

# Pali Text Society.

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## Journal

OF THE

# PALI TEXT SOCIETY.

1882.

EDITED BY

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

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW,

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# PALI TEXT SOCIETY.

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## COMMITTEE OF MANAGEMENT.

PROFESSOR FAUSBÖLL.

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DR. OLDENBERG.

M. EMILE SENART.

T. W. RHYS DAVIDS, *Chairman.*

(With power to add workers to their number.)

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

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

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

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

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

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

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

# REPORT OF THE PĀLI TEXT SOCIETY

FOR 1882.

BY T. W. RHYS DAVIDS.

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Udâna.	Paṭisambhidâ.
Iti-vuttaka.	Apadâna.
Vimâna-vatthu.	Kathâ-vatthu.
Peta-vatthu.	Puggala.
Niddesa.	Visuddhi-magga.

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

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

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

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

NAME OF BOOK.	PROBABLE NO. OF PAGES. <sup>1</sup>	EDITOR.
The Dīgha Nikāya . . .	500 . . .	Mr. Rhys Davids.
The Majjhima . . . . .	650 . . .	Mr. Trenckner.
The Saṃyutta . . . . .	500 . . .	
First Saṃyutta . . . . .		M. Léon Feer.
The Aṅguttara . . . . .	950 . . .	Dr. Morris.
	2600	

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

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

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

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

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

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

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

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And with regard to the Abhidhamma books :—

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

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1600

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



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

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

NAME OF BOOK.	PROBABLE NO. OF PAGES.	EDITOR.
Visuddhi-magga . . . . .	500	. . Prof. Lanman.
Netti-pakarāṇa . . . . .	180	
Jātaka-mâlâ . . . . .	200	. . Prof. Kern.
Lalita Vistara . . . . .	300	
Madhyamaka Vṛitti . . . . .	250	. . Mr. Bendall.
Mahâvaṅsa . . . . .	200	
Lalāṭa-dhātu-vaṅsa . . . . .	50	. . Dr. Morris.
Bodhi-vaṅsa . . . . .	100	
Āyârāṅga Sutta . . . . .	120	. . Prof. Jacobi.
Bhagavatî . . . . .	150	. . Dr. Leumann.
Abhidhammattha-saṅgaha	50	
Mûla- and Khudda-sikkhâ	50	. . Dr. Edward Müller.

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2150

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

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

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

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

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

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

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

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

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

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

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

T. W. RHYS DAVIDS,  
CHAIRMAN.

TEMPLE,  
20th Dec. 1882.

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

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

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## APPENDIX.

LETTERS FROM THERAS IN CEYLON.<sup>1</sup>

I.—*From Piya-ratana Tissa Thera, of Doḥunduwā, near Galle.*<sup>2</sup>

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

Mahat waruni,

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

Ṣākya-munīndrayan-wahansē-wisin desanā-karaya-lada suddhawū dharmaya Winaya-piṭakaya Sūtra-piṭakaya Abhidharma-piṭakaya yī Piṭaka-wasuyen tunaka. Ehi Winaya-piṭaka nam Pārājikā, Pacitti, Mahāwagga, Cūlawagga, Pariwāra yana me pot pahayi. Ê bawa mesē kiyana laḍi.

Tesu Pārājikā-kaṇḍam Pacittiyam athāparam

Bhikkhunīnam Vibhaṅgo ca Mahāvaggo athāparo

Cūluvaggo ca Parivāro Vinaya-piṭakam matam.

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

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

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

Catuttīṅs' eva suttantā ti-vaggo yassa saṅgaho  
 Esa Dīgha-nikāyo ti paṭhamo anulomiko  
 Diyadḍhasata-suttantā dve ca suttāni yattha so  
 Nikāyo Majjhimo pañcadasa-vagga-pariggaho  
 Satta-sutta-sahassāni satta-sutta-satāni ca  
 Dvāsaṭṭhi e' eva suttāni eso Saṃyutta-saṅgaho  
 Nava-sutta-sahassāni pañca-sutta-satāni ca  
 Satta paññāsa-suttāni saṅkhā Aṅguttare ayam  
 Khuddaka-pāṭho Dhammapadam Udānam Itivuttakam  
 Suttanipāto Vimānam Petavatthum athāparam  
 Thera-therī ca Jātakam niddeso Paṭisambhidā  
 Apadānam Buddhavaṅso Cariyāpiṭakam eva ca  
 Paṇṇārasa-pabhedo 'yam nikāyo Khuddako mato.

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

Dhamma-saṅgani Vibhaṅgaṅ ca Kathāwatthuṅ ca Puggalaṅ  
 Dhātu-Yāmaka-Paṭṭhānaṅ Abhidhammo ti vuccati.

Mehi sandahan karaṇa lada Pārājikā pota ādi koṭa ceti pot  
 tis eka pamanak Budun wadāla tun Piṭakayaṭa cētulat wê.  
 Meyin piṭatwû Wisuddhi-mārgaya ādi anikudu pot siyallama  
 purātana âcārya-warayan wisin tun Piṭakayaṭa cētulat ê ê  
 karuṇu prakāṣa kirīma waṣayen karaṇa lada pot ya. Eyinut  
 tun Piṭakayaṭa karaṇa lada aṭuwa-kathā Buddha matayaṭa  
 awiruddha paridden ma iṭa anuwa karaṇa lada bæw aṭuwā-  
 kathā âcārihu dakwâ tibê. Eheyin mehi mûla sandahan  
 karaṇa lada Winaya-piṭakayaṭa ayiti pot paha wena-wenammat,  
 esêma Sutra-piṭakayaṭa ayiti pot dahanamaya da, Abhidharma-  
 piṭakayaṭa ayiti pot hata da wenwa tibenta accugœsīma hond-  
 awâ misu, Kudusika Mulusika ādi prakaraṇa pot iṭa ekatu  
 kirīma yutu nœta.

Siyam Buruma Lan̄kâ yana raṭa tunehi suddhawa niwara-  
 diwa tibena peḷa potwalin yam raṭaka potwalin accugœsīma  
 karaṇawâ nam itiri raṭa dekê potwala iṭa wenaswa tibena  
 toen adho lipi waṣayen yedīma da, aṭuwâ pot accugœswīma  
 karaṇa wiṭaka da ê ê peḷaṭa karaṇa ladu aṭuwâ wen wen  
 waṣayen ma yedīma hondawa pênawaya.

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

Râlahâminnânse wisin kiyana ladin me bawa Sabhâwata mesê liyâ oppu karante yedune Lan kawê Gâllê Wœllabađa pattuwê Dođanduwa Şailabimbârâmâdhipati Piyaratana Tissa Sthawira wana mama.

Warsha, 1882, Mârtu masa  
24 weni dini Şailabimbârâmediya.

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

Namo mahâ-kârūnikassa Satthuno  
Namo sudhammassa ti-loka-ketuno  
Namo mahâ-saṅgha-gaṇassa tādino  
Namo karitvāna sivam bhajāmano.

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

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

nesu nirussâhena nissansayena cheko bhavati yeva. Imassa mahaggha-bhâvaṃ yadi vaṇṇayissaṃ dasa-dvâdasa-paṇṇa-mattena likhitabbâni honti. Tasmâ ettakena mahaggha-bhâvaṃ vijânitvâ ñikâ-dvayena saddhiṃ Abhidhammattha-saṃgahañ ca tad-antogadhaṃ Sucittâlaṅkârañ ca Abhidham-mâvatârañ ca pariyesitvâ abhidhamma-nayaṃ paṭhamataram uggahhituñ ca satta-pakaraṇaṃ anantaram katvâ lañjâpituñ ca yuttataran ti maññâmi.

Yadi Abhidhammattha-saṃgahâdi-khuddaka-pañca-potthakâni samîpe na santi tâni mamaṃ lekhanena jânâpeyya Laṅkâdîpikaṃ mârisânam sâmajikaṃ Gâlu-nagare mahâ-maccaṃ sahaṃ katvâ lekhâpetvâ pahînitum sakkhissâmi. Tadâ paribhayaṃ pi yojetabbam bhavissati.

Imâni yatthâ-vuttâni sabbâni pi potthakâni amhâkaṃ Bhagavatâ yeva desitâni. Imesaṃ desanâ-potthakânaṃ ajjhâsayattha-vijânanatthâya atthakathâ-ñikâ-lînattha-pakaraṇâni c' eva Mâgadhika-veyyâkaraṇa-potthakâni ca bahavo santi. Tâni sabbâni icchitabbân' eva. Sabba-potthakesu nâma-lekhanam amaccânam<sup>1</sup> santike santî ti maññâmi.

Amaccehi mudrâpana-potthakâni yathâ-sattiyâ anavajja-potthakan' eva pariyesitva mudrâpetabbâni. Tam tathâ sampâdetum yuttatara-ṇayaṃ vakkhâmi. Maramma-raṭṭha-vâsino c' eva Syâma-desa-vasino ca dve tayo paṇḍite bhikkhavo Laṅkâdîpikesu Syâma-nikâya-Maramma-nikâyesu paṇḍite dve bhikkhavo sahaṃ katvâ yathâ-sattiyâ sodhitâni potthakâni gâhâpetvâ potthake mudrâpeyyum sundarataram no ce mudrâpeyyum na sâdhu bhavissanti ti maññâmi. Mam' etaṃ viññâpanam apatikkhipitvâ âbhogaṃ katvâ yuttataram sallekkhentu paṇḍitâ ti.

Tumhehi mârisehi Laṅkâdîpa-ppahite sâsana-paṇṇe Sâraṅga-suttan ti [the Âyâranga Sutta] ekaṃ potthakaṃ mudrâpitum yojitan ti saññitam. Tam Laṅkâdîpa-Syâma-Maramma-raṭṭhesu apâkaṭam. Tasmâ tam kena desitam kîdisan ti viññâtum na sakkomi.

Sâsanika-paṇḍite yeva sahaṃ katvâ anavajja-potthake labhitvâ mudrâpitum dutiya-tatiyam pi jânâpemi.

Tumhehi Yuropa-desikehi paṇḍitâmaccehi Mâgadhikâni

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

Sammâ-sambuddha-desitâni saddhamma-potthakâni Yuropakkkharehi mudrâpetum hitassa âbhogassa pasânsanâya loke arahantâ yeva pahonakâ hontî. Iminâ lokatthasiddhiṃ sabbaso samijjhatî ti maññâmi.

Vividha-jana-pasattho dûrakittî viyatto

Vidita-ariya-sattho piṇadeho sumitto

Jayatu jayatu . . . . . nâma mantîsu mantî

Nikhila-budha-gaṇehi rakkito dîghakâlam

Buddhassa bhagavato parinibbânato catusatâdhikânaṃ dvinnaṃ vassa-sahassânaṃ upari pañca-vîsatime samvachhare Citta-mâsassa sukka-pakkhe pañjarasiyaṃ kujavâre Lanâkâ-dîpe Gâlû-purassa uttara-disâbhâge Rajjamagane siri-Ghanânaanda-vihârâdhivâsinâ siri-Saddhânaanda-therena pesitam idan ti datṭhabbam.

III.—*From Paññânaanda Unnânsê of Gintota, near Galle.*

Gaurawanîya T. W. Rhys Davids mahatâ pradhânawa Pâli pot mudrânkanaya karawana samâgame siyalu mahatuṅṅa no panaṇa âsîrwâda pœwœtwîmen danwana waga nam.

Dayâwantawu mahatuni,

Tamunnânsêlâ wisin paṭan gena tibena Pâli pot mudrânkanaya karawîmê mâ-hœngiwû mê wœdê gana mulu hrdayen ma tamunnânsêlâta bohôsê ma stuti karanawat œra podu janayâta prayojana wana pinisa ema pot niwaradiwa suddhawa Sutta-Vaggâdi wasayen sudusu paridden galapâ mudrânkanaya karawâ kal no yawâ lœbenayâ da œœœyi prârthanâ karami.

Garu kaṭa yutu âgama dharmayak piḷibandawa pawatnâwû siyalu denâge ma prayojanaya pinisa karanta paṭan gena tibena mê wisâlâwû wœdaya itâ œœlakillen saha mahat prawêsamen da kala yutu ekak ma bawa œœma andamin ma no kiyâ œœriya. At lipiyen liyana lada bohô Pâli pot œœnaṭa waradin gahaṇawa tibenat Pâli bhâshâwa saha Buddha dharmayê tatwayat hondâkâra œœnagat Buddha bhaktika paṇḍita-warun wisin niwaradi lesa ehi prayojana labanawâ maya. Ema pot mudrânkanaya karawîma esê nowa suddhawa niwaradi lesa ma karanta œœœya. Niwaradawû suddha pot podu janayâta bedâ dimen hondâkâra Pâli bhâshâwa igana gœnîma



saha suddhu Buddha dharmayê tatwaya dœna gœnmat sidu wenawâ pamanak da nowa tamunnânsêlâgê wisâlawû kirtiyat no nœsî bohô dîrgha kâlayat lôkayehi pœtira pawatinawâta kisi ma sœkayak nœta. Esê kerîmen Buruma Siyam Lankâ yana tun rațê ma Buddha dharmaya dat siyalu paṇḍitayo ma satuțu karanța puluwan wennâ wâgê ma mița dâyakawa pot labâ gœnîmața balâ porottu wennâwû Buddha bhaktikayangê da sit no hakuluwâ pubudu karawanța tamunnânsêlâta hœki menawâta mața sattakaya. Mê bandu mahat wœđak niwaradiwa suddhawa eka warața ma kirîmê tibena amâru kam no dœna mama kiyanawâ nowêya.

Dœnața mudrânkaṇaya karawana laduwa apa rațațat lœbi tibena Mahavagga Pâli nam œti Winaya pota waradin gahanawa tibena nisâ me rața kisima paṇḍita kenek ița ruci no weti. Tamunnânsêlâgê mânsiyat esê uni nam eka mahat kanagâțuwak saha alâbhayak da weyi.

Buruma Siyam Lankâ yana tun rațê itâ wœdagat mahatun tun denek da me utum wœdagat wœđêța bœndî sițina nisat dhanawantawû nânawantawû tamunnânsêlâ no pasu basnâ lada dhairya sit œtto nisat niwaradiwa suddhawa ma mê wœđê itâ hondin ma karawanța tamunnânsêlâta puluwun ma wêyayi mama wișwâsa karami.

Buruma raja tumek wisin Pâli bhâshâwehi daksha Buddha dharmayehi tatwaya manâ lesa dat prasiddha paṇḍita maha sthawirayan wahansêlâ lawâ suddha karawâ kiri-garuddha gal lœliwala Buruma akuruwalin koțawana laduwa Maṇḍale nuwara Maha-dharma-cetiya nam wû pot gulehi dœnața pihițawâ tibena ti pițaka desanâ Pâliyen pitapat genwâgana Siyam Lankâ yana de rațehi potwalatât samakara balâ Winaya pițakayata ayiti [*Here follow the names of all the Pâli Pițaka books*]. Mesê nam dakwana lada mê siyalu pot saha mesê ma suddha karana laduwa ma Ațhakathâ-Tîkâdi pot da mudrânkaṇaya karawanamen illanawat œra pațhama mahâ dhamma saṅgâyana âdiyen âraksha lœbi amișrawa ada dakwâ ma Siyam Buruma Lankâ yana rațawala pawatwâgana ena mê potwalatâ Jain yana purâna bhaktikayangê pot mișra no koța nohot yâ no kara wen wasayen ma mudrânkaṇaya karawanamen da udak ma illami. Magê me kalpanâwâța

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

Tawada Ingrisî akuruwalin Pâli bhâshâwê ṣabda hari âkâra upadawaṅṅa nu puluwan nisâ da nâgara akuru dannâ aya koyi raṭawalat dœnaṭa bohôsê ma siṭina nisâ da hari âkâra ṣabda upadawaṅṅa puluwanwû nâgara akuruwalin Pâli pot mudrânkaṅṅaya karawanawâ nam waḍâhonda bawat wœḍi wasayen Êrôpâkâra janayan sandahâ ma karaṅṅa wœdak bœwin Ingrisî akuruwalin mudrânkaṅṅaya karawanawâta mage wiruddha kamak nœti bawat matak karami.

Me wagaṭa me wœdagat utum wœḍœta dâyaka wimen saha wenat dâyakawaru mœdahat kara demin pritiyen balâ porottu wennâwu Lankâ dwîpayehi Gâllê Gintota Tibhummi-kârâmâdhiwâsî Paññânanda terunnânseya.

S. PAÑÑÂNANDA.

Warsha 1882 kwû Martu masa

27weni dina Tibhummi-kârâmœdiya.

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

Anant' âṣîrwada stuti peratuwâ warada hæra liyâ mâtak kara ewana waga hæṭi nam.

T. W. Rhys Davids nam œti pinwat mahatamayânani,

Tamunnânsê œtuluwû basnâhira disâ wâsiwû Yurôpi ṣâstrawanta mahattun sabhâwuk wisin apa suddhu Buddhâgamê Buddha desita sutrâbhidhammawinaya sankhyâta tri piṭaka Pâli pot Ingrisî aksharawalin acugaswaṅṅa dœn paṭan gena tibenawâyayi yana waga Gâllê E. R. Gunaratna atapattu mudiyansê râlahâmingen dœna kiyâ gat Lankâ wâsi gihi pœwidi api bohô samûhayak ema tamunnânsêlâgê mâ-hœngi utum wœḍê gœna itâ pritiyaṭa pœminiyâ pamanak nowa ê gœna tamunnânsêlâṭa mulu hṛdayen apramâna stuti da karaṅṅawaya.

