāj, 1242 ; and in Ceylon, 1889 ; Udāna by P. Steinthal, 1885, for the P. T. S. ; Itivuttaka by E. Windisch, 1890, for the P. T. S. ; and Suttanipāta by V. Fausböll, 1884, for the P. T. S. ; and in Ceylon in Singhalese characters Buddhassa parinibbānato 2434.

68. (147) 195 leaves numbered ka—thi, 9 lines. Contains the same books as the previous MS. *K h u d d a k a p ā ṭ h a* comprises ka—ku, *D h a m m a p a d a k ū — g ā*, *U d ā n a g i — j a i*, *I t i v u t t a k a j o — ṭ a m*, *S u t t a n i p ā t a ṭ ā h — t h i*.

Prof. E. Windisch to whom the MS. was lent at the time I was in London, has kindly given me the above information.

69. (169) 199 leaves numbered ka—the, 9 lines. Contains *V i m ā n a v a t t h u*, *P e t a v a t t h u*, *T h e r a g ā ṭ h ā*, *T h e r ī g ā ṭ h ā*, *B u d d h a v a m s a* and *C a r i y ā p i ṭ a k a*. *Ends* : *C a r i y ā p i ṭ a k a m n i ṭ h i t a m*. After which 18 lines in Burmese.

Vimānavatthu was published by Gooneratne in 1886 for the P. T. S., *Petavatthu* by Mināyeff in 1889, *Theragāthā* by Oldenberg in 1883, *Therīgāthā* by Pischel in 1883, *Buddhavaṃsa* and *Cariyāpiṭaka* by R. Morris in 1882, all of them likewise for the P. T. S.

70. 201 leaves numbered ka—tho, 9 lines. Contains *the same books* as the previous MS. *Ends* : *C a r i y ā p i ṭ a k a m n i ṭ h i t a m* || *Laṅkādīpa*. . . 30 lines in Burmese.

71. (143) 259 leaves numbered ka—phe, 9 lines ; in the margin : *Pāṭhajāt pālito*. Contains the *Verses of the Jātaka-book*. *Begins* : *Apaṇṇakam ṭhānam eke, dutiyam āhu takkikā | etad aññāya medhāvī | tam gaṇheyya apaṇṇakam || Apaṇṇakajātakam || Akilāsuno vaṇṇapathe khaṇantā | udaṅgaṇe tattha papam avindum | evam munī vīriyabalūpapanno | akilāsu vinde hadayassa santim || Vaṇṇapathajātakam ||* *Ends* : *Tato Vessantaro rājā | dānam datvāna khattiyo | kāyassa bhedā sappañño | saggaṃ so upapajjathā 'ti. Pāṭhajāt pālito pāṭh ||*

The Jātaka together with its commentary was published by V. Fausböll in 6 volumes from 1875 to 1896, and Jātakatthakathā | Part 1—2 at Colombo 1892–93.

72. (144) 266 leaves numbered ka—bā, 9 lines ; in the margin : Pāṭhajāt pālito pāṭh. Contains the *Verses of the Jātaka-book*. *Ends* : . . . saggaṃ so upapajjathā 'ti || Cakrā . . . 27 lines in Burmese.

73. (136) 237 leaves numbered ka—no, 9 lines ; in the margin : Mahāniddesa pālito. Contains Mahāniddesa I. (Commentary on Suttanipāta from Kāmasutta to Sāriputtasutta : Aṭṭhakavagga, see Suttanipāta pp. 146–176). *Begins* : Kāmaṃ kāmayamānassa | tassa ce taṃ samijjhati | addhā pītimano hoti | laddhā macco yad icchati || Kāmaṃ kāmayamānassā 'ti | kāmā ti udānato dve kāmā | vatthukāmā ca kilesakāmā ca | etc. *Ends* : Tenāha Bhagavā || Etesu dhammesu vineyya chandaṃ | bhikkhu satimā suvimuttacitto | kālena so sammā dhammaṃ parivimaṃsamāno | ekodibhūto vihane tamaṃ so ti Bhagavā ti || Sāriputtasuttaniddeso soḷasamo samatto || after which 26 lines in Burmese.

74. (137) 170 leaves numbered ka—ṇā, 9 lines ; in the margin : Mahāniddesa pālito pāṭh. Contains Mahāniddesa II. (Commentary on Suttanipāta from Vatthugāthā to the end. *Begins* : Kosalānaṃ purā rammā, etc. *Ends* : Catuttho vaggo || Niṭhito ca sabbaso Khaggavisāṇasuttaniddeso || Ajito Tissametteyyo | Puṇṇako atha Mettagū | Dhotako Upasaṃvo ca | Nando ca atha Hemako | Todeyya—Kappa dubhayo | Catukaṇṇi ca paṇḍito | Bhadrāvudho Udayo ca | Posūlo cāpi brāhmaṇo | Mogharājāpi medhāvī | Siṅgiyo ca mahā isi | soḷasannaṃ paṇ' etesaṃ | brāhmaṇānaṃ | va sāsanaṃ | Pārāyanā niddesā | tattakā va bhavanti vā || Khaggavisāṇasuttānaṃ | niddesāpi tath' eva ca | niddesā duvidhā ñeyyā | paripuṇṇā sulikkhitā ti || Niṭhitā Mahāniddesa adesaṇā || Laṅkadīpa. . . 30 lines in Burmese.

75. (146) 264 leaves numbered ka—phāh, 9 lines ; in the margin : Paṭisambhidā mag pālito pāṭh. Contains Paṭisambhidāpakaraṇa. *Begins* : Sotāvadhāne

paññāsutamaye ñāṇaṃ | sutvāna saṁvare paññāsīlamaye ñāṇaṃ | saṁvaretvā samādahane paññāsamādhībhāvanā-maye ñāṇaṃ | etc. *Ends*: Paṭisambhidāpakaraṇaṃ samattam || Cakrā. . . 27 lines in Burmese.

76. (433) 264 leaves numbered ka—phāh, 9 lines; in the margin: Paṭisambhidā mag pālito. Contains Paṭisambhidāpakaraṇa. *Ends*: Paṭisambhidāpakaraṇaṃ samattam || Cakrā. . . 23 lines in Burmese.

77. (141) 277 leaves numbered ka—bha, 9 lines.

1 *Part* in the margin: Apadāna pālito pāṭh. Contains Buddhāpadāna, Paccekāpadāna, and Therāpadāna. *Begins*: Atha Buddhāpadānāni | suṇātha suddhamānasā | tiṁsapāramisampunṇā | dhammarājā asaṁkhiyā || Tathāgataṃ Jetavane vasantam | apucchi Vedehamunī Nathaṅgo | sabbaññu-Buddhā kira nāma honti | bhavanti te hetubhi kehi vīra || Tadāha sabbaññu varo mahesī | Ānanda bhaddam madhurassarena | ye pubbabuddhesu katādhikārā | aladdhamokkhā jīnasāsanesu || etc. *Ends*: Ettāvatā Buddhāpadānaṃ ca Paccekabuddhāpadānaṃ ca Therāpadānaṃ ca samattam ||

2 *Part* in the margin: Therāpadāna pālito pāṭh. Contains Therikāpadāna. *Begins*: Atha Therikāpadānāni suṇātha | Bhagavati Koṇāgamane | saṁghārāmaṃhi navanivesanamhi | sakkiyo tīṇi janiyo | viharadānaṃ adāsimha || etc. *Ends*: Therikāpadānaṃ samattam || Cakrā. . . 27 lines in Burmese.

78. (142) 221 leaves numbered ka—phaṃ, 9 lines. Contains *another copy* of the previous MS.

79. SUMAṄGALAVILĀSINĪ. Was lent to Prof. Rhys Davids while I was in London, 1888.

80. (96) 255 leaves numbered ka—phi, 9 lines; in the margin: Sut Mahāvā Aṭhakathā pāṭh. Contains part of SUMAṄGALAVILĀSINĪ by Buddhaghosa. *Begins*: Evaṃ me sutam | pa | Karerikuṭikāyan ti Mahāpadāna-suttam | tatrāyaṃ apubbapadavaṇṇanā | etc. *Ends*: Sumaṅgalavilāsimyā Dīghanikāyaṭhkathāya Pāyāsirā-

jaññasuttavaṇṇanā niṭhitā. Niṭhitā Mahāvaggasuttavaṇṇanā ti || Cakrā. . . 28 lines in Burmese.

The beginning of S. was edited for the P. T. S. in 1886 by Rhys Davids and Carpenter in their Sumaṅgalavilāsinī, Part I.

81. (99) 1 Part 299 leaves numbered ka—mañ; in the margin: Sut Mahāvā pālito. Contains the same part of SUMAṅGALAVILĀSINĪ as the former number. *Ends:* Niṭhitā ca Mahāvaggasuttavaṇṇanā ti, after which 12 lines in Burmese.

2 Part 133 leaves numbered ka—ṭha; in the margin: Sut Mahāvā ṭikā. Contains a ṭikā on the 1 Part. *Begins:* Yathā jātaṃ Karerirukkhānaṃ ghanapattasākhāviṭapehi maṇḍapasaṅkhepehi, etc. *Ends* (abruptly) on leaf: ṭha: . . . pacchimāya nānā cittakkhaṇikaparihāro | maggacittakkhaṇe tīhi lokiya maggacittakkhaṇe ti adhippāyo | puppabhāvamaggo ti idhādippeto | lokiya bhāvanāya ca kāyo pahinaṃ na. After this two leaves in Burmese, not belonging to this MS.

82. (280) 456 leaves numbered ka—lāh, a—āh, and kya—cya; in the margin: Sīlakkhaṇa ṭikā sac pāṭh. Contains SĀDHUVILĀSINĪ, a ṭikā on Sīlakkhandhavagga-saṃvaṇṇanā. *Begins:* Yo desetvāna saddhammaṃ | gambhīraṃ duddasaṃ varaṃ | dīghadassī cīrakālaṃ | paṭiṭhāpesi sāsanaṃ || vineyyajjhāsaye chekaṃ | mahāmatinṃ mahādayaṃ | natvāna taṃ sasaddhamma | gaṇaṃ gāravabhājanaṃ || etc. *Ends:* Dīghanikāyaṭhakathāya Sīlakkhandhavaggasaṃvaṇṇanāya Sādhuvilāsinī nāma navaṭikā samattā || Sakkarāj. . . 6 lines in Burmese.

83. (119) 297 leaves numbered ka—mo, 9 lines; in the margin: Mūlapaṇṇāsa ṭikā pāṭh. Contains part of the ṭikā on Papañcasūdanī, called LĪNATTHAPAKĀSANĀ by Sāriputta. *Begins:* Saṃvaṇṇanārambhe ratanattayavandanā saṃvaṇṇetabbassa dhammassa pabhavanissayavisuddhīpaṭivedanatthaṃ | taṃ pana dhammasaṃvaṇṇanā suviññūnaṃ bahumānuppādanatthaṃ | etc. *Ends:* Cūlasīhanādasuttavaṇṇanāya Līnatthapakāsanā || Cakrā. . .

18 lines in Burmese. Cfr. Westergaard's "Codices Orient.," p. 25.

84. (112) 131 leaves numbered ka—ṭam, 9 lines; in the margin: Majjhima Paṇṇāsa ṭikā pāṭh. Contains part of the ṭikā on Papañcasūdānī, called LĪNATTHAPAKĀSĀNĀ. *Begins*: Ārāmapokkharanīādīsū ti ārāmapokkharanīuyyānaceṭṭiyathānādīsū | ussannā ti bahulā | etc. *Ends*: Saṅgāravasuttam || Pañcamavaggo niṭhito ca Papañcasūdāniyā Majjhimaṭhakathāya Majjhimapañṇāsavaṇṇanāya Līnatthapakāsānā niṭhitā || Cakrā. . . 29 lines in Burmese. Cfr. Westergaard's Catalogue, p. 24.

85. (697) 62 leaves in painted square Burmese characters on gold ground, in disorder, several seem to be missing, 8 lines; in the margin: Ekaṅguttara Aṭhakathā, Tikaṅguttara A., Catukanguttara A. Contains part of MANORATHAPŪRAṆĪ Aṅguttaranikāyaṭṭhakathā by Buddhaghosa; viz., Eka-, Tika-, and Catukka-nipāta. Duka-nipāta seems to be missing.

86. (164) 85 leaves numbered dhī—pi, 9 lines; in the margin: Catuka Aṅguttara Aṭhakathā pāṭh. Contains Catukkanipāta of MANORATHAPŪRAṆĪ. *Begins*: Catukkanipātassa pathame | ananubodhā ti abujjhanena ajānana | appaṭivedhā | ti, etc. *Ends*: Manorathapūraṇiyā Aṅguttaranikāyaṭhakathāya Catukkanipātavaṇṇanā niṭhitā | Cakrā. . . 24 lines in Burmese.

A complete edition of Manorathapūraṇī appeared at Colombo in Ceylon, 1894, see Bendall in Journal of the R. A. S., 1894, p. 556.

87. (696) MS. consisting of 84 disarranged lacquered leaves with red ornaments on gold ground, characters painted in black in the old square form approaching to the Kammavāca-shape, inclosed in red-painted wooden covers, 8 lines in the page. Contains UDĀNASSA ATTHASAMVAṆṆANĀ by Dhammapāla. *Begins*: Mahākāruṇikaṃ nātham | ñeyyasāgarapāraguṃ | vande nipuṇagamabhīra | vicitranayadesanam | vijjācaraṇasampannā | yena niyyanti lokato | vande tam uttamaṃ dhammaṃ | sammā sambuddhapūjitaṃ | sīlādiguṇasampanno | ṭhito magga-

phalesu yo | vande ariyasamghan tam | puññakkhettaṃ
 anuttaram || vandanājanitam puññam | iti yaṃ ratan-
 attaye | hatantarāyo sabbattha | hutvāhan tassa tejasā ||
 tena tena nidānena | desitāni hitesinā | yāni suddhāva-
 dānena udānāni mahesinā || tāni sabbāni ekajjham | āro-
 pentehi saṅgaham | U d ā n a m nāma saṅgītaṃ | dham-
 masaṅgāhakehi yaṃ || Jinassa dhammasamvega |
 pāmojjaparidīpanam | somanassa samutthāna | gāthāhi
 paṭimaṇḍitam | tassa gambhīraññāṇehi | ogāhetabba-
 bhāvato | kiñcāpi dukkarā kātum | atthasamvaṇṇanā
 mayā || sahasamvaṇṇanam yasmā | dharate Satthu
 sāsanaṃ | pubbācariyasīhānaṃ | tiṭṭhat' eva vinic-
 chayo || tasmā tam avalambitvā | ogāhetvāna pañca pi
 nikāye upanissāya porāṇaṭṭhakathānayaṃ | suvisuddham
 asaṃkiṇṇam | nipuṇatthavinicchayaṃ | Mahāvihāravā-
 sinaṃ | samayaṃ | avilomayaṃ || punappunāgataṃ
 attham | vajjayitvāna sādhuṃ | yathābalaṃ karis-
 sāmi | Udānass' Atthavaṇṇanam || iti ākaṅkhamānassa |
 saddhamassa ciraṭṭhitim | vibhajantassa tass' attham |
 sādhum gaṇhantu sādhuvo ti || Tattha udānan ti, etc.
 Cfr. Westergaard's Catalogue, p. 35; Journal of the P.
 T. S., 1882, p. 76, 1886, p. 69.

88. Another copy of the *same book* and of the
 same description; 89 leaves in confusion.

89. (171) 337 leaves numbered ka—lau, 9 lines. Con-
 tains the last part of JĀTAKA-ATTHAVAṆṆANĀ (by
 B u d d h a g h o s a ?), viz., Temiya | Mahājanaka-,
 Suvāṇṇasāma-, Nemi-, Mahosadha-, Bhūridatta-,
 Khaṇḍahāla-, Nārada-, Vidhura-, and Vessantara-
 Jātaka i.e. M a h ā n i p ā t a. Cfr. V. Fausböll's edition
 of the Jātaka-Atthavaṇṇanā. Journal of the P. T. S.,
 1886, p. 68.

90. (173) 236 leaves numbered ka—nai, 12 lines; in
 the margin: Ekanipāt Jāt ṭikā sac and Dukanipāt
 Jāt ṭikā sac. Contains ASAMMOHAVILĀSINĪ, a ṭ i k ā
 on J ā t a k a—A ṭ ṭ h a k a t h ā (Ekanipāta and
 Dukanipāta). *Begins:* Yo yena yaṃ varam neti |
 Jino sutena uttamaṃ | tam tam tam abhivanditvā |

sīrasā ādaram aham || tāramajjhe va puṇṇindu |
 sotumajjho pa sobhaṇo | nayaṃ adāsi ācero | tañ ca
 vandiya sīrasā || bahūhi c'eva bhikkhūhi | upāsakehi
 yācito | vaṇṇayissāmi gulhattham | Jātakathakathāya
 ve || etc. *Ends* : Iti Asammohavilāsiniyā nāma Jāta-
 kathakathāya saṃvaṇṇanāya Dukanipātavaṇṇanā | Duka-
 nipātam niṭhitam || Iminā me puñṇakammena | etc.
 19 lines, after which 3 lines in Burmese.

91. (162) 194 leaves numbered ka—thā, 9 lines ; in the
 margin : Apadān Aṭhakathā pāṭh. Contains APADĀNA-
 AṬṬHAKATHĀ by Buddhaghosa. *Begins* : Vanditvā
 sīrasā seṭham | Buddhā appaṭipuggalam etc., karissām'
 atthavaṇṇanan ti ca paṭiññātattā sā panāyaṃ Apadā-
 nass' Atthavaṇṇanā, etc. Cfr. Journal of the
 P. T. S., 1886, p. 69.

92. (160) 97 leaves numbered ka—jha ; 9 lines ; in the
 margin : Suttasaṅgaha pāḷito pāṭh. Contains SUTTA-
 SAṅGAHAPAKARAṆA. *Begins* : Nissayam ucca kena bhik-
 khave bhikkhunā pakkhadivasesu dhammasavanatthāya
 suttantato cattāro bhāṇavārā sampattānam parikathanat-
 thāya, etc. *Ends* : Suttasaṅgahapakaraṇam
 samattam. 27 lines in Burmese. Cfr. Journal of the
 P. T. S., 1882, p. 80.

ABHIDHAMMA.

93. (364) 162 leaves numbered ka—dhū, 9 lines ; in the
 margin : Dhammasaṅgaṇī pāḷito pāṭh. Contains DHAMMA-
 SAṅGAṆĪPAKARAṆA. *Begins* : Kusalā dhammā | akusalā
 dhammā | abyākatā dhammā, etc. *Ends* : Atthuddhāro
 niṭhito || Dhammasaṅgaṇīpakaraṇam niṭhi-
 tam ||

Dhammasaṅgaṇī has been published by E. Müller for
 the P. T. S., 1885. Cfr. Westergaard's Catalogue, p. 43.

94. (352) 114 leaves numbered ka—ñū, 9 lines ; in the
 margin : Dhammasaṅgaṇī mātikā p. p. and Mātika akom.

1 *Part* contains DHAMMASAÑGAṆĪMĀTIKĀ. *Begins*: Kusalā dhammā | akusalā dhammā | etc. *Ends*: Suttantikamātikā || M ā t i k ā niṭhitā ||

2 *Part* a Burmese interpretation of the former.

95. (421) 111 leaves numbered ka—ñī, 10 lines. Contains *another copy* of the previous MS.

96. (353) 232 leaves numbered ka—nī, 10 lines; in the margin: Vibhañ pālito. Contains VIBHAṄGAPAKARAṆA. *Begins*: Pañcakkhandhā rūpakkhandho vedanā, etc. *Ends*: Dhammahadayavibhaṅgo niṭhito aṭhārasamo || Vibhaṅgapakaraṇaṁ niṭhitam || Laṅkādīpa . . . 32 lines in Burmese. Cfr. Westergaard's "Codices Orient.," p. 45.

97. (365) 108 leaves numbered ka—jhāh, 9 lines; in the margin: Vibhañ pālito. Contains a *fragment of the former book*. *Begins*: Pañcakkhandhā | rūpakkhandho | vedanākkhandho | etc. *Ends* abruptly: Tasmim samaye saṅkhārapaccayā viññāṇam | viññāṇapaccayā nāmaṁ | nāmapaccayā chaṭṭhāyatanam |

98. (355) 263 leaves ka—phaṁ, 9 lines; in the margin: Kathāvatthu p. p. Contains KATHĀVATTHUPAKARAṆA. *Begins*: Puggalo upalabbhati saccikaṭhaparamatthenā 'ti | āmantā | yo saccikaṭho paramattho tato so puggalo upalabbhati saccikathaparamatthenā 'ti | na hevaṁ vattabbe | ājānāhi niggahaṁ | hañci puggalo | etc. *Ends*: Kathāvatthupakarane pañcatimsabhānavāraṁ niṭhitam || Cakrā. . . 28 lines in Burmese. Cfr. No. 100. Kathāvatthuppakaraṇa-aṭṭhakathā in Journal of the P. T. S., 1889.

99. (354) 101 leaves numbered ka—jhu, 9 lines; in the margin: Dhātukathā p. p. and Puggala-paññat p. p. 1 *Part* contains DHĀTUKATHĀ. *Begins*: Saṅgaho asaṅgaho | saṅgahitena asaṅgahitaṁ | asaṅgahitena saṅgahitaṁ | saṅgahitena saṅgahitaṁ | asaṅgahitena asaṅgahitaṁ | sampayogo vippayogo | sampayuttana vippayuttaṁ | vippayuttana sampayuttaṁ | sampayuttana sampayuttaṁ | vippayuttana vippayuttaṁ | saṅgahitena sampayuttaṁ vippayuttaṁ | sampayuttana saṅgahitaṁ asaṅgahitaṁ | asaṅgahitena sampayuttaṁ vippayuttaṁ | vippa-

yuttena saṅgahitaṃ asaṅgahitaṃ || Pañcakkhandhā | etc.
Ends : Vippayuttena saṅgahitā saṅgahitapadaniddeso
 niṭhito || 1 line Burmese. 2 *Part* contains PUGGALA-
 PAÑÑATTI. *Begins* : Cha paññattiyo, khandhapaññatti,
 etc. *Ends* : Puggalapaññatti niṭhitā | Cakrā. . . 25 lines
 in Burmese.