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

wi namut é tri piṭaka deṣanā pot ita Buddhasokādi aṭuwācārihu da Śāriputrādi tīkācārīhu da gaṇṭhi pada wiwaraṇādi prakaraṇadōeyi yana Buddhāgamē siyalu ma pot kalen liwuwen mē apa Lankā dwīpēya. Esē liwu siyalu ma pot dewanu Siyam Buruma Rāmaṇya raṭawalāṭa gena gos liyā gōenīmen dōen dakwāt pawatinnē ema pot maya. Ê cōra pūrwa disāwē pawatnā siyalu bhāshā aturen Prākṛta Saṅskṛta Sīnhala bhāshā tuna ma tatsama bhāshāya hewat bohōseyin samawa pawatina bāshāyayi. Yam Buruma Rāmaṇyādi anikudu bhāshā Pāli bhāshāwaṭa samahara suwalapa wacana sama namut bohōseyin wisadrisayi hewat sama noweyi. Ê bæwin Siyam Burumādi raṭawala Pāli nūgat lipi karuwo liyana potwala tamatamangē bhāshā rīti puruduwē scēṭiyāṭa akuru saha wacanat liyawīmen warada cēti bawa api dōena gena tibennēya. In nisā tamunnānsētā bohō lokayāṭa mahat upakāra sandahā bohō wehesa mānsi daramin da wiyadamin da Ingrisī aksharawalin accugaswana tri piṭake potwalāṭa gannā guru pot Siyam Buruma raṭawalin yannā potwalāṭa wōḍi wusayen Lanikāwē Sīnhala. akuru potwalin ēka ēka wargē pot kīpayak bōegin sapayā gena ēkaṭa samawana pot balā ema Lanikāwē pot guru potwalāṭa gena eyāṭa sama no wana Siyam Buruma potwala tibena yam yam akshara wacanawala wenas tibunot é mewāya kiyā saṭahan kirīmen pot accuyaswanṭa itā yutuyayi sitami.

Mē cōra tri piṭakayāṭa ayiti Pāli pot kīpayak Yurōpiya paṇḍita mahattun gaṇanak wisin Ingrisī bhāshāwaṭa peralā hewat bhāshā karalā accugaswanṭat sudānanya kiyāt dōena ganṭa lōbī tibeyi. Ê gōena da api apramaṇa prītiya pōeminiyemu. Kumak heyin dayat? Buddha dharmayehi tibennāwū yahapat dharma tatwayādiya Ingrisī bhāshāwē siyalu ma desa wāsīnta nirāyāsayen dōena ganṭa lōbena nisāya. Eheyin mula kī prakārayāṭa ma Lanikāwē pot ma wōḍi wasayen gurukamaṭa gena bhāshā karaṇṭa yutuwū pamanakut nowa é potwala āwāwū tatwārtha saha Buddha dharma rītiya da ehi niyama adahas da Buddhāgamē śāstrawanta dharma winaya dōena ugat bhāwitā cēti paṇḍitayangē matawalāṭa da tērīmwalaṭa da awiruddhawa bhāshā karaṇṭa waṭīmaya. Esē bhāshā karaṇṭa no yedunē nam bhāshā koṭa nimawūwāyen

pasu pot accugasâ rate patala unâma noyek dôshâropana kathâ ipadîmen potwalin pot bhâshâ kalâ paṇḍita mahattunṭa da loka wâsi bohô janayâta da lœbiya yutu phala nisphala wentat samahara wiṭa weyayi sitami.

Esêheyin Ingrisiyata bhâshâ karanako pi accugahanṭa êko pi ho esê nowa ewâya yam yam ârthawala ho adahaswala ho sœka œti pamanak mewâyayi kiyâ Lankâwê dønaṭa innâ gihi pœwadi ugat samârthayanṭa e nam Sipkaḍuwe Sumaṅgala nâyaka sthawira, Baṭuwantuḍâwê paṇḍitamayâ, Luis Wijayasînba mudiyansê râlahâmi, Gâllê Paññâsekharâ sthawira, Wœlitara Wimalasâra sthawira, Wœligama Siri Sumaṅgala sthawira, Waskaḍuwê Subhûti sthawira, Ambagahawatte Indâsabhawara Nânasâmi sthawira, Heyiyantuḍuwê Dewamitta sthawira, Doḍanduê Piyaratana sthawira, Dhammâlankâra sthawira, Koggala Saṃghatissa sthawirâdingen manâpa pama-na-kata ewâ cettangê têrum adahas døna kiyâgana pot translât kara accugaswanawâ nam itâ yahapatyayi magê kalpanâwê sœtiyâta matak karami.

Tawadâ nama dønaṭa itâ wayo wr̥ddhakamin inne wî namut me bandu lôkôpakârî yahapat utum sâdhâraṇa wœḍa gœna nohot tamunnânsê pradhâna prasiddha Yuropiya paṇḍita mahattun samûhayak wisin gannâ lada utsâhawanta wœḍê gœna mage attâk utsâha wiryayâta wœḍi taramin wehesa mânsi gena âdhâra upakâra karanṭa karawanṭa nitara ma mahat âdara karuṇâwen balâ porottuwa innâ bawat awanka bhâwayen danwâ siṭinnemi.

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

D. S. SUMANA TISSA.

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

By Dr. FRANKFURTER.

## KAMMAVĀCA.

Pāli 1 7 chapters.

2 7 chapters.

3-6 1 and 4 chapters.

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

## SUTTA PĪṬAKA.

Majjhima Nikāya Or. 742 Assalāyana Sutta and commentary.

Khuddaka Nikāya Pāli 13 Dhammapada.

## JĀTAKA.

Wilson 25a Vessantarajātaka with a Burmese transl.

Pāli 15 Nemi Jātaka ditto.

Pāli 16 Mahosadhajātaka vatthu ditto.

Wilson 55b Buddhavamsa. Old Burmese writing.

## ABHIDHAMMAPĪṬAKA.

Wilson 56a Dhammasaṅganippakaraṇa. Burmese.

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

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

## NON-CANONICAL WRITINGS.

Pāli 10 Samanta Pāsādikā of Buddhaghosa.

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

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

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

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

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

By M. LÉON FEER.

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

## 1. VINAYA.

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

—————, several fragments (Kâmb.).

Pâtimokkha atthakathâ || Kankhâvitaranî (Burm.).

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

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

————— (Bhikkhunî) (Sinh.).

Mahâ-vagga, 2 copies (Sinh. Burm.).

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

Parivâro (Burm.).

Kammavâcâ (Sinh.).

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

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

————— Parts I. II., 3 copies (Burm.).

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

Vajira Buddha Ṭikâ (Sinh.).

Sârattha-dîpanî (Sinh.).

## 2. SUTTA.

Dîgha-nikâya, 4 copies (3 Sinh. 1 Burm.).

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

Pâtika-vaggo, incomplete (Kâmb.).

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

Singâla-suttam, fragment (Kâmb.).

Sumangala-vilâsinî (Sinh.).

————— Parts I.-III. (Burm.).

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

Angulimâla-suttam (Sinh.).

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



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

### 3. ABHIDHAMMA.

- Dhammasangani, 2 copies (Sinh. Burm.).  
 Atthasâlinî (Burm.).  
 ———— (Pâli with incomplete Burm. trans.).  
 Vibhanga, 2 copies (Sinh. Burm.).  
 Sammoha-vinodanî (Burm.).  
 Dhâtu-kathâ, 2 copies (Sinh. Burm.).  
 Puggala-paññatti, 2 copies (Sinh. Burm.).  
 Kathâvatthu (text), 2 copies (Sinh. Burm.).  
 ———— (comment) (Sinh.).  
 Yamaka, 2 copies (Sinh. Burm.).  
 Dukapattânam, 2 copies (Sinh. Burm.).  
 Tikapattânam (Burm.).  
 Dukatikapattânam (Burm.).  
 Abhidhamma (text), first chapter only of each of the  
 seven works, many copies (Kâmb.).  
 ———— (comment) (Kâmb.).

## II. EXTRA-CANONICAL WORKS.

- Khudda-sikkhâ (Burm.).  
 Khudda-sikkhâ-dîpanî, 2 copies (Burm.).  
 Ādi-kamma (Kâmb.).  
 Sâsana-âyu-pakaraṇam (Burm.).  
 Siddhanta-parivâsa, 2 copies (Kâmb.).  
 Vimati-vinodanî-vinaya, fragment (Kâmb.).  
 Pâli-muttaka-vinaya-viniccaya-sangaho, fragment (Burm.).  
 Abhidhamma-sangaha (Kâmb.).  
 Abhidhamma-sangaha (Kâmb.).  
 Sârasangaha (Kâmb.).  
 Bahusâ, 2 copies, 1 incomplete (Kâmb.).

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

Anâgata-vaṃsa (Kâmb.).

Amatarasadhâra (Kâmb.).

————— fragments (Kâmb.).

Atthakâ-sutta-sangaha (Kâmb.).

Sammoha-nidâna (Kâmb.).

Maṅgala-dîpanî (Kâmb.).

Dasavatthu, fragments (Kâmb.).

Dasapunyakriyâ-vatthu, fragments (Kâmb.).

Rasa-vâhini (Sinh.).

Rasa-bâhini (Kâmb.).

Sotabba-mâlinî (Kâmb.).

Tiṇṇapâlakavatthu (Kâmb.).

Mâleyya-deva-thera-vaṇṇanâ (Kâmb.).

Mahâthera-maleyya (Pâli and Siamese Kâmb.).

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

Sivijaya (Kâmb.).

Sîlajâtaka, 2 copies (Kâmb.).

Vijâdhâra-jâtaka (Kâmb.).

Lokaneyya-Dhananjaya (Kâmb.).

Pancagati (text) (Kâmb.).

————— (comment) (Kâmb.).

Paññâkathâ (Pâli with Burm. trans.).

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

Jinâlankara-sangaha, 2 copies (Kâmb.).

Visuddhi-magga (Sinh.).

Netti-pakaraṇam (Burm.).

Peḍakopadesa (Burm.).

Milinda-pañha, 2 copies (Sinh.).

————— numerous fragments (Kâmb.).

Thûpavaṃsa (Sinh.).

Lalâṭadhâtuvaṃsa-vaṇṇanâ (Sinh.).

Dîpavaṃsa, 2 copies (Sinh.).

Mahâvaṃsa (Kâmb.).

Mâhâvaṃsa-ṭikâ (Sinh.).

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

## III. GRAMMARS, ETC.

- Kaccayāna (text), several copies and fragments (Sinh.).  
 ——— (comment), 1 copy (Kāmb. with Burm. trans.).  
 Kaccâyana-sāra (Sinh.).  
 Kaccâyana-sāra-ṭikā (Sinh.).  
 Kaccayana-sāra-yojanā (Sinh.).  
 Kaccâyana-dhātu-mañjûsā, 2 copies (Sinh.).  
 (Kaccâyana)-dhātu-pātha (Sinh.).  
 Dhātu-vattha-dīpaka (Burm.).  
 Dhātu-unādi-kaccâyana, 2 copies (Kāmb.).  
 Dhātu-ākhyāta, Dhātu-unādi (Kāmb.).  
 Akkhara-kosa (Sinh.).  
 Ekakkhara-kosa, 2 copies (Sinh.).  
 Ekakkhara-koso-ṭikā (Sinh.).  
 Yojanā-mūla-kaccâyana-sandhi, incomplete (Sandhi-rupā-dīpanī) (Kāmb.).  
 Mukha-matta-sāra-dīpanī (Burm.).  
 Mahā-sadda-nīti (Sinh.).  
 Sammoha-vighātanī (Sinh.).  
 Cūḷa-nirutti (Sinh.).  
 Rūpa-siddhi, 2 copies (Sinh.).  
 Rūpa-mâlāvarana Gilla (Sinh.).  
 Sambandha-cintāmaṇi, 3 copies (Sinh.).  
 Sambandha-cintāmaṇi-ṭikā (Sinh.).  
 Gandhatthi (Sinh.).  
 Gandhabhāra-sāra, 2 copies (Sinh.).  
 Gandhabhāra-ṭikā (Sinh.).  
 Saddattha-bedha-cintāmaṇi (Sinh.).  
 Saddattha-bedha-cintā-ṭikā (Sinh.).  
 Saddasarāthhajālīnī, 2 copies (Sinh. Kāmb.).  
 Saddasarāthhajālīnī-ṭikā (Sinh.).  
 Bâlāvatāra, 3 copies (Sinh.).  
 Bâlappabodhanī (Sinh.).  
 Bâlappabodhanī-ṭikā (Sinh.).  
 Vicitta-sāra (Sinh.).

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

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

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

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

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

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

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

100. Vessantara Jâtakaya.
101. Kâwya Ratna Garba Nâma Cakraya.
102. Nawa Nâma Waliya. (See 124.)
103. Candra Mihirâwa.
104. Flu Chandasa. (See 194.)
105. Old paraphrase of Sidat Sangarawa.
106. Nampota and Magul Lakuna.
107. Gâṇadewi Hoëlla and Wadan Kavi Pota.
108. Guru Akuru Pota.
109. Daham Gœṭa Mâlâwa.
110. Ummagga Jâtakaya. (See 176.)
111. Lôka Viniṣcaya.
112. Samudrika Ratnaya.
113. Lanḱâ Vistaraya.
114. Vocabulary—Eng. Sin. and Tamil.
115. English and Singhalese Spelling Book.
116. Christian Pagṇaptiya.
117. Dâṭhâ Got Padîpaya.
118. Satya Saṅgrahaya.
119. Jayamangala Gathâ and paraphrase. (See 79.)
120. Jaya Maha Bodhi Wandanâwa.
121. Pilicul Bhâwanâwa.
122. Buddha Pañjaraya.
123. Makhâdewa Jâtakaya.
124. Nawa Nâmawaliya. (See 102.)
125. Kaw Mutu Haraya.
126. Kowul Saka.
127. Prâtiḥârya Ṣatakaya.
128. Warṇa Rithiya.
129. Viyovaga Ratna Mâlaya.
130. Aindriyânusâsaka.
131. Mâdhawaya, with paraphrase.
132. „ Part.
133. Drawya Guṇa Dîpanîya.
134. Praṣṇôttara Saṅgrahawa.
135. Sirasapâda Maṅgalya Prakaraṇaya. (See 184.)
136. Saṅgha Winaya.
137. Gangârôhana Warṇaṇâwa.



138. Atula Râja Kathâwa.
139. Æhœlapola Nâdagama. (See 151.)
140. Gawa Ratnaya.
141. Weda Haṭanaya.
142. Pânadurê Wâdaya.
143. Kumârôdaya Warṇanâwa.
144. Wibhajja Wâdaya.
145. Ingrîsi Mâlaya.
146. Kaliyuga Śântiya.
147. Râjawata.
148. Samanala Hœlla.
149. Swapna Mâlaya.
150. Gitâlankâraya.
151. Æhœlapola Haṭane. (See 139.)
152. Kuvêni Aṣṇaya.
153. Cêtiya Vistaraya.
154. Durbuddhi Widhwansaniya.
155. Sînhawalli Kathâwa.
156. Bâla Graha Sântiya.
157. Îṣwara Mâlaya.
158. Giṇi Keli Sangarâwa.
159. Âchârya Warṇanâwa.
160. Baddegama Wâdaya.
161. Bâdâwaliya.
162. Aṅkeli Upata.
163. Sitâmbra Paṭaya.
164. Danuwila Haṭane.
165. Sakala Satwa Prakâsaya.
166. Marakkala Haṭane.
167. Kêwaṭṭa Waṇṣaya.
168. Kâmachchhêda Waidya Sangrahawa.
169. Sidat Sangarâwa.
170. Saddharmâ Lankâraya.
171. Tibœṭ Raṭa Buddhâgama.
172. „ „ „
173. Nâma Waliya.
174. Mihiripœenne Prabandbaya.
175. Siya Bas Mal Dama. (See 82.)

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

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

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

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

1. Vinaya Pitaka.
2. Majjhima Nikāya.
3. Bôdhiwaṅṣa.
4. Abhidharma Cûla Tīkāwa.
5. Dharma Sangaṇaprakaraṇa.
6. Sandhi Visôdhanī Tīkāwa.
7. Cûla Ṣabda Nīti.
8. Nighaṇḍu Tīkāwa.
9. Bâlâwatâra.
10. Rûpasiddhi.
11. Sandhikappa.
12. Abhidhânappadīpikâ.
13. Vyākaraṇapadasâdhanī.
14. Ākkhâtapada.
15. Pâlinighaṇḍu. (See 24.)
16. Dadasârârthajâlinī.
17. Vartamâlâkkhyava.
18. Vâma Wara Nœgilla.
19. Pirit Pota.
20. Vartha Mâlâkkhyâ.
21. Bâlâwatâra.
22. Sandhikappa.
23. Rûpasiddhi.
24. Pâlinighaṇḍu. (See 15.)
25. Piriwânâ Pota.
26. Saddhammôpâyana.
27. Mahâsatipatṭhanasutta.
28. Têlakatâhagâthâ.

## III.—SANSKRIT BOOKS.

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

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

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

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

The manuscripts have been classified as follows :—

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

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

Dîgha Nikâya.

Sanyutta Nikâya.

Anguttara Nikâya.

Portions of the Khuddaka Nikâya.

The whole of the Abhidhamma Piṭaka.

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

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

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

And a few other minor commentaries.

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

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

E.—Poetry, etc., sixteen volumes.