The first book was published by E. R. Gooneratne for
 the P. T. S. in 1892; the latter by Dr. Morris, in 1883,
 likewise for the P. T. S. Cfr. the next number.

100. (366) 237 leaves numbered ka—no, 10 lines;
 1 *Part* contains DHĀTUKATHĀ. *Begins* : Saṅgaho asaṅ-
 gaho, etc. *Ends* : Saṅgahitapadaniddeso niṭhito || Akkharā
 ekamekañca | Buddharūpaṃ samaṃsirāyā tasmā hi
 paṇḍito poso likkheyya piṭakattiyaṃ—Sakkarāj 1212.
 1212; see No. 99. 2 *Part* contains PUGGALAPAÑÑATTI.
Ends : Puggalapaññattipakaraṇaṃ niṭhitaṃ || 3 lines in
 Burmese; see No. 99. 3 *Part* contains KATHĀVATTHUPA-
 KARANA; see No. 98.

101. (356) 163 leaves numbered ka—ḍhe, 10 lines.
 Contains YAMAKA I. (comprising Mūla-, Khandha-, Āya-
 tana-, Dhātu-, Sacca, and Saṅkhāra-).

102. (357) 191 leaves numbered ka—taṃ, 10 lines.
 Contains YAMAKA II. (comprising Anusaya-, Citta-, and
 Dhamma-).

103. (358) 149 leaves numbered ka—ḍu, 10 lines.
 Contains YAMAKA III. (comprising Indriya-). Cfr. Forch-
 hammer's Report p. viii.

104. (367) 178 leaves num-
 bered ka—ṇan, 9 lines.

105. (368) 195 leaves num-
 bered ka—thi, 10 lines.

106. (369) 154 leaves num-
 bered ka—ḍan, 10 lines.

Three other copies
 of the preceding three
 parts of the Yamaka.

107. (372) 206 leaves numbered ka—dā, 11 lines.
 Contains PAṬṬHĀNA I. (comprising Duka-).

108. (360) 209 leaves numbered ka—du, 10 lines.
 Contains PAṬṬHĀNA II. (comprising Tika-).

109. (371) 231 leaves numbered ka—ni, 9 lines. Con-

tains PAṬṬHĀNA III. (comprising Dukatika-, Tikaduka-, Tikatika-, Dukaduka-, Paccaniyatika-, Paccaniyaduka-, and Paccaniyadukatika-).

110. (373) 91 leaves numbered nam—lu, 9 lines. Contains PAṬṬHĀNA IV. (comprising Paccaniyatikaduka-, Paccaniyatikatika-, Paccaniyadukaduka-, Anulomapaccaniyatika-, Anulomapaccaniyaduka-, Anulomapaccaniyadukatika-, and Anulomapaccaniyatikaduka-). Cfr. Forchhammer's Report.

111. (361) 244 leaves numbered ña—mī, 9 leaves.

112. (359) 208 leaves numbered ka—dī, 10 lines.

113. (362) 177 leaves numbered ka—ño, 10 lines.

114. (363) 90 leaves numbered ka—jū, 9 lines.

Four other copies of the preceding four parts of the PAṬṬHĀNA.

115. (434) 317 leaves numbered ka—tha and ka—ño. 1 *Part* contains AṬṬHASĀLINĪ (not written by Buddhaghosa, but at his instigation). *Begins*: Karuṇā viya sattesu, paññā yassa mahesino | ñeyyadhammesu sabbesu | pavattittha yathāruci || dayāyātāya sattesu | samussāhitamānaso | Pātihirāvasānamhi | vasanto tidasālaye || etc. *Ends*: Aṭṭhasālinī nāma Dhammasaṅgahāṭhakathā samattā || niṭhitā || 2 *Part* contains a Burmese interpretation of the former commentary. Cfr. Westergaard's Catalogue, p. 44, and Journal of the P. T. S., 1882, p. 81.

116. (431) 292 leaves numbered thū—lāh, a—āh, and khyā—jyo. Contains part of a ṭikā on Aṭṭhasālinī, called MAṆIDĪPA, by Ariyavaṃsācariya. *Begins*: Evaṃ bhaddant-Ānandācariyo vīsatiḡāthānam atthaṃ vaṇṇetvā idāni kiñcāpi tabbaṇṇanānantaram tattha ken' aṭṭhena abhidhammo ti vacanassa attho vaṇṇetabbo, etc. *Ends*: Iti nidānakathāvaṇṇanā niṭhitā || niṭhitā ca Aṭṭhasālinī-sannivesakathā || Cakrā. . . 26 lines in Burmese. Cfr. Journal of the P. T. S., 1886, p. 65.

117. (450) 143 leaves numbered ka—ṭham, 9 lines; in the margin: Dhammasaṅgaṇī Mūlaṭīkā pāṭh. Contains a ṭīkā on Aṭṭhasālinī, called MŪLAṬĪKĀ. *Begins:* Dammasaṁvaṇṇanāyaṁ Satthari paṇāmakaraṇaṁ dhammassa svākhyātabhāvena sa Satthari pasādajananaṭṭhaṁ | Satthu ca avitathadesanabhāvappakāsanena dhamme pasādajananaṭṭhaṁ | tadubhayappasādā hi dhammasam-paṭipatti mahato ca atthassa siddhi hotīti | etc. *Ends:* Iti Aṭṭhasāliniyā linatthapadavaṇṇanā Mūlaṭīkā samattā | Cakrā. . . 27 lines in Burmese. Cfr. Forchhammer's Report, p. x.

118. (444) 231 leaves numbered ka—ni, 10 lines; in the margin: Samohavinodanī Aṭhakathā pāṭh. Contains SAMMOHAVINODANĪ Vibhaṅgaṭṭhakathā. *Begins:* Catusaccadaso nātho | catudhā Dhammasaṅgaṇī | pakāsayitvā Sambuddho | tass' eva samanantaram || etc. *Ends:* Samohavinodanī nāma Vibhaṅgaṭṭhakathā || Samohavinodanī yā aṭhakathā niṭhitā || Bhāsayānusaye ñāṇaṁ | indriyāṇaṁ etc. 22 more lines in Pāli, and three lines in Burmese. Cfr. Westergaard's Catalogue, p. 45.

119. (446) 164 leaves numbered ka—ḍhai, 10 lines; in the margin on the first leaf: Abhidhammagulḥatthavinicchaya pāṭh | on the following: Gulḥatthadīpanī. Contains ABHIDHAMMAGŪḤATTHADĪPANĪ. *Begins:* Santānantāpi dhī yassa | santānantā dayā viya | ekāneko pyadhippāyo | taṁ name satataṁ Jinaṁ | etc. *Ends:* Gulḥatthadīpanī niṭhitaṁ | after which 26 lines in Burmese. MS. very incorrect.

120. (441) 194 leaves (— 21 ṭhi—ḍam wanting) numbered ka—thā | 10 lines. 1 *Part* contains ABHIDHAMMĀVATĀRA by Buddhaḍatta. *Begins:* Ananta-karuṇāpaññaṁ | Tathāgatam anuttaraṁ | vanditvā sirasā Buddham | Dhammaṁ Sādhugaṇaṁ pi ca || etc. *Ends:* Abhidhammāvatāraṁ niṭhitaṁ || Mantalācalaṁ . . . sodhito ti; cfr. infra. See Journal of the P. T. S., 1886, p. 59. 2 *Part* contains SACCASAÑKHEPA by Culla-

Dhammapāla. Begins : Namassitvā Tilokaggam | etc.
Ends : Iti Saccasaṅkhepanibbānapaññattiparidīpano nāma
pañcamo paricchedo || Samatto Saccasaṅkhepo ||
Mantalācalaṃ . . . || Nibbānapaccayo hotu. See Journal
of the P. T. S., 1886, p. 60. 3 *Part* contains NĀMARŪPA-
PARICCHEDA by Anuruddhācariya. *Begins :* Sam-
māsammbhīsamibuddham | dhammam dhammappakā-
sanam | saṅgham saṅghuttamam loke | vanditvā vanda-
nāraham || Nāmarūpaparicchedam | pavakkhāmi samā-
sato | Mahāvihāravāsīnam | vaṇṇanānayanissitam ||
Tattha cittam cetasikam | nibbānan ti matam tidhā |
nāmam rūpan ti duvidham | bhūto vādāya bhedato | etc.
Ends : Iti Anuruddhācariyena viracitam (MS. vicaritam)
Nāmarūpaparicchedappakaraṇam niṭhitam ;
cfr. Journal of the P. T. S., 1886, p. 61. 4 *Part* contains
PARAMATTHAVINICCHAYA by Anuruddhācariya.
Begins : Vanditvā vandaneyyānam | uttamam ratanat-
tayaṃ | pavakkhāmi samāsenā | Paramatthaviniccha-
yam || cittam cetasikam rūpam | nibbānan ti niruttaro |
catudhā desayi dhamme | catusaccapakāsano | etc.
Ends : Paramatthavinicchayam niṭhitam || Nib-
bānapaccayo hotu Jinasāsanam. See Journal of the
P. T. S., 1886, p. 61. 5 *Part* contains RŪPAVIBHĀGA.
Begins : Pañcakkhandhā rūpakkhando vedanakkhandho
saññakkhandho, etc. *Ends :* Rūpavibhāgam niṭhi-
tam || Iminā, etc. 6 *Part* contains RŪPĀRŪPAVIBHĀGA
by Vācissara. *Begins :* Rūpārūpavidum Buddhā |
etc. *Ends :* Rūpārūpavibhāgo niṭhito || Sādhito,
etc. See Journal of the P. T. S., 1886, p. 71. 7 *Part*
contains KHEMĀPAKARAṆA by Khema. *Begins :* Gam-
bhīram nipuṇam dhammam | madhuram (MS. dham-
muram) so pakāsayi | saḥassakkhassa uyyāne | vasaṃ
vassaṃ narāsabho | namassitvāna tam nātham | dham-
mam saṅghaṃ ca sādhuṇam | samāsam nāmarūpassa |
bhaññamānam sunātha me || Tattha samāsato, etc.
Ends : Khemāpakaraṇam niṭhitam || Nibbānapac-
cayo hotu | pu—di | ā | jā. Cfr. Journal of the
P. T. S., 1886, pp. 61 and 71

121. (437) 220 leaves numbered ka—dhī, 9 lines; 1 *Part* in the margin: Saccasaṅkhip ṭikā sac pāṭh. Contains a ṬĪKĀ ON SACCASAṅKHEPA by Vācissarācariya. *Begins*: Buddhāṃ saddhammapajjotaṃ | dhammaṃ Buddhappavesitaṃ | saṅghaṃ ca sirasā vande | sammāsambuddhasāvakaṃ || kato yo Saccasaṅkhepo | nipuṇatthavinicchayo | Ānanda theravādena | vicittanayamaṇḍito | tam ahaṃ vaṇṇayissāmi | sikkhākāmena dhīmatā | therena Sāriputtena | yācito 'rañṇavāsinaṃ || Sunipūṇanayavicittam acintiyānantasabbaññutañṇānavisayāsesaṇeyyadhammasaṅgāhakaṃ pakaraṇam idam ārabhanto yam ācariyo, etc. *Ends*: Iti nissayamattakathāya Saccasaṅkhepavaṇṇanāya nibbānapaññattikathāvaṇṇanā niṭhitā || Mantalācalaṃ nissāya | yo māpeti mahāpuram | Indālayam hasantaṃ va | Jambudīpassa sikharam || tena rājādhirājena | sudujjayajitāvinā | niccam dhammaṃ carantena | cakkābhijotakārinā || dinnam yassa sudhīrassa | dhammakyosūtilaṇjanam | kavikesarino sadda | ghaṭṭarāñṇāni cārino | pamuṭthenānulekhānam | vilekhādelamissakā | yā purā Saccasaṅkhepa- | ṭikā sā tena sādhunā || yathāmūlam tathā katvā | mahussāhena sodhitā | tenānelakāyavaco | so 'haṃ homi bhava bhava ti. Cfr. No. 136. Forchhammer's Report, p. ix, Journal of the P. T. S., 1886, p. 62. 2 *Part* in the margin: Abhidhammāvatāra ṭikā hoṇ pāṭh. Contains a ṬĪKĀ ON ABHIDHAMMĀVATĀRA by Sumaṅgalācariya. *Begins*: Tattha tesu catubbidhesu paramattesu | jātiniddhāraṇam | cittan ti cittaṃ nāma | vijānātīti vijānanam | etc. *Ends*: Abhidhammāvatāra ṭikā niṭhitā | Mantalācalaṃ . . . | tena rañṇā dhammikenā | ravivaṃsena dhīmatā | rājārājapūjitenā | cakkābhi . . . | dhammakyausūtilaṇjanam | kavisīhassa nirutti | ghaṭṭā . . . | yābhidhammāvatārassa | ṭikā sā tena sādhunā || . . . bhava ti | Cakrā . . . 26 lines in Burmese. Cfr. Journal of the P. T. S., 1886, p. 62.

122. (440) 186 leaves numbered ka—tū, 10 lines. Contains ABHIDHAMMATTHASAṅGAHADĪPANĪ. *Begins*: Mahā-

kāruṇiko Buddho | ñeyyasāgarapārāgo | samāsaṅkappa-
cittassa | samārakkhatu me manam | saddhammathīti-
kām' āham | Abhidhammatthasaṅgaha- | gandhassa (i.e.,
ganthassa) Dīpanim likkham | sotūnam pitivaḍḍhanam ||
porāṇehi katā nekā | santī yā pana vaṇṇanā | tā yasmā
atigambhīrā | mahāpaññehi gocaro | samā taruṇabuddhī-
hi | jānitum atidukkharā || tasmā sukhena vācetum |
paññāhāyanakālato | anurūpaṁ suviññeyyam | taṁ vaṇ-
ṇanam kariyate || Bho ācariya tattha vuttābhidham-
matthā ty-ādivacanam eva avatvā, etc. *Ends* : ayaṁ ca
gandho || Yāva Buddho ti nāmaṁ pi | suddhacittassa
tādino | lokamhi lokajetṭhassa | pavattati mahesino ||
tāva tiṭhatu lokasmiṁ | lokanīttaraṇesinaṁ | assento
kulaputtānaṁ | nayaṁ paññāvisuddhiyā ti || A b h i -
d h a m m a s a ṅ g a h a d ī p a n ī samattā || Sakkarāj 1214 ;
after which one line in Burmese.

123. (438) 259 leaves numbered ka—phe, 9 lines.
1 *Part* in the margin : Saṅgrahaṭīkā hoṇ pāṭh. Contains
a ṬĪKĀ ON ABHIDHAMMATTHASAṅGAHA. *Begins* : Bhad-
dant-ānuruddhācariyo pakaraṇārabbhe maṅgalādi at-
tham ratanattayapaṇāmaṁ tadatthapayojanavisesanaṁ ca
dassetum āha : Sammāsambuddham atulam | la | Abhi-
dhammatthasaṅgahan ti | tattha sasaddhammagāṇu-
tamaṁ atulam sammāsambuddham abhivādiya Abhi-
dhammatthasaṅgahan bhāsissan ti sambandho | etc.
Ends : taṁ ettāvatā navahi pariccedehi pariniṭṭhitam
mayā niṭṭhānam pāpitan ti attho || niṭṭhitam || 2 *Part*
contains a ṭīkā on Abhidhammatthasaṅgaha, called
ABHIDHAMMATTHAVIBHĀVANĪ | by S u m a ṅ g a l a. *Be-
gins* : Visuddhakarūṇaññānaṁ | Buddham sambuddha-
pūjitam | dhammaṁ saddhammasambhūtam | natvā
saṅgham niraṅgaṇam || Sāriputtam mahātheram | pari-
yattivisāradam | vanditvā sirasā dhīram | gurum gārava-
bhājanam || vaṇṇayissam samāsenā | Abhidhammattha-
saṅgahan | ābhidhammikabhikkhunam | param pitivaḍ-
ḍhanam | porāṇehi anekāpi | katā yā pana vaṇṇanā |
na tāhi sakkā sabbattha | attho viññātave idha || tasmā
linatthapadān' ettha | sādhippāyam ahāpayam | vibhā-

vento (MS. -vanto) samāsenā | racayissāmi vaṇṇanan ti ||
 Paramavicittanayasamannāgataṃ, etc. *Ends* : Iti Sāri-
 puttamahātherassa sissena racitā Abhidhammat-
 thavibhāvanī (MS. nīyā) nāma Abhidhammattha-
 saṅgahaṭṭikā niṭhitā. Cfr. Journal of the P. T. S., 1882,
 p. 84, and 1886, p. 62. 3 *Part* contains ABHIDHAMMAT-
 THASAṄGAHASAṄKHEPAVAṆṆANĀ by Saddhammajoti-
 pāla. *Begins* : Tikkhattum, etc. *Ends* : . . . diṭha-
 dhammasamparāyikatthānusāsakassa Satthuno sāsana-
 hitakāmānaṃ Laṅkādīpaparadīpavāsinaṃ sotujanānaṃ
 pariyattinṃ pariyāpuṇantena chabbato ti vissutena visud-
 dhabuddhiviriyasīlācāraguṇasamannāgatehi tipīṭakadha-
 ragurūhi gahita - Saddhammajotipālo ti nāmavhayena
 therena katā Abhidhammatthasaṅgahaṭṭikhepavaṇṇanā
 niṭhitā || 10 more lines in Pāli. Cfr. Journal of the
 P. T. S., 1882, p. 85, 1886, p. 74. 4 *Part* con-
 tains APHEGGUSĀRADĪPANĪ by Mahāsuvannadīpa-
 thera (?). *Begins* : Ye te c' abbatitā Buddhā | ye ca
 Buddhā anāgatā | tesu pi ekamekassa | guṇasārā añkhe-
 yeyyā | tesaṃ ca sabbasaṅghānaṃ | tath' eva guṇarā-
 sayo | sabbe te me nalāṭe va | paṭiṭhapemi sabbadā ||
 sabbagandhesu yo sāro | sukhumo atigambhiro | taṃ
 gahetvāna bhāsissaṃ | Apheggusāradīpaninṃ || vaṇṇanaṃ
 cūḷaṭṭikāya | vicittanayamaṇḍitaṃ | taṃ me suṇātha
 sādhabo | paṇḍitā suddhamānasā || sutvā ca sukhumañ-
 ñānaṃ | pesayetvāna ñātabbaṃ | apesayetvāñātabbaṃ |
 garahaṃ dosaropanan ti || Pakaraṇābbhe paṭhamā, etc.
Ends : Icc-evanṃ upāyaladdhe Hamsavatīnagare Sīvali-
 deviyā ācariyena Parakkamabahalarājaputtena paññāja-
 varājabhātubhūtena tipīṭakadhara - Mahāsuvannadīpatthe-
 rena racitā Apheggusāradīpanī nāma cūḷaṭṭikāya
 vaṇṇanā samattā | Imaṃ pana pakaraṇaṃ accantaṃ
 sāsana jotanaṭṭhikā attukkaṃsana upārabbharahitā paṇḍi-
 tajātikā kulaputtā sukhumena ñāṇena upaparikkhitvā
 sārattthanayaṃ paṭilabhissanti | tasmā Apheggusāradī-
 panīti vuccati || Tena me puññatejēna | cīraṃ tiṭhatu
 saddhammo, etc. Seven lines more in Pāli and 26 lines
 in Burmese. Cfr. Forchhammer's Report, p. x.

124. (429) 272 leaves numbered ka—bai, 9 lines ; in the margin : Maṇisāramañjūsā ṭikā pāṭh. Contains 1 *Part* of MAṆISĀRAMAÑJŪSĀ, a ṭikā on Abhidhammatthavibhāvanī by Ariyavaṃsa ; Cfr. Journal of the P. T. S., 1886, pp. 65 and 75.

125. (428) 319 leaves numbered bū—lāh, a—āh, and kya—thye. Contains 2 *Part* of MAṆISĀRAMAÑJŪSĀ.

THE DOCTRINE.

126. (150) 241 leaves numbered ka—pa, 9 lines. Contains MILINDAPAÑHA. *Begins* : Milindo nāma so rājā, Sāgalāyaṃ puruttame, upagañchi Nāgasenaṃ, Gaṅgā ca yathā sāgaram || etc. *Ends* : Milindapañ ho niṭhito || 30 lines in Burmese.

The book has been published by V. Trenckner in 1880.

127. (156) 186 leaves numbered ka—pu (kā—nāh missing), 9 lines. Contains *another copy* of the former book.

128. (297) 242 leaves numbered ka—phā, 9 lines ; in the margin : Visuddhimag Aṭhakathā pāṭh. Contains the 1 *Part* of VISUDDHIMAGGA by Buddhaghosa. *Begins* : Sile patiṭhāya narosappañño | cittam paññañ ca bhāvayaṃ, etc. *Ends* : Yathā cāyaṃ evaṃ Tissadatta-thero pi sāyanu.

129. (179) 196 leaves numbered pha—lāh, a—āh, and kya—nyī ; in the margin : Visuddhimag Aṭhakathā pāṭh. Contains the 2 *Part* of VISUDDHIMAGGA. *Begins* : samaye nhāyitvā katuttarāsaṅgo mahābodhiṃ vandissāmīti, etc. *Ends* : Visuddhimaggapakaraṇaṃ niṭhitaṃ || Cakrā. . . 26 lines in Burmese.

130. (284) 1 *Part* 11 leaves numbered ka—kaṃ, 9–11 lines in a page ; in the margin : Jinālaṅkāra cākriya pāṭh. Contains JINĀLAṅKĀRA by Buddhaddatta, according to Gray by Buddharakkhita. *Begins* : Yo lokatthāya Buddho janasutabhariyā aṅge jīve cajitvā | etc. *Ends* : Jinālaṅkāra. 2 *Part* Jinālaṅkāra cākriya nisya in Burmese. 3 *Part* Burmese book called Tigumbacetīya-

thomana. Cfr. Journal of the P. T. S., 1886, pp. 69 and 72. Jinālaṅkāra was published by Gray in 1894.