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

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

T. W. RHYS DAVIDS.

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

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

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

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

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

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

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



## B.—MISCELLANEOUS RELIGIOUS WORKS.

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

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

24. Khudda Sikkhâ Tīkā.  
Kosala Bimba Waṇṇanâ. (See B. 20.) (History of  
an image of Buddha set up by King Kosala.)
25. Majjhima Nikâyâ Tīkā, Part I.
26. ————— Part II.
27. Mahâ Niddesa Atthakathâ.
28. Maṅgalattha Dīpanī.
29. Milinda Pañha (in Burmese characters).
30. Milinda Pañha (in Sinhalese characters).
31. Nettippakaraṇa and Peṭakopadesa (in Burmese characters).
32. Nettippakaraṇa (in Sinhalese characters).
33. Nettippakaraṇa Atthakathâ.
34. Pālimuttaka Vinaya.
35. Pālimuttaka Vinaya.
36. ————— Tīkā.
37. Paramattha Mañjûsâ. (Comment on the Sutta Nipâta.)
38. Pâtimokkha Gaṇṭhi Sikkhâpada Valaṅjani, and Vinaya  
Viniccaya, bound in one volume.
39. Paṭisambhidâ Atthakathâ. (See No. 42.)
- 40.<sup>1</sup>                   "                   "                   "
41. Petavatthu Atthakathâ.
42. Saddhammappakâsinī. (See B. 39 and 40.) Another  
name for Paṭisambhidâ Atthakathâ.
43. Saddharma Ratnâkâra. (In Sinhalese.)
44.                   "                   "
45. Samanta Pâsâdikâ.
46. Sampiṇḍita Nidâna.
47. Saṅyutta Tīkā.
48. Sârattha Dīpanī.
49. Sâra Saṅgahâ.  
Sâra Sûtta. (See B. 20.)  
Sikkhâpada Valaṅjani. (See B. 38.)
50. Sotabba Mâlinī. (Tales in Pâli.)<sup>2</sup>
51. Sucittâlankâra.

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

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

52. Sumangala Vilâsini.  
 53. Sumaṅgala Vilâsini Ṭikâ. Part I.  
 54. \_\_\_\_\_ Part II.  
 55. Sutta Saṅgaha. (In Burmese characters.)  
 56. Sutta Nipâta Atthakathâ.  
 57. Theragâthâ Atthakathâ.  
 58. Tuṇḍilovada Sûtra and Satasloka. (On the last  
 see F. 4.)  
 59. Udânatthakathâ.  
 60. Upâsâka Janâlanâkâra.  
 61. Vajirabuddhi Ṭikâ. (On the Vinaya.)  
 62. Vessantara Jâtaka Sannê. (In Sinhalese.)<sup>1</sup>  
 Vedavinicchaya. (See D. 26.)  
 63. Vessantara Ṭikâ. (Pâli.)<sup>2</sup>  
 64. Vidhura Jâtaka Sannê. (In Sinhalese.)<sup>3</sup>  
 65. Vimati Vinodanî. (A Ṭikâ on Buddhagosha's Com-  
 mentary on the Vinaya.)  
 66. Vimânavatthu Atthakathâ.  
 Vinaya Vinicchaya. (See B. 38.)  
 67. Vinaya Vinicchaya Ṭikâ.  
 68. Vinayâlanâkâra.  
 69. Vinaya Sannê. (Sinhalese translation of portions of  
 the Vinaya, both text and comment.)<sup>4</sup>  
 70. Vinayattha Manjûsâ.  
 71. Visiddhi Magga.

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

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

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

<sup>4</sup> A very valuable and rare work. Copied from a manuscript found at Kandê Vihârê, Seven Kôralês.

## C.—HISTORICAL.

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

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

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

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

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

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

17. Pradasādhānasannê. (Sinhalese. Copied from a manuscript at Tôrâna Monastery in Seven Kôralês.)
18. Pradasādhānaliyana Sannê. (Sinhalese. Copied from a manuscript in Ridi Vihara.)
19. Prayoga Siddhi.
20. Prayoga Siddhi.
21. Pradîpikâ.
22. Rûpa Siddhi.
23. Rûpa Siddhi Sanne.
24. Rûpa Siddhi Tikâ.
25. Rûpa Mâlâ.  
Sadda Nîti. (See D. 11.)
26. Sadda Bindu.  
Sadda Sâratha Jâlinî. (See D. 2.)  
Subodhâlankâra. (See D. 2.)
27. Sudhîramukha Maṇḍana. (Pâli Grammar.)
28. Sugaṇṭhi Sâra. (A Pâli Comment on Bâlavatâra, Pâli Grammar. Copied from a manuscript in Tissawa Monastery in Seven Kôralês.)
29. Vajirattha Sâra. (A Pâli work on Poetical Acrostics. Copied from a manuscript in Ridi Wihâra.)  
Vibhattyattha. (See D. 2.)  
Vuttôdaya. (See D. 2.)

## E.—POETRY, ETC.

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



## F.—MISCELLANEOUS, SCIENTIFIC, MEDICAL.

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

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

By H. OLDENBERG, Ph.D.

I.—THE SACRED LITERATURE WITH THE COMMENTARIES.

1 (Phayre Collection).

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

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

I. VINAYAPIṬAKA.

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

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

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

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

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

II. SUTTAPIṬAKA.

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

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

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

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

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

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

11. The *Salāyatana-vagga* (fourth vagga of the *Samyuttanikāya*). 192 leaves (ka—tâḥ); 8 lines.

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

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

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

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

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

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

b. *Udāna*. 54 leaves (ka—ñû); 9 lines.

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

d. *Suttanipāta*. 52 leaves (ka—ñî); 9 lines.

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

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

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

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

b. *Therīgāthā*. 19 leaves (ghu—naṃ); 9 lines.

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

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

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

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

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

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

a. 186 leaves (ka—tû); 9 lines.

b. 196 leaves (jho—mâḥ); 9 lines.

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

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

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

### III. ABHIDHAMMAPĪṬAKA.

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

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

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

a. *Dhâtukathâ* (ka—ni).

b. *Puggalapaññatti* (ni—jha).

c. *Kathāvattu* (jha—rī).

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

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

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

28. *Tikapattāna*. 292 leaves (ka—mî); 10 lines.

29. *Dukatikapatthāna*. 260 leaves (ka—phai); 10 lines. Contains anulomadukatikapatthāna (ka—cha), anulomatika-dukap. (chā—ṭi), anulomatikatikap. (ṭi—ṭhā), anulomaduka-dukap. (ṭhi—ṭhau), paccanīkadukadukap. (ṭhaṃ—ṇe), anulomapaccanīkadukadukap. (ṇai—dhai), paccanīkānulomaduka-dukap. (dho—phai).

## 2.

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

*Nissaya of the Pārājika*. Begins :—

anantakarūṇādhāraṃ vineyyadamaṇaṃ jinaṃ  
 natvā sunipunaṃ dhammaṃ dakkhiṇeyyaṃ gaṇuttamaṃ |  
 mahāaggabu(d)dhin nāmaṃ sabbarājūna pūjitaṃ  
 bahu(s)sutaṃ mahāpu(ñ)ñāṃ saṅghassa parināyakaṃ |  
 saddhamma(t)ṭhitikāmehi santehi abhiyācīto  
 vinaye mandabuddhinaṃ pāṭavattāya nissayaṃ |  
 pubbācariyasihānaṃ avalambya vinicchayaṃ  
 suvi(ñ)ṇeyyaṃ karissāmi tosayanto vicakkhaṇe |  
 purātaṇesu santesu nissayesu pi tehi na  
 linantarapadān' attho sakkā vi(ñ)ñātave yato |  
 sādhippāyañ ca sambandhaṃ vacanattāñ ca katthaci  
 dassayanto karissāmi venayikamanoharaṃ |  
 vinayapaṭṭake ṭhite sāsanaṃ suppati(t)ṭhitaṃ  
 mahussāhena yaṃ yassa taṃ nissāmeta sādhave ti |

The Pāli text is intermixed with the Burmese version. The first phrases of the Pārājika, for instance (tena samayena buddho bhagavā Verañjāyaṃ viharati Naḷerupucimanda-mūle mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi) are given in the following way :—yena samayena āyasmato Sāriputtassa vinayapañ(ñ)attiyācanahetubhūto parivitaṅke udapādi tena samayena buddho bhagavā Verañcāyaṃ viharati Naḷerupucimandamūle mahatā bhikkhusaṅghena saddhi pañcamattehi bhikkhusatehi | yena samayena yena kālana—āyasmato—Sāriputtassa—vinayapañ(ñ)attiyācanahetubhūto—parivitaṅko—udapādi—tena samayena tena kālana bhagavā—buddho—Verañjāyaṃ Verañjāya samīpe—Naḷeru-

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

pucimandamûle—mahatâ—bhikkhusaṅghena—pañcamattehi—bhikkhusatehi pañcasatapamâṇehi bhikkhuhi—saddhi—viharati . . . . vigato rañjo assâ ti ca veramjathajâtan ti ca vividhehi rañjayatî ti ca veram abhibhavivâ jâtâ ti ca vâkyam—*etc.* Afterwards no continuous Pâli text is given, but only the single words or small parts of the text with their version or paraphrase.

## 3.

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

Second part of the *Suttavibhaṅga*, Pâli text with Burmese Nissaya. Begins: namo, *etc.*, | âyasmanto—ime kho dve navuti pâcittiyâ dhammâ—uddesaṃ—âgacchanti—tena samayena—Sakyaputto—Hatthako—vâdakkhitto—hoti.

## 4.

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

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

## 5.

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

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

## 6.

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

The *Mahāvagga*, with Burmese Nissaya. Begins: namo, *etc.* | tena samayena tena kâlana—bhagavâ—buddho—Urûvelâyam—Nerañcarâya—najjâ nadiyâ—tire—bodhiruk-khamûle—abhisambuddho hutvâ—pathamaṃ—viharati—atha tasmi samaye—kho—bhagavâ—bodhirukkhamûle—sattâhaṃ—vimuttisukhaṃ—paṭisaṃvedi—ekapallaṅgena—nisîdi.

## 7.

Burmese MS., see the Burmese Catalogue, No. 3450.

Another copy of the same work.

## 8.

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

The *Cūlavagga*, with Burmese Nissaya. Begins: namo, *etc.* | tena samayena tena kâlena—bhagavâ—buddho—Sāvattḥiyam—viharatī—tena kho pana samaye—Paṇḍukalohitakâ—bhikkhû—attanâpi—bhaṇḍanakâarakâ—kalahakâarakâ—vivâdakâarakâ—bhassakâarakâ—saṅghe—adhikaraṇakâarakâ, *etc.*

## 9.

Burmese MS., see Catalogue of Burmese MSS., No. 3519.

First chapter of the *Kammavâcâ* collection, Pāli text with Burmese version and commentary.

Begins: namo, *etc.* |

âṇâtikkamato raṇo Yamavhânassa tādino  
ṭhapetum arahantassa âṇâcakkam sudullabham |  
namasitvâ tilokaggayatindadhammarâjino  
pâdambujâmalaṃ setṭham moḷalisevitam<sup>1</sup> |  
racayissâm' aham dâni âṇâcakkam yathâbalaṃ  
ṭhapitam dhammarâjena nâthena puñasirinâ |  
paṭhamam upajjham gâhâpetabbo, *etc.*

The subscription runs (fol. khau'): iti pañcappidhibalasaṃannâgatena sâsanamahodayagapesinâ nânâratanaṇpâtasâmi-bhûtena<sup>2</sup> imasmiṃ ratanaṇpûraavabhitanapuramhi abhûtabbânaṃ<sup>3</sup> mahâsuvaṇṇapâsâdânaṃ sâmi-bhûtena devânamindato mâghavamhâ buddho bhavissatitî laddhavacanena dutiyam pi tâvatimsabhavanato orohitvâ imam sariyakadhâtuṃ imasmi râjamaṇicûlânâmikam cetiyamhi ṭhapanam karotitî<sup>4</sup> vatvâ tena dâtapabba sarirakadhâtuṇâ<sup>5</sup> ṭhapitassa tassa munindarâjamaṇicûlânika (ṇi has been changed into mi)<sup>6</sup> mahâsuvaṇṇacetîyassa dâyakabhûtena *Sîrisudhammarâjâmahâvipatînâmikama-hâdhammarâjena*<sup>7</sup> âyâjitena *Saddhammasîrinâmathereṇa* sâsanassa aṭṭhâsityeka dvesahassakâle sakkarâjassa pana châdhi-

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

<sup>2</sup> °vâta<sup>3</sup>, the repeated text.

<sup>3</sup> abhûtapubbânam.

<sup>4</sup> râjamaṇicûlânâmikacetiyamhi ṭhapani karohitî.

<sup>5</sup> dâtabbasariradhâtuṇâ.

<sup>6</sup> °râjamaṇicûlâmanika<sup>7</sup>.

<sup>7</sup> mahâdhipatîn<sup>8</sup>.

kasahassakāle sampatte racitā sādhibbāyā saniddānā Kamma-  
vācāya Mrammabhāsā.

10—16.

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

Parts of the *Kammavācā* collection.

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

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

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

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

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

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

16. 12 leaves (ka—kâḥ); 5 lines. Begins: suṇātu me bhante saṅgho | ayam itthannāmo bhikkhu sambahulā saṅghādisesā āpattiyo āpajji. Ends: abbhito saṅghena itthannāmo bhikkhu | khamati saṅghassa tasmā tuṅhi evam etaṃ dhārayāmi | kammavācam katvā abbhetaḥ.



## 17.

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

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

## 18.

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

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

Begins: namo, etc.

samaccani padipo ca udakaṃ âsanena ca  
 uposathassa etâni puppakaraṇaṃ ti vuccati |  
 chandhapârisuddhi utukkhânaṃ bhikkhugaṇaṃ ca ovâdo  
 uposathassa etâni puppakiccaṃ ti vuccati |

At the end of the Bhikkhupâtimokkha follows (f. kâḥ) a short passage called in the subscription *Ovâdapâtimokkha*. It begins: khantî paramaṃ tapo titikkhâ | nibbânaṃ paramaṃ vadanti buddhâ | na hi ppajjito parûpaghâti. Then follow some passages, which the Burmese subscriptions show to be taken from the Parivâra, the Cûlavagga, etc.

2. f. *khâ—ghaṃ* (ka—gau). 9 lines. Sakk. 1192. The *Pâtimokkha*, Pâli text with Burmese translation.

Introduction:<sup>1</sup>

desakaṃ pâtimokkhasa natvâ buddhutthamadhammaṃ  
 (buddhaṃ—uttamaṃ—dhammañ ca B.)  
 pâtimokkham (pâmokkham B.) anavajjânaṃ pâtimokkha-  
 kkhagataṃ saṅghaṃ |  
 pâtimokkhân' ubhinnan tu likkhissaṃ navanissayaṃ  
 nâtisaṅkhepavitâraṃ at/âya mandabuddhinaṃ |  
 porâṇâ nissayâ kâmaṃ yasmâ panâtisaṅkhepâ  
 kecâtivittakâ keci tasmâ te mandaṃbuddhinaṃ |

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

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

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

3-4. The Khuddasikkhâ. See No. 105.

### 19.

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

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

2nd part of the *Kaṅkhâvitaranî* in Pâli (comment. on the  
 Pâtimokkha by *Buddhaghosa*, see Westerg. Cat. p. 20). The  
 text begins in the explication of the 3rd Nissaggiya rule ;  
 the end runs as follows (compare No. 45) : Kaṅkhâvitaranîyâ  
 Pâtimokkhavaṇṇanâya bhikkhupâtimokkhavaṇṇanâ niṭṭhitâ ||  
 paramavisuddhabuddhiviriyaapaṭimaṇḍitena silâkarajjavama-  
 ddivâdiguṇasamudayasamudaya (*sic*) samuditena sakalasma-  
 yasamayantaragahanajjhogahanasamatthena pañâveyyattiya-  
 samanâgatena tipītakapariyattippabhede sâṭhakathe satthu-  
 sâsane appaṭihatâññâkappabhâvena mahâveyyâkaraṇena kara-  
 ṇasampattijanasamukhaviniḡgatamadhurodânavacanalâvaṇ-  
 ṇayuttana yuttavâdinâ vâdivadena mahâkavinâ pabhinnaka-  
 paṭisambhitâparivâre chaḷâbhiññâpaṭisambhidâdippabhedagu-  
 ñapatimaṇḍito uttarimanussadhamme suppatitṭhitabuddhinam

theravaṃsappadīpaṇaṃ therānaṃ *Mahāvihāravāsinaṃ* ti alaṅkārabhūsitena vipulavisuddhabuddhinā *Buddhaghōsā* ti garuhi gahitānāmaterena katā ayaṃ *Kaṅkhāvitaraṇi* nāma Pāti-mokkhavaṇṇanā ti.

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

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

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

## 20. (Turnour Coll.)

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

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

## 21.

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

First part ("sīlakkhaṇ") of the *Dīghanikāya*, beginning with the Brahmajālasutta and ending with the Tevijjasutta; Pāli text with the Burmese version of the Mahāthera *Guṇavataṃsaka*. Begins: namo tassa, etc.

namāṃ' ahaṃ pakāsantaṃ nibbuti amataṃ padaṃ  
apaṭipuggalaṃ buddhaṃ devasaṅghapurakkhitaṃ |  
mayā katena puñ(ñ)ena suttaṃ sukhāvahena ci (ca?)  
sabbe upaddave hantvā raḷissāmi yathābalaṃ |

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

bhante Kassapa—idaṃ Brahmajālasuttaṃ—evaṃ iminā ākārena—me mayā—bhagavato—sa(m)mukhā—sutaṃ (words with which Ānanda introduced at the first great convocation the proclamation of this Sutta)—bhante Kassapa—idaṃ Brah-

majālasuttam—me mayâ—bhagavato—sam(m)ukhâ—evaṃ  
sutaṃ (the same sentence is repeated still twice more)—ekaṃ  
—samayaṃ—bhagavâ—Rājagahaṃ—antarâ ca—Nālantam  
Nālantassa—antarâ ca—mahakâ mahantena—bhikkhusaṅ-  
ghena—pañcamattehi—bhikkhusatehi—saddhî—addhâna-  
maggapaṭipanno—hoti.