131. (151) 209 leaves numbered ka—jhi, 9 lines ; in the margin : Netti pālito pāṭh. 1 *Part* contains NETTIPAKARAṆA by Kaccāyana. *Begins* : Yaṁ loko pūjayate | salokapālo sadā namassati ca | etc. *Ends* : Ettāvatā samattā Netti yā āyasmata Mahākaccānena bhāsītā Bhagavatā anumoditā mūlasaṅgitiyaṁ saṅgitā ti | Nettipakaraṇaṁ niṭṭhitaṁ. 2 *Part*, 110 leaves, jhī—du, 9 lines, contains PETAKOPADESA by Kaccāyana. *Begins* : Namo sammāsambuddhānaṁ paramatthadas-sīnaṁ sīlādiguṇapāramippattānaṁ || duve hetū duve paccayā sāvakassa samādiṭṭhiyā uppādāya parato ca ghoso saccānusandhi ajjhataṇ ca yonisomanasikāro | tattha katamo parato ghoso | etc. *Ends* : Therassa Mahākaccāyanassa Jambūvanavāsino Petakopadeso samatto || 26 lines in Burmese. Cfr. Journal of the P. T. S., 1886, p. 59.

132. (152) 187 leaves numbered ka—te, 9 lines ; in the margin : Netti Aṭhakathā pāṭh. Contains NETTIPAKARAṆASSA ATTHASAMVAṆṆANĀ by Dhammapāla. *Begins* : Makākāruṇikaṁ nāthaṁ | ñeyyasāgarapāraguṁ | etc., see No. 87 hutvāhan tassa tejasā || tṭhitim ākaṅkhamānena | ciraṁ saddhammanetṭiyā | Dhammarakkhitanāmena | therena abhiyācito || Padumuttaranāthassa | pādamūle pavattitaṁ | passatā abhinihāraṁ | sampattaṁ yassa matthakaṁ || saṁkhittaṁ vibhajantānaṁ | eso aggo ti ādinā | tṭhapito etadaggasmiṁ | yo mahāsāvakuttamo || chaḷa-bhiñño vasipatto | pabhinnapaṭisambhido | Mahākaccāyano thero | Sambuddhena paṇṇasito || tena yā bhāsītā Netti | Satthārā anumoditā (M.S. -to), sāsanaṁ sadāyat-tā | navaṅgass' atthavaṇṇanā || tassa gambhiraññānehi | ogahetabbabhāvato | kiñcāpi dukkarā kātuṁ | atthasamvaṇṇanā mayā || sahasamvaṇṇanaṁ yasmā | dharate Satthu sāsanaṁ | pubbācariyasīhānaṁ | tiṭṭhate ca vinic-chayo || tasmā taṁ upanissāya | ogāhetvāna pañca pi | nikāye peṭakenāpi | saṁsandetvā yathābalaṁ || suvisud-dhaṁ asaṁkiṇṇaṁ | nipuṇatthavinicchayaṁ | Mahāvi-

hāravāsīnaṃ | samayaṃ avilomayaṃ || mahādalekhaṃ
vajjetvā | pāliṃ sammāniyojayaṃ | upadesaṃ vibhāvento
(MS. -vanto) | karissāṃ' atthavaṇṇanaṃ || iti atthaṃ
asaṃkiṇṇaṃ | Nettipakaraṇassa me vibhajantassa sak-
kaccaṃ | nisāmayatha sādhave ti | Tattha ken' athena
netti | saddhammanayanathena | etc. *Ends* : Ba d a r a -
t i t t h a vihāravāsina ācariya - D h a m m a p ā l e n a k a t ā
N e t t i p a k a r a ṇ a s s a A t t h a s a ṃ v a ṇ ṇ a n ā s a m a t t ā
ti | Cakrā. . . 28 lines in Burmese. Cfr. Journal of the
P. T. S., 1886, p. 69.

133. (153) 111 leaves numbered ka—ñi, 9 lines; in the
margin: Netti tīkā hoṇ pāṭh. Contains a tīkā on the
previous book called Nettiaṭṭhakathāya LĪNATTHAVAṆ-
ṆANĀ. *Begins* : Saṃvaṇṇanārambhe ratanattayavandanā
saṃvaṇṇetabbassa dhammassa pabhavanissayavisuddhipa-
ṭivedanatthaṃ, taṃ pana dhammasaṃvaṇṇanāsuviññūnaṃ
bāhumānappādanatthaṃ | etc. *Ends* : Nettiaṭṭhakathāya
L i n a t t h a v a ṇ ṇ a n ā n i ṭ h i t ā, b h ā ṇ ā v ā r a p a r i m ā ṇ a t o
s a m a d h i k a t e r a s a b h ā ṇ a v ā r ā t i || Cakra. . . 28 lines in
Burmese.

134. (158) 200 leaves numbered ka—ḍaṃ and ṇā—dau,
9 lines. 1 *Part*, in the margin: Lokadīpakasāra pāṭh. Con-
tains LOKAPPADĪPAKASĀRA by M e d h a ṃ k a r a. *Begins* :
Seṭhaṃ seṭhan dadāṃ Buddhaṃ | loke lokagganāyakaṃ |
lokabandhuṃ mahāvīraṃ | lokanāthaṃ namāmyahaṃ ||
lokanāthena tenāpi | lokekācariyena yo | pūjito tañ ca
saddhammaṃ | vande gambhīraṃ uttamaṃ || loke lokag-
ganāthassa | puttabhūtaṃ gaṇuttamaṃ | puññakhettaṃ
sukhesinaṃ | vandāmi sirasā rahaṃ || vandanto vipulaṃ
puññaṃ | vaccaṇi ratanattaye | tassa tejena hantāna |
antarāye asesato || karissāmi samāseṇa | Sāralokappadī-
pakaṃ | tilokappabhavaṃ sammā | ñāpetuṃ Jinadesi-
taṃ || nissāya muninā vuttaṃ | sesagandhesu sārakaṃ |
gahetvā bhaññaṃ me | nisāmayatha sādhuṃ ti ||
Tattha Lokappadīpakaṃ ti lokassa uppattidīpakaṃ | tattha
loko ti, etc. *Ends* : Sīriratanapūrābhīdhāne-m-uttamana-
gare setarakuñjarādhīpatibhūtassa mahārañño mātubhū-
tāya subhaddāya mahādeviyā kārīte tipupaṭalachādayite

sovaṇṇamayamahāvihāre vasantena silācārādisampannaena
 tipīṭakapariyattidharena saddhābuddhiviriyaṭṭimāṇḍitena
 Sihalaḍḍiṭṭe araṇṇavāsinaṃ paṣaṭṭhamahātherānaṃ vaṃsā-
 laṃkārabhūtena Medhaṅkara-mahātheradhyappaṭṭitena
 saṃgharaṇṇā kato 'yaṃ Lokappaḍḍipakasāro ti. Anena
 puṇṇena susambhūten' ahaṃ | sayambhūtaṃ yāva ca
 pāpuṇe varaṃ | nirantaraṃ lokahitassa kāraṇaṃ | bhava
 bhaveyyaṃ saraṇehi pūjito | antarāyaṃ vinā sāro | yathā
 niṭṭhaṃ upāgato | tathā niṭṭhaṃ susaṃkappaṃ | sattānaṃ
 dhammanissitā ti || Lokappaḍḍipakasārapakara-
 ṇaṃ mahāsaṃgharājena Milindarājassa garuṇā
 racitaṃ samattaṃ || Yattha yattha bhava jāto | puriso
 homi paṇḍito | ekakkharapadaṃ disvā | sabbāṃ jānāmi
 so ahaṃ || 2 lines in Burmese. Cfr. Journal of the
 P. T. S., 1882, p. 126, 1886, p. 64.

2 *Part* contains CHAGATIDĪPANĪ. *Begins* : Anappaḍḍipakappa
 pacitakusalasamuditadasabalacatuvesārājjaḍḍigunagaṇama-
 ṇimayukha, etc. *Ends* : Devakhaṇḍaṃ samattaṃ ||
 Chagatidīpanīyā aṭṭhakathāya samattā ni || Sāmino
 Sotthino rājā gandhappa Mandhātuko Nimirājā Dham-
 mapālo ete cha gati saṃgatā || Idāni Sammāsaṃ-
 buddho sattavārena āgato || Chagatidīpanīniṭṭhitā ||
 Cakrā. . . 27 lines in Burmese.

HISTORY.

135. (181) 47 leaves numbered ka—ghaṃ, 9 lines; in
 the margin : Dīpavaṇṇa pāṭh. Contains DĪPAVAṂSA.

The book was published by H. Oldenberg in 1879.

136. (149) 262 leaves numbered ka—phau, 9 lines. 1
Part contains DĪPAVAṂSA. *Ends* : Maṇḍalācalaṃ nis-
 sāya | yo māpeti mahāpuraṃ | Indālayaṃ hasantaṃ
 va | Jambūdīpassa sikharaṃ || dhammañcarā tato
 raṇṇā | vaṃsānaṃ vaṃsam uttamaṃ | rājarājābhima-
 titā | Jinacakkābhijotanaṃ || sūrinā yena laddhabbaṃ |
 dhammakyausūtilaṇṇanaṃ | kavisīhena saddogha | ma-
 hāvīpinācārīnā || pamuṭṭhenānulekhānaṃ | vilekhādelā-

missako | yo Dīpavaṁsābhidhāno | gandho so tena
sādhunā || yathāmūlaṁ tathā katvā | mahussāhena
sodhito | tenānelakāyavaco | so 'haṁ homi bhava bhava
ti || 2 lines in Burmese. Cfr. No. 121.

2 *Part* contains MAHĀVAṂSA, one part of which was published by Turnour in 1837, and another part by Sumaṅgala in 1877.

3 *Part* contains BODHIVAṂSA. *Begins*: Yassa mūle
nisinno va | sabbārivijayaṁ akā | patto sabbaññutaṁ
Satthā | vande taṁ bodhipādapaṁ.

The Mahā-Bodhi-Vaṁsa was edited by S. Arthur Strong in the Pali Text Society's writings for 1891, and by Pedinnoruwe Sobhita in Ceylon, 1890.

137. (^{Old number}_{missing}) Fine MS. in a linen wrapper. 1 *Part*, 79 leaves numbered ka—che, 10 lines. Contains MAHĀVAṂSA. 2 *Part*, 228 leaves numbered chai—ye; in the margin: Mahāvaṁ ṭīka. Contains a commentary on Mahāvaṁsa, called PADYAPADĀNUVAṂSAVAṆṆANĀ. *Ends*: . . . ye pāṇabhūtā sukhitā bhavantu te ti || Padyapadoruvaṁsaṁvaṇṇanā vaṁsattappakāsanī niṭhitā || Mantalācalam . . . pureyyaṁ jātijātiyan ti. Cfr. infra.

138. (166) 298 leaves numbered ka—mau, 9 lines; in the margin: Mahāvaṁ ṭīkā pāṭh. Contains PADYAPADĀNUVAṂSAVAṆṆANĀ. *Begins*: Buddhijanapadumavibhūtanuttaro | ravikulambarapabhāsītuttago | etc. *Ends*: Padyapadoruvaṁsavaṇṇanā vaṁsatthapakāsanī niṭhitā || Mantalācalam nissāya | yo māpeti mahāpuram | Indālayaṁ hasantaṁ va | Jambudīpassa sikharaṁ || dhammañcarā tato raññā | vaṁsānaṁ vaṁsamuttamā | rājarājābhīmahitā | Jinacakkābhijotanaṁ || sūrinā yena laddhabbaṁ | dhammakyaubhūtilaṇjanaṁ | kavisīhena saddogha | mahāvipinacārinā || paramparā likhitena | yā yaṁ vākya-pada-kkharā | vipallāsā paribhathā | puna lekhā ca nekadhā || Mahāvaṁsassa ṭīkā sā | mahussāhena sodhitā | yathāmūlaṁ tathā katvā | ten' atthacintinā mayā | yam etena mayā puññaṁ | ito aññaṁ ca sādhitam | sabban tam adhikaṁ bodhim | sādhetu aciraṁ varaṁ || yāva sādheti na tāva | so 'haṁ nen' atihetuko | sugatīsu

kule addhe | suddhe ucce ca uttame || hutvānelakāya-
vaco | sabbasattahitesiko | bodhihetu dasadhamme |
pūreyyaṃ jātijātiyaṃ ti | sukho Buddhānaṃ uppādo |
sukhā saddhammadesanā | sukhā saṅghassa sāmaggi |
samaggānaṃ tapo sukho || Cakra. . . 28 lines in Burmese.

139. (180) 86 leaves numbered ka—jā, 11 lines. 1 *Part* contains DHĀTUVAMSA; 2 *Part*, DĪPAVAMSA; 3 *Part* THŪPAVAMSA.

140. (904) 16 leaves numbered dhī—nāh, 9 lines. Contains DĀṬHĀDHĀTUVAMSA by Dhammakitti. Published twice in Ceylon, and re-published in the Journal of the P. T. S., 1884.

141. (991) 16 leaves numbered dhī—nāh, 9 lines. *Another copy* of the previous book.

142. (990) 41 leaves numbered pa—bhu, 9 lines. Contains a ṬĪKĀ ON DĀṬHĀDHĀTUVAMSA. *Begins* : Namāmi pavaraṃ pupphaṃ | saddhammamadhurāvahaṃ | etc. *Ends* : D ā ṭ h ā d h ā t u v a ṃ s a ṭ ī k ā samattā.

GRAMMAR, VOCABULARY, RHETORIC, ETC.

143. (487) 1 *Part* 61 leaves numbered ka—ca, 10–11 lines. Contains KACCĀYANA'S GRAMMAR with its commentary. 2 *Part*, 278 leaves, ka—bhā, is a Burmese interpretation of it.

Kaccāyana's Grammar was published by F. Mason, Tougoo, 1868, and by E. Senart at Paris, 1871. And Kāraṅkappa and Nāma- by E. Kuhn in his Kaccāyanapakaraṇa Specimen (1–)2, Halis, 1869–71, and Ākhyāta-kappa in Alwis' "Introduction to Kachchāyana's Grammar," Colombo, 1863.

144. (481) 1 *Part* 127 leaves numbered ka—jī, 9 lines. Contains KACCĀYANA'S GRAMMAR. *Ends* : Iti Kittabbi-dhānakappe Uṇādikappo chaṭṭho kaṇḍo || Cakra. . . 30 lines in Burmese. 2 *Part* 39 leaves numbered ka—ghī. Contains BĀLĀVATĀRA by Vācissara. *Begins* : Buddhān tidhābhivanditvā | etc. *Ends* : Bālāvatāraṃ niṭṭhitaṃ ||

Bālāvatāro yaṃ gandho | sāsanaṃ upakārako | Tampa-
 paṇṇiyakkharato | āvattehi sādhuṃ || silādhi sampan-
 nassa | visāradassānekesu | sāsanaṃ lokagandhesu | mahā-
 theresu pesitaṃ || āgamma parivattitaṃ | sādaraṃ tena
 puññaṃ | saṃsaranto bhavābhava | sabbakammesu
 sippesu | pāragū vijjāṭṭhānesu | bhavēyaṃ jātijātiyaṃ |
 sakiṃ dassanaṃ māttaṃ | appamatto va dhāraye || Cakrā. . .
 28 lines in Burmese.

Bālāvatāra has been published by Devarakkhita at Colombo in 1869, 1885, and with an English Translation and Notes by L. Lee in 1892, in the "Orientalist," vol. ii. Cfr. Journal of the P. T. S., 1886, p. 62.

145. (484) 1 *Part* 12 + 86 leaves numbered ka—kāh and ka—jā, 9 lines. Contains KACCĀYANA'S GRAMMAR, and its commentary. 2 *Part* 27 leaves numbered ka—gi. Contains ABHIDHAMMATTHASAṄGAHA by Anuruddha.

The latter has been published by Prof. Rhys Davids in the Journal of the P. T. S. for 1884, pp. xi and 1, and at Colombo, 1891. Cfr. Journal of the P. T. S., 1886, p. 61.

146. (485) *Another copy* of the previous MS.

147. (443) Contains 1. KACCĀYANA'S GRAMMAR. 2. ABHIDHĀNAPPADĪPIKĀ by Moggallāna. 3. ABHIDHAMMATTHAVIBHĀVANĪ by Sumaṅgala; cfr. supra No. 123, 2. 4. ABHIDHAMMATTHASAṄGAHA by Anuruddha, cfr. No. 145. 5. ABHIDHAMMATTHAVIBHĀVANĪ.

Abhidhānappadīpikā was published by Subhūti, 1865, and a second time in 1883, together with a Complete Index with Explanatory and Grammatical Notes, Colombo, 1893.

148. (10) Contains 1. KACCĀYANASUTTA. 2. ABHIDHAMMATTHASAṄGAHA. 3. ABHIDHĀNAPPADĪPIKĀ. 4. SUBODHĀLAṆKĀRA, "Easy Rhetoric" by Saṅgharakkhita. See Journal of the P. T. S., 1886, p. 70. 5. VUTTODAYA, "Exposition of Metre," by Saṅgharakkhita. See Journal of the P. T. S., 1886, p. 70. 6. BHIKKHUNĪPĀTIMOKKHA. Cfr. supra No. 19-23. 7. BHIKKHUPĀTIMOKKHA. Cfr. supra No. 19-22. 8. KHUDDASIKKHĀ. Cfr. supra No. 23. 9. MŪLASIKKHĀ. Cfr. supra No. 23. 10.

KAÑKHĀVITARANĪ. Cfr. supra No. 26. **11.** SAMBANDHACINTĀ, "Reflections on Relation of Cases," by Saṅgharakkhita. Cfr. Westergaard's Catalogue, p. 107. **12.** SADDATTHABHEDACINTĀ by Saddhammasiri. See Journal of the P. T. S., 1886, pp. 63 and 72. **13.** KĀRIKĀ by Dhammasenapati. See Journal of the P. T. S., 1886, pp. 63 and 73. **14.** KACCĀYANASĀRA by Rassathera. **15.** SADDAVUTTI by Saddhamma. **16.** JĀLINĪ by Nāgita. Cfr. No. 152, 5; see Journal of the P. T. S., 1886, p. 74. **17.** KACCĀYANABHEDA by Rassathera; and **18.** a *Burmese Commentary*. Cfr. G. E. Fryer's Note on the Pāli Grammarian Kaccāyana, Calcutta, 1882, and Forchhammer's Report. As for K-sāra and K-bheda, cfr. Journal of P. T. S., 1886, p. 74.

Vuttodaya and Subodhālaṅkāra have been published by Fryer respectively in J. A. Society of Bengal, 1877, and Calcutta, 1875.

149. (492) 372 leaves numbered ka—hāh, 9 lines; in the margin: Sandhinyāsa . . . Uṇādinyāsa. Contains MUKHAMATTADĪPANĪ, a commentary on Kaccāyana by Vimalabuddhi. See Fryer's Note on Kaccāyana, p. 6, and Journal of the P. T. S., 1886, p. 70.

150. (483) 48 leaves numbered ka—ghāh, 10 lines. Contains KACCĀYANAVAṆṆANĀ, by Mahājīvita. Cfr. Fryer's Note, p. 10.

151. (489) 325 leaves numbered ka—la, 9 lines. Contains KACCĀYANAVAṆṆANĀ. *Begins:* Avisuddhassa janassa | suddhisampāpakam Jinam | mohassa dhamśakam dhammam | natvā Saṅgham niraṅgaṇam || ṭhapitakam etad aggamhi | eso aggo ti ādinā | natvā tañ ca mahātheram | Nyāsādikārakam pi ca | Buddhapiyācariyañ ca | Rūpasiddhividhāyakam | Saddanītikārakañ ca | tatiyam Aggapaṇḍitam | Nissāyakārakañ cāpi | Niddesakārakam pi ca | vanditvā tesam ālamba | nicchayam suvinicchitam | yatipotānam atthāya | kassam Kaccānavanṇanam || Seṭham tilokamahitam, etc. *Ends:* Iti Kaccāyanavanṇanāyam kit bhidhānakappe uṇādikappachaṭṭha kaṇḍavanṇanā || Navasate Sakkarāje | aṭhahi sītiyāpi

ca | patte kattikamāsassa | sukkapakkaḥame dine |
 nātisaṅkhepavittārā (MS. -ro) | siddhā Kaccānavaṇ-
 ṇanā | Paṇyābhikhyātapuramhi | Ñassitaddhajasanni-
 bho | Laṅkato Nandamūlādi | leṇasimādikehi ca | nadī-
 pabbatavāpīhi | cittehi parivārito | nago Abhayagirīti |
 sabbadisāsu pākaṭo || Haṁsāvatīpurindassa | pañcasetī-
 bhasāmino | nattho yo Surujanāti | nāmenāsi supākaṭo ||
 akāsi so etthāvasaṁ (MS. -pāsaṁ) | rammaṁ devasabho
 mamaṁ | vasati ettha yo thero | sāsanassa hitāvaho ||
 mahāsaddena sahita | Vijitāvītinaṁminā | racitā tena
 therena | esā Kaccānavaṇṇanā || Saddhammo suciraṁ
 ṭhātu | bhūpo pātu mahitalaṁ | vassat' ambhudharo
 kāle | dhamme tiṭhantu paṇino-ti || Cakrā. . . 16 lines in
 Burmese.

152. (439) Contains **1.** KACCĀYANABHEDA by Rassa-
 thera. **2.** SAMBANDHACINTĀ by Saṅgharakkhi-
 thera. **3.** SADATTHABHEDACINTĀ by Saddhamma-
 siri. **4.** KACCĀYANA. **5.** SADDASĀRATTHAJĀLINĪ by
 Nāgīta; cfr. No. 148, 16. **6.** VUTTODAYA by Saṁ-
 gharakkhita. **7.** SUBODHĀLAMKĀRA by Saṁgha-
 rakkhita. **8.** ABHIDHAMMATTHAVIBHĀVANĪ by Sumaṇ-
 gala. Cfr. Fryer's Note, and Journal of the P. T. S.,
 1886, pp. 70, 72, 74.

153. (493) 183 leaves numbered ka—ti, 9 lines. Con-
 tains a ṭīkā on Kaccāyana called NYĀSAPPADĪPA.
Begins: Saṁsāravantagamanantagūṇādhivāsaṁ | nirun-
 dhayūpagatañeyyam anāthanāthaṁ | Buddhañ dhammam
 adhinīharam aggasaṁghaṁ | Nyāsappadīpam abhinamya
 karomi sādhuṁ || pakaraṇasaṁvaṇṇārambhe sakalajjhat-
 tikabāhīrantarāya nīvaraṇasamatthaṁ ratanattayapaṇā-
 mavacanaṁ attano ratanattaye saddhādiguṇasampadāva-
 bodhanatthaṁ | taṁ viññūnaṁ cittārādhanatthaṁ, etc.
 The latter part after ākhyāta is missing.