## 22.

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

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

mahāpuṇaṃ namassitvā mahākāruṇikaṃ jinaṃ  
pūjayitvāna saddhammaṃ katvā saṅghaṃ ca añjali |  
yaṃ sīlakkhandhavagghassa adesayi anantaram  
mahāvaggam mahāpaṇ(ṇ)ō mahākāruṇiko jino |  
racissaṃ tassa nissayaṃ |  
nātisaṃkhepavithhāraṃ paripunṇavinicchayaṃ  
sambuddhasāsanatthāya sotānaṃ ũṇavaḍḍhanaṃ |

bhante—Kassapa—idaṃ suttam—me mayâ—bhagavato—  
samukhâ—evaṃ etena âkâraṇena—sutaṃ upalakkhitam—  
ekaṃ—samayaṃ—bhagavâ—Sāvatthiyaṃ—Anāthapiṇḍi-  
kassa—ârâme—kârīto—Jetavane—karerikutikāraṃ—viha-  
rati.

## 23.

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

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

vatthuttayaṃ nama(s)itvā saraṇaṃ sabbapaṇiṇaṃ  
samāsenā racissāhaṃ pātheyavagganissayaṃ |

bhante Kassapa—idaṃ suttam—bhagavato—santike—evaṃ  
—me mayâ—sutaṃ upalakkhitam—ekaṃ—samayaṃ—bha-  
gavâ—Mamallesu (*sic*)—Anupīyaṃ nāma Mallānaṃ—niggamo  
—atthi—tattha—viharati.

## 24. (Turnour Coll.)

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

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

karuṇāsītalahadayaṃ paññāpajjotavihatamohatamahaṃ  
 sanarāmaralokaguruṃ vande sugataṃ gativimuttaṃ |  
 buddho pi buddhabhāvaṃ bhāvetvā ceva sacchikatvā ca  
 yaṃ upagato gatamalaṃ vande tam anuttaraṃ dhammaṃ |  
 sugatassa orasānaṃ puttānaṃ mārasenamathanānaṃ  
 aṭṭhannaṃ pi samūhaṃ sirasā vande ariyasaṅghaṃ |  
 itī me pasannamatino ratanattayavandītvānāmayaṃ puññaṃ  
 yaṃ suvihatattāyo hutvā tassānubhāvena |  
 dīghassa dīghasuttaṃkitassa nipunassa āgamavarassa  
 buddhānubuddhasaṃvaṇṇitassa saddhāvahaguṇassa |  
 atthappakāsanatthaṃ aṭṭhakathā ādito vasisatehi  
 pañcahi yā saṅgītā ca anusāṅgītā ca pacchāpi |  
 Sīhaḷadīpaṃ pana ābhatātha vasinā Mahāmahindena  
 ṭhapitā Sīhaḷabhāsāya dīpavāsinaṃ atthāya |  
 anevāna tato haṃ Sīhaḷabhāsaṃ manoramāṃ bhāsaṃ  
 tantinayānucchavikaṃ āronto vīgatadosaṃ |  
 samayaṃ avilomento therānaṃ theravaṃsappadīpānaṃ  
 sunipunavinicchayānaṃ Mahāvihārādhivāsānaṃ |  
 hitvā punappunāgatam atthaṃ atthaṃ pakāsayissāmi  
 sujanassa ca tuṭṭhatthaṃ ciraṭṭhitatthañ ca saddhammassa |  
 sīlakathā dhutadhammā kammaṭṭhānāni ceva cari sabbāni  
 cariyāvidhānasahito jhānasamāpattivittāro |  
 saddhā ca abhiññāyo paññāsaṃkalananicchayo ceva  
 bandhā (kandhā?) dhātāyatanindriyāni ariyāni ceva cat-  
 tāri ||

saccāni paccayākāradesanā suparisuddhanipunanayā  
 avimuttan timaggā vipassanā bhāvanā ceva |  
 itī pana sabbāṃ yasmā Visuddhimagge mayā suparisuddhaṃ  
 vuttaṃ

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

iceva kato tasmâ tam pi gahetvâna saddhi me nâya  
atthakathâya vijânâtha Dîghâgamanissitaṃ atthan ti ||

tattha Dîghâgamo nâma silakkhandhavaggo mahâvaggo  
pâṭikavaggo tivaggato tivaggo hotiti suddato catuttimsa-  
suttasaṅgaho | tassa vaggesu silakkhandhavaggo âdi suttasu  
brahmajâlaṃ | brahmajâlassâpi | evaṃ me sutan ti âdikaṃ  
âyasmâtâ Ânandena paṭhamamahâsaṅgîtikâle vuttam nidâ-  
nam âdi |

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

ettâvatâ ca || âyâcito Sumaṅgalaparivenanivâsinâ thiragu-  
nena Dâṭhâsaṅghatheravaṃsatvayenâbaṃ<sup>1</sup> || Dîghâgamassa<sup>2</sup>  
dassabalaguṇaṅaparidipaṇassa atthaka taṃ yaṃ ârabhiṃ<sup>3</sup>  
Sumaṅgalavilâsiniṃ nâma nâmena<sup>4</sup> sâram âdâya niṭṭhitâ esâ  
ekâsîtippanâya pâliyâ bhâṇavârehi || ekûnasatthimatto Visu-  
ddhimaggo pi bhâṇavârehi atthappakâsanatthâya âhamâṇaṃ<sup>5</sup>  
kato yasmâ | tasmâ tena sahâyaṃ atthakathâbhâṇavâravaṇṇa-  
nâya<sup>6</sup> suparimitaparicchiṇṇaṃ cattâlisaṃ satam<sup>7</sup> hoti<sup>8</sup> | bhâ-  
ṇavârato esa mayaṃ pakâsayantiṃ<sup>9</sup> Mahâvihârâdhivâsinaṃ<sup>10</sup>  
mûlaṭṭhakathâsâraṃ âdâya<sup>11</sup> mayâ imaṃ karontena yaṃ  
puññaṃ upacitaṃ tena hotu sabbo sukhî loko ti ||

Various readings of the following MS. : 1) dâdhânâgasam-  
ghaterena theravaṃsanvaye, 2) dîghogamavarassa, 3) ârabhi,  
4) the MS. adds sâhimahaṭhakathâya, 5) âgamânaṃ, 6) °gaṇa-  
nâya, 7) °lisasakaṃ, 8) the MS. adds sabbavattâlîsâdhikasa-  
taṃ parimâṇaṃ, 9) evaṃ samayaṃ pakâsayanti, 10) °sinaṃ,  
11) mûlakathakathâvârasamâdâya.

## 25.

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

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

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

26. (Turnour Coll.)

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

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

27. (Turnour Coll.)

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

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

28.

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

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

29. (Turnour Coll.)

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

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

30. (Turnour Coll.)

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

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

The first ten stanzas of the introduction are (excepting the fifth) identical with the beginning of the introduction to the Sumaṅgalavilāsinī as given above, No. 24. The readings in which this MS. differs are:—1. °mohatamaṃ 4. °vandanāmayam, savihatantarāyo hutvā. 5. ekadukādiṭipitamaṇḍitassa Āṅguttarāgamavarassa dhammakathikapuṅgavānaṃ vicittapaṭibhājanassa. 6. saṅgitā. 7. paṇa, °vāsīnam. 8. apānetvāna, āropento. 9. sunipuṇa°, °vāsānaṃ changed into °vāsīnaṃ. 10. ca dhammassa. Then follows:—

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

The following six stanzas are identical with the 11–16 stanzas of the above-quoted introduction; the various readings are: 11 °tṭhānāni ceva sabbāni—12 sabbā ca, khandhāyatanindriyāni—13 °nipunā nayā vim°—14 paṇa, tasmā bhīyyo—15 pakāsanti—16 kato yasmā tasmā, me tāya, Āṅguttaranissitaṃ. —Then follows: tattha Āṅguttarāgama nāma ekanipāto dukanipāto tikanipāto catukkanipāto pañcakanipāto chakkanipāto sattakanipāto aṭṭhakanipāto navakanipāto dasakanipāto ekādasakanipāto ti ekādasakanipātā honti suttato |

nava suttasahassāni pañca suttasatāni ca  
sattapaññāsa suttāni honti Āṅguttarāgame |

## 31.

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

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



## 32.

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

The *Dhammapada*.

## 33.

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

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

The text with Burmese Nissaya. Begins (v. 76 Fausb.) :  
nicini va pavattānan ti imaṃ dhamnadesanaṃ sathhā Jeta-  
vane viharanto āyasmantaṃ—Rādhaṃ—ārabba—kathesi—  
so — gihikāle—Sāvattiyāṃ—dukkabrahmaṇo — ahosi kira,  
*etc.*—The MS. ends at v. 156.

## 34.

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

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

## 35.

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

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

## 36.

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

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

## 37.

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

The *Mahājanakajātaka*.

## 38.

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

The *Nemiyajātaka*.

## 39.

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

A *Jātaka*. Subscription : Candakumâjāṭakacpa (?) pari-  
puṇo. Begins : paṇḍabhisīyâsīdubbaṇati. idaṃ satthā Jeta-  
vane viharanto Pañcācāram ārabha kathesi | ekadivasamhi  
bhikkhu, etc.

## 40.

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

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

- 1) nauññātabbasutta.
- 2) jarāmarasutta (begins 2, 2).
- 3) attāpiyasutta (2, 7).
- 4) pamādasutta (3, 2).
- 5) appamādasutta (3, 8).
- 6) aputtakasutta (3', 7).

The following 7 leaves contain explanations on these Suttas.

## 41.

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

The text of a Sutta, beginning : ekaṃ samayaṃ bhagavā  
Vesāliyaṃ viharati Ambapālivane tatra kho bhagavā bhikkhū  
āmantesi bhikkhavo ti bhadante ti te bhikkhū bhagavato  
paccassosum bhagavā etad avoca aniccā bhikkhave saṃkhārā  
addhuvā bhikkhave saṅkhārā anassāsikā bh. s.—The text ends  
f. 4, 6 ; the end of the MS. contains explanatory remarks,  
taken probably from the aṭṭhakathā.

## 42.

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

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

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

mahākārunikaṃ nāthaṃ ñeyyasāgarapāraguṃ  
vande nipuṇagambhīraṃ vicitrānāyadesanaṃ |  
vijjācaraṇasampannā yena nīyyanti lokato  
vande taṃ uttamaṃ dhammaṃ sammāsambuddhapūjitaṃ |  
sīlādiguṇasampannā t̥hito maggaphalesu yo  
vande 'haṃ ariyaśaṅhaṃ taṃ puññakkhettaṃ anuttaraṃ |  
vandanā arahataṃ puññaṃ iti yaṃ ratanattāye  
hatantarāyo sabbattha hutvā 'han tassa tejasā |  
devatāhi kataṃ puññaṃ yaṃ yaṃ purimajātisu  
tassa vimānādīphalasampattibhedato (*sic*) |  
pucchavasena yā tāsāṃ vissajjanavasena ca  
pavattā desanā kammaphalapacchakkhākāriṇī |  
Vimānavatthu icceva nāmena vasino pure  
yaṃ Khuddakanikāyasmim̐ saṅgāyimsu mahesāye |  
tassāsamañ ca lambitvā porāṇayakathānayaṃ (porāṇa-  
t̥thak°!)

tattha tattha nidānāni vibhāvento visesato |  
suvisuddhaṃ asaṅkiṇṇaṃ nipunatthavinicchayaṃ  
*Mahāvihāravāsīnaṃ* samayaṃ avilomayaṃ |  
yathābalaṃ karissāmi atthasaṃvaṇṇanaṃ subhaṃ  
sakkaccaṃ bhāsato taṃ me nisāmayatha sādhave taṃ (*sic*) |

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

anukkamena sāvaka-pāramiyo pūretvā chalabhiññācatupaṭṭi-sambhidādiguṇavisesaparivārassa sakalassa sāvaka-pāramiñānassa matthaṃ patto dutiyo aggasāvakaṭṭhāne t̥hito iddhi-mantoso ca bhagavato etadagge t̥hapito āyasmā *Mahāmoggallāno* tena bhāsītā bhāsanto (changed into bhāsantā) tena ca paṭhamam t̥va lokahitāya devacārikam carantena devaloke ve devatānam pucchana-vasena puna tato manussalokam āgantvā manussānam puññaphalassa paccakkhakarapaṭṭham pucchā-vissajjanam ca ekajjham katvā bhagavato pavedetvā bhikkhūnam bhāsītā sakena pucchana-vasena devatāhi tassa vissajjana-bhāsītā pi Mahāmoggallānattherassa bhāsītā evam evam bhagavatā therehi devatā pi ca hi ca (*sic*) pucchāvasena ca devatāhi tassā vissajjana-vasena tatha tatha bhāsītā. pacchā dhammavinayam saṅgāyantehi dhammasaṅgāhakehi ekato katvā *Vimānavatthu* icceva saṅgaham āropitā.

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

Fol. khah': *caṇḍālī van(da) pādānti caṇḍālīvimānam* kā up-patti | bhagavā Rājagahe viharante paccusavelāyam buddhā-ciṇṇam mahākaraṇāsamāpatti samāpajjivā vutthāya lokam olokento addasa tasmim yeva namgare caṇḍālāvāte santim ekam mahallikam caṇḍalim khīṇāyukam nirayasamvattanikam c' assā kammaṃ upaṭṭhitam mahākaraṇāyā samussāhitamā-naso saggasamvattaniyam kammaṃ kāretvā ten' assā niray-uppattim nisedhetvā sagge patitthāpessāmi cintevā bhikkhu-saṅghena saddhim Rājagaham piṇḍāya pāvisi ti tena ca samayena sā caṇḍālī daṇḍam olubha nagarato nikkhanti bhagavantaṃ āgacchantaṃ disvā abhimukhī hutvā aṭṭhāsi bhagavā pi tassāgamanam nivārento viya pureto aṭṭhāsi atthāyasmā Mahāmoggallāno satthu cittaṃ nātvā tassā ca āyuparikkhaya bhagavato vandanaṃ niyojento |

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

coditā bhāvitatte sarīrantimadhārinā  
 caṇḍālī vandi pādāni Gotamassa yasassino |  
 tam ena avadhibhāviṃ caṇḍāliṃ pañjalīṭhitam  
 namassamānaṃ sambuddhaṃ andhakāre pabhaṃkaraṃ |  
 khīṇāsavaṃ vigatarañjaṃ atejaṃ ekaṃ araṇṇiṃ mahā  
 nisinnaṃ  
 deviddhipattā upasaṃkamitvā vandāmi taṃ vira mahā-  
 nubhāvā |  
 suvaṇṇavaṇṇā jalitā mahāyasaṃ vimānaṃ oruyha ane-  
 cchittā  
 parivāritā accharāsaṃgaṇona kā tvaṃ subhe devate  
 vandase mhaṃ |  
 ahaṃ bhante caṇḍālī kāyavīreṇa pesitā  
 vandiṃ arahato pāde Gotamassa yasassino |  
 sāhaṃ vanditvā pādāni cutā caṇḍālayoniyo  
 vimāna sabbato bhaddaṃ uppannaṃ nandane |  
 acharānaṃ sataṣaṇṇaṃ purakkhatvāna tiṭṭhati  
 tasāhaṃ pavarā seṭṭhā vaṇṇena sasāyukā |  
 pahutakalyāṇā sampajāṇā patissatā  
 muniṃ kārunikaṃ loke tamāha bhanteva vanditvātum  
 āgatā |  
 idaṃ vatvāna caṇḍālī kamaṇṇū katavedini  
 vanditvā arahato pāde tatthevantaradhāyati ||

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

1. caṇḍālī B.—The commentary, after having explained isis' uttamo, gives the var. reading isisattamo, and so reads B.  
 —2. tādine B.—jīvitam C., jivitaṃ B.—3. moditā bhāvitattena C., cotitā bhāvitattena B.—<sup>o</sup>dhārinā C. B.—4. enaṃ C., enaṃ B.—avadhī gāvī C., avadhī gāvī B.—pañjaliṃ C., añjaliṃ B.—5. vitarajam anejaṃ B.—raho nis<sup>o</sup> C. B.—vīra C.—6. āruya C.—ganena C, gaṇena B.—mamanti C, mamaṃ B.—7. bhaddante B.—tassā therena B, tayā vīreṇa C.—8. <sup>o</sup>yoniya C. B.—vimānaṃ sabbato bhaddaṃ C. B.—upasannaṃ B.—9. accharānaṃ sataṣaṇṇā purakkhitvā maṃ tiṭṭhanti B.—tāsāhaṃ C. B.—yasaṃvutā C, yasassāyunaṃ B.—10. pahutakalyāṇasampajāṇapatissatā C., bahutakatakyāṇā sampajāṇā

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

## 43.

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

*Petavatthuvaṇṇanā* (*Paramatthadīpanī*), commentary on the seventh part of the Khuddakanikāya, similar to the preceding work and composed by the same author. The introduction is almost identical with the introd. to the Vimānavatthuvaṇṇanā (2° sampannaṃ, tam anuttaraṃ, 3° sampanno; 'ham is omitted, 4 vandanaṃ janitaṃ puññaṃ, 5 petehi ca kataṃ kammaṃ yaṃ yaṃ purimajātisu petabhāvāvahattaṃ tehi phalabhedato, 6 pakāsayaṃti buddhānaṃ desanāyā visesato saṃvegajanaṃ kammaphalaṃ paccakkhakārini, 7 Petavatthū ti nāmena supariññātavattukā yaṃ, etc., mahesayo, 8 tassākammāvalambitvā porānaṭṭhakathānaṃ, 10 sakkaccabhāsato).