154. (38) 316 leaves numbered ka—rī, 9 lines. Con-
 tains **1.** KACCĀYANASĀRAṬĪKĀ by Sirisaddhamma vi-
 lāsa; and **2.** KACCĀYANABHEDAṬĪKĀ by Ariyavaṁsa.
 See Fryer's Note on K., p. 11; cfr. Journal of the P. T. S.,
 1886, p. 74.

155. (495) 131 leaves numbered ka—tū, 10 lines. Contains **1.** RŪPASIDDHI by Buddhappiya; and **2.** RŪPASIDDHIṬĪKĀ.

Cfr. Grünwedel's "Das sechste Kapitel der Rūpasiddhi," Berlin, 1883, and Maha Rupa Siddhi, Colombo, 1893.

156. (507) 266 leaves numbered ka—bā, 9 lines. *Another copy* of the previous MS.

157. (496) 133 leaves numbered mäh—lāh, a—āh, and kya—gyāh, 9 lines; in the margin: Niruttisāramañjūsāṭikā pāṭh. Contains part of NIRUTTISĀRAMAÑJŪSĀPAKARAṆA by Saddhammaguru. Cfr. Fryer's Note on K. p. 11.

158. (539) 135 leaves numbered ka—thi, 9 lines. Contains MOGGALLĀNASUTTA, VUTTIMOGGALLĀNA, NVĀDIMOGGALLĀNA, MŪLAMOGGALLĀNA.

159. (47) 363 leaves numbered ka—hi, 11 lines. Contains SADDANĪTIPPAKARAṆA by Aggavaṃsa. *Ends:* Arimandapuravāsinā Aggavaṃsācariyena kataṃ Saddanītipakaraṇaṃ niṭṭhitaṃ. 37 lines in Burmese. Cfr. Journal of the P. T. S., 1886, p. 72.

160. (504) 80 leaves, ka—chai, 10–11 lines. Contains a fragment of SADDANĪTI.

161. (506) 176 leaves numbered dā—lo, 9 lines. Contains SADDANĪTIDHĀTUMĀLĀ. *Begins:* Itoparan tu sarato | kakārantādi bhedato | dhātuyo dhātunippanna | rūpāni vividhāni ca | sāṭhakathe piṭakamhi | jīnapāṭe yathābalaṃ | nayaṃ upaparikkhitvā | samāsenā katiss' aham || i gatiyaṃ yesaṃ dhātūnaṃ gatiattho | buddhi pi lesam attho | pavattipāpuṇāni pi | tatra gamanaṃ duvidhaṃ kāyagamaṇaṃ ñāṇagamaṇaṃ ca | tesu kāyagamaṇaṃ nāma iriyāpathagamaṇaṃ | ñāṇagamaṇaṃ nāma ñāṇupatti | tasmā payogānurūpena gacchatīti padassa jānātīti pi attho bhavati | etc. *Ends:* Iti navaṅge sāṭhakathe Piṭakattāye byappathagatīsu viññūnaṃ kosallatthāya kate Saddanītippakaraṇe sabbagaṇavinicchayo nāma aṭṭharaṣaṃ paricchedo | Saharūpavibhāvanāya Dhātuvibhāvanā niṭṭhitā || Saddanīti dhātumālā pāṭh.

162. (1026) 13 leaves numbered ka—kha, 10 lines. Contains SADDABINDUṬĪKĀPAKARAṆA. *Begins:* Namassi-

tvāna Sambuddham | lokakhīṇamahodayam | dhammañ
 ca vimalam saṅgham | puññakhettaṃ anuttaram||
 saddasattham icchantena | tikkhapaññavisāradam | bhik-
 khunā ñāṇakittena | parisuddhagūṇesinā || yācito 'ham
 karissāmi | Saddabinduvinicchayam | porāṇehi katā
 nekā | santi yā pana vaṇṇanā|| na tāhi sakkā subuddhum |
 atisaṅkhepaatthato | tasmā nam vaṇṇayissāmi | sabbe
 suṇātha sādhave | pacchā tabbinicchayañ ca | sādhu
 gaṇhantu tatthikā | etaṃ samāvicāretvā | yuttaṃ
 gaṇhantu paṇḍitā|| ayuttaṃ pana chaṭṭentu | mā ca issā
 bhavantu te ti|| *Ends* : Iti bhaddanta-Sīrisaddham-
 makitti - Mahāphussadevatharenāyam katā
 ṭikā || Saddabinduṭikāpakaraṇam niṭhitam.

163. (488) 1 *Part*, 48 leaves numbered ku—ñī, 10 lines. Contains **1.** VIBHATYATTHA II by Saddhammañāṇa with a Burmese commentary on Vaccavācaka and Vibhatyattha. **2.** VACCAVĀCAKAVAṆṆANĀ by Saddhammanandi. **3.** VIBHATYATTHADĪPANĪ. **4.** VACCAVĀCAKADĪPANĪ.

2 *Part*, 55 leaves numbered ka—ñe. Contains **5.** VACCAVĀCAKA III. **6.** VIBHATYATTHA III. with a Burmese commentary on the two latter. **7.** VACCAVĀCAKAṬĪKĀ. **8.** VIBHATYATTHADĪPANĪ; and **9.** VACCAVĀCAKADĪPANĪ III. Cfr. Fryer's Note on K.

Vibhatyattha is printed in Subhūti's Abhidhānappadīpikā 2 edition, Colombo, 1883, p. xiii, at the end of the book.

164. (490) 302 leaves numbered ka—yā, 9 lines. Contains **1.** SAMBANDHACINTĀṬĪKĀ by Abhaya. **2.** SADATTHABHEDACINTĀDĪPANĪ. **3.** KĀRIKAṬĪKĀ by Dhammasenāpati. **4.** GANDHĀBHARAṆAṬĪKĀ by Jāgarācariya. **5.** VACCAVĀCAKAṬĪKĀ. **6.** SADDAVUTTIṬĪKĀ by Jāgarācariya. Cfr. Fryer and Forchhammer, Journal of the P. T. S., 1886, p. 73.

165. (1071) 17 leaves numbered ge—gham, 9 lines. Contains RŪPABHEDAPAKĀSANĪ. *Ends* : Ñāṇabhivaṃsanāmena | saddasatthanayaññunā | dhāritasatthabhārena | therena abhiyācito || Bodhodadhisute gāme | jātena jātiyā

mayā | J a m b u d h a j o t i n ā m e n a | r a c i t ' e s ā s u n i ṭ h i t ā |
etc., after which a Burmese interpretation.

166. (513) 231 leaves numbered ka—ni, 10 lines. Contains ABHIDHĀNAPPADĪPIKĀ by M o g g a l l ā n a, with a Burmese nīsa.

167. (515) 200 leaves numbered ka—thai, 9 lines. Contains a ṬĪKĀ ON ABHIDHĀNAPPADĪPIKĀ. *Begins* : Yassa ñāṇaṃ sadā ñāṇaṃ | nāñeyyāñāṇakaṃ vinā | etc. *Ends* : Abhidhānappakaraṇassa vaṇṇanā niṭhita, 2 lines more in Pāli and 31 in Burmese.

168. (901) 119 leaves numbered ka—ñam, 11 lines. Contains *another copy* of the previous book.

169. (568) 188 leaves numbered ka—tai, 10 lines. Contains RĀJINDARĀJANĀMĀBHIDHEYADĪPANĪ with a Burmese nīsa of it, and likewise a Burmese interpretation of Rājindarājanāmābhidheyavisodhanī?

170. (968) 6 leaves numbered ka—kū, 10 lines. Contains VUTTODAYA by S a ṃ g h a r a k k h i t a.

171. (1087) 6 leaves, ka—kū, 9 lines. Another copy of VUTTODAYA.

172. (508) 1 *Part* 67 leaves numbered ka—ce, 9 lines. Contains VUTTODAYA with a Burmese nīsa.

2 *Part* 87 leaves, ka—ji. Contains SUBODHĀLAÑKĀRA by S a ṃ g h a r a k k h i t a with a Burmese nīsa.

173. (510) 246 leaves numbered ka—pū, 9 lines. 1 *Part* contains VUTTODAYA. 2 *Part*, VUTTODAYAṬĪKĀ by N a v a V i m a l a b u d d h i. 3 *Part*, VACANATTHAJOTIKATĪKĀ by V e p u l l a. *Ends* : Ācārasīlādiguṇaddharena | gambhīra-
• paññāsamalaṅkatena | Samantapāsādikānāmakena | the-
rena niccaṃ abhiyācitenā | vinopadesaṃsakañāṇakena |
ṭīkā katā yā Vacanatthajoti | anantarāyena suniṭhita sā |
dinena vīsenā anūnakena | tath' eva sabbe pi janā arogā |
etc., 4 lines more in Pāli and two lines in Burmese. 4 *Part*, CHANDOSĀRATTHAVIKĀSINĪ by S a d d h a m m a ṇ ṇ a. *Ends* : Iti Chandosāratthavikāsinī nāma Vuttodayapañcikā samattā. 15 lines more in Pāli and 2 in Burmese. 5 *Part*, KAVISĀRA by D h a m m ā n a n d a. 6 *Part*, SUDUDDASAVIKĀSINIṬĪKĀ. 7 *Part*, CHAPPACCAYA-

DĪPAKA. *Ends* : Iti paññāsīhamahā - S a d d h a m m a - s ā m i - n ā m a k e n a b h i k k h u n ā r a c i t e C h a p p a c c a y a d ī p a k a - g a n d h e v a t t a p a b h e d e s u v i k a p p a v i d h y ā d i d ī p a k o n a v a m o p a r i c c h e d o || E v a m m e r a c i t o g a n d h o | 5 l i n e s m o r e i n P ā l i a n d 28 i n B u r m e s e . C f r . F r y e r ' s " V u t t o d a y a , " p . 370.

174. (157) 1—2 *Part* 70 leaves, ka—cau, 9 lines. Contains 1. VAJIRASĀRATTHASAṄGAHA, and 2. VAJIRASĀRATTHASAṄGAHAVANṆANĀ. 3 *Part*, ka—ñū, is a Burmese interpretation.

175. (165) 140 leaves numbered ka—ṭhai, 9 lines. Contains SIRIVICITTĀLAṆKĀRA. *Ends* : S a d d h a m m a - k i t t i m a h ā s ā m i t h e r a v i r a c i t a m S i r i v i c i t t ā l a ṇ k ā r a p a k a - r a ṇ a m s u n i ṭ h i t a m s a m a t t a m ; a f t e r w h i c h a B u r m e s e n i s y a .

176. (278) 139 leaves, ka—ṭhe, 9 lines. Contains *another copy* of the previous MS.

Index to the Gandhavamsa.¹

BY MABEL BODE, M.R.A.S.

(The numbers refer to pages of the text, Minayeff's edition in the *Journal of the Pali Text Society*, 1886.)

I.

AUTHORS AND BOOKS.

Aggapandita ācariya, author of Lokuppatti, 64;
native of Jambudīpa, 67.

Aggavamsa ācariya, author of Saddanītipakaraṇa, 63; native of Jambudīpa, 67.

Aṅga (plur.) orthodox division of buddhavacana, 55;
nine Aṅgas, 57 (see Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma, Vedalla).

Aṅguttara-Nikāya**†† divided into eleven nipātas, containing 9,557 suttas, 56;

¹ When MSS. of books referred to in this index are mentioned in the catalogues of MSS. published by the Pali Text Society, the following references are added in parenthesis to the entry under the name of the book:—

(Par.) = Paris Bibl. Nat.

(Col.) = Colombo.

(Ran.) = Rangoon High School Library.

(I. O.) = India Office.

Titles marked with asterisk or dagger are works entered in the British Museum Catalogues (of Sanskrit and Pāli books) for 1876 (E. Haas) and 1877-1892 (C. Bendall) respectively. An asterisk indicates "printed in the East," a dagger "printed in Europe." The same signs doubled indicate that the printed text is incomplete or in progress.

(1) Aṭṭhakathā on (see Manorathapūraṇī).

(2) Tīkā on (see Līnatthapakāsinī).

(3) Another tīkā on (see Sāratthamañjūsā).

Atītânāgatapaccuppannabuddhavaṇṇanā-gāthā, 66.

Atthadassi a thera (see Jātaka-aṭṭhakathā).

Atthabyākkhyāna pakaraṇa, by Cullavajira,¹ 60; written independently, 70.

Anantabuddhavaṇṇanā-gāthā, 66.

Anāgatavamsa† pakaraṇa, by Kassapa, 61.

Aṭṭhakathā on, by Upatissa; composed independently, 72 (Col.).

Anuruddha ācariya, author of three treatises (see Paramatthavinicchaya, Nāmarūpa-pariccheda, Abhidhammatthasaṁgaha), 61; native of Laṅkā, 67.

Apadāna thirteenth book of Khuddaka-Nikāya, 57.

Aṭṭhakathā on, by Buddhaghosa, 59; written at request of five theras learned in the Nikāyas, 69 (Col.).

Apaṇṇakajātakat† (see Jātaka-aṅga).

Abbhutadhamma eighth in list of nine Aṅgas; includes all so-called Acchariya-abbhutadhammasuttas, 57.

Abhidhamma piṭaka,** †† consisting of seven pakaraṇas, 55; included in Khuddaka-Nikāya, 57; also in third (Veyyākaraṇa) Aṅga, 57.

(1) Aṭṭhakathā on (see Paramatthakathā).

(2) Tīkā on (see Mūlatīkā) (Col.).

(3) Anuṭīkā on (see Līnatthavaṇṇanā).

Abhidhammāvatāra by Buddhadatta, 59; written at request of his pupil, the thera Sumati, 69 (Col.).

Tīkā on (see Abhidhammatthavikāsanī).

¹ Sic. On p. 70 the author appears as Cullavimala-buddhi.

- Abhidhammagāṇḍhi (author not named), 62, 72.
- Abhidhammatthavikāsanī ṭikā, by Sumaṅgala, on Abhidhammāvatāra, 62 (Col.).
- Abhidhammatthavibhāvanī ṭikā, by Sumaṅgala, on Abhidhammatthasaṅgaha, 62; written independently, 72 (I.O., Col.).
- Abhidhammatthasaṅgaha*† pakaraṇa, by Anuruddha, 61; written at request of the upāsaka Nambha (or Nampa), 71.
- (1) Ṭikā on (see Abhidhammatthavibhāvanī).
 - (2) Another ṭikā on (author not named), 65.
 - (3) Navaṭikā on (see Saṁkhepavaṇṇanā).
 - (4) Anuṭikā on ṭikā (see (2) Paramatthamañjūsā).
- Abhidhammatthasaṅgahavaṇṇanā by Saddhammajotipāla; written independently, at Pukkāma, 74.
- Abhidhammatthasaṅgahavivaraṇa (author not named), 65; written independently, 75.
- Abhidhammatthasaṅgahaṭṭikāvivaraṇa (author not named), 65; written independently, 75.
- Abhidhammasaṅgaha (see Abhidhammatthasaṅgaha).
- Abhidhammapaṇṇarasatṭhāna by (nava) Vimalabuddhi, 64; written independently, 74 (there called Abhidhammapaṇṇarasatṭhānavavaṇṇanā).
- Abhidhānappadīpikā* pakaraṇa by (nava) Moggallāna, 62; written independently, 72.
- Ṭikā on, 63; composed independently by an officer of state of King Sihasūra, 73.
- Ariyavaṁsa ācariya, author of five books (see Maṇisāramañjūsā, Maṇidīpa, 65; Gandhābharana, Mahānissara, Jātakaviso-dhana), native of Jambudīpa, 67; wrote at Avantipura, 67.

Asītimahāsāvakaṇṇanā gāthā, 66.

Ājīvaka (see Manorathapūrāṇī).

Ānanda ācariya, author of Mūlaṭīkā on the Abhidhamma, 60; native of Jambudīpa, 66.

Āniccabhātu an upāsaka (see Bālāvatāra). The reading is doubtful.

Itivuttaka† sixth in list of nine Aṅgas, 57; fourth book of Khuddaka-Nikāya, 57; consisting of 112 suttas, 57.

Aṭṭhakathā on, by Dhammapāla, 60; written independently, 69.

Etimāsamidīpikā pakaraṇa by Dhammasenāpati, 64 (see next).

Etimāsamidīpanī by Dhammasenāpati, written independently, 73.

Ṭīkā on by a certain ācariya, 64; written independently, 73.

Uttama ācariya, author of ṭīkā on Bālāvatāra and Lingaṭṭhavivaraṇa, 63; native of Jambudīpa, 67.

Uttaravinicchaya by Buddhadatta, 59; written at request of the thera Saṅkhapāla, 69.

Ṭīkā on, by Vācissara, 62.

Udāna† third book of Khuddaka-Nikāya, 57; fifth in list of nine Aṅgas, 57; containing 82 suttas on the Somanassañānagāthās, 57.

Aṭṭhakathā on, by Dhammapāla, 60; written independently, 69.

Udumbara ācariya, author of ṭīkā on Peṭakopadesa, 65, 75.

Lived at Pakudhanagara, 65 (Makuvanagara, 75).

Upatissa ācariya, author of Aṭṭhakathā on Anāgata-vamsa, 72; native of Laṅkā, 67.

Upasena author of aṭṭhakathā on Mahāniddeśa, 61;
native of Laṅkā, 66.

Ubhatovibhaṅga† included in first (Sutta)
Aṅga, 57.

Okāsalokasūdanī (author not named), 62; com-
posed independently, 72 (there called Okāsa-
loka).

Ovādagāthā, 66 (see Vīsati-ovāda-gāthā).

Kaṅkhāvitaranī aṭṭhakathā by Buddhaghosa on
Pāṭimokkhasamkhāyamātikā, 59;
written independently, 69.

(1) Tīkā on, (see Vinayatthamañjūsā).

(2) Another tīkā on (see Līnatthapakāsini,
3).

Kaccāyana (Mahā) tividhanāmācariya, 59; author of six
books, 59; (see Mahākaccāyanagandha,
Mahānirutti, Cullanirutti Nettigandha,
Peṭakopadesa, Vaṇṇanītigandha) native of Jambudīpa; before his
conversion chaplain to King Candapajjota¹ at
Ujjeni in the Avanti Country, 66.

(Mahā) Kaccāyanagandha*† by Kaccāyana,
59; written independently, 68.

Kaccāyanabheda*² pakaraṇa (author not named),
64; written independently, 74 (Ran.).

Kaccāyanasāra pakaraṇa (author not named), 64;
written independently, 74 (Par.).

Tīkā on, by same author, 64; written indepen-
dently, 74 (Par.).

Kaccāyanasāravivaraṇa (author not named),
65; written independently, 75.

¹ In the text read Pajjotassa for paccotasa.

² On p. 74 Dhammānanda appears as author of
Kaccāyanabheda Kaccāyanasāra and °tīkā.

Kaccāyanasuttaniddesa by Saddhammajotipāla, 64 ; written at request of his pupil, the therā Dhammacārī, 74.

Kathāvatthu fifth pakaraṇa of Abhidhammapiṭaka, 55.

Kārikā pakaraṇa, by Dhammasenāpati, 63 ; written at request of the therā Ñānagambhīra, 73.

Tīkā on (author not named), 65 ; written independently, 75.

Kāyavirati tīkā (author not named), 65 ; written independently, 75.

Kumārakassapa a therā (see Dhammapada-aṭṭhakathā).

(Mahā) Kurundīgandha by a gandhācariya, 59 ; written independently, 68 ; Aṭṭhakathā on, (author not named), 59.

Koladdhajana Tīkā on, in Sanskrit, 63 ; written at the request of the therā Pāsādika by an officer of King Sīhasūra, 73.

Kandhaka included in first (Sutta) Aṅga, 57.

Kandhakavagga † fourth vagga of Samyutta-Nikāya, 56.

Khuddaka-Nikāya ** †† containing several thousand suttas, 57 ; (see Khuddakapāṭha, Dhammapada, Udāna, Itivuttaka Suttanipāta, Vimānavatthu, Petavatthu, Theragāthā, Therīgāthā, Jātaka, Niddesa, Paṭisambhidāmagga Apadāna, Buddhavaṃsa, Cariyāpiṭaka, Vinayapitaka Abhidhammapiṭaka).

Khuddakapāṭha ** First book of Khuddaka-Nikāya, 57.

Aṭṭhakathā on by Buddhaghosa, 59 ; written independently, 68.

Khuddasikkhā * † pakaraṇa by Dhammasirī,¹ 61 written independently, 70 (I.O.).

¹ On p. 70 Saddhammasirī.

- (1) Porāṇaṭīkā on (author not named), 61 ; written independently, 71 (Col.).
- (2) Navaṭīkā on, (see Sumanāgalapasādanī) (Par.).
- Khema ācariya, author of Khemapakaraṇa, 61 ; native of Laṅka, 67.
- Khemapakaraṇa by Khema, 61 ; written independently, 71.
- Ṭīkā on, by Vācissara, 62 ; written independently, 71.
- Gatipakaraṇa (author not named), 65 ; written independently, 75.
- Gandhakāraṇakācariya (plur.) Buddhaghosa one of this class of teachers, 59.
- Gandhavamsa† (Preface) 55 ;
(Culla°) by Nandapaññā, 80.
- Gandhasāra by Saddhammajotipāla, 64 ; written independently, 74.¹
- Gandhābharaṇa² by Ariyavamsa, 65 ; written independently, 75.
- Gāthā Fourth in list of nine Aṅgas, 57.
- Gāthā (plur.) (see Buddhapaṇāmagāthā, Buddhavandanagāthā).
- Guṇasāgara author of Mukhamattasāra, 63 : native of Jambudīpa, 67.
- Gūḷhaṭṭhaṭīkā (author not named), 63 ; written independently, 73.
- Geyya second in the list of nine Aṅgas, 57 ; includes all discourses containing Gāthās, 57.
- Catubhāgaṭṭhakathāvivaraṇa (author not named) ; written independently, 75.
- Catubhāṇavāra Aṭṭhakathā on (author not named), 65 ; written independently, 75.

¹ On p. 74 Gaṇḍhisāra.

² In text Gaṇḍābharaṇa.

- Caturāṅgabala (mahāmacca), an officer of state, 67 ; native of Jambudīpa, 67.
- Caturārakkhā Atthakathā on (author not named), 65 ; written independently, 75 (Par.).
- Cariyāpiṭaka† fifteenth book of Khuddaka-Nikāya, 57.
- Atthakathā on, by Dhammapāla, 60 ; written independently, 69.
- Cīvara author of ṭikā on Jaṅghadāsa,¹ 64 ; native of Jambudīpa, 67.
- Cullanāma (see (b) Mahānāma).
- Cullanirutti by Kaccāyana, 59 (I.O., Col.).
- Ṭikā on, (see Niruttimañjūsā).
- Cullavagga† fourth section of Vinayapiṭaka, 55.
- Cullavaṃsa by (nava) Mahānāma, 61 ; written independently, 70.
- Cullavedalla sūta included in ninth (Vedalla) Aṅga, 57.
- Jaṅghadāsa 64 (see next).
- Jaṅghadāsaka 55, 80 ; 64 ; 74 ;
- Ṭikā on (in Magadhī) by Vajira ;² written independently, 74.
- Jambudīpikācariyā (plur.)

LIST ON P. 66.

- (1) Mahākaccāyana.
- (2) Mahābuddhaghosa.
- (3) Buddhadatta.
- (4) Ānanda.
- (5) Dhammapāla.
- (6) }
- (7) } Two pubbācariyas.
- (8) Mahāvajirabuddhi.
- (9) Cullavajirabuddhi.

¹ See, however, Jaṅghadāsaka.

² On p. 64 Cīvara (see Jambudīpikācariya).

- (10) Dīpaṁkara.
- (11) Culladhammapāla.
- (12) Kassapa.

LISTS CONTAINED ON P. 67 AS FOLLOWS :—

II. Ācariyas¹ of Jambudīpa.

- (1) Subhūtanandana.
- (2) Aggavaṁsa.
- (3) Navavajirabuddhi.
- (4) Vepullabuddhi.
- (5) Guṇasāgara.
- (6) Abhaya or Abhayacanda.
- (7) Ñānasāgara.
- (8) Dhammapāla
- (9) } Two ācariyas
- (10) }
- (11) Uttama.
- (12) Caturaṅgabāla (amacca).
- (13) Dhammasenāpati.
- (14) }
- (15) } Three ācariyas.
- (16) }
- (17) Saddhammaguru.
- (18) Sāriputta.
- (19) Dhammābhinanda.²
- (20) An ācariya.
- (21) Medhaṁkara.
- (22) Aggapaṇḍita.
- (23) Cīvara.³
- (24) Saddhammapāla.
- (25) (Nava) Vimalabuddhi.

(The above are named as the ācariyas who wrote at

¹ Twenty three ācariyas, according to Text ; but the list contains twenty-five.

² Not mentioned elsewhere (Dhammānanda ?).

³ In one MS. Vajira. A Cullavajira is mentioned (see A t t h a b y ā k k h y ā n a).

Arimaddana (Pukkāma) but in passage immediately following (p. 67) the author states that (Nava) Vimalabuddhi wrote his books at Panya(nagara), that Ariyavaṁsa and another ācariya wrote in Avantipura; and that twenty other ācariyas of Jambudīpa wrote (the books mentioned) at Kāñcīpura (Minayeff has Kiñcīpura.).

Jātakā * † tenth book of Khuddaka-Nikāya, 57; seventh in list of nine Aṅgas; containing Apanṇakajātaka and others, 550 in number, 57.

Atthakathā on, by Buddhaghosa, 59; written at request of the theras Atthadassi, Buddhāmitta and Buddhapiya, 68.

Jātakaviśodhana by Ariyavaṁsa, 65; written independently, 75.

Jātattagīnidāna pakaraṇa, by Cullabuddhaghosa, 63.

Jinacarita * pakaraṇa by Medhamkara, 62; written independently, 72.

Jinālamkāra (1) by Buddhadatta, 69; written at request of the thera Saṅghapāla, 69.

Jinālamkāra (2) ṭīkā on (1), by Buddharakkhita, written independently, 72.

Navaṭīkā on (author not named), 65; written independently, 75.

Jotanā (author not named), 65; written independently, 75.

Jotipāla a thera (see Līnatthapakāsīnī).

Ñānagambhīra a thera (see Kārikā).

Ñānasāgara ācariya, author of Līngatthavivarapaṇapakāsana, 63; native of Jambudīpa, 67.

Ñeyyāsandati (author not named), 62; written independently, 72.

Ṭīkā on (author not named), 62; written independently, 72.

Tathāgatupatti pakaraṇa (author not named), 62; written independently, 72.

Tuvaṭṭakasaṭṭa included in first (Sutta) Aṅga, 57.

Theragāthā† eighth book of Khuddaka-Nikāya, 57; included in fourth (Geyya) Aṅga, 57.

Aṭṭhakathā on, by Dhammapāla, 60; written independently, 69.

Therīgāthā† Ninth book of Khuddaka-Nikāya, 57; included in fourth Aṅga, 57.

Aṭṭhakathā on,¹ by Dhammapāla, 60; written independently, 69.

Thūpavaṃsa (author not named); written independently, 70. (I.O.)

Dantadhātupakaraṇa*† by Dhammakitti,² 62 (see next).

Dantadhātuvavaṇṇanā by Dhammakitti; written at request of a general of the King of Laṅka, 72.

Ṭikā on³ (author not named), 65; written independently, 75.

Danḍīpakaraṇa Ṭikā on (in Magadhī), 63; by officer of state of King Sīhasūra, 73.

Dasagaṇḍhivaṇṇanā pakaraṇa (in Magadhī) by Vepullabuddhi,⁴ 64; written independently, 74.

Dasavatthu (author not named), 65; written independently, 75.

Dāṭṭha a thera (see Sumaṅgala-vilāsinī (1) and Paramatthamañjūsā).

Dānasatthari gāthā 66, 75.

¹ Paramatthadīpanī; edited by Dr. E. Müller for the Pāli Text Society.

² Dāṭhāvaṃsa (?) ³ In text, on Danaḍa°.

+ See Vepullabuddhi.

Dīgha-Nikāya ** †† divided into three vaggas containing 34 suttas, 56.

(1) Aṭṭhakathā on, (see Sumanāgalavilāsinī).

(2) Tīkā on, (see Līnatthapakāsinī).

Dīpaṃkara author of three treatises (see Rupāsiddhi, Rūpasiddhiṭīkā, and Sampapañcasatti), native of Jambudīpa, 66.

Dīpavaṃsa † (author not named), 61; written independently, 70.

Dhammakhandha (plur.) orthodox division of buddhavacana, 55; 84,000 dhammakhandhas, 55; time, place, occasion, and purpose of Dhammakhandhas, 58; spoken by the Buddha and his followers, handed down by ācariyas, 58; Dhammakhandhas grouped and titles fixed at First Council, held at the Dhammamandapa, at the foot of Mt. Vebhāra near Rājagaha, 76; Dhammakhandhas written down, 76 (see Poṭṭhaka).

Dhammacakkasutta Nava aṭṭhakathā on (author not named), 65; written independently, 75.

Dhammacārī pupil of Saddhammajotipāla, 74 (see Kaccāyanasuttaniddesa).

Dhammapaḍa * † second book of Khuddaka-Nikāya, 57; included in fourth (Gāthā) Aṅga, 57.

Aṭṭhakathā on, * †† by Buddhaghosa, 59; written at request of the thera Kumārakassapa, 68.

Dhammapadīpaka (author not named), 62; written independently, 72.

Dhammapāla (a) author of fourteen books, 60 (see Itivuttakaṭṭhakathā, Udānaṭṭhakathā, Cariyāpiṭakaṭṭhakathā, Theragāthaṭṭhakathā, Therīgāthaṭṭhakathā, Vimalavilāsinī, Paramatthamañjūsā (1), Nettipakaraṇaṭṭhakathā, Nettiaṭṭhakathā-ṭīkā, Līnatthavaṇṇanā); native of Laṅka, 67.

(Culla) Dhammapāla (b) chief pupil of Ānanda; author of *Saccasaṃkhepa*, 60; native of Jambudīpa, 66.

Dhammarakkhita a thera (see *Nettipakaraṇa-aṭṭhakathā*).

Dhammasaṅganī¹ † first pakaraṇa of *Abhidhammapiṭaka*, 55.

Dhammasirī ācariya, author of *Khuddasikkhā*, 61.

Dhammasenāpati ācariya, author of *Kārikā Etimāsamidīpanī* and *Manohāra*, 63; native of Jambudīpa, 67.

Dhammānanda author of *Kaccāyanasāra*, *Kaccāyanabheda*, and *Kaccāyanasāra-tīkā*,² 74.

Dhammābhinanda (see *Jambudīpikācariya*).

Dhammānusaṛaṇī (author not named), 62; written independently, 72.

Dhātukathā third pakaraṇa of *Abhidhamma*, 55.

Nandapaññā author of *Gandhavamsa*, 79, 80; native of *Haṃsaraṭṭha*, 79.

Naradeva gāthā, 65.

Nalātadhātuvannaṇā (author not named), 62; written independently, 72.

Navavamsa by (Nava) Mahānāma, 70.

Navahāraguṇavannaṇā gāthā, 66, 75.

Nāgita ācariya, author of *Saddasāratthajālīnī*, 74.

Nāmarūpapariccheda pakaraṇa, by Anuruddha, 61; written independently, 71.

¹ The author makes no mention anywhere of Buddhaghosa's important commentary on *Dhammasaṅganī* (*Atthasālinī*).

² On p. 64 the author of these three works is mentioned as "aññataro ācariyo."

- Nikāya (plur.) orthodox division of buddhavacana, 55 ;
 five nikāyas, 56 ; restored by 500 holy men at the
 First Council, 58 ; set forth by the Buddha in
 his lifetime, 77.
- Niddesa eleventh book of Khuddaka-Nikāya,
 57 ; included in Sutta-Aṅga, 57 ;
- Nirutti¹ (author not named), 65 ; written indepen-
 dently, 75.
- Niruttimañjūsā ṭīkā on Cullanirutti by a
 pubbācariya, 60 ; written independently, 70.
- Netti (gandha) by Mahākaccāyana, 59 (see next).
- Nettipakaraṇa Aṭṭhakathā on, by Dhammapāla,
 60 ; written at request of the thera Dhammarak-
 khita, 69.
- Ṭīkā² on, by Dhammapāla, 60.
- Nettipakaraṇagaṇḍhi (author not named), 62 ;
 written independently, 72.
- Nyāsapakaraṇa (see Mahāṭīkā). (Par.)
- Paccayasamgaha by Vācissara, 62 ; written inde-
 pendently, 71.
- Pañcagativannaṇā (author not named), 65 ;
 written independently, 75. (Par.)
- Pañcapakaraṇa (see Vepullabuddhi).
 Anuṭīkā on (author not named), 64 ; written
 independently.
- Pañcīkā ṭīkā by Sāriputta on Sakatasaḍḍattha,
 61 ; written independently, 71.
- Ṭīkā on, by Vācissara, 62.

¹ A ṭīkā on Niruttipakaraṇa aṭṭhakathā is
 included among Dhammapāla's works on p. 69 (see,
 however, Nettipakaraṇa).

² In list of Dhammapāla's works on p. 69, Netti-
 aṭṭhakathā-ṭīkā does not appear, but a Nirut-
 tipakaraṇa aṭṭhakathā-ṭīkā is mentioned,
 which (as the title does not occur elsewhere) may be
 a slip for Netti^o.

- Paññatti† fourth pakaraṇa of Abhidhammapitaka, 55.
- Paṭipattisaṃgaha (author not named), 62; written independently, 72.
- Paṭisambhidāmagga Aṭṭhakathā on (see Saddhammapakāsinī).
- Paṭisambhidāmaggaṭṭhakathāgaṇḍhi (author not named), 61.
- Paṭṭhāna** seventh pakaraṇa of Abhidhamma, 55.
- Paṭṭhānagaṇanāyaya by Saddhammajotipāla, 64; written independently, 74.
- Paṭhamasambodhi (author not named), 65; written independently, 75.
- Padarūpavibhāvana by Vācissara, 62; written independently, 71.
- Papañca Sūdanī (1) Aṭṭhakathā, by Buddhaghosa on Majjhima-Nikāya, 59; written at request of the thera Buddhamitta, 68.
(2) Tīkā on (see Līnatthapakāsinī).
- Paramatthakathā Aṭṭhakathā, by Buddhaghosa, on the seven Abhidhamma books, 59; written at request of the bhikkhu Cullabuddhaghosa, 68.
- Paramatthakathāvivarana (author not named),¹ 65; written independently, 75.
- Paramatthadīpanī Tīkā, by Dhammapāla, on Buddhavaṃsaṭṭhakathā,² 60; written independently, 69.
- Paramatthabindupakaraṇa by King Kyacvā, 64; written independently, 73 (see Saddabindupakaraṇa).

¹ On p. 65 Paramatthavivarana, Kathāvivarana are counted as separate works.

² For the titles of Dhammapāla's works, see E. Hardy in *Z. D. M. G.*, 1897, Band 51. *Ein Beitrag zur Frage ob Dhammapāla, &c.*

Paramatthamañjūsā (1) ṭikā by Dhammapāla on Visuddhimagga, 60; written at the request of the therā Dāṭṭha, 69.

(2) Anuṭikā, by Vepullabuddhi on Abhidhammatthasaṅgahaṭikā, 64; written independently,¹ 74.

Paramatthavinicchaya pakaraṇa by Anuruddha, 61; written at request of the therā Saṅgharakkhita, 71. (Ran.)

Parivāra-Kaṇḍa† fifth section of Vinaya, 55.

Pasādajananī (author not named), 62; written independently, 72.

Pācittiya-kaṇḍa† second section of Vinaya, 55.

Pāṭimokkhavivaraṇa (author not named); written independently, 75.

Pāṭimokkhavisodhanī by Saddhammajotipāla, 64.

Pāṭimokkhasaṅkhāyamātikā Aṭṭhakathā on (see Kaṅkhāvitaraṇī).

Pādhiyavagga third section of Dīghanikāya, 56.

Peṭakopadesa by Mahākaccāyana, 59.

Petavatthu† seventh book of Khuddakanikāya, 57.

Aṭṭhakathā on †† (see Vimalavilāsinī).

Poṭṭhaka The Dhammakkhandhas put into writing, in Laṅkā, by eminent saints, in reign of Saddhātissa, son of Vaṭṭagāmani, 76.

Merit acquired by those who make copies or gifts of MSS., 78, 79.

Bālacittapabodhana* (or °pabodhanī) (author not named), 65; written independently, 75;

Bālapabodhana Ṭikā on (author not named), 65; written independently, 75. (P.)

¹ In text Nava-Vepullabuddhi on p. 75 (one MS. Nava-Vimalabuddhi).

Bālāvatāra* by Vācissara, 62; written at the request of the three theras—Sumaṅgala, Buddhamitta, and Mahākassapa, or of two upāsakas—Dhammakitti and Aniccabhātu, 71.

Buddha (see Dhammakkhandha).

Buddhaghosa (a) (Mahā°) ācariya, author of thirteen books, 59; (see Visuddhimagga, Sumaṅgalavilāsinī, Papañcasūdanī, Sāratthapakāsanī, Manorathapūraṇi, Samantapāsādikā, Paramatthakathā Kaṅkhāvitarāṇi, Dhammapada-aṭṭhakathā, Jātaka-aṭṭhakathā Khuddakapāṭha-aṭṭhakathā, Suttanipātā aṭṭhakathā, Apadāna aṭṭhakathā); native of Jambudīpa, son of the Brahman Kesi (chaplain to King Saṅgāma in the Magadha country), 66.

Buddhaghosa (b) (Culla°) ācariya author of two treatises, 63; (see Jātattagīnidāna and Sotattagīnidāna), 63; native of Laṅkā, 67.

(See also Paramatthakathā.)

Buddhaghosācariyanidāna (author not named), 65; written independently, 75.

Buddhadatta, author of four books, 59 (see Vinaya-vinicchaya, Uttaravinicchaya Abhidhammāvatāra Madhuratthavilāsinī); native of Jambudīpa, 66.

Buddhanāga, author of Vinayatthamañjūsā, 61; native of Laṅkā, 67.

Buddhapāṇāmagāthā (plur.), gathās, including Atitānāgatapaccuppannabuddhavaṇṇanāgāthā, Asītimahāsāvaka-vaṇṇanā° Navahāraguṇavaññanā°, 66.

Buddhavandanāgāthā (plur.), twenty-eight gāthās, including Ovādagāthā, Dānasatthari, Sīlasatthari, Sabbadānavanṇanā, Anantabuddhavaṇṇanāgāthā, 66.

Buddhapiya ācariya, author of *Sāratthasaṅgaha*, 72; native of Laṅkā, 67.

Buddharakkhita ācariya, author of (2) *Jinālaṅkāra* (ṭīkā), 72; native of Laṅkā, 67.

Buddhavaṃsa, † by Kassapa, 61.

(1) *Aṭṭhakathā* on (see *Madhuratthavilāsinī*).

(2) *Ṭīkā* on (see *Paramatthadīpanī*).

Buddhasirī (thera) (see *Samantapāsādikā*).

Buddhasiha (thera) (see *Madhuratthavilāsinī*).

Bodhivaṃsa * (author not named),¹ 61; written independently, 70.

Bhaddanta (thera) (see *Manorathapūraṇī*).

Bhummaniddesa (author not named), 65; written independently, 75.

Bhummasaṅgaha (author not named), 65; written independently, 75.

Magadhabhūta, by Vepulla, 74.

Ṭīkā on, 63, 73.

Maṅgalasutta, * † included in first (*Sutta*) *Aṅga*, 57.

Majjhima-Nikāya, ** †† divided into three "fifties" (*Mūlapaṇṇāsa*, *Majjhima-paṇṇāsa*, *Uparipaṇṇāsa*), containing 152 suttas, 56.

Maṇidīpa anuṭīkā, by Ariyavaṃsa, on *Dvārakathā*, 65; written independently, 75.

Maṇisāramaṇjūsā navānuṭīkā, by Ariyavaṃsa, on *Abhidhammatthasaṅgahaṭīkā*, 65; written independently, 75.

Madhuratthavilāsinī aṭṭhakathā, by Buddhaddatta, on *Buddhavaṃsa*, 60; written at request of the thera Buddhasiha, 69.

Madhurasavāhinī pakaraṇa, by Raṭṭhapāla, 63 written independently, 72.

¹ Title of printed text is *Mahābodhivaṃsa*.

- Manorathapūranī aṭṭhakathā, by Buddhaghosa, on Aṅguttaranikāya, 59; written at request of the therā Bhaddanta and of an Ajīvaka, 68.
- Manohārapakarāṇa, by Dhammasenāpati, 63; written independently, 73.
- Mahā-aṭṭhakathā (author not named), written independently, 68.
- Mahāaṭṭhakathācariya, native of Laṅkā (see last), 66.
- Mahākurundīkācariya, author of Kurundīgandha; native of Laṅkā, 66.
- Mahāṭīkāṭīkā, by Vimalabuddhi, on Nyāsapakarāṇa, 63; written independently, 72.
- Mahādīpanī, (author not named), 65; written independently, 75.
- Mahānāma (a), author of Saddhammapakāsānī, 61; native of Laṅkā, 66.
(Culla) or (Nava).
- Mahānāma¹ (b), author of Mahāvamsa and Cullavamsa, 61; native of Laṅkā, 66; author of Navavamsa, 70.
- Mahāniddeśa Aṭṭhakathā on (see Saddhammaṭṭhitika and Saddhammappaṭṭikā).
- Mahānirutti, by Kaccāyana, 59.
- Mahāniruttisaṁkhepa, by a pubbācariya (not named), 60; written independently, 70.
- Mahānissara (?) occurs (in one list only) among books written by Ariyavamsa, 65.
- Mahāpaccariya, by a gandhācariya (not named), 59; written independently, 68; Aṭṭhakathā on (author not named), 68; written independently, 68.
- Mahāpaccarikācariya (see last), native of Laṅkā.
- Mahāpunnāmasutta (see Vedalla).
- Mahāvamsa* pakarāṇa, by (b) Mahānāma, 61; written independently, 70.

¹ Cullanāma in text, p. 66.

Mahāvessantarajātaka; †

(1) Navaatṭhakathā on (author not named), 65; written independently, 75.

(2) Vivaraṇa (author not named), 65; written independently, 75.

Mahāsāmi¹ṭikā, by Vācissara on Subodhālamkāra, 62; written independently, 71.

Mahāsārapakāsānī (author not named), 65; written independently, 75.

Mātikatthadīpanī, by Saddhammajotipāla, 64; written independently, 74.

Milindapaṇhavaṇṇanā (author not named), 65; written independently, 75.

Medhamkara ācariya, author of Lokadīpakasāra, 64; native of Jambudīpa, 67.

Mukhamattasāra pakaraṇa, by Guṇasāgara, 63; written independently, 73.

Ṭikā on, by the same author, 63; written at request of King Kyacvā's guru, 73.

Mukhamattadīpanī, by Vimalabuddhi, 60; written independently, 70. (Par.)

Mūlaṭīkāṭikā, by Ānanda on the Sattābhiddhammagandhaṭṭhakathā, 60; written at request of the thera Buddhāmita, 69.

Mūlasikkhā * † ṭikā (author not named), 61; written independently, 70.

Ṭikā on, by Vācissara, 62; written independently, 71.

Moggallāna (a) ācariya, author of Moggallānabyākaraṇa, 61; native of Laṅkā, 67.

Moggallāna, (Culla) or (Nava) (b). author of Abhidhānappadīpika, 62; native of Laṅkā, 67.

Moggallānabyākaraṇa, * by Moggallāna, 61; written independently, 70.

Ṭikā on, by Vācissara, 62; written at request of three theras and an upāsaka, 71. (Par.)

¹ On p. 71, Mahāsīmā.

- Yamaka sixth pakaraṇa of Abhidhamma, 55.
- Yogavinicchaya, by Vācissara, 62.
- Raṭṭhapāla, author of Madhurasavāhinī, 63; native of Laṅkā, 67.
- Ratanasutta contained in first (Sutta) Aṅga, 57.
- Rāhula (thera) see Sumanakuṭavaṇṇanā).
- Rūpasiddhi* pakaraṇa, by Dīpaṅkara, 60. (Par.)
Tikā on, by same author, 60; written independently, 70.
- Rūpārūpavibhāga, by Vācissara, 62; written independently, 71. (Ran.)
- Laṅkadīpikācariya (plur.)