## Conclusion :

ye te petesu nibbattā sabbadukkaṭakārino  
 yehi kammehi tesaṃ taṃ pāpakaṃ kaṭukapphalaṃ |  
 paccakkhato vibhāventi pucchāvissajjanehi vā  
 desanāniyameneva sattaṃsaṃvega vaḍḍhati |  
 yaṃ kathāvatthukusalā supariññātavattukā  
*Petavatthū* ti nāmena saṃgāyiṃsu mahesayo |  
 tassatthaṃ pakāsetuṃ porānaṭṭhakathānaṃ  
 nissāya yā samāradhā atthaṃsaṃvaṇṇanā mayā |  
 yā tattha paramatthānaṃ tattha tattha yathārahaṃ  
 pakāsanā *Paramatthadīpanī* nāma nāmato |  
 sampattā parinīṭṭhānaṃ anākulavinicchayo  
 sapaṇṇārasamattāya pāliyo bhānavārato |  
 iti taṃ saṃkhārontena yaṃ taṃ adhigataṃ mayā  
 puññaṃ assānubhāvena lokanāthassa sāsanaṃ |  
 ogāhetvā visuddhā ca sīlādīpaṭṭipattiyā  
 sabbe pi dehino hontu vimuttirasabhūgino | etc.

*Vadattittharivārasinā* muṇivarayatinā bhadantena *Ācariyadharmapālena* katā Petavattusaṃvaṇṇanā samattā ti.

It is evident that the commentary on the Theragāthā de-

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

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

The titles of the single stories are given thus in this MS. :  
 Khentupamāpetavatthuvaṇṇanā (ends f. ki')—Sûkarap. (ki)—  
 Pûtimukhap. (ku)—Piṭṭhadhâtalikap. (kû)—Tirokuddap. (kḷi')  
 —Pañcaputtakhâdakap. (kḷi)—Sattaputtakhâdakap. (ke')—  
 Goṇap. (ko)—Mahâpesakârap. (kau)—Khalâtiyap. (kaḥ')—  
 Nâgap. (khi)—Uraṃgajâtakavatthuv. (khu)—Saṃsâramocakap. (khrî)—  
 Sâriputtattherassa mâtu p. (khḷi)—Mattâp. (khai')—  
 —Nandâp. (kho)—Caṇḍakunḍalip. (kho')—Kaṇhap. (khâm')  
 —Dhanapâlap. (ga)—Cûlasetṭhip. (gi)—Aṅkurap. (gai')—  
 Uttaramâtu p. (gau)—Suttap. (gaḥ)—Kaṇṇamuṇḍap. (ghi)  
 —Ubbarip. (ghu')—Abhijjhamânap. (ghrî')—Sânuvâsip. (ghe')—  
 Rathakârap. (gho)—Bhusap. (ghau)—Kumârap. (ghaḥ)—  
 Serinip. (ṇa)—Migaluddap. (ṇâ)—Dutiyaḷuddap. (ṇâ')—  
 Kûṭavanicchayikap. (ṇi')—Dhâtuviṇṇap. (ṇi')<sup>1</sup>—  
 Nandikap. (ṇâm')—Revatip. (ṇâm')—Ucchup. (ca')—Kumârap. (câ)—  
 Râjaputtap. (ci')—Gûthakhâdakap. (ci)—Gaṇap. (ci')—  
 Pâṭaliputtap. (cu')—Ambap. (cû')—Akkhadurakkhap. (cṛi)—  
 Bhogasamharap. (cṛi')—Setṭhiputtap. (cṛi')—Setṭhi-kûṭasahassap. (cḷi').

## 44.

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

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

suttam suttam munindâham (aham—munindañ ca B.) suttasaṅghapâḷiyâ

anekavoraka (°vorikaṃ B.) attham dīpento desakehi ca |

vanditvâ yâcīto nâtham dhammadīpakabhikkhunam

manam udâharam netvâ dīpessam appakam ida |

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

ādippāyaṃ (adh° B.) manorammaṃ sundharaṃ (sund° B)  
 mana tosayāṃ  
 pitivivaddhanaṃ dīpaṃ saccānaṃ dassakaṃ mudu |  
 sakkaccaṃ taṃ sunantu ve dhammadīpakatheravā  
 ayañ ca me jane tosaṃ desentānaṃ hi tediya (bhediyya B.) |

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

## 45.

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

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

paramavisuddhasaddhāviriyaṭṭapaṇḍitena silavācārajjavamaddavādiguṇasamudayasamuditena sakasamayasaṃyanta-ragaṇasamatthena pañāveyyattiyyasaṃnāgatena tipīṭakappariyattippabhede sāṭhakathe satthu sāsane appatitāñānāppabhāvena mahāveyyākaraṇena karaṇasampattijanasukhaniggatamadhurodānavacaninelāvāṇṇayuttana yuttamutthavādi vādivarena mahākavinā mahātherena pabhinnaṃpaṭisambhidāparivāre chālābhīnādiguṇapaṭimaṇḍitena uttari-manussadhamme suppaṭiṭhitabuddhīnaṃ theravaṃsappadīpānaṃ *Mahāvihāravāsinaṃ* therānaṃ vaṃsālānkārabhūtena vipūlavissuddhabuddhīnā *Buddhaghosa* ti guruhi gahitaṇāmatteyyena mahātherena *Athasālini* nāma ayaṃ Dhammasaṅgahaṭhakathā katā yāvayattakaṃ kālāṃ visuddhacittassa tādīno lokajēṭhassa mahesino buddho ti nāmaṃ pi lokamhi tiṭṭhati tāvatattakakālāṃ ayaṃ Dhammasaṅgahaṭhakathā lokasmiṃ lokaniddharaṇesinaṃ kulaputtānaṃ pañāsuddhiyā nayaṃ dassenti tiṭṭhatu. *Athasālini nāma samattā.*

Kusannāmassa nagaṛassa purattimapaḍesake  
 sāsanaṛūḷhabhūtaṃsa aḍḍhayaḷjanaṃmāṇake |  
 Nerativhayaḷgāmassa pacchimaṃ ṣanaṃsīte  
 uttarasmi disābhāge ṭhāne pañcadhanaṃsate |



gamanâgamanasampanne *Mañiratanandâmake*  
 alaye puñanippatte santâsane tibhummakê |  
 bahuggaṇavâcakena atigambhirabuddhinâ  
 âdimh' ariyasaddena *Alaṅkârâ* ti nâminâ |  
 mahâtherena yuttana âhâpetvâna sabbaso  
 sâdhakâna (sâvakânaṃ, the repetition with the Burmese  
 version) vâcanañ ca antarâ antarakkhaṇe |  
 ekâdikam̐ sattatiñ ca dvisataṃ dvisahassakam̐ (dvisatasâ-  
 hassakam̐ ca, the repetition)  
 vasasañjhânaṃ (vassasañjhâ nâma, the repetition) vasena  
 sampatte jinasâsane |  
*rajiko* nissayo ayam̐ Aṭhasâlininâmako  
 munisâsanañ ca buddhiyâ—caravato<sup>1</sup>  
 yathâ anantarâyena niṭṭhito nissayo ayam̐  
 hontv ânantarâyenevaṃ sukhiṇo sabbapâṇino | *etc.*

The work begins :

namo *etc.* | kâmvâvacarakusalam̐ — dassetvâ — idâni — rūpâ-  
 vacarakusalam̐ — dassetuṃ — katame dhammâ kusalâ tiâdi  
 vacanaṃ—

46.

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

The Pâli text of the *Vibhaṅga*. The appearance of this MS. and the style of writing are much older than the average of Burmese MSS. A large number of leaves is missing, and the order of the extant leaves is disturbed. The leaves are placed now in the following order: jhâḥ—cha, gha—câḥ, ṭhaḥ—ṭa, ña—ñâḥ, ḍa—ḍu, ḍha, ḍâḥ—ḍû, ḍhâ—ḍhaḥ, ṇa—bhâḥ (tâḥ is placed between tâ and ti), mai—ma, mo—mâḥ, ya—lu, sâḥ—va, lâḥ—lû, ka, khâḥ, lâḥ—la, aû—aa, am̐—ae, ham̐—ha, kya—ghyam̐. Then follow 36 leaves (ka—gâḥ) containing another copy of the beginning of the work.

47.

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

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

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

viñātu 'ttho na sakkā hi sante pi pubbanissaye  
sukhena mandapaññehi racayayissām' ahaṃ navam |  
nâtisankhepavitthâraṃ nissayaṃ mativaddhakam  
sikkhâkâmena yatinâ yâcito *Candamañcunâ* |

After the introduction the commentary begins (f. ko'-kau):  
pañca kkhandhâ | rūpakkhandho | pa | suttantabhâjanīyaṃ  
nâma—

48.

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

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

49.

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

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

50.

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

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

Chapters (pariccheda) of this treatise:

f. kī cittasaṅgahavibhâga—f. ke cetasikasāṅga(ha)vibhâga

—f. ko pakinṇakasaṅga(ha)vibhāga—f. kaṃ' vidhisaṅgahavibhāga—f. khā' vidhimuttasaṅgahavibhāga (“niṭhito ca Abhidhammatthasaṅgahe sabbathā pi cittacetasikaṅgahavibhāgo”)—f. khī rūpasaṅgahavibhāga—f. khe 2 samuccayaṅgahavibhāga—f. khai paccayaṅgahavibhāga—f. khaṃ kammaṭhānasaṅgahavibhāga.

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

51.

The fourth part of No. 55, fol. chū-jha. Sakk. 1168.  
The *Abhidhammatthasaṅgaha*.

52.

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

53.

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

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

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

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

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

namo *etc.*

jītamârâtikaṃ buddhaṃ dhammaṃ mohavidhaṃsakam  
vanditvâ uttamaṃ saṅghaṃ *Kaṅcâyanañ* ca vaṇṇitaṃ |  
*Kaṅcâyana*ssa bheda' haṃ subbayogaṃ yathârahaṃ  
sotujanânaṃ atthâya pavakkhâmi samâsato |  
kasikammâdinâ byâpârena dīpati yo pitâ  
iti Kaccassa putto *thu* tassa Kaccâyano mato |  
teneva katasattam pi Kaccâyanaṃ ti nâyati  
Kaccâyana<sup>s</sup>' idaṃ sattam timinâ vacanatthato | *etc.*

The second of these leaves contains the beginning of the fourth part of the Kammavâcâ collection (namo *etc.* suṇātu me bhante saṅgho idaṃ saṅghassa kathinadussaṃ uppannaṃ *etc.*).

54.

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

1. The *Saṅkheparavaṇṇanâ*, commentary on the Abhidhammatthasaṅgha by *Saddhammajotipâla*; Pâli text. Begins:

namo *etc.* |  
tikkhattam pattalaṅko yo paṭiṭhapesi sâsanam  
vanditvâ lokanâtham tam dhammaṃ saṅghaṃ ca pûjitaṃ |  
âgatâgamasatthena cando va sarad' ampare  
pâkaṭen' idha dîpamhi Mahâvijayabâhunâ |  
ukkuṭikaṃ nisîditvâ sâsanatthâbhikaṅkhinâ  
yâcīto 'haṃ karissâmi Saṅkhepapadavaṇṇanam |  
porâṇehi katâ 'nekâ santi yâ pana vaṇṇanâ  
etâ velâdigabbhesu ajotacandavûpamâ |  
tasmâ khajjatantupamam karissam kiñci vaṇṇanam  
tam sâdhavo nisâmetha sâsanassa subuddhiyâ ti |

tattha padavaṇṇanam ti | sambandho padavibhâgo | pada-  
cintâ padattho |

The work follows the division of the Abhidhammatthasaṅgha into 9 pariccheda.

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

## II.—GRAMMATICAL AND LEXICAL WORKS.

55.

97 leaves, signed with the Burmese letters from ka to jha (two leaves are signed with nāi, the second being a repetition of the first; two leaves are signed cī; the signatures cū and jāḥ are omitted); 9 lines, Burmese writing. The MS. contains the date of Sakrāj 1168=A.D. 1807.

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

*mahataṃ mahā tulyādhikaraṇe pade ||*

tesaṃ mahantasaddānaṃ mahā ādesā (*corr.* ādeso) hoti tulyādhikaraṇe pade. mahanto ca so puriso cā ti mahāriso (*sic*). mahantī ca sā devi cā ti mahādevī. mahantañ ca taṃ balañ cā ti mahāphalaṃ. mahanto ca so nāgo cā ti mahānāgo. manto (*sic*) ca so yaso cā ti mahāyaso. mahantañ ca taṃ padupavanañ (*sic*) cā ti mahāpadumavanaṃ. mahantī ca sā nadi cā ti mahānadi. mahanto ca so maṇi cā ti mahāmaṇi. mahanto ca so gahapatiko cā ti mahāgahatiko. mahantañ ca ta dhanañ cā ti mahādhanam. mahanto ca so puṇo cā ti mahāpuṇo. bahuvacanaggahaṇena kvaci mahantasaddassa mahā ādeso hoti. mantañ (*corr.* mahantañ) ca taṃ phalañ cā ti mahabbalaṃ. mahantañ ca taṃ phalañ cā ti mahappalaṃ. mahantañ ca taṃ dhanañ cā ti mahaddhanam. mahatañ ca taṃ bhayañ cā ti mahabbhayaṃ ||

*itthiyaṃ bhāsitaṃ pumā va ce ||*

itthiyaṃ tulyādhikaraṇe pade ca bhāsitaṃ pumā va daṭṭhabbā. dighā jaṅghā yassa so 'yan ti dighajaṅgho. kal-yānā bhariyā yassa so 'yan ti kalyāṇabhariyo. bahutā puñā (*corr.* pañā) yassa so 'yan ti bahupaṇo. bhāsitaṃ pumeti kim

attham. brahmaṇabandhu ca sâ bhariyâ cati (*corr.* ceti)  
brahmaṇabandhubhariyâ ||

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

3. fol. cha-chu. Appendix to the grammar, Pâli and Burmese, called in Burmese *vibhas svay*; the Pâli text begins: parassamañâpayoge—līngatthe paṭhamâ—âlapane ca.

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

56.

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

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

57.

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

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

58.

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

59.

Burmese MS., containing the Nâmakappa, Kâarakappa and Uṇâdikappa of the same work. See Catal. of the Burmese MSS., No. 3458.

60.

Burmese MS., containing the Taddhitakappa, Kâarakak., Samâsak., Âkhyâtak., Kitak. and Uṇâdikappa of the same work. See Catal. of the Burm. MSS., No. 3464.

61.

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

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

Śloka at the end of the Nâmakappa :

âdo yo *Aggadhammo* 'tha *Alaṅkâro* ti vissuto  
tena uddhâritam rūpaṃ imaṃ sikkhantu sâdhavo ti |

Śloka at the beginning of the Samâsakappa :

vanditvâ varapañño yo bodhesi janataṃ bahuṃ  
taṃ racissaṃ samâsena samâsaṃ sattharûpakaṃ |

Ślokas at the end of the Uṇâdikappa :

âdimhi *Aggadhammo* 'ti *Alaṅkâro* 'tha vissuto  
tisâsanamhi âlokabhûtatthâ (var. read. °attâ) cihanaṃ  
tathâ |

yo thero jinacakkamhi dhâreti sâsanaṃ sadâ  
tena uddhâritaṃ sâdhuṃ rūpaṃ unâdino paraṃ |  
may' uddhâritarûpaṃ pi sikkhantu sajjanâ sadâ  
mettâcittena saṃyuttâ maṃ pi maññantu sabbadâ |

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

*attho akkharasaññâto* || attho—akkharasaññâto—hoti— | *sut* ||  
akkharavibhattiyaṃ — sati — atthassa—dunniyathâ — vâ —  
atthassa—dunnayathâ—hi yasmâ—hoti — tasmâ—vâ—tasmâ  
—vacanânaṃ — sabbo—attho—vâ—sabbavacanânaṃ—attho  
—akkharehi — saññâyate — tasmâ — suttantesu suttantânaṃ  
—bahupakâraṃ — akkharakosallaṃ — paṭhamaṃ — sampâde-  
tabbaṃ—hoti— | *vutti* ||

62.

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

Introduction to the Sandhikappa :

dhammissaraṃ namassitvâ buddhaṃ kilesachinditaṃ  
dhammaṃ ariyaśaṅghaṃ ca niraṅgaṇaṃ gaṇuttamaṃ |  
*Kaccâyanaṃ* mahâtheraṃ tathâgatena vaṇṇitaṃ  
mahâpaññaṃ namitvâna sâvakesu ca pâkaṭaṃ  
dhajûpamaṃ guṇâdhâraṃ mahitalesu pâkaṭaṃ |

paṭhamāriyalaṅkāraṃ piṭakaṇṇavapāraguṃ  
 sabbesaṃ hita(ṃ) dhārentaṃ sutabuddhañ ca me guruṃ |  
 itare guravo cāpi pāragū piṭakattaye  
 namāmi sirasā dhīre visi(t)ṭhesu ca pākāte |  
 evaṃ nipaccakārassa antarāye asesato  
 ānubhāvena sosetvā yathā atthaṃ samijjatu (sic) |  
 pubbācariyasīhehi racitā santi nissayā  
 yudhasotujanā yattha lina-rūpan ti vuccare  
 tattha rūpaṃ vimamsitvā nyāsā-dianurūpato |  
 sotujanānam atthāya uddharitvā va sādhu-kaṃ  
 nissayaṃ sandhikappassa yudhasotubudhāvahaṃ |  
 pubbācariyasīhānaṃ ahaṃ nissayasādhu-kaṃ  
 paṭhamāriyalaṅkāramahātherassa nissayaṃ  
 sādhu-kañ cupanissāya catuttho 'riyālaṅkāro  
 nā-tivithārasaṅkhepaṃ racissāmi yathāphalaṃ (°ba-  
 laṃ ?) |

Śloka at the end of the work :

Setibhissara-rājassa natthena (nattena !) dhamma-rājinā  
 kārīte sovaṇṇāvāse Dakkhiṇāvan ti nāmake |  
 catutthāriyālaṅkāratherena kārītaṃ imaṃ  
 nā-tisaṅkhepavitthāra (var. read. °re) atthi rūpa samāhi-  
 taṃ |  
 ayaṃ gandho ciraṃ kālaṃ yāva tiṭṭhatu sāsana (sic)  
 sikkhantā sajjanā gandhaṃ pādaṃ labbhā tat' uttari |  
 tiāgame adhibbāyaṃ (°ppāyaṃ ?) viñāpetvāna sādhu-kaṃ  
 dhārentu jinacakkaṃ va piṭakaṇṇavapāragū |

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

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



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

First Sutta: *nāmānaṃ samāso yuttattho | sut — — tesam nāmānaṃ—yo yuttattho yo padatthasamuddāyo (sic) so padatthasamuddāyo samāsasañ(ñ) o hoti—yāni pañcapakārāni nāmānisanti ācariyena payujjamaṇaṃ padattā tesam nāmānaṃ yo yuttatto padasamuddāyo — so padasamuddāyo samāsasañ(ñ) o hoti—katinnassa—dussa—katinnadussam nāma, etc.*

## 64.

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

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

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

## 65.

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

The *Kaccāyanabhedatīkā*. Subscription: iti accuḷaracchānandaviriyaapañāsamannāgatena *Ariyalaṅkā* ti garuhi viditānāmatherena bhikkhunā vicarito (sic) *Sāratthavikāsinināmā* 'ya(m) gandho *Kaccāyanabhedatīkā* nitṭhitā.

The work begins: namo etc. |

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

## 66.

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

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

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

## 67.

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

Contains *Kaccâyana's* Ākhyâtakappa with the scholia.

## 68.

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

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

At the end of the book the following ślokas are subjoined :

Kaccâyanaṃ pakaraṇe sandhi nāmañ ca kārakaṃ  
 samāso taddhit(â)khyâto kittakañ ca uṇhâdikam |  
 sandhimhi ekapaññāsaṃ nāmamhi dve satam bhava  
 kārake pañcatālisam samāse aṭṭhaviṣaṇ ca |  
 dvāsatṭhi taddhite matam atthârasa satākhyâte  
 kite satam satam bhava uṇhâdimhi ca pañ(ñ)āsam |

## 69.

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

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

## 70.

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

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

visuddhasaddhammasahassadîdhitim subuddhasambodhisu-  
gandharoditam (*sic*)

tibuddhakhettekadvâkaram jîṇam saddhammasaṅgham si-  
rasâbhivaṇḍiya |

*Kaccâyanaṃ* câcariyaṃ namitvâ nissâya Kaccâyanaṇṇa-  
nâdim

bâlappabodhattham ujum karissam vyattam sukaṇḍam pa-  
darûpasiddhim |

*attho akkharasaññâto.* yo koci lokiya lokuttarâdibhedo vacana-  
ttho so sabbo akkhareheva saññâyate. *akkharâpâdayo ekacattâ-  
lîsam.* te ca kho jinavacanânurûpâ akârâdayo niggahîtantâ  
ekacattâlîsamattâ vaṇṇâ paccakam akkharâ nâma honti. tam  
yathâ. a â i î etc.

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

*nâmânaṃ samâso yuttattho* (Kacc. 4, 1). *tesam nâmânaṃ*  
*payajjamañâpadatthânaṃ* (*sic*) *yo yuttattho so samâsasañño*  
*hoti. tesam vibhattiyo lopâ ca* (K. 4, 2). *tesam yuttatthânaṃ*  
*samâsânaṃ taddhitâyâdippaccayânaṃ ca vibhattiyo lopañyâ*  
*honti. pakati cassa sarantassa* (K. 4, 3). *luttâsu vibhatti* (*sic*)

sarantassa assa yuttatthabbutassa tividhassa līngassa pakati-bhāvo hoti. *taddhitasamāsakitakā nāmam vātavetūnādisu ca* (K. 7, 4, 12). *taddhitantā kitakantā samāsā ca nāmam iva datṭhabbā tavetūnatvānatvādippaccayante vajjjetvā. so napuṃsakalīṅgo* (K. 4, 5). *so avyayibhāvasamāso napuṃsakilīṅgo va datṭhabbo ti napuṃsakalīṅgattam. am vibhattīnam akārantayihāvo (sic)* (K. 4, 26). *etc.*

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

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

#### 71 (Turnour).

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

The *Bâlâvatâra*.

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

#### 72.

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

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

#### 73 (Turnour).

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

*Bâlâvatâra sannê*, the Pâli text with Sinhalese translation and commentary.

Begins : *namo, etc.*

buddhan tidhābhivanditvā buddhambujavilocanam  
Bālāvatāraṃ bhāsissam bālānam buddhivuddhiyā |

Buddham abhivanditvā Bālāvatāraṃ bhāsissam yanumehi  
kriyākārapadasambandhayi.

74.

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

*Saddalakkhaṇa*, grammar composed by *Moggallāyana*.

Begins :

siddham iddhaguṇam sādhu namassitvā tathāgatam  
saddhammasaṅgam bhāsissam Māgadham *Saddalakkh-*  
*aṇam* |

aādāyo ti tālisa vaṇṇā | dasādo sarā | dve dve savanṇā |

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

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

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

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

75.

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

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

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

câgavikkamasaddhânusampannagunâsâlino  
*Parakkamanarindassa* Sihalindassa dhîmato |  
 atrajenâ 'nujânatena (should be 'nujâtena ?) bhûpâlaku-  
 laketunâ  
 disantapatthataḍâravikkamena yasassinâ |  
*Bhuvanekabhujavhena* mahârâjena dhîmatâ  
 catupaccayadânena santataṃ samupatṭhito |  
*Dhûmadonîti* vikhyâtâvâse nivasato sato  
*Sumaṅgalamahâttherasâmino* sucivuttino |  
 vaṃse visuddhe sañjâto pantasenâsane rato  
 pariattimahâsindhunîyyâmakadhurandharo |  
 appicchâdiguṇûpeto jinasâsanamâmako  
*Vanaratanamahâtthero* *Medhankarasamavhayo* |  
 pâtavatthâya bhikkhûnaṃ vinaye suvisârado  
 Payo(ga)siddhiṃ suddhima (?) sadâsampaññagocaraṃ  
 (saddhâsampannag° ! ) ||

Division of the chapters :

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

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

f. ki—kû. *sandhi vuccate* | lokaaggapuggalo paññâindriyaṃ  
 tîpi imâni no hi etaṃ bhikkhuni (should be : bhikkhuniovâdo)  
 mâtuupatṭhânaṃ sametu âyasmâ abhibhûâyatanam dhanam  
 me atthi sabbe eva tayo assu dhammo (*sic*) asanto ettha na  
 dissanti itî dha | sarasamñâyaṃ || *saro lopo sare* || sare saro  
 lopaniyo hoti | saro ti kâriyiniddeso lopo ti kâriyaniddeso (s. t.  
 kâriyan. l. t. kiriyân. ?) | lopo adassanaṃ anuccâraṇaṃ | saro  
 ti jâttekavacanavasena vuttaṃ | sare ti opasilesikâdhârasat-  
 tamî tato vaṇṇakâlavyavadhâne kâriyan na hoti | tvam asi  
 katamâ cānanda aniccasaṃnâ ti | evaṃ sabbasandhisu | vidhîti  
 vattate || sattamiyaṃ pubbassa || therayaṭṭhinyâyena pavattate  
 paribhâsâ dubbalavidhino patiṭṭhâbhâvato | sattamînidde

pubbasseva vidhīti pubbasaralopo | lokaggapuggapuggalo  
*(sic)* paññindriyaṃ tñimāni no hetama bhikkhunovādo mātu-  
 patthānaṃ sametāyasmā abhibhāyatanama dhanama matthi  
 sabbeva tayassu dhammā asantettha na dissanti | pubbassa  
 kāriyavidhānā sattamīdittḥassa paratāvagamyate ti pare  
 tu parivacanama pi ghaṭato | yassa idāni samñā iti. chāyā iva.  
 iti api. assamañi āsi. cakkhuindriyaṃ. a(kata)ññū āsi. ākāse  
 iva. te api. vande ahaṃ. so ahaṃ. cattāro ime. vasalo iti.  
 Moggallāno āsi. bijako kathā eva. kāpoto evā tidha | pubba-  
 saralope sampatte saro lopo sare tv eva | *paro kvaci* || saramhā  
 paro saro kvaci lopañño hoti || yassa dāni saññāti chāyāva  
 itipi assamañisi cakkhundriyaṃ akataññusi ākāseva tepi van-  
 dehaṃ sohaṃ cattārome vasaloti Moggallānosi bijako kathāva  
 kāpotova | kvacīti kiṃ paññindriyaṃ paññindriyāni sattut-  
 tamo ekūnavīsati sassetesu gatovādo dītḥāsavo dītḥogho  
 cakkhāyatanama namkunettha labbhā (?) | vivakkhāto san-  
 dhayo bhavantīti nāyāvatticchāpi idha sijjhati | kvacīty adhi-  
 kāro sabbasandhisu tena nātippasaṅgo | assa idama vātāritama  
 na upeti vāmaūru ati iva aññe viudakama itidha | idama pacchi-  
 modāharaṇama ca yama (?) avaṇṇe lutte e o honti (hontīti ?)  
 gāhassa nisedhanatthama | pubbasaralope | saro veti ca vat-  
 tate || *yuvaññānam e o luttā* || luttā sarā paresama ivanṇu vaṇ-  
 ṇānaṃ e o honti vā yathākkamaṃ | yathāsamaṃkhyānudeso  
 samānānaṃ | vaṇṇaparena savanṇo pi | vaṇṇā saddo (vaṇṇa-  
 saddo !) paro yasmā tena savanṇo pi gayhati sayañ ca rūpan  
 ti iūnam pi e o | sabbattha rassajātīdese dīghassāpi ga-  
 haṇattha(m) idham *(sic)* āradhama | tassedama vāteritama no-  
 peti vāmoru atevaññe vodakama | vā tv eva tassidama | kathaṃ  
 pacorasmin ti yogavibhāgā | pati urasmin ti vibhajja yavā-  
 sare ti yakāre tavaggavaraṇā dinā mo (co !) vaggalasehi te  
 ti pubharūpañ ca yuvaññānam e o ti ussa o ca | lutteti  
 kiṃ dasa ime dhammā yathā idama kusalassa upasampadā |  
 atippasaṅgabādhakassa kvacisadassānuvattanato na vikap-  
 pavidhi niyanā *(sic)* | tena upeto aveccāni *(sic)* evamādisu  
 vikappo tārakitā sassindriyāni *(sic)* mahiddhiko sabbītiyo  
 tenupasaṅkami lokuttaro tiādisu vidhi ca na hoti | paṭisa-  
 dhāravutti assa sabbavitti anubhūyate vianjanaṃ viākato dāsi  
 ahaṃ ahu vā pure anu addhamāsaṃ anueti suāgataṃ suākāro

duākāro cakkhuâpâtam bahuâbâdho pâtu akâsi na tu eva bhû-  
 âpanalânîlam itîdha | yuvaññānam veti ca vattate | *yavā sare* ||  
 sare pare ivaññuvaññānam yakāravakārā honti vā yathākkam-  
 maṃ | paṭisanthāravutyassa sabbavutyanubhūyate byañjanam  
 byākato | byañjane digharassā ti dīghe | dāsyaḥam ahu vā  
 pura anvaddhamāsam anveti svāgataṃ svākāro cakkhvā-  
 pātam bahvâbâdho patvākâsi na tveva bhvâpanalânîlam | vā  
 tveva viākato sâgataṃ | adhigato kho me ayam dhammo  
 putto te aham te assa pahînâ pabbate aham ye assa te ajja  
 yāvatako assa kâyo tâvatako assa byâmo ko attho atha kho  
 assa aham kho ajja so ayam so ajja yo eva yato adhikaraṇam  
 so aham itîdha | yavā sare veti ca vattate | *eonam* || eonam  
 yakāravakārā honti vā sare pare yathākkamaṃ | byañjane  
 digharassā ti dīghe | adhigato kho myāyam dhammo putto  
 tyāham tyāssa pahînâ pabbatyāham yyāvassa (*sic*) tyajja  
 yāvatakvassa kâyo tâvatakvassa byâmo kvattho atha khvâssa  
 aham khvajja svāyam svajja yveva yanvâdhikaraṇam svā-  
 ham | vā tv eva tyajja soham | kvacî tv eva dhanam matthi  
 puttâ matthi te tâgatâ asantettha cattārome | goelakam goas-  
 sam goajinam itîdha | sare ti vattate || *gossavañ* || sare pare  
 gossa avan âdeso hoti | sa ca | ṭanubandhânekavaññâ sabbassâ  
 ti (this rule is given by Moggallāyana in the first kaṇḍa,  
 comp. Pāṇini 1, 1, 46) sabbassa ppasaṅge antasseti vattamâne |  
 nānubandho (Moggall. I, comp. Pāṇini 1, 1, 53) | nākārānu-  
 bandho yassa so nekavañño pi antassa hotîti okārasseva hoti |  
 saṅketo navayavonubandho ti (Moggall. I.) vacanâ nākāras-  
 sâppayogo | uvaññānantarappadhamsino (?) hi anubandho |  
 payojanam nānubandho ti saṅketo | gavelakam gavāssam  
 gavājinam | iti eva iti evâ tîdha || *vitisseve vā* || evasadde pare  
 itissa vo hoti vā || sa ca || chatṭhiyantassa (Mogg. I, comp.  
 Pāṇini 1, 1, 49) || chatṭhîniditṭhassa yaṃ kâriyam tadan-  
 tassa viññeyyan ti ikārassâdeso | âdesiṭṭhâne âdissatîti âdeso |  
 itv eva | aññatra yâdese | tavaggavaraṇānam ye cavaggaba-  
 yaññâ ti (Mogg. I; the dental consonants, v, r, ṇ, change  
 before y into the palatals, b, y, ñ) tassa co vaggalasehite ti  
 (Mogg. I; y after consonants of the 5 vaggas or after l or s  
 is changed into the preceding consonant) yassa ca cakāro |  
 icceva | eveti kiṃ iccâha | tiāgulaṃ tiāgikam bhûâdayo



migi bhantā udikkhatityādi sandhayo vuccante || mayadā sare  
 ti (comp. Kaccāyana, 1, 4, 5) vattate || vanataragā cāgāmā ||  
 ete mayadā cāgamā honti vā sare kvaci | āgamino aniyame  
 pi || saro yevāgamī hoti vanādīnan tu nāpakā aññathā hi  
 padādīnaṃ yukvidhānaṃ anattakam || etthāgamā aniyatā-  
 gamīnaṃ eva bhavanti ce yakārāgameneva nipajjan ti siddhe  
 padādīnaṃ kvacīti (Mogg. fol. kṛi) byañjanassa yuk āgamo  
 niratthako ti adhippāyo | tivaṅgulaṃ tivaṅgikaṃ bhvādayo  
 migi bhantā vudikkhati pavuccati pāguññavujutā ito nāyati  
 cinitvā yasmātiha tasmātiha ajjatagge nirantaraṃ nirālayo  
 nirindhano nirīhakaṃ niruttaro nirojaṃ dūratikkamo durā-  
 gataṃ duruttaraṃ pātur ahoṣi punar āgaccheyya punar uttaṃ  
 punar eva punar eti dhir atthu pātaraṣo caturaṅgikaṃ catur-  
 ārakkhā caturiddhipādapaṭilābho caturoghaniṭṭharaṇatthaṃ  
 bhatur atthe vuttir eṣā paṭhavidhātur eva sā nakkhattarājār  
 iva tārakānaṃ vijjur ivabbhakūṭe āragger iva sāsapo usa-  
 bhor iva sabbhir eva samāsetha puthag eva | rasse pag eva  
 lahum essati gurum essati idham āhu kena te idham ijjhati  
 bhadro kasāmīva ākāsemahipūjaye ekam ekassa yenam idhe-  
 kacce bhāti yeva hoti yeva yathā yidaṃ yathā yeva mā yidaṃ  
 na yidaṃ na yidaṃ cha yimāni na va yime dhammā bodhiyā  
 yeva paṭhavi yeva dhātu tesu yeva teseva so yeva pāṭiyekkaṃ  
 viyañjanā viyākāsi pariyaṇtaṃ pariyādānaṃ pariyuṭṭhānaṃ  
 pariyesati pariyoṣānaṃ niyāyogo udaggo udayo udāhaṭaṃ  
 udito udīritaṃ udeti sakid eva kiñcid eva kenacid eva kas-  
 micid eva kocid eva sammadattho sammadaññāvīmuttānaṃ  
 sammad eva yāvadatthaṃ yāvadicchakaṃ yāvad eva tāvad  
 eva punad eva yadatthaṃ yadantarā tadantaraṃ tadaṅgavi-  
 mutti etadatthaṃ atthadatthaṃ tadatthaṃ tadatthapasuto siyā  
 aññadatthu manasād aññāvīmuttānaṃ bahud eva rattim | vā  
 tv eva atthaatthaṃ vādhiṭṭhitam pātu ahoṣi | vavattḥitavibhā-  
 sattā vādhiṭṭhāssa byañjanato pi | bhikkhunīnaṃ vuṭṭhā-  
 peyya ciraṃ nāyati taṃ yeva | chaabhiññā cha ahaṃ chaasīti  
 cha aṃsā cha āyatanam itīdha | vā sare āgamo ti ca vattate ||  
*chā lo* || chasaddāparassa sarassa lakāro āgamo hoti vā | chāti  
 anukaraṇattā ekavacanaṃ | chaḷabhiññā chaḷ ahaṃ chaḷāsīti  
 chaḷ aṃsā chaḷ āyatanam | vā tv eva | chaabhiññā || lopo  
 adassanīṃ ṭhānīṃ yam āmaddiya dissati ādeso nāma so yātu