LIST ON PP. 66–67 OF TEXT AS FOLLOWS :

- (1) Mahāaṭṭhakathācariya.
- (2) Mahāpaccarikācariya.
- (3) Mahākurundikācariya.
- (4) } Two other ācariyas.¹
- (5) }
- (6) Mahānāma.
- (7) Another ācariya.
- (8) Cullanāma.
- (9) Upasena.
- (10) Moggallāna.
- (11) Saṅgharakkhita.
- (12) Vācissara.²
- (13) Vuttodayakācariya.
- (14) Dhammapāla.
- (15) } Two other ācariyas.
- (16) }
- (17) Anuruddha.
- (18) Khema.

¹ The first five are stated (p. 66 of text) to have lived long before Buddhaghosa.

² A Vācitassapa (?) occurs in list also, but the name occurs in one MS. only, which MS. omits Vācissara.

- (19) Sāriputta.
- (20) Buddhanāga.
- (21) Cullamoggallāna.
- (22) Sumaṅgala.
- (23) Buddhapiya.
- (24) Dhammakitti.
- (25) Medhamkara.
- (26) Buddharakkhita.
- (27) Upatissa.
- (28- } Twenty others.
- 47) }
- (48) Saddhammacāra.
- (49) Deva.
- (51) Cullabuddhaghosa.
- (52) Sāriputta.
- (53) Raṭṭhapāla.¹

L i ṅ g a t t h a v i v a r a ṇ a pakaraṇa, by Subhūtacandana, 63; written independently, 72.

L i ṅ g a t t h a v i v a r a ṇ a p a k ā s a k a (or ° p a k ā s a n a), by Ñānasāgara, 63; written independently, 73.

L i ṅ g a t t h a v i v a r a ṇ a ṭ i k ā, by Uttama, 63.

L i ṅ g a t t h a v i v a r a ṇ a v i n i c c h a y a (author not named), 65; written independently, 75.

L i ṅ a t t h a p a k ā s i n i ṭ i k ā (1), by Dhammapāla on the Aṭṭhakathās of the four Nikāyas, 60; written independently, 69.

L i n a t t h a p a k ā s i n i (2) ṭ i k ā, by same author, on Jātaka-aṭṭhakathā, 60; written independently, 69.

L i n a t t h a p a k ā s i n i (3) ṭ i k ā on Kaṅkhāvitaraṇī (author not named), 62; written independently, 72.

¹ In text fifty-one acariyas, p. 67. One MS. omits (15) and (16).

- Līnatthavannaṇā anuṭikā*, by Dhammapāla on (ṭikā on), *Abhidhammaṭṭhakathā*, 60; written independently, 69.
- Lokadīpakasāra pakaraṇa*, by (Nava) Medhamkara, 64; written independently, 74. (I.O.)
- Lokanīti** (author not named), 65; written independently, 75. (I.O.)
- Lokapaññatti* (author not named), 62; written independently, 72.
- Lokuppatti pakaraṇa*, by Aggapaṇḍita, 64; written independently, 74.
- Vajira* (see *Jambudīpikācariya* and *Atthabyāk-khyāna*).
- Vajirabuddhi (a)* (Mahā) ācariya, author of *Vinaya-gaṇḍhi*, 60; native of Jambudīpa, 66.
- Vajirabuddhi (b)* (Culla or Nava) ācariya; native of Jambudīpa, 66, 67.
- Vaṇṇanīti*, by Kaccāyana, 59.
- Vācissara ācariya*, author of 18 books, 62; native of Laṅkā, 66 (see (1) *Mahāsāmi*, (2) *Vuttodayavivaraṇa*, (3) *Sumaṅgalapasādanī*, (4) *Sambandhacintāṭikā*, (5) *Bālāvātara*, (6) *Moggallānabyākaraṇaṭikā*, (7) *Pañcikaṭikā*, (8) *Yogavinicchaya*, (9) *Vinayavinicchayaṭikā*, (10) *Uttaravinicchayaṭikā*, (11) *Nāmarūpaparicchedaṭikā*, (12) (*Saddatthassa*) *Padarūpavibhāvana*, (13) *Khemapakaraṇa-ṭikā*, (14) *Sīmālaṃkāra*, (15) *Mūlasikkhā-ṭikā*, (16) *Rūpārūpavibhāga*, (17) *Paccayasamgaha*, (18) *Saccasamkhepa-ṭikā*).
- Vidadhimukhamanḍana* (or *omukkhamaṇḍana*).
- Ṭikā on*, by Vepullabuddhi, 64; written independently, 75.
- Vinaya piṭaka*, 55.

- (1) *Aṭṭhakathā* on (see *Samantapāsādikā*).
 (2) *Ṭīkā* on (see *Sāratthadīpanī*).
Vinaya gaṇḍhi (pañcavinaya) pakaraṇa, by (Mahā)
 Vajirabuddhi, 60; written independently, 70.
Vinaya tthamañjūsā ṭīkā, by Buddhanaṅga on
Kaṅkhāvitaraṇī, 61; written at request
 of the therā Sumedha, 71.
Vinaya vinicchaya, by Buddhadatta, 59; written at
 request of his pupil the therā Buddhasīha (or
 Sumati), 69. (Col.)
Ṭīkā on by Vācissara, 62. (Col.)
Vinaya saṅgaha pakaraṇa, by Sāriputta, 61;
 written at request of Parakkamabāhu, King of
 Laṅkā, 71.
Ṭīkā on, by same author, 61; written at request of
 same, 71.
Vinaya samuṭṭhānadīpanī pakaraṇa, by Sad-
 dhammajotipāla; written at request of his guru
 the Saṅghatthera, 74.
Vibhaṅga second pakaraṇa of Abhidhamma, 55.
*Vibhattikathā*¹ (author not named), 65; written
 independently, 75. (Col., Ran.)
Vimaticchedanī pakaraṇa, by Kassapa, 60; written
 independently, 70.
Vimalabuddhi (a) ācariya, author of *Mahāṭīkā* on *Nyāsa*,
 63; author of *Mukhamattadīpanī*, 70.
Vimalabuddhi (b) (Nava), author of *Abhidhamma-*
pañṇarasatṭhāna,² 64; native of Jambu-
 dīpa, 67; wrote at Panyā, 67.
 (Culla) *Vimalabuddhi* (see *Atthabyākhyāna*).
Vimalavilāsini *aṭṭhakathā* by Dhammapāla on
Vimānavatthu,³ 60; written independently,
 69.

¹ *Vibhatyattha**? See B.M. Catalogue (1876)
 under Moggallāna.

² See Vepullabuddhi.

³ The Commentary on *Peta vatthu* bears the same
 title (see E. Hardy's *Ein Beitrag*, &c.)

- Vimānavatthu † fifth book of Khuddaka-Nikāya, 57.
- Atthakathā on (see Vimalavilāsini).
- Visuddhimagga * by Buddhaghosa, 59; written at request of Saṅghapāla, 68.
- (1) Tikā on (see Paramatthamañjūsā).
- (2) Cullatikā on (author not named), 62; written independently, 72 (Par.).
- Visuddhimaggagaṇḍhi (author not named), 62; written independently, 72.
- Vīsati-ovāda-gāthā written in Laṅkā, 66.
- Vedalla-aṅga †† ninth in list of Aṅgas, 57. Contains Cullavedalla, Mahāvedalla, Sammādiṭṭhi, Sakkapaṇha, Saṁkhārabhājanīya, Mahāpuṇṇama suttas, with all discourses uttered in reply to questions concerning veda and tuṭṭhi, 57.
- Vepullabuddhi (Nava) author of six¹ books, 64 (see Saddasāratthajālinī-ṭīkā Vuttodaya-ṭīkā, Paramatthamañjūsā, Dasagaṇḍhivaṇṇanā, Vidadhimukhamañḍanaṭīkā²) native of Jambudīpa, 67.
- Veyyākaraṇa-aṅga third in list of nine Aṅgas, 57; includes the whole of the Abhidhamma, the suttas without gāthās, and all discourses of the Buddha not contained in the other eight Aṅgas, 57.
- Vuttodaya pakaraṇa * by Vuttodayakāra, 61 (Saṁgharakkhita, 71); written independently, 71 (I.O., Col.). Tikā on (see Vepullabuddhi) (Par.).
- Vuttodayakāra a Laṅkadīpikācariya, 67; author of Vuttodaya, 61, 70; author of Sambandhacintā, Khuddasikkhānavatīkā,³ 61.

¹ On p. 75 five books (Pañcapakarana).

² According to one MS. (Nava) Vimulabuddhi was author of above works (see pp. 64, 74, 75 of text).

³ According to one MS. only.

Sakatasaddattha 71 (see Pañcikā).

Sakkapaṇha-sutta (see Vedalla).

Sakkābhimata (author not named), 65; written independently, 75.

Sagātha-vagga † First section of Saṃyutta-Nikāya, 56; included in second (Geyya) Aṅga, 57.

Samkhapāla (thera) (see Uttaravinicchaya).

Samkhārabhājanīya-sutta included in ninth (Vedalla) Aṅga, 57.

Samkhepavaṇṇanā navatīkā, by Saddhammajotipāla, on Abhidhammatthasaṅgaha, 64; written at request of Parakkamabāhu,¹ 74 (I.O.).

Samghapāla (thera) (see Visuddhimagga and Jinālamkāra).

Samgharakkhita ācariya author of Subodhālamkāra, 61; native of Laṅkā, 66 (see also Paramatthavinicchaya).

Saṃyutta-Nikāya †† ** divided into five vaggas, containing 7,762 suttas, 56.

(1) Aṭṭhakathā on (see Sāratthapakāsanī).

(2) Tīkā on (see Līnatthapakāsanī).

Saccasaṃkhepa by Culladhammapāla, 60; written independently, 70.

Saccasaṃkhepavivaraṇa (author not named), 65; written independently, 75.

Saddattha see Vācissara, 62.

Saddatthabhedacintā pakarāṇa by Saddhammasirī, 63; written independently, 72 (Par.).

(1) Mahāṭīkā on, by Abhaya, 63; written independently, 73 (Par.).

(2) Majjhimaṭīkā on (author not named), 63; written independently, 73.

¹ In text Parakkamabāhu is here called King of Jambudīpa, yet (on same page) it is stated that Saddhammajotipāla wrote the Samkhepavaṇṇanā in Laṅkā.

(3) Navaṭikā on (author not named), 63 ; written independently, 73.

Saddatthabhedacintāvivaraṇa (author not named), 65 ; written independently, 75 (I.O).

Saddanīti pakaraṇa by Aggavaṃsa, 63 ; written independently, 72.

Saddabindu * pakaraṇa by King Kyacvā¹ (or his guru) ; written independently ; 63, 73 (Col.).

Saddavutti Navaṭikā on (author not named), 65 ; written independently, 75.

Saddavuttipakāsana pakaraṇa by Saddhammaguru, 64 ; written at request of a certain bhikkhu, 73.

Ṭikā on, by Sāriputta, 64 ; written independently, 73.

Saddavutti vivaraṇa (author not named) ; written independently, 75.

Saddasāratthajālīnī by Nāgita, 74 ; written independently, 74.

Ṭikā² on, 64 ; written in Panyā at request of the king's guru the Saṃgharājā, 74.

Saddhammaguru ācariya, author of Saddavuttipakāsana, 64 ; native of Jambudīpa, 67 ; guru to King Kyacvā, 67.

Saddhammacāra ācariya, native of Laṅkā, 67.

Saddhammajotipāla author of eight books, 64 (see (1) Mātikatthadīpanī, (2) Sīmālaṃkāra-ṭikā, (3) Vinayasamuṭṭhānadīpanī, (4) Gandhasāra, (5) Paṭṭhānagaṇanānaya, (6) Saṃkhepavaṇṇanā, (7) Suttaniddesa, (8) Pāṭimokkha-visodhanī) wrote the seven treatises at Pukkāma and the Saṃkhepavaṇṇanā in Laṅkā, 74.

¹ According to one MS. this work and Paramattha-bindu pakaraṇa were written by the king's guru, 73.

² Name of author (on p. 64 of text) Vepullabuddhi ; on p. 74 Vimalabuddhi.

- Saddhammaṭṭhitikā Atṭhakathā, by Upasena, on Mahāniddesa, 61; written at request of the therā Deva, 70 (see also Saddhammapajjotikā).
- Saddhammapakāsanī atṭhakathā, by Mahānāma, on Paṭisambhidāmagga, 61; written at request of the upāsaka Mahānāma, 70 (Col.).
- Saddhammapajjotikā atṭhakathā on Mahāniddesa, 70 (called Saddhammaṭṭhitikā on p. 61).
- Saddhammapāla a Jambudīpikācariya, 67.
- Saddhammapālinī (or opālana) (author not named), 65; written independently, 75.
- Saddhammasirī ācariya, author of Saddatthabhedacintā, 63; (also called Dhammasirī, 72).
- Saddhammopāyana (author not named), 65; written independently, 75.
- Sabbadānavanṇanā gāthā, 66.
- Samantapāsādikā†† atṭhakathā by Buddhaghosa on the Vinaya, 59; written at request of the therā Buddhasirī, 68.
- Samantapāsādikavivarana (author not named), 65; written independently, 75.
- Sampapañcasatti (or Sammapañcasatti) by Dīpaṅkara, written independently, 70 (on p. 60 Summapañcasutta).
- Sambandhacintā by Vuttodayakāra, 61 (Par.)
Tīkā on by Vācissara, 62; written at request of three theras and an upāsaka, 71 (Par).
- Sambuddhe gāthā, 65; 75.
- Sammaḍiṭṭhi-sutta† included in ninth (Vedalla) Aṅga, 57.
- Salāyatana-vagga† third section of Samyutta-Nikāya, 56.
- Sāratthadīpanī (1) tīkā, by Sāriputta, on Vinaya-atṭhakathā, 61; written at request of Parakamabāhu, King of Laṅkā, 71.

- (2) *Sāratthadīpanī* (author not named), 65; written independently, 75 (Col.).
- Sāratthapakāsanī aṭṭhakathā*, by Buddhaghosa, on *Samyutta-Nikāya*, 59; written at request of the thera Jotipāla, 68.
- Ṭikā* on (see *Līnatthapakāsinī*).
- Sāratthamañjūsā nava ṭikā*, by Sāriputta, on *Aṅguttara-aṭṭhakathā*, 61; written at request of Parakkamabāhu, King of Laṅkā, 71.
- Sāratthasaṅgaha** †† by Buddhapiya; written independently, 72.
- Sīmālaṅkāra* by Vācissara, 62; written independently, 71.
- Ṭika* on, by Saddhammajotipāla, 64; written independently, 74.
- Sīlakkhandhavagga*† part of *Suttantapiṭaka*, 55; first section of *Dīgha-Nikāya*, 56.
- Sīlasatthari gāthā*, 66.
- Sīhalaṭṭavattu* (author not named), 62; written independently, 72.
- Sutta-aṅga* first in the list of nine *Aṅgas*, 57; consisting of (*Ubhato vibhaṅga*, *Niddesa*, *Khandhaka*, *Parivāra*, *Suttanipāta*, *Maṅgalasutta*, *Ratanasutta*, *Nālakasutta*, *Tuvaṭṭakasutta*, &c.).
- Suttanta piṭaka*,** †† consisting of all discourses of the Buddha, 55.
- Suttaniddesa* (on *Kaccāyana*), by Saddhammajotipāla, 64; written at request of his pupil Dhammacārī, 74.
- Suttanipāta** † fifth book of *Khuddaka-Nikāya*, 57; included in *Sutta-aṅga*, 57.
- Aṭṭhakathā* on, by Buddhaghosa, written independently, 68.
- Suddhikagāthā* included in *Gāthā-aṅga*, 57.
- Subodhālaṅkāra pakaraṇa*, by Saṅgharakkhita, 61; written independently, 70 (Col.).

- (1) Tīkā on (see Mahāsāmi).
- (2) Navaṭīkā on (author not named), 62; written independently, 72.
- Subhūtacandana ācariya, author of *Liṅgattthavivarana*, 63; native of Jambudīpa, 67.
- Sumaṅgala ācariya, author of two treatises, native of Laṅkā, 67 (see *Abhidhammatthavikāsanī* and *Abhidhammatthavibhāvanī*).
(See also *Sumaṅgalapasādanī*).
- Sumaṅgalapasādanī nava ṭīkā* by Vācissara on *Khuddasikkhā*, 62; written at request of the thera Sumaṅgala, 71 (Par.).
- Sumaṅgalavilāsinī*†† *aṭṭhakathā* by Buddhaghosa, on *Dīgha-Nikāya*, 59; written at request of the Saṅghathera Dāṭṭha, 68.
- Sumati (thera) (see *Abhidhammāvātāra*).
- Sumanakūṭavavannanā*¹ *pakarāṇa*, by Deva,² 63; written at request of the thera Rāhula, 72.
- Sumahāvātāra* (author not named), 62; written independently, 72.
- Sumedha (a thera) (see *Vinayatthamañjūsā*).
- Summapaṇcasuttī* (see *Sampapaṇcasatti*).
- Sotattagīnidāna* (or *Sotattagimahānidāna*) *pakarāṇa* by Cullabuddhaghosa, 63; written independently, 72.
- Sotappamālinī* (or *oppahālinī*) (author not named), 62; written independently, 72 (Col.).
- Somanassañāna*† *gāthās*, included in *Udāna-aṅga*, 57.
- Hatthasāra* (author not named), 65; written independently, 75.

¹ (Sic). Samantakuṭavavannanā? ² On p. 72 Vācissara.

II.

PLACES AND KINGS MENTIONED IN CONNECTION WITH THE HISTORY OF THE BOOKS.

Numbers in brackets refer to pages of the Text (Pali Text Society's Journal, 1886).

Arimaddana (nagara) see Jambudīpikācariya (67).

Avantipura see Ariyavaṁsa (67).

Avantiraṭṭha see Mahākaccāyana (66).

Ujjeni (nagara) see Mahākaccāyana (66).

Kiñcipura (nagara) see Jambudīpikācariya (67).

Kyacvā (?) (rājā) see Paramatthabindupakaraṇa (64, 73). Saddabindupakaraṇa (64, 73).

Canda-pajjota (rājā) see Mahākaccāyana (66).

Jambudīpa see Jambudīpikācariya (66, 67, 74).

Duṭṭha-gāmanī (rājā) see verses (77).

Dhammamaṇḍapa see Dhammakkhandha (76).

Pakudha (nagara) In MSS. also Pakuva° and Makuva°. see Udumbara (65, 75).

• Panyā (nagara) see (Nava) Vimalabuddhi (67).

Pukkāma (nagara) also Mukkā° in one MS. See Jambudīpikācariya (67) and Saddhammajotipāla (74).

Parakkama-bāhu (rājā) see Saṁkhepavaṇṇanā (74), Sāratthadīpanī (71), Sāratthamañjūsā (71).

Rājagaha see Dhammakkhandha (76).

Laṅkādīpa see Laṅkādīpācariya (67, 75) Saṁkhepavaṇṇanā (74) Poṭṭhaka (76).

Vaṭṭagāmaṇi (rājā) see Poṭṭhaka (76).

Vebhāra (pabbata) see Dhammakkhandha (76).

Saddhātissa (rājā) see Poṭṭhaka (76) and verses (77, 78).

Sīhasūra (rājā) see Abhidhānapadīpikāṭīkā (73),
Kolaḍhajana-ṭīkā (73), Daṇḍipakaraṇa magadhabhūta-ṭīkā (73).

III.

LIST OF WORKS IN GANDHAVAMSA APPEARING WITHOUT NAMES OF AUTHORS.

- (1) Abhidhammagāṇḍhi, 62.
- (2) Ṭīkā (2) on Abhidhammatthasaṃgaha, 65.
- (3) Abhidhammatthasaṃgahavivaraṇa, 65; 75.
- (4) Abhidhammatthasaṃgahaṭīkāvivaraṇa, 65; 75.
- (5) Okāsalokasūdanī, 62; 72.
- (6) Kaccāyanasāravivaraṇa, 65; 75.
- (7) Kārikā-ṭīkā, 65; 75.
- (8) Kāyavirati, 65; 75.
- (9) Mahā Kurundī-gandha, 59; 68.
- (10) Aṭṭhakathā on Kurundī, 59.
- (11) Porāṇa-ṭīkā on Khuddasikkhā, 61; 71.
- (12) Gatipakaraṇa, 65; 75.
- (13) Gūḷhattha ṭīkā, 63; 73.
- (14) Catubhāgaṭṭhakathāvivaraṇa, 75.
- (15) Catubhāṇavāra-aṭṭhakathā, 65; 75.
- (16) Caturārakkha-aṭṭhakathā, 65; 75.
- (17) Jinālamkāra-Navaṭīkā, 65; 75.
- (18) Jotanā, 65; 75.
- (19) Ñeyyāsandati, 62; 72.
- (20) Ñeyyāsandati-ṭīkā, 62; 72.

- (21) Tathāgatupatti, 62; 72.
- (22) Thūpavam̐sa, 70.
- (23) Dasavatthu, 65; 75.
- (24) Dīpavam̐sa, 61; 70.
- (25) Dhammacakkasutta-nava aṭṭhakathā, 65; 75.
- (26) Dhammapadīpaka, 62; 72.
- (27) Dhammānusāraṇī, 62; 72.
- (28) Nalātadhātuvannaṇā, 62; 72.
- (29) Nirutti, 65; 75.
- (30) Nirutti-mañjūsā, 60; 70.
- (31) Nettipakaraṇagaṇḍhi, 62; 72.
- (32) Pañcagativannaṇā, 65; 75.
- (33) Pañcapakaraṇa-anuṭṭikā, 64; 75.
- (34) Paṭipattisaṃgaha, 62; 72.
- (35) Paṭisambhidāmaggaṭṭhakathāgaṇḍhi, 61.
- (36) Paṭhamasambodhi, 65; 75.
- (37) Paramatthakathāvivarana, 65; 75.
- (38) Pasādajananī, 62; 72.
- (39) Pāṭimokkhavivarana, 75.
- (40) Bālacittapabodhana, 65; 75.
- (41) Bālapabodhana-ṭṭikā, 65; 75.
- (42) Buddhaghosācariyanidāna, 65; 75.
- (43) Bodhivam̐sa, 61; 70.
- (44) Bhummaniddesa, 65; 75.
- (45) Bhummasaṃgaha, 65; 75.
- (46) Mahādīpanī, 65; 75.
- (47) Mahāniruttisaṃkhepa, 60; 70.
- (48) Mahāpaccariya-aṭṭhakathā, 68.
- (49) Mahāvessantarajātaka-navaaṭṭhakathā, 65; 75.
- (50) Mahāvessantarajātaka vivarana, 65; 75.
- (51) Mahāsārapakāsani.
- (52) Milindapaṇha vannaṇā, 65; 75.
- (53) Mūlasikkhā-ṭṭikā, 61; 70.
- (54) Liṅgaṭṭhavivarana vinicchaya, 65; 75.