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

## 76.

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

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

buddhambujam namassitvā saddhammamadhubbhājanam  
 guṇāmodapadam saṅghamadhubbatanisevitam |  
*Moggalāyanācariyavaram* ca yena dhīmatā  
 katam lahum asandiṭṭham anūnam *Saddalakkhaṇam* |  
 ārabhisam samāsena bālattham *Padasādhanam*  
*Moggalāyanasaddattharatanākarapaddhatiṃ* |  
 saññāpariggaheneva lakkhaṇesu sarādayo  
 nāyantīti tam evādo dassayissam vibhāgato |

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

paratthâya mayâ laddhaṃ (mayâ 'raddhaṃ?) katvâ (ka-  
tvâna?) Padasâdhanam  
puññaena tena loko 'yaṃ sâdhetu padaṃ accutaṃ |  
saddhâsayena parisuddhagunoditena sârena sârayati-  
saṅghanisevitena  
ramme 'nurâdhanagare vasatambujena vidvâlinaṃ nija-  
visuddhakulaṇḍajena |  
mânentena tathâgatam paṭipadâyogehi saddhâluyâ  
niccâbaddhataponalehi nikhilappâpârisantâpitâ  
saddhamavhayasîhatelaṭṭhitiyâ câmîkaratthâlinâ  
nânâvâdikudittḥibhedapaṭunâ vâñivadhûsâminâ |  
sattânaṃ karuṇâvatâ guṇavatâ pâramparan dhîmatâ  
therenâ 'tumaṇḍapañjaragato yo saddasatthâdisu  
*Moggalâyanavissuten*' iha suvacchâpo vinîto yathâ  
so 'kâsi *Ppiyadassi* nâma yati 'daṃ byattaṃ sukhappattiyâ |  
vutto ca vuttam upabhoginiyâ sakâya pînappayodharava-  
nâpagasevikâya  
rambhâvihâravadhuyâ tilakâtulena santena Kappinasa-  
mavhayamâtulena |  
Devîrâjavihâramhi ramme nivasatâ satâ  
padassedam *Piyadassittherena* vihitam hitam |

The disposition of the work is contained in the following dates: saññâvidhâna (ends f. ka')—sandhi vuccate (f. ka')—atha nâmanî vuccante (f. ki')—atha saṅkhyâsaddâ vuccante (f. kaḥ')—athâsaṅkhyam uccate (taṃ duvidham pâdi-câdibhedena) (f. khâ)—vuttâni syâdyantâni, athekattam uccate (f. khâ)—atha itthiyappaccayantâ niddisîyante (f. khu)—atha nâdayo (nâdayo!) vuccante (f. khu')—atha tabbâdayo vuccante (f. khe)—idâni tyâdayo vuccante (f. khau').

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

sandhi vuccate | purisaüttamo paññâindriyaṃ satiârakkho  
bhogiindo cakkhuâyatanam abhibhûâyatanam dhanam me  
atthi kuto etthâ tidha | *saro lopo sare* | sare saro lopañyo  
hoti | sare topasilesikâdhârasattamî tato vaṇṇakâlavyavadhâne

kâriyaṃ na hoti | tvam asi katamâ cānanda aniccasaññā ti | aññatthā pi saṃhitāyaṃ (this seems to be corrected into saṃhatāyaṃ) opasilesikādhāre yeva sattamī | vidhīti vattamāne | sattamiyaṃ pubbassa | sattamīniddese pubbasseva vidhīti pubbasaralopo | purisuttamo paññīndriyaṃ satārakkho bhogindo cakkhāyatanaṃ abhibhāyatanaṃ dhanam matthi kuttettha | pubbassa kâriyavidhānā sattamīniddiṭṭhassa paratāvagamya te ti pare tu parivacanam pi ghaṭato | so ahaṃ cattāro ime yato udakaṃ pāto evā nīdha (*sic*) | saro lopo sare ti vattate | *paro kvaci* | saramhā paro saro kvaci lopaniyo hoti | sohaṃ cattārome yatodakaṃ pātova | kvacīti kiṃ paññīndriyaṃ | assādhikāro sabbasandhisu | tassa idaṃ tassa idaṃ vātāiritam sītavātāiritam sītaūdakaṃ sītaūdakaṃ vāmāuru vāmāuru itīdha | pubbasaralopo | saro veti ca vattate | *yuvanṇānam e o luttā* | luttā sarā paresaṃ ivanṇuvanṇānam e o honti vā yathākkamaṃ | vaṇṇaparena savaṇṇo pi | vaṇṇasaddo paro yasmā tena savaṇṇo pi gayhati sayaceti (*sic*) iūnam pi e o | tassedam tassidaṃ vāteritam vātīritam sītodakaṃ | byañjane dīgharassā ti dīghe | sītūdakaṃ | vāmoru vāmūru | lutteti kiṃ | dasa ime | atīta(ati!)ppasaṅgabādha-kassa kvaci saddassānuvattanato na vikappavidhi niyatā | tena upeno (*sic*) ti evamādisu vikappo nārakikādisu (*sic*) vidhi ca na hoti | viakāsi viakāsi suāgataṃ suāgataṃ tīdha | yuvanṇānam veti ca vattate | *yavā sare* | sare pare ivanṇuvanṇānam yakāravakārā honti vā yathākkamaṃ | akārassa dīghe | vyākāsi | ca(va!)nataragā cāgamā ti (see Kacc. 1, 4, 6) yāgame | viyākāsi | svāgataṃ sāgataṃ | kvaci tv eva yānidha | te ajja te ajja so ayaṃ so ayaṃ itīdha | yavāsare veti ca vattate | *eonam* | eonam yakāravakārā honti vā sare pare yathākkamaṃ | tyajja tejja | byañjane dīgharassā ti dīghe | svāyaṃ soyaṃ | kvaci tv ava (*sic*) dhanam matthi | goelakam itīdha | sare ti vattate | *gossāvaṇ* | sare pare gossa avaṇ ādeso hoti | sa ca | ṭanubandhānekavaṇṇā sabbassā ti sabbassa ppasaṅge | antasseti vattamāne | nānubandho | nakāronubandho yassa so nekavaṇṇo pi antassa hotīti nakārasseva (read, okārasseva) hoti | saṃketo navayavonubandho ti vacanā nakārasappayogo | payojanam nānubandho ti saṃketo | gavelakam | iti eva iti evā tīdha | *vītisseva vā* | evasadde pare itissa vo hoti

vâ | sa ca | chaṭṭhiyantassa | chaṭṭhinidditṭhassa yaṃ kâriyaṃ  
 tadantassa viññeyyaṃ ti ikârassâdeso | ṭhânînamaddiṃya dissati  
 (?) uccârîyatîti âdeso | itv eva | aññatra yâdese | tavaggava-  
 raṇânaṃ ye va (ca!) vaggabayaṇâ ti tassa co vaggalasehi  
 te ti yassa ca cakâro | icceva | duaṅgikaṃ ciitvâ ajjaagge pâtu  
 ahesuṃ pâ eva idha ijjaṭi (*sic*) pariantaṃ atthamîtidha (atta-  
 attham itîdha!) | mayadâ sare ti vattate | vanataragâ câgamâ |  
 ete mayadâ câgamâ honti vâ sare kvaci | âgamino aniyame  
 pi | saro evâgamî hoti vanâdînan tu nâpakâ aññathâ ti padâ-  
 dînam yukvidhânam anatthakaṃ | duvaṅgikaṃ cinitvâ ajja-  
 tagge pâtur ahesuṃ | byañjane dîgharassâ ti rasse | pageva  
 idham ijjhati pariyantaṃ attadatthaṃ | vâ tv eva atthatthaṃ  
 (*sic*) | chaabhiññâ chaabhiññâ tidha | vâ sare âgamo ti ca  
 vattate | châlô | chasaddâ parassa sarassa lakâro âgamo ti vâ |  
 chalabhiññâ chaabhiññâ | *sarasandhi* | kaññâ iva kaññâ iva  
 kaññâ ivâ tidha | pubbaparasarânaṃ lope sampatte | saro lopo  
 ti ca vattate | *na dve vâ* | pubbaparasarâ dve pi vâ kvaci na  
 lupyante | kaññâ iva kaññeva kaññâ va || *sarasandhinisedho* |

## 77.

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

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

namo, *etc.* |

vathuttayaṃ namassitvâ *Kaccâyanañ* ca pubbake  
 niruttimhi pavakkhâmi vacanaṃ me nibodhaya |

sarâ sare lopaṃ | ekavacanaggahaṇena sabbaggahanaṇa-  
 yayojanatthaṃ (*sic*) kâtabbaṃ | byañjanasampiṇḍanatthaṃ  
 sarâsare lopaṃ | sarâ asare lopaṃ |

## 78.

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

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

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

nânâgandhesu sârattham gahetvâ 'bhimatam nayam  
vaṇṇayissam samâsena *Saddasâratthajâlinim*.

vididhanayasamannâgatam vicittâcariyasamayasamohitam  
paramavicittagambhîraññaoggalhasamattham pakaraṇam  
idam ârabhanto yam âcariyo tâva ratanattayapaṇâmam  
karonto âha namassitvânâ tiâdi, etc.

## 79.

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

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

Begins : namo, etc. |

ito 'param pavakkhâmi saddhamme buddhasâsite  
kosallatthâya sotûnam kappam âkhyâtasavhayam |  
tattha kiriyam akkhâti ti âkhyâtam kiriyâpadam.

## 80.

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

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

namo etc.

tilokindamukhampo jagambherâjâbhirâjini  
rammatam me manovâṇi navaṅgasetavaṇṇini |  
puppâcariyasabhânam nayam nissâya sâdhakam  
viracissâmi Vâcakam-upadesakavaṇṇanam |

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

tary on the conclusion of the *Vācakupadesa* (f. khu, *etc.*) furnishes some dates about its author. The work is said to have been composed in Sakkar. 967 (=A.D. 1606); then the commentary goes on (f. khû): *Turaṅgapappato Paṃyanagarato nâtidûre naccâsanne dvikosamatthe ðhâne nânâuppalaṃsañchannâya sasîlāvâpiyâ samipe papputakuṭacetiyavihâraleṇâdihî virâjîto Turaṅganâmako eko pappato atthi. tasmim—Turaṅgapappatavâsînaṃ—vasâlaṃkârabhûtena—Mahâvijâtâvitinâmakena ayaṃ Vācakamupadesako nâma gandho kato ti yojanâ.*

The commentator then gives his own name, which is identical with that of the author: *iti Cac keiṇ ti khyâta-parassa pacchimadvârasamime mahâtherânâm âvâsena Mahiyaṅgaṇo nâma thûpo atthi. tassa uttaradisâbhâge pâkârasamipe Avavhanagarindassa 'maccena râjânâya kârîte kuṭâkâravirâjîte tibhumikâvâso vâsantena Mahâvijâtâvi itinâma-kena mahâtherena katâyam Vācakopadesakattavaṇṇanâ.*

## 81.

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

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

## 82.

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

The *Abhidhânappadîpikâ*.

## 83 (Turnour).

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

## 84.

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

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

## 85.

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

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

rājarājaṃ mahāpuñ(ñ)āṃ dhammadhammaṃ mahādhu-  
naṃ  
saṅghasaṅghaṃ name cāraṃ namitvā cādaraṃ (ādaraṃ  
B.) tayaṃ |  
yo raṭṭhindaṅdagindho (°gindo B.) jāgindajagumānadho  
puñ(ñ)ā (puñā B.) bhūpādhipuñ(ñ)o ca cakkārahasulak-  
khaṇo |  
asambhiṇṇo ca vaṃsena putto Goribhasāmino  
susuto ca Mahādhammarājādhipatināminā |  
sampuṇṇo caturaṅgehi dasarājavataṃ caro  
hitattayaṃ bahuṣuto dhāreti buddhapetaṃ |  
so pasanto (passanto B.) bhūpālo va vajirūpamacakkhunā  
nissayesu purāṇesu 'bhidhānassa unādhikaṃ |  
cakkamūlaṃ (°malaṃ B.) idaṃ satthaṃ kārethacariye  
mama  
vadeti mahāmattassa mahāsatvivarājino |  
uyyojito bhūpālassa sāsanaṃ jutattino (jutatthino B.)  
vācāya senāpatino (°nā B.) teneva cittabuddhinā |  
satamandiravārite rājaseyye vasantohaṃ  
kiñci taṃ apānetvāna (°tvā B.) likkhissaṃ navanissayaṃ |

Conclusion :

Jambūḍīpatale ra(ṭ)thaṃ sabbara(ṭ)thāna (°naṃ B.) ke-  
tayaṃ (ketujayaṃ B.)  
Tambādīpaṃ Mramma(ṭ)thānaṃ mahāra(ṭ)thehi vāritaṃ |



ratanâpuram yam tattha pâsâdûlâram âlayam  
 râja(ṭ)ṭhânam manorammam nadinagavanappullam |  
 Mahâdhammarâjâdhipatîti bhûpati tatta yo  
 medhâvi dakkho paṇiṭo vicitto cittapaṇi(ṇ)avâ |  
 susippo dhatavacano tikkhatejo ripujjayî  
 kesaro va atisûro susurûpo vayena vâ |  
 yena râjaṭṭhânî seyyathûpakûpavanehi ca  
 atije(ṭ)ṭhamandirehi nâgassehi (nâgâssehi B.) ca sobhitâ |  
 kârîte teneva seyye nânâbhavanabhûsite  
 Kittijayaṭhapakhyamhi satamandiravârîte |  
 saddhamma(ṭ)ṭhitikâmena vasatâ santavuttinâ  
 dvikkhattum laddhalañcena mahâtherena dhîmatâ |  
 tassedisanuggahañ câsâdhâraṇam u(y)yojitaṃ  
 patvâna racito peso (yeso B.) Abhidhânassa nissayo |  
 niṭṭhito so sakkarâje sahasse '(ṭ)ṭhasatâdhike  
 je(ṭ)ṭhamâse juṇhapakkhe sattamiyam gaguddine |

86.

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

*Dhâtupâṭha.* Begins: namo *etc.* bhû sattâyam. ku sadde.  
 aṅka lakkhaṇe. saṅka saṅkâyam. See Westergaard's Catal.  
 p. 59.

87.

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

*Dhâtumañjûsâ.* Begins: namo *etc.*

niruttinikarâpârapârâvârantagam munim  
 vanditvâ dhâtumañjûsam brûmî pâvacanañjasam.

Subscription : *Kaccâyana*dhâtumañjûsâ samattâ.

88.

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

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

## 89.

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

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

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

## 90 (Turnour).

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

List of words, Pāli and Sinhalese, called on the covering  
plate *Akârâdi*. Begins : namo buddhâyayi | akko sûryâyayi |  
akko varagâsayi | aṃko enaṃberiyayi.

## III.—HISTORICAL AND MISCELLANEOUS WORKS.

## 91.

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

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

tattha Uppalavaṇṇassa devarājassa bhāsuraṃ,  
rūpaṃ patitṭhapetvāna mahāpūjaṃ pavattayi.

## 92 (Turnour Collection).

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

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

Mahāmahindatheramhi taṃ ṭhānaṃ samupāgate  
teracchā eva netū ti katikañ ceva kārayi.