- (55) (3) Līnatthapakāsinī, 62; 72.
- (56) Lokanīti, 65; 75.
- (57) Lokapaññatti, 62; 72.
- (58) Vibhattikathā, 65; 75.
- (59) Visuddhimagga-Cullaṭṭikā, 62; 72.
- (60) Visuddhimagga gaṇḍhi, 62; 72.
- (61) Sakkābhimata, 65; 75.
- (62) Saccasaṃkhepavivaraṇa, 65; 75.
- (63) Saddatthabhedacintā majjhima-ṭīkā,
63; 73.
- (64) Saddatthabhedacintā nava ṭīkā, 63; 73.
- (65) Saddavutti-navaṭṭikā, 65; 75.
- (66) Saddavuttivivaraṇa, 75.
- (67) Saddhammapālinī, 65; 75.
- (68) Saddhammopāyana, 65; 75.
- (69) Samantapāsādikavivaraṇa, 65; 75.
- (70) Sāratthadīpanī (2), 65; 75.
- (71) Sīhaḷavatthu, 62; 72.
- (72) Subodhālaṃkāra-navaṭṭikā, 62; 72.
- (73) Sumahāvatāra, 62; 72.
- (74) Sotappamālinī, 62; 72.
- (75) Hatthasāra, 65; 75.

[In the British Museum Catalogues other works occur, having apparently the same subject-matter as some described in the Pāli list; but only those are referred to here whose titles correspond with the Gandhavamśa.]

Persecution of the Buddhists in India.¹

HUAN THSANG, in Book IV. of his travels (Julien 1. 196; Beal 1., 171), says that Mahirakula, King of Kashmīr, in his invasion of Gandhāra (which we may date approximately about 300 A.D.), overthrew the Buddhist Topes, destroyed the monasteries, and put to death six myriads of the population of that then Buddhist country; and Wong Pu, who wrote at the end of the seventh century, refers to the same events, when he says (Beal's "Catena," p. 139), "The end was the streams of the Sweti overflowing with blood."

Beal calls this a persecution. But the invasion of a country, however cruelly carried out, cannot rightly be so called. The murder and ruin attributed to the victor in this case were done after he had conquered and taken and killed his opponent, and annexed his kingdom. It was technically speaking his own subjects whom he slaughtered, and they were Buddhists. But the Rāja Tarangiṇī, which also describes the king as a monster, and says (I. 312) that he put to death three millions of people, says nothing about his motive being religious. On the contrary, his own ministers are described as Buddhists; and the account given, even if true in the main, is evidence not of persecution, but of fiendish cruelty. Possibly the man was mad; and when fuller accounts are accessible it may turn out that there was a persecu-

¹ An abstract of this paper was read at the Paris Congress of Orientalists, 1897.

tion. On the facts before us we must conclude there was not.

The beautiful story of Puṇṇa (Saṃyutta IV. 61; Divyāvadāna, 38) shows only that the Sūna-parantakas were people likely to treat violently, and even to put to death the propagators of new doctrines. Their behaviour reminds us of the verse in the Saddharma Puṇḍarīka (X. 25)—

“Where clods, sticks, pikes, or abusive words and threats fall to the lot of the preacher, let him be patient, thinking of me.”

The victim himself might very likely call this persecution; but the historian will require a more strict use of the term.

We come perhaps nearer to this in the story told in the Dāthāvansa (P.T.S.J., 1884, II. 94, and IV. 13) of the enmity stirred up in a Hindu monarch's heart by the Nigaṇṭha's statement that his neighbour Guhasīva, “reviling the gods, is worshipping the bone of a dead body.” When the monarch sent an army to bring the bone, his ambassador (and afterwards the king himself) is converted. But other enemies arise, and Guhasīva dies fighting for the relic (IV. 20), which is safely taken away to Ceylon. Even this, though it may amount to a religious war, is scarcely persecution.

Then we have the references to Śaśānka, King of Bengal, who is said by Huan Thsang (Julien 1. 349, 422; Beal 2. 42, 91) not only to have destroyed the Bo Tree and replaced the image of the Buddha by one of Maheśvara, but to have overthrown and destroyed the religion of Buddha, and dispersed the Order. But though he cannot have reigned very long before the time when the pilgrim was in India (see J.R.A.S., 1893, p. 147), no details are given; however great Śaśānka's enmity to Buddhism may have been, we have no certainty that he actually persecuted the followers of that religion.

Then we have the account of Pushyamitra (described as the sixth in succession to Asoka and the last of the

Mauryas), as given in the *Divyāvadāna*, p. 433, 434. Here we come at last to what is represented as a veritable persecution. The king, it is said, not only determined to root out the religion of the Buddha, and destroyed the monasteries, but issued a proclamation that whoever should bring him the head of a *śramaṇa* should receive one hundred *Dināras*, and began to slay the *Arahats*. But the author of that passage admits that the persecution soon stopped, and in the absence of any confirmation of the legend we may be allowed even here to reserve our judgment.

The passage is interesting as giving us a date, or at least a king's reign, after which the *Divyāvadāna* (or rather the *Asokāvadāna* in which the passage occurs, for the different *Avadānas* in the collection are of different dates) must have been put into its present shape.

Pushyamitra is supposed to have killed the last Maurya (whose army he commanded), and to have founded the Sunga dynasty in the second century B.C.; but the only authority for this is the tradition preserved (with inconsistent details) in the *Purāṇa* lists of kings.¹ These are, in their present form, several centuries later than our text, with which they could be reconciled only by supposing that Pushyamitra claimed to be a Maurya. But if the claim be admitted, he was still not the last of them.

Finally, there is the account of the supposed persecution by Sudhanvan brought about, at the instigation of Kumārila Bhaṭṭa, in the first half of the eighth century. This is described in the first canto of the *Śankara Dig Vijaya* ascribed to Mādhava; and also in the other *Śankara Vijaya* ascribed to Ānandagiri. The king is there said to have issued a proclamation that he would put to death any servant of his who did not kill the Buddhists. Nothing is, however, said as to whether the proclama-

¹ They are all given in Miss Duff's forthcoming "Indian Chronology," of which she has kindly allowed me to see the proofs. See also Lassen's "Ind. Alt.," 2. 271, 345.

tion did or did not remain a dead letter. No details whatever are added. No single instance of any Buddhist actually suffering in body is ever referred to. The order was to take effect from the Himālaya mountains down to Cape Comorin, which is palpably absurd. The statements occur in legendary poems written many centuries after the events referred to, and have all the appearance of mere rhetorical exaggeration. Of all the cases we have quoted this one seems to me to be the weakest, and to be only worthy of notice because it has been so often alluded to.¹

The only other evidence I have been able to find is that of the state of the Buddhist monuments throughout India. Throughout the wide extent of that huge continent from Kabul down to Bengal, and southwards through the Dekkan to Ceylon, the Buddhist dāgabas and vihāras are in ruins. On excavating at Sarnath Major Kitto found so many signs of fire and deliberate destruction that he came to the conclusion that "all has been sacked and burnt, priests, temples, idols together, and this more than once."² And elsewhere, as I have myself witnessed in Ceylon, there are similar proofs of violence. But in the Ceylon case, where the chronicles give us fairly full accounts, it is clear that the Tamil invaders and destroyers were rather searching for treasure than seeking to destroy a rival religion, and the ordinary motives of vulgar warfare are sufficient to explain all their actions.³ Religious animosity may have embittered the war, and played its part in the violence that followed after the victory won by overwhelming numbers. But

¹ See Telang's *Mudrārākṣasa*, Intro., pp. xlvi.iii.–lii.iii., and the *Journal of the Bombay Branch R.A.S.*, 1892, pp. 152–155. Wilson, *Dict.*, xix.; Colebrooke, *Essays*, 1. 323.

² Cunningham, *Arch. Reports* 1. 121–128.

³ See especially Chapter 55, verse 21, and Chapter 80, verses 65–69.

this is not persecution. It is only reasonable to suppose that this case is a fair sample of what it was that really happened, wherever there was war and violence, in India proper also.

The Indian historians, however, give harrowing accounts of the brutality of the Muhammadans at Nālandā and elsewhere. At that ancient seat of learning they not only destroyed the buildings—without any military necessity—but burnt the books and murdered the unoffending students. It is impossible to deny in this case that religious rancour was as much to blame as mere ignorant savagery. And the signs of murder and arson at Sarnath are probably due to the same gentle hands.

There is nothing about persecution in the Pali Piṭakas. The murder of Moggallāna, at the instigation of Nigaṇṭhas, is described only in the “Dhammapada Commentary,” (pp. 298 and following; compare J. 1. 391), and then as a case of individual crime. The assault on Angulimāla (M. 2. 96) had no religious motive. The dislike and contempt expressed by the ascetic Māgandīya to his Brahmin friend against the Buddha because “he spies out our sūtras” (M. 1. 502), meets with no sympathy from the Brahmin, and the ascetic himself is represented as soon afterwards changing his attitude. The tone of the Pāli books is throughout appreciative of the Brahmins, the word Brahmin is always used as a title of honour, and there is always dignity and courtesy on both sides in the constant intercourse between Brahmins and members of the Order.

The later authorities I have quoted do not even allege anything at all approaching to the persecutions which the reforming Christians have had to suffer at the hands of the orthodox Church, or even to the semi-political persecutions of Christians by the Roman authorities. I need not go so far as to maintain that there is no truth at all underlying the legend about Pushyamitra. But the present text is corrupt, and even as it stands shows

that the author was grossly ignorant of all the details necessary to enable us to form a judgment. With that exception (whatever it shall turn out to amount to), the adherents of faiths logically so diametrically opposed lived side by side for a thousand years in profound peace. It is a phenomenon most striking to the Western historian, who will not refuse to recognise, as one continuing factor, the memory of the marvellous tolerance of the great Buddhist emperor Asoka. But this tolerance itself rests on anterior causes. It must be reckoned to the credit of the Indian people as a whole; and it is evidence of the wide spread, in the valley of the Ganges, during the centuries before Asoka, of a higher level of enlightenment and culture than has, I venture to think, been hitherto sufficiently recognised in the West.¹

T. W. RHYS DAVIDS.

¹ The Mahāvansa (p. 128) tells of the tolerance of the Tamil conqueror Elāra towards the beliefs of his Buddhist subjects, and (pp. 232–235) of proceedings taken by Buddhist kings against heretics of the same faith. See also Chapter 78.

[Since the above was in type I understand that Sir John Ware Edgar came to a similar conclusion long ago in an article in the *Fortnightly Review*, vol. xxvii., 1880, p. 821, which I am sorry I have not seen.]

Note on some of the Titles used in the Bhabra Edict of Asoka.

IN relating how Soṇa Kūtikanṇa displayed before the Buddha his knowledge of the faith, the MSS. of the Divyāvadāna read that he recited in a clear voice the

“ Śaila-gāthā muni-gāthā arthavadgīyāni ca
sūtrāni.”

The editors make the correction *arthavaggiyāni*, which is not much better.

Now the Piṭaka accounts of the same episode, preserved in the Vinaya, vol. i. p. 194 foll., and in Udāna, 5, 6, say that he then intoned the *Aṭṭhaka-vaggikāni*, and the Udāna adds the number of them, sixteen. This is the number of the poems that are included in the *Aṭṭhaka-vagga*, Book IV. of the Sutta Nipāta. It is so called because each of the poems 2, 3, 4, and 5 of the chapter in question consists of eight verses, and is entitled an *Aṭṭhaka*, an octave. The *vagga* in which they come is thence called the *Aṭṭhaka-vagga* (the Book of the Eights¹), and the sixteen poems in it are the *Aṭṭhakavaggikāni*, “belonging to the Book of the Eights.”

There can be but little doubt that the correct reading should be the corresponding word in Buddhist Sanskrit, *Aṣṭakavargiyāni*—an expression which could be easily misunderstood and corrupted by authors or reciters or copyists no longer familiar with the Piṭakas.

¹ The singular occurs Saṃyutta 3. 12.

The preceding word, *muni gāthā*, is interesting as being the same as the expression used in Asoka's Bhabra Edict, in which seven passages from the Piṭakas are especially recommended by Asoka for study by members of the order and laymen alike. This ambiguous compound might be interpreted in two or three ways. The *Munigāthā* naturally remind one of the Muni Sutta, No. 12 of the Sutta Nipāta, but the difference and ambiguity of the two titles, used on the one hand in the Edict, and on the other in the Pāli collection of poems, have prevented the suggestion being accepted as a certainty.

The recurrence of Asoka's expression in this context, where *the next* word undoubtedly refers to a portion of the Sutta Nipāta, would in any case strengthen the case for the proposed identification, first put forward doubtfully by Professor Oldenberg (Vin. I. p. xl.). But when we find that *the preceding word also* refers, not only to the same collection, but to a single poem of it, the case is much strengthened.

Now the previous word is *Śailagāthā*, printed in the edition without a capital, as if it were not a name, and meant merely "stony verses," which scarcely gives a good sense. Can there be any doubt but that the verses said to have been recited in this connection are those of the Sela Sutta in the Sutta Nipāta, which might very naturally be called in Buddhist Sanskrit *Śailagāthā*? *Śaila* would then not mean "stony," but would be simply the Buddhist Sanskrit form of the name of the Brahmin Sela, the hero of the little story after whom the sutta has received its Pāli name of Sela Sutta. The editors in their note admit that the *Śailagāthā* "may possibly be the same as the Pāli Sela Sutta." I would submit that there can really be no such doubt, any more than there can be at *Divyāvadāna*, p. 35, where the name follows after *sthavira-gāthā*, certainly the same as the famous collection called *Thera-gāthā* in the Pāli Piṭakas. Throughout the episode the *Divyāvadāna* gives a recen-

sion more expanded than the Pāli, and in adding titles here the author has mentioned two other poems from the same collection as that mentioned in the Pāli. No other explanation gives any sense at all satisfactory. Burnouf (Introduction, &c., p. 248) was compelled to render Śailagāthā and arthavadgīyāni sūtrāni by “stances relatives aux diverses sciences”¹ and by “Sutras renfermants des sections relatives aux intérêts temporels.” But to accept unreservedly the explanation afforded by the Pāli titles gives a sense perfectly natural and appropriate.

And if Śailagāthā = Sela Sutta, then why not Muni-gāthā = Muni Sutta, in the Edict as it does here?

That Asoka should lay so much stress on this short poem is only in harmony with the tenor of the whole context in the Edict. For he is not referring at all to books. The expression he uses is dhamma-paliyāyāni = pariyaṃyā, which Senart renders “morceaux religieux.” As pointed out in my Milinda (vol. i. p. xxxviii), he is selecting seven *passages* only, just as a Christian emperor in a similar edict might have called upon his co-religionists to study and bear in mind the Psalm of the Good Shepherd, and the Sermon on the Mount, and the parable of the Prodigal Son, and other well-known and much-quoted passages.

The only one of Asoka's seven such passages hitherto identified with certainty is the Exhortation to Rāhula, beginning on the subject of falsehood, which is a short sutta called the Ambalaṭṭhika Rāhulovāda Sutta in Pāli, the text of which, first published by M. Senart, is now included in Trenckner's edition for the Pāli Text Society of the first volume of the Majjhima Nikāya. And now Professor Hardy has removed any doubts that may have remained as to the identification of Asoka's Anāgatabhayāni with the passage bearing a similar title in

¹ So he derives śaila from śīla. Can any other instance of this use of the word be quoted?

the *Anguttara* (as Oldenberg suggested *loc. cit.*), by the publication of the text in his edition of vol. iii. of that *Nikāya*.

It is perhaps worthy of notice that the three out of the seven passages thus now identified are taken from three different *Nikāyas* out of the five, so that, whether intentionally or not, the passages selected cover a wide range.

I take this opportunity of congratulating the friends of the Pāli Text Society on the fact that so able a scholar and so rapid a worker as Professor Edward Hardy has undertaken to fill the place left vacant by the deeply lamented death of Dr. Morris. He has been kind enough to send me Buddhaghosa's Commentary on the *Anāgata-bhayāni*, and I add the text of this commentary so that readers may be better able to judge what was the kind of extract from the Scriptures that Asoka specially delighted to honour.

It is sufficient here to state that twenty such *anāgata-bhayāni*, "Disasters to come," are referred to—ten arising from outside and threatening hermits in the woods; ten arising from within the order and threatening all its members.

The former ten are the danger of death from snakes, &c., from disease, from wild animals, from robbers, from wild men; and the danger that old age or disease, or a famine or too great crowds of men, or dissensions in the Order, may interrupt the recluse's progress. All these should be merely a ground for renewed and timely efforts.

The latter ten, on the other hand, should be guarded against and nipped in the bud. They are the danger of corruptions in doctrine and discipline from incompetent and untrained men among members of the Order and among pupils, from misunderstanding of the Scriptures, from a preference for those suttas that have literary charm over those of a deep and religious character, from laziness and luxury, and from striving after fine robes, or delicate food, or luxurious lodgings, or promiscuous company of two kinds.

We thus have four times five sections. And each one of the four is introduced by the phrase *Pañc' imāni bhikkhave anagātabhayāni*. Neither the twenty suttas as a whole, nor any one of them, has any other specific title in Professor Hardy's edition.

The suttas in the *Anguttara* are very short, and have no titles in the work itself. When quoted elsewhere titles are often given them. Thus the first ten of these suttas are in the *Sutta Sangaha* collectively called the *Āraññikānāgatabhaya Sutta* (see Oldenberg *loc. cit.*) Judging from the nature of the contents of the two passages identified for certain, it is probable that the other ten are the *Anāgata-bhayāni* referred to by Asoka.

With reference to the suggestion made by Oldenberg and myself in 1881 ("Vinaya Texts," 3. 149)—that the *Upatissa-pasina* means the passage giving the story of *Sāriputta's* (that is *Upatissa's*) question to *Assaji* which led to his, *Upatissa's*, conversion—it is perhaps worth now adding:—

1. That the passage is of the right length.

2. That it is likely to have been chosen as containing the celebrated verse, "*Ye dhammā hetuppabhavā,*" &c.¹

3. That it is likely to have been chosen as being the story of the conversion of two men so famous as *Sāriputta* and *Moggallāna*.

4. That the name *Upatissa* is now known to have been much more familiarly known as the name of *Sāriputta* than was supposed. It occurs *M.* 1. 250, *Sum.* 1. 41, *Buddhavamsa* 26. 18, *Thera Gāthā*, 998, *Peta Vatthu*, II. 2. 7.

5. A short passage of this kind even when called a *Sutta* in one place, can also be called a *Pañha* in another.

¹ But this seems to Dr. Neumann, "*Buddha's Reden*," 1. p. 152, to be precisely a reason why it should *not* have been chosen, and he may be right. He would identify Asoka's passage with the *Ratha-vinīta Sutta* of the *Majjhima*.

So the Māgandīya Sutta of the Sutta Nipāta is referred to at S. 3. 12 as the Magandīya Pañha.

All this is not conclusive ; but it at least makes out a case which is worthy of consideration. Against it may be mentioned, as Hofrath Dr. Bühler pointed out to me, that Bunyiu Nanjio, in his Catalogue No. 1,152, gives the title of a Chinese tract, belonging to the Vinaya, and translated in the fourth century, which title he proposes to translate back into Sanskrit as Sāriputra-Pari-prcchā Sūtra. But Mr. Watters informs me that the original of this Chinese tract, whatever its title was, cannot have been known in Asoka's time, as it refers to the wholesale murders by Pushyamitra. I trust Mr. Watters may be induced to give us a translation of the little book, which also discusses the origin of the eighteen schools of the older Buddhism.

Text of Buddhaghosa's Commentary on the Anāgata-bhayāni.

Sattame ara ñ ñ a ken â ti ¹ ara ñ ñ a-vāsinā.

A p p a t t a s s â t i asampattassa jhāna-vipassanā-magga-phala-ppabhedassa visesappattiyā. Sesapadesu pi es' eva nayo.

S o m a m a s s a a n t a r ā y o t i s o m a m jīvitantarāyo ca brahmacariyantarāyo ca, puthujjana-kāle ² kiriyam karontassa saggantarāyo ca bhaveyya.

H a n d â t i vavassaggatthe nipāto.

V i r i y a m ā r a b h ā m î t i duvidham pi viriyam karomi.

S a t t h a k ā t i sattham viya sandi-bandhacchedakā vātā.

V ā ḷ e h î t i kakkhaḷehi.

M ā n a v e h î t i corehi.

K a t a k a m m e h i v ā a k a t a k a m m e h i v ā t i ettha corikaṃ katvā nikkhantā katakammā nāma, corikaṃ kātum gacchantā akatakammā nāma. Tattha katakammā kammaṣa nipphannattā sattānaṃ gala-lohitam gahetvā devatānaṃ balim karonti, akata-kammā eva no kammam nippajjissatīti pathamataram karonti. Idaṃ sandhāya t e m a m jīvitā voropeyyun ti vuttam.

V ā ḷ ā a m a n u s s â t i kakkhalā duṭṭhā yakkhādayo amannussā.

A t t h a m e p u r ā m a m s o d h a m m o ā g a c c h a t î t i yāva so dhammo maṃ na upagacchatī tāv' aham, puretaram eva viriyam ā r a b h ā m î t i attho.

¹ So MS.

² MS. kāla.

Khīrodakī-bhūtā ti khīrodakaṃ viya bhūtā ekī-bhāvaṃ upagata.

Piya-cakkhūhī ti metta-cakkhūhi.

Navame dhamma-sandosā vinaya-sandosoti dhamma-sandosena vinaya-sandoso hoti. Kathaṃ pana Dhamme dussante vinayo dussati nāma. Samatha vipassanā-dhammesu gabbhaṃ agaṇhantesu pañca-vidho vinayo na hoti, evaṃ dhamme dussante vinayo dussati. Dussīlassa pana saṃvara-vinayo nāma hoti. Tasmim asati samatha-vipassanā gabbhaṃ na gaṇhāti eva vinayo sandosena pi dhamma-sandoso veditabbo.

Abhidhamma-kathan ti uttama-dhamma-kathaṃ.

Vedalla-kathan ti veda-paṭisaṃyuttaṃ ñāṇa-missa-kathaṃ.

Kaṇhaṃ dhammaṃ okkamamānā ti randha-gavesitāya upārambha-pariyesana-vasena kālaka-dhammaṃ okkamamānaṃ, api ca duṭṭha-attena puggalena ghaṭṭento pi taṃ sanhaṃ dhammaṃ attano dahantā pi lābha-sakkāratthaṃ kathentā pi kaṇhaṃ dhammaṃ okkamanti yeva.

Gambhīrā ti pāli-gambhīrā.

Gambhīratthā ti, attha-gambhīrā.

Lokuttarā ti lokuttara-dhamma-dīpakā.

Suññatā-patisaṃyuttā ti khandha-dhātu-āyatana-paccayākāra-paṭisaṃyuttā.

Na aññācittaṃ upaṭṭhapessanti ti jhānanatthāya cittaṃ na ṭhapessanti.

Uggahetabbhaṃ pariyaṇitabbhaṃ ti uggahetabbe ca valañjetabbe ca.

Kavikatā ti silokādi-bhandhana-vasena kavīhi katā.

Kāveyyā ti tass' eva vevacanaṃ.

Bāhira-kā ti sāsanato bahiddhā ṭhitā.

Sāvaka-bhāsītā ti bāhira-sāvakehi bhāsītā.

Sesaṃ ettha heṭṭhā vuttā-nayattā suviññeyyaṃ ca uttānattham eva ca.

Dasame kalyāṇa-kāmā ti sundara-kāmā.

Rasaggā ti uttama-rasā ti.

Saṃsaṭṭhā viharissanti ti pañca - vidhena
saṃsaggena saṃsaṭṭhā viharissanti.

Sannidhi-kāra-paribhogan ti sannidhi-
katassa paribhogam.

Oḷārikam pinimittanti ettha paṭhavim khaṇanto
pi khaṇāhī ti āṇāpento pi paṭhaviyam oḷarikaṃ nimittam
karoti nāma, tiṇa-kaṭṭha-sākhā-palāsam chindanto chedā-
pento pi haritagge oḷārikaṃ nimittam karoti nāma.
Ājivatthāya pana vāpi-ādīni gāhāpento phalāphalāni
ocinanto vā vattabbam eva n'atthi. Imesu catusu suttesu
satthārā sāsane vaḍḍhi ca parihāni kathitā ti tatiyo
vaggo.

Abbreviations of Titles of Pāli Books.

It is very desirable for dictionary work, and for notes to text, to have short abbreviations, on which all scholars shall agree, for the titles of Pāli books. The use of different abbreviations by different scholars causes confusion, and is a hindrance to memory. I therefore venture to submit to my co-workers the following scheme. And I should be glad to receive, for publication as soon as possible, any suggestions upon it.

The principle adapted is that all Piṭaka texts should be designated, as far as possible, with one letter; and later texts with three letters. It is indeed impossible to adhere strictly to the one and the three. But it is possible to preserve a practical distinction of the kind, and to have all the most important and longest of the Piṭaka texts—those which are most often quoted—marked with a single letter that is easy for scholars to identify.

As it is also desirable to secure uniformity in the method of quotation, I have added a suggestion on this head for each case. The principle adopted is that the long books are quoted by volume and page of the *editio princeps*; the short books, if in verse, are quoted by verse; if in prose, by section; if in mixed prose and verse, by page, according to the divisions in the *editio princeps*.

1. PĪṬAKA TEXTS.

- 1 **A.** Aṅguttara (quoted by volume and page of the Morris-Hardy edition).
- 2 **Ap.** Apadāna * (quoted by the page in Thig. A. where the extracts occur).
- 3 **It.** Itivuttaka (quoted by pages of Windisch's edition).
- 4 **Ud.** Udāna (quoted by page of Steinthal's edition).
- 5 **K. V.** Kathā Vatthu (quoted by page of Taylor's edition).
- 6 **Kh. P.** Khuddaka Pāṭha (quoted by canto and verse of Childers's edition).
- 7 **C.** Cariyā Piṭaka (quoted by page in Morris's edition).
- 8 **J.** Jātaka (the verses only, quoted by volume and page of Fausböll's edition).
- 9 **Thag.** Thera Gāthā (quoted by verses of Oldenberg's edition).
- 10 **Thig.** Therī Gāthā (quoted by verses in Pischel's edition).
- 11 **D.** Dīgha Nikāya (quoted by volume and page of the Rhys Davids – Carpenter edition).
- 12 **Dh. K.** Dhātu Kathā (quoted by chapter and of Gooneratne's edition).
- 13 **Dhp.** Dhammapada (quoted by number of verse in Fausböll's edition).
- 14 **Dh. S.** Dhamma Saṅgaṇī (quoted by section in Müller-Hess's edition).
- 15 **N.** Niddesa * (quoted by page of Lanman's edition).
- 16 **P.** Paṭisambhidā * quoted by page of Neumann's edition).
- 17 **Paṭ.** Paṭṭhāna.*

* Not yet published.

- 18 **P. P.** P u g g a l a P a ñ ñ a t t i (quoted by page of Morris's edition).
- 19 **P. V.** P e t a V a t t h u (quoted by page of Minayeff's edition).
- 20 **B.** B u d d h a v a m s a (quoted by canto and verse in Morris's edition).
- 21 **M.** M a j j h i m a N i k ā y a (quoted by volume and page of the Trenckner—Chalmers' edition).
- 22 **Y.** Y a m a k a.*
- 23 **V. or Vin.** V i n a y a (quoted by volume and page of Oldenberg's edition).
- 24 **Vbh.** V i b h a n g a* (quoted by page of Chalmers's edition).
- 25 **V. V.** V i m ā n a V a t t h u (quoted by canto and verse of Gooneratne's edition).
- 26 **S.** S a m y u t t a N i k ā y a (quoted by volume and page of Feer's edition).
- 27 **S. N.** S u t t a N i p ā t a (verses quoted by number of verse, prose by pages in Fausböll's edition).

2. LATER BOOKS.

- Asl.** A t t h a S ā l i n ī (quoted by page of Müller-Hess's edition).
- An. V.** A n ā g a t a V a m s a (quoted by page of Minayeff's edition, J.P.T.S., 1886).
- Abh. S.** A b h i d h a m m a t t h a S a n g a h a (quoted by chapter and paragraph of Rhys Davids's edition, J.P.T.S., 1886).
- Kacc.** K a c c ā y a n a ' s S a n d h i - k a p p a (quoted by page of Senart's edition).
- K. V. A.** K a t h ā V a t t h u P a k a r a ñ a A t t h a - k a t h ā (quoted by page of Minayeff's edition, J.P.T.S., 1889).

* Not yet published.

- Khus.** *Khudda Sikkhā* (quoted by page of E. Müller's edition, J.P.T.S., 1883).
- G. V.** *Gandha Vamsa* (quoted by page of Mina-
yeff's edition, J.P.T.S., 1886).
- Jāt.** *Jātakatthavannanā* (the commentary
only—not the verses, which are J.—quoted
by volume and page of Fausböll's edition).
- Jin.** *Jinālankāra* (quoted by page of Gray's
edition).
- Thig. A.** *Therīgāthā-atthakathā* (quoted by page
of E. Müller's edition).
- Thpv.** *Thūpavansa*.*
- Dāṭh.** *Dāṭhāvamsa* (quoted by verse of Rhys
Davids's edition, J.P.T.S., 1884).
- Dip.** *Dīpavamsa* (quoted by canto and verse of
of Oldenberg's edition).
- Dhk. A.** *Dhātu Kathā Atthakathā* (quoted
by page of Gooneratne's edition, appended
to the text).
- Dhp. A.** *Dhammapada-atthakathā* (quoted by
page of Fausböll's extracts, appended to the
the text).
- Nett.** *Netti Pakaraṇa*.*
- Par. Dīp.** *Paramattha Dīpanī*. Parts 3 and 5
quoted as Thig. A. and P.V.A.
- Pet.** *Peṭakopadesa*.*
- Pgd.** *Pañca-gati-dīpana* (quoted by verse of
Feer's edition in the J.P.T.S., 1884).
- P. V. A.** *Peta-vatthu-atthakathā* (quoted by
page of Hardy's edition).
- Mah.** *Mahāvamsa* (quoted by chapter and verse of
Turnour's edition).
- Mil.** *Milinda-paṇho* (quoted by page of Trench-
ner's edition).
- Mūl.** *Mūla-sikkhā* (quoted by page of E. Müller's
edition, J.P.T.S., 1883).

* Not yet published.

- Yog.** Y o g ā v a c a r a M a n u a l (quoted by page of Rhys Davids's edition).
- Sad. S.** S a d d h a m m a - s a n g a h a (quoted by page of Morris's edition in the J.P.T.S., 1890).
- San. K.** S a n d e s a - k a t h ā (quoted by page of Mina-
yeff's edition, J.P.T.S., 1885).
- Sās.** S ā s a n a V a m s a (quoted by page of Mrs.
Bode's edition).
- Smp.** S a m a n t a - P ā s ā d i k ā (quoted by page of the
extracts in Oldenberg's Vinaya, vol. iii.).
- Sum.** S u m a n g a l a - V i l ā s i n ī (quoted by volume
and page of Rhys Davids' and Carpenter's
edition).

Further Note on Persecutions of Buddhists in India.

MRS. HODGSON writes that she finds a reference in her husband's handwriting to the extermination by violence of the Buddhists in India; and, at p. 99 of his "Languages, Literature, and Religion of Nepaul and Tibet," he says: "Furious bigots dispersed the sect, and attempted to destroy its records"; and at p. 48 a lama says, "Sankar Ācārya destroyed the worship of Buddha." (Compare also p. 12.)

That the general opinion of native scholars in Nepal is that there was such persecution appears sufficiently from the above, and from statements in the history of Nepal, drawn up by them, which Dr. Wright translated. We find an account there (p. 118) of Buddhists being put to death, confirmed at pp. 152, 153, and at p. 159.

Mr. Robert Sewell also points out incidentally in the J.R.A.S. for 1898, p. 208, that the Kerala Utpatti states that the Buddhists were driven out of Kerala by Kumārila Bhaṭṭa.

This opinion of native scholars in Nepal and South India is suggestive. But they adduce no evidence of historical value in support of it, and pending further information it does not seem to be any sufficient ground for altering the conclusion reached in the paper printed above.

The fact is that such vague, general statements, occurring in books written centuries after the events they refer to, and unsupported by details sufficient to

enable us to form any judgment as to what is really meant, are not evidence of persecution at all. They are only evidence of the belief of the persons making the statements. And this belief may easily have arisen from misunderstanding or exaggeration of accounts of what is not persecution, but only the victory, by argument or other means, of a rival faith.

Hofrath Dr. Bühler, who has been kind enough to take interest in this question, and to express his general agreement with the conclusions reached above, has been good enough to send me the following interesting note on certain inscriptions from Western and Southern India, showing the survival and the treatment of Buddhists there after A.D. 800.

These inscriptions are as follows :—

“ 1. On a Torana, found by Dr. Führer in Sānchi, published by me, ‘Epigraphia Indica,’ vol. ii., pp. 366 ff., with facsimile, date earlier than eleventh century.

“ 2. Two Kaṇheri inscriptions of A.D. 843–44 and 851, published by Kielhorn, ‘Indian Antiquary,’ xiii., 134 ff. (comp. ‘Bombay Gazetteer,’ vol. i., pt. ii., pp. 208, 404).

“ 3. The Dambal inscription of A.D. 1095, published by Fleet, ‘Indian Antiquary,’ x. 185, 273 (comp. ‘Bombay Gazetteer,’ vol. i., pt. ii., pp. 228, 452).

“ 4. The Miraj inscription of A.D. 1110, ‘Jour. Bo. Br. R.A.S.,’ xiii. 6 (comp. ‘Bombay Gazetteer,’ pt. ii., p. 228).

“ You will see that the Kaṇheri establishment must have been flourishing during the ninth century. In A.D. 843–44 the monks received a grant for various necessities, *inter alia* for books, from an old *minister* of the Silāhāra feudatory of the Koṇkan. If a minister made such a grant, it follows that Buddhism still had adherents among, or at least still was respected by, the official class. In A.D. 851 a *gomin* from Bengal settled in Kaṇheri and had new caves excavated, which were to serve for meditation. The

place seems to have had still its attractions and a certain reputation outside of Western India. The Dambal inscription, which records the building of two Vihāras in the Dharvād Collectorate and their endowment by certain merchants of the place, speaks for itself. But it may be noted that one of the Vihāras was erected outside of Dambal in Lokkagunḍi (Lakkunḍi), that hence there were more Buddhist communities than one in the Kāṇarā country, and that Buddhism still had a hold on the mercantile classes, just as in earlier times.

“The last inscription, which has been found a little further north, in one of the Southern Marāṭhā States, alleges that the chief of Kolhāpur had a tank excavated, and erected on its embankment a Śiva, a *Buddha*, and an Arhat, for whose worship he granted some land. Small temples with images on the embankments of tanks are very common in India, and there are cases in which they were numerous. Thus near Aṇhilvād-Pāṭan in Gujarāt Jayasimha-Siddharāja set up 1,000 Liṅgas around the *Sahasraliṅga talāo*. Usually the excavator of the tank sets up images of his *iṣṭadevatā* or his patron deity in which he believes. If Gaṇḍarāditya chose the deities of three sects, he indicates thereby that, like Aśoka, Khāravela of Kalinga, and Harṣa of Kanauj, he was a worshipper of all the creeds (*sarvapaṣaṇḍapūjako*¹) to which his subjects belonged. And the fact further indicates that Buddhism still existed in his territory. Buddhist ruins have been found near Kolhāpur, and it is very probable that Buddhist communities, descended from those of the Maurya and Andhra times, still survived in the beginning of the twelfth century.

“The number of these late Buddhist inscriptions is small. But it must be borne in mind that there are *none* at all from the times of the Kadambas (4th–6th centuries)

¹ The expression *sarvapaṣaṇḍapūjako* occurs in Khāravela's Hathigumphā inscription.

and of the Calukyas (6th–8th centuries), though the documents are fairly numerous.

“If you find that any of these remarks will serve your purposes, you are welcome to make use of them.”

Mr. Watters having informed me that in the Chinese work numbered 1,340 in Nanjio's Catalogue (translated in 472 A.D.) there is an account of a real persecution of Buddhists by Mahirakula, King of Kashmir, in the course of which *Simha*, the 23rd so-called patriarch, was killed, I asked him to look the matter up. He has been kind enough to send me the following note as to the Chinese evidence.

“2, CLEVELAND ROAD, EALING.

“February 22, 1898.

“MY DEAR RHYS DAVIDS,—I have again read over the passages about Mihirakula slaying *Simha*. The accounts evidently indicate a persecution of Buddhism in that king's realm, and *Simha* was only one of the victims. In one account the King obtains from the Abbot *Simha* statements to the effect that he was an arhat and had no regard for his body, whereupon the King cuts off his head. Milk shoots up from the severed trunk, and the King's arm falls off. Even in accounts of Mihirakula, which do not mention the martyrdom of *Simha*, the King is always, I think, introduced as an enemy of Buddhism—the man who breaks the Buddha's bowl and demolishes topes and *vihāras*, thus indirectly leading to irregularities in the lives of the *bhikshus*, who were left without head and house; he also slays *bhikshus*. One consideration helped to lead me to regard Mihirakula's conduct as a persecution of people on account of their religion—he was a devoted adherent and supporter of another sect; he was the re-incarnation of Lotus-face, who had been an enthusiastic disciple of *Pūrṇa*, a great non-Buddhist teacher. But Mihirakula may have been at first a Buddhist, as the Kashmirians told the Chinese pilgrim, although I don't see any mention of that in other books.

"I hope you will let me know if I can hunt up anything more. The tiny little scraplets of information one gets in the middle of a big book are very tantalising, but sometimes they are useful and interesting.

"Yours very truly,

"T. WATTERS."

[See also the remarks by Mr. Fleet, Mr. Beal, and Mr. Vincent Smith in the "Ind. Ant.," 1886, 245 and foll., and 345 and foll.]

List of the Piṭakas.

THE VINAYA PIṬAKA.

NAME.	PRINTED PAGES 8VO.	ESTIMATED PAGES UNPRINTED.
1. The Sutta Vibhaṅga ...	617	None.
2. The Khandhakas—		
<i>a.</i> Mahāvagga 360		
<i>b.</i> Cullavagga 308 — 668		None.
3. The Parivāra	226	None.
	<u>1511</u>	

THE SUTTA PIṬAKA.

4. The Dīgha Nikāya	261	600
5. The Majjhima Nikāya	524	550
6. The Saṃyutta Nikāya	1200	500
7. The Aṅguttara Nikāya	1015	1150
	<u>3000</u>	<u>2800</u>

THE KHUDDAKA NIKĀYA.

8. The Khuddaka Pāṭha	10	None.
9. The Dhammapadas	40	None.
10. The Udānas	80	None.
11. The Iti-vuttakas	125	None.
12. The Sutta Nipāta	210	None.
13. The Vimāna Vatthu	84	None.
14. The Peta Vatthu	68	None.
15. The Thera Gāthā	115	None.
16. The Therī Gāthā	52	None.
17. The Jātakas	250	None.
18. The Niddesa	—	300

NAME.	PRINTED PAGES 8vo.	ESTIMATED PAGES UNPRINTED.
19. The Paṭisambhidā	—	400
20. The Apadānas	—	400
21. The Buddha Vamsa	60	None.
22. The Cariyā Piṭaka	30	None.
	<u>1124</u>	<u>1100</u>

THE ABHIDHAMMA PĪṬAKA.

23. The Dhamma Saṅgaṇī	264	None.
24. The Vibhanga	—	500
25. The Kathā Vatthu	628	None.
26. The Puggala Paññatti	75	None.
27. The Dhātu Kathā	122	None.
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29. The Paṭṭhāna	—	600
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2. Buddhavansa and Cariyā Piṭaka.	2. Saṃyutta, Vol. II.
3. Āyāraṅga.	3. Aṅguttara, Part II.
1883.	1889.
1. Journal.	1. Journal.
2. Thera-theri-gāthā.	2. Dīgha, Vol. I.
3. Puggala.	3. Peta Vatthu.
1884.	1890.
1. Journal.	1. Journal.
2. Saṃyutta, Vol. I.	2. Saṃyutta, Vol. III.
	3. Itivuttaka.
1885.	1891.
1. Journal.	1. Journal (1891-3).
2. Aṅguttara, Part I.	2. Bodhi Vaṃsa.
3. Dhamma Saṃgaṇī.	1892.
4. Udāna.	1. Dhātu Kathā.
1886.	3. Paramattha-dīpanī.
1. Journal.	1893.
2. Sumaṅgala, Vol. I.	1. Saṃyutta, Vol. IV.
3. Vimāna Vatthu.	2. Sutta Nipāta, Vol. II.
1887.	1894.
1. Journal.	1. Peta Vatthu Cy.
2. Majjhima, Vol. I.	2. Kathā Vatthu, Vol. I.

1895.	1898 (provisional).
1. Aṅguttara, Part III.	1. Saṃyutta, Vol. V. (conclusion).
2. Kathā Vatthu, Vol. II.	2. Majjhima, Vol. II., Part II.
1896.	1899 (provisional).
1. Journal, 1893–1896.	1. Aṅguttara, Part IV.
2. Yogāvacara Manual.	2. Majjhima, Vol. II., Part III. (conclusion).
3. Majjhima, Vol. II., Part. I.	
1897.	
1. Attha Sālinī.	
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II. TEXTS PUBLISHED IN THE ABOVE VOLUMES ARRANGED ALPHABATICALLY.

NAME OF TEXT.	YEAR.	EDITOR.
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2. *Anāgata Vam̐sa 1886	Prof. Minayeff.
3. Aṅguttara, I. 1885	Dr. Morris.
„ II. 1888	„
„ III. 1895	Prof. Hardy.
„ IV. (in the Press.) —	—	„ „
4. Āyāraṅga Sutta ...	... 1882	Prof. Jacobi.
5. Buddha Vam̐sa ...	... 1882	Dr. Morris.
6. Bodhi Vam̐sa ...	... 1891	Mr. Strong.
7. Cariyā Piṭaka ...	... 1882	Dr. Morris.
8. *Cha Kesa Dhātu Vam̐sa ...	... 1885	Prof. Minayeff.
9. *Dāṭhā Vam̐sa ...	... 1884	Prof. Rhys Davids.
10. Dhamma Saṃgaṇī ...	... 1885	Prof. Ed. Müller.
11. Dhātu Kathā ...	... 1893	Mr. Gooneratne.
12. Dīgha Nikāya, Vol. I. 1889	{ Prof. Rhys Davids and Mr. J. E. Carpenter.
13. *Gandha Vam̐sa 1886	Prof. Minayeff.

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| 14. | Itivuttaka | ... | ... | 1890 | Prof. Windisch. |
| 15. | Kathā Vatthu | ... | ... | 1894-95 | Mr. A. C. Taylor. |
| 16. | Kathā Vatthu Commentary | 1889 | Prof. Minayeff. | | |
| 17. | *Khudda Sikkhā | ... | ... | 1883 | Prof. Ed. Müller. |
| 18. | *Mūla Sikkhā | ... | ... | „ | „ |
| 19. | Majjhima Nikāya, Vol. I. | ... | 1887 | Mr. Trenckner. | |
| 20. | *Pajja Madhu | ... | ... | 1889 | Mr. Gooneratne. |
| 21. | *Pañca Gati Dīpanī | ... | 1884 | M. Léon Feer. | |
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| 26. | *Saddhamma Sangaha | ... | 1890 | Saddhānanda. | |
| 27. | Samyutta Nikāya, Vol. I. | ... | 1884 | M. Léon Feer. | |
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| 28. | Sandesa Kathā | ... | ... | 1885 | Prof. Minayeff. |
| 29. | *Simā Vivāda | ... | ... | 1887 | „ |
| 30. | Sumaṅgala Vilāsinī, Vol. I. | 1886 | | | { Prof. Rhys Davids
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ERRATUM.

Mrs. Bode desires me to say that in her *Index to the Gandhavamsa*, there is a misprint under the entry Potthaka. For Saddhātissa, *son of*, read Saddhātissa, *father of*.

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