## 93 (Turnour Collection).

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

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

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

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

aniṭṭhite chattakamme sudhākamme ca cetiye  
 maraṇantikarogena rājā āsi gilānako |  
 Tissaṃ pakkosayitvā so kaniṭṭhaṃ Dighavāpito  
 thūpe aniṭṭhāpehīti abravī |  
 bhātuno dubbalattā so tunnavāyehi kāriya  
 kañcukaṃ suddhavatthehi tena chādiya cetiyaṃ |  
 cittakārehi kāresi vedikaṃ tattha sādhukaṃ  
 pantipuṇṇaghaṭānañ ca pañcaṅgulakapantikaṃ |  
 chattakārehi kāresi chattaṃ veḷumayaṃ tathā  
 kharapattamaye candasuriyaṃ muddhavediyaṃ | 5  
 lākhākumkumakeh' etaṃ cittayitvā sucittikaṃ  
 raṃṇo nivedayī thūpe kattabbaṃ niṭṭhitaṃ iti |  
 sivikāya nipajjitvā idhāgantvā mahīpati  
 padakkhiṇaṃ karitvāna sivikā ceva cetiyaṃ |  
 vanditvā dakkhinadvāre sayane bhumisanthate  
 sayitvā dakkhiṇapassena so Mahāthūpaṃ uttamaṃ |  
 sayitvā vāmapassena Lohapāsādam uttamaṃ  
 passanto sumano āsi bhikkhusaṃghapurakkhato |  
 gilānapucchanatthāya āgatehi tato tato  
 channavuti koṭiyo bhikkhu tasmaṃ āsu samāgame 10  
 gaṇasajjhāyaṃ akarūṃ vaggabandhena bhikkhavo  
 Theraputtābhayaṃ therāṃ tatthādisvā mahīpati |  
 aṭṭhaviṣa mahāyuddhaṃ yujjhanto aparājaya  
 yo so na paccudāvatto mahāyodho vaṣī mama |  
 maccuyuddhamhi sampatto disvā maṃṇā parājayaṃ  
 idāni so man topeti thero Therasutābhayo |  
 iti cintiya so thero jānitvā tassa cintitaṃ  
 Karindanadiyā sise vasaṃ Pañjalipabbate |  
 pañcakhīṇāsavasataṃ parivārena iddhiyā  
 nabhasāgamma rājānaṃ aṭṭhāsi parivāriyaṃ |

Readings of No. 92: 1 mārāṇantikarogena—2 thūpe aniṭṭhi-

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

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

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

(Story of Buddhaghosa.)

bodhimaṇḍasamīpamamhi jāto brāhmaṇamānavo  
 vijjāsippakalāvedī tisu vedesu pārago |  
 sammāviṃṇātasamayo sabbavādavisārado  
 vādatthī sabbadīpamhi āhiṇḍanto pavādino |  
 vihāram ekaṃ āgamma rattim pāt' amjalīmataṃ  
 parivatteti sampuñṇapadaṃ suparimaṇḍalaṃ |  
 tattheko Revato nāma mahāthero vijāniya  
 mahāpaṃṇo ayaṃ satto dametaṃ vaṭṭatīti so |  
 ko nu bhadrabharāvena viravanto ti abravī  
 gadrabhānaṃ rave atthaṃ kiṃ jānāsīti āha taṃ | 5  
 ahaṃ jāne ti vutto so otāresi sakam mataṃ  
 vuttaṃ vuttaṃ viyākāsi virodham pi ca dassayī !  
 tena hi tvaṃ sakam vādam otārehi ca codito  
 pālimahābhidhammassa attham assa na so 'dhigā |  
 āha kassetim manto ti buddhamanto ti so 'bravī  
 dehi me tan ti vutthehi gaṇha pabbajja taṃ iti |  
 mantatthī pabbajitvā so uggaṇhi Pīṭakattayaṃ  
 ekāyano ayaṃ maggo iti pacchā tam aggahi |  
 buddhassa viya gambhīraghosattānaṃ viyākaruṃ  
 Buddhaghoso ti ghoso hi buddho viya mahītale | 10  
 tattha Nānodayaṃ nāma katvā pakaraṇa tadā  
 Dhammasaṅgaṇiyo 'kāsi kaṇḍaṃ so Atthasālinam |  
 Parittatṭhakathaṃ ceva kātum ārabhi buddhimā

taṃ disvā Revato thero idaṃ vacanaṃ abravī |  
 pālimattam idhānītaṃ natthi aṭṭhakathā idha  
 tathācariyavādā ca bhinnarūpā na vijjare |  
 Sihalaṇḍakathā suddhā Mahindena matīmatā  
 saṅgītittayam āruḷhaṃ sammāsambuddhadesitaṃ |  
 Sāriputtādigītañ ca kathāmaggaṃ samekkhiya  
 kathā Sihalaḅhāsāya Sihalesu pavattati | 15  
 taṃ tattha gantvā sutvā tvaṃ Māgadhānaṃ niruttīyā  
 parivatthehi sā hoti sabbalokahitāvahā |  
 evaṃ vutto pasanno so nikkhamitvā tato imaṃ  
 dīpaṃ āgā imasseva raṃṃo kāle mahāmati |  
 Mahāvihāraṃ sampatto vihāraṃ sabbasādhūnaṃ  
 mahāpadhānaṃ gharaṃ gantvā saṃghapālassa santikā |  
 Sihalaṭṭhakathaṃ sutvā theravādañ ca sabbaso  
 dhammassāmissa eso va adhippāyo ti nicchīyaṃ |  
 tattha saṃgha samānetvā kātum aṭṭhakathaṃ mama  
 potthake detha sabbe ti āha vīmaṃsitum satam | 20  
 saṃgho gāthādvayaṃ tassa dāsi sāvattīyaṃ tava  
 ettha dassēhi taṃ disvā sabbe demā ti potthake |  
 piṭakattayam ettheva saddhim aṭṭhakathāya so  
 Visuddhimaggaṃ nāmākā saṅgahetvā samāsato |  
 tato saṃghaṃ samūhetvā sambuddhamatakovidam  
 mahābodhisamīpamhi so taṃ vācētum ārabhi |  
 devatā tassa nepuṃṇaṇi pakāsetum mahājane  
 chādesum potthakaṃ so pi dvattikkhattum pi taṃ akā |  
 vācētum tatiye vāre potthake samudāhate  
 potthakadvayam aṃṇam pi saṅṭhapesum tahiṃ marū 25  
 vācayīmsu tadā bhikkhū potthakattayam ekato  
 ganthato atthato vāpi pubbāparavasena vā |  
 theravādehi pālīhi padehi vyañjanehi ca  
 aṃṇatattam (*corr.* °thattam) ahū neva potthakesu pi  
 tisu pi |  
 atha ugghosayī saṃgho tuṭṭhahaṭṭho viśesato  
 nissamsayaṃ sa Metteyyo iti vatvā punappunaṃ |  
 saddhim aṭṭhakathāyā 'dā potthake Piṭakattaye  
 Ganthākare vasanto so vihāre dūrasaṃkare |  
 parivattesi sabbā pi Sihalaṭṭhakathā tadā  
 sabbesaṃ muḷaḅhāsāya Māgadhāya niruttīyā | 30

sattānaṃ sabbabhāsānaṃ sā ahoṣi hitāvahā  
 theriyācariyā sabbe pāliṃ viya tam aggahaṃ |  
 attakattabbakiccesu gatesu pariniṭṭhitim  
 vanditum so mahābodhim Jambudīpam upāgamī |  
 bhutvā vāvisavassāni Mahānāmo mahāmahim  
 katvā puññāni citrāni yathākammam upāgamī |

sabbe pete dharanīpathayo (*corr.* °tayo) maccum accetum  
 ante no sakkhimsu pacitasubalā sādhusampanṇabhogā evaṃ  
 sabbe nidhanavasagā honti sattā ti niccaṃ rāgaṃ sammā  
 vinayatu dhane jīvite cāpi dhīmā ||

Readings of No. 92: 1 °māṇavo. tīsu—2 vādatthi jambudī-  
 pamhi—3 parivattesi—5 gadrabhar°. abruvī—6 vutte. osāresi  
 —7 taṃ, *corr.* tvaṃ. pāli°—8 kasseso. brūvī—10 so sobhi—  
 11 pakaraṇaṃ. °ṇiyā. °sālinim—12 abrūvī—13 pālim°—  
 14 sīhalaṭṭh°—15 katā—17 °matī—18 vihāre sabbasādhu-  
 naṃ. °padhānagharaṃ—19 nicchiya—20 saṃghassamānetvā.  
 satim—21 gāthadvayaṃ. sāmattiyaṃ—26 bhikkhu—27 pā-  
 lihi. aññatattam—28 pi—30 mūlabh°—31 pālim—32 atha  
 katt°. paripariniṭṭhitam—33 dvāv°. mahāmahaṃ. puññāni—  
 34 °ṇipatayo. sadhane.

No. 93: 1 brāhmanam°. tīsu—2 jambud°. asiṇḍanto, *corr.*  
 ah°.—3 sampunnap°—5 gadr°. jānātīti, *corr.* °sīti—6 jāne,  
*corr.* jānāmi. Afterwards the reading of the first hand has  
 been restored. osāresi—6 vuttam, *corr.* vuttam vuttam.  
 virodham, *corr.* virodham—7 pālim°—8 kassetam, *corr.*  
 kasseso. brūvī. ganha. pabbajjam taṃ, *corr.* °jja taṃ—10  
 ghose hi, *corr.* ghoso hi—11 pakaraṇaṃ °ṇiyā. °sālinim—  
 12 abruvi—13 pālim°. ācariyāv° *corr.* °yav°—14 sīhalaṭṭh°.  
 ārūlham—15 °digītañ ca. katā sīhalabh°—17 mahāmatī—  
 18 °sādhunaṃ. °padhānagharaṃ. santikaṃ, *corr.* °kā.—19  
 therāvādañ ca. nicchiyaṃ, *corr.* °ya—20 saṃghassamānetvā.  
 satam, *corr.* satim—21 gāthadvayaṃ. sāmattiyaṃ—22  
 °marggam, *corr.* maggam—23 ārahi, *corr.* °bhi—25 saṃ-  
 ṭhāpesum—26 bhikkhu—27 pālihi. aññatattahabū, *corr.*  
 °mahū. pi—31 pālim—32 atha k°. pariniṭṭhitim, *corr.* °tam  
 —33 dvāv°. mahāmahaṃ—34 dharanīpathayo, *corr.* °tayo.  
 °sampanna°. dhane, *corr.* sadhane.

## 94 (Turnour Collection).

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

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

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

Padyapadānuvamsavaṇṇanā vamsatthappakāsaṇi niṭṭhitā.

sukho buddhānaṃ uppādo sukhā saddhammadesanā  
sukhā saṅghassa sāmaggi samaggānaṃ tapo sukho |  
siddhir astu | subham astu |

Sambuddhapaṇiḥḥānā dvisahassasatattike  
vasse asītisampatte māsamhi sāvane paṇa |  
kālapakkhe tu tatiye divase potthakaṃ ayaṃ  
katvāna lekhaṇaṃ Atthadassinā niṭṭhitaṃ kataṃ |

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

fol. kha' : evaṃ ācariyo paṭhamāya gāthāya ratanattayassa  
katābhimānena vihatantarāyo Mahāvamsaṃ pavakkhāmīti  
paṭiññānaṃ katvā idāni yeva *Porāṇasīhalatthakathāmahāvamsa*  
vijjamāne pi kasmā ācariyo imaṃ *Padyapadānuvamsaṃ* akāsi



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

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

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

Dhammarucikā ti ime Abhayagirivāsino bhikkhu, Sāgalikā nāma Mahāsenarañño Jetavanavāsino bhikkhū ti daṭṭhabbā | tesam Abhayagirivāsino Lamkāḍipamhi sāsanaṃsa patitṭhānā sattarasavassamattādhikesu dvīsu vassasatesu atikkantesu Vaṭṭagāmaṇirañño kāle bhagavato āhaccabhāsita-Vinayapiṭakato bandhakaparivāram (read: Khandhakaparivāram) atthantarapāṭhantarakaraṇavasena bhedaṃ katvā theravādato nikkhamma Dhammarucikavādā nāma hutvā tena Vaṭṭagāmaninā Abhayagirivihāramhi kārāpīte tattha vasimsu | tato Jetavanavāsino pi ekacattālisavassamattādhikesu tīsu vassasatesu atikkantesu Jetavanavihārapatitṭhānā pubbe eva Dhammarucikavādato nikkhamma Dakkhīnavihāramhi vasitvā te pi bhagavato āhaccabhāsita-Vinayapiṭakato Ubhatovibhaṅgam gahetvā atthantarapāṭhantarakaraṇavasena tam bhedaṃ katvā Sāgalikavādā nāma hutvā Mahāsenarañño Jetavanamhi vihāre kārīte vepullam gantvā tattha vasimsu | tena vuttam Dhammarucikā Sāgalikā Lamkāḍipamhi bhinnakā ti | tato pana atirekapaññāsamattādhikesu tīsu vassasatesu atikkantesu Bhāgīneyyadāṭṭhāpatissa rañño kāle Jetavanavihāramhi Kurundacullakaparivenavāsi Dāṭṭhāvedhakanāmako ca bhikkhu tatthe[va] Kolambahārakaparivenavāsi Daṭṭhāvedhanāmako bhikkhu cā ti iti ime dve asappurisacittakā attukkaṃsakaparavaṃsakā ussāpitanikāyantaraḷaddhikā vihataparalokabhayadassāvītā vihatadhammasuttikā ca Dhammaruci-

kavādato Ubhatovibhaṅge Sāgalikāvādato Khandhakapari-  
vāraṇ ca gahetvā Mahāvihāravāsino paṭiyekkā jātā ti idaṃ  
abhūtattaparidīpakavacanaṇ ca aññavādantarapaṭisamyut-  
tavacanaṇ ca attānaṃ pāṭhabbyākhyānantarāgataṃ katvā  
likhitvā ṭhapesuṃ.

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

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

Susunāgo ti nāmam akāsi | so tato paṭṭhāya evaṃ tena posi-  
yamāno anukkamena viññubhāvaṃ patvā âcârasampannataro  
nāgarehi sādhusundarataro 'tīva sammato ahosi | tasmā tassa  
Nāgadāsakassa rañño kujjhitvā | tehi nāgarehi katābhisekā  
Susunāgo nāma rājā ti pākāṭā ahosi |

f. ghau'—ghaḥ (Turnour, p. xxxviii) : Kālāsokassa puttā  
tū (p. 21, 7 Turn.) tiādim āha | . . . Kālāsokassa atraja-  
puttā dasa bhātukā ahesun ti attho | tesam pana nāmaṃ  
*Atthakathāya* vuttam | nava Nandā tato āsun ti tato dasa  
bhātunam antarā samānam eva nāmakā Nandanāma nava  
rājāno ahesun ti attho | tesam hi jeṭṭho pana aññatakulassa  
putto ti ca paccantavāsiko ti ca tesam navannaṃ uppattik-  
kamañ ca *Uttaravīharatthakathāyaṃ* vuttam | mayam pi sam-  
khepena tesam uppattimattam samayāvirodhamattā kathey-  
yāma | pubbe kira Kālāsokaputtānaṃ rajje yeva paccanti-  
vāsiko eko mahācoro uppajjitvā laddhapakkho rattham  
vilumpamāno vicarati | tassa manussā pane gāmaghātākam-  
maṃ karontā yaṃ gāmaṃ vilumpanti bhaṇḍam tasmim  
gāme manussehi gāhāpetvā Malayam netvā bhaṇḍam gahetvā  
manusse ca vissajjenti | ath' ekadivasam te corā evaṃ karontā  
ekam nibbitikam thāmajavasampannaṃ yodhasadisam purisam  
gahetvā tena saddhim gāhāpetvā Malayam nenti | so tehi  
niyamāno te kiṃ vo kammaṃ karontā vicarathā ti pucchitvā  
tehi bho dāsa purisa na mayam aññaṃ pi kasigorakkhādi-  
kammaṃ karoma iminā va nibhārena gāmaghātākādīni katvā  
dhanam ca dhaññaṃ ca uppādetvā macchamamsasurāpāṇādīni  
paṭiyādetvā khādantā sukkena jīvitavuttiṃ karomā ti vutte  
sādhu vata ayam eva tesam jīvitavutti aham pi teh'eva saddhim  
eva eva jīvitam kappeyyāmīti cintetvā puna āha aham pi  
tumbhākam santike vasitvā tumbhākam sabhāyo bhavissāmīti  
tumhe mam pi gahetvā vicarathā ti | te sādhu ti tam gahetvā  
attānaṃ santike vasāpesum | ath' ekadivasam te corā gāmaghā-  
tākammaṃ karontā ekam āvudhahatthasurapurisehi sampan-  
naṃ paccantagāmaṃ pavisiṃsu | tesu pavitthamattesu gāma-  
vāsino utthāya te majjhe katvā gāmanim gahetvā asinā  
paritvā jīvitakkhayaṃ pāpesum | corā pana yena vātena vā  
palāyitvā Malayam gantvā tattha sannipatitvā tassa mata-  
bhāvaṃ jānitvā tasmim vinatthe amhākam parihānibhāvo

paññāyissati taṃ hi vinā amhehi ito paṭṭhāya gāmaghātādi-  
kammakaraṇaṃ nāma kassa bhāro idha vasitūṃ pi na sakkā  
evaṃ no nānābhāvo vinābhāvo paññāyissatīti rodamaṇā nisī-  
dīmsu | amu esa puriso te upasaṃkamitvā kasmā rodathā ti  
pucchitvā tehi no gāmaghātākammakaraṇakāle pavesanikkha-  
manāya purecārikasūrapurisassa abhāvakaraṇena rodambā ti  
vutte tena bho tumhe mā rodatha so yeva kammaṃ kātūṃ  
sakkoti na añño aham eva taṃ kammaṃ kātūṃ sakkhissāmīti  
itho paṭṭhāya mā cintayitthā tiādim āha | te tassa vacanena  
assāsajātā sādhu ti taṃ purisaṃ tasmi gāmanitṭhāne ṭhape-  
sum | so tato paṭṭhāya ahaṃ Nando nāmā ti attano nāmaṃ  
sāvetvā tehi saddhīṃ purimanayeneva raṭṭhaṃ vilumpamāno  
vicaranto attano sabhātuke nātivagge ca sannipātāpetvā tehi  
pi laddhapakkho hutvā vicaranto | ath' ekadivasaṃ sapurisaṃ  
sannipātāpetvā ahaṃ bho na idaṃ kammaṃ surapurisehi  
kātabbaṃ amhādisānaṃ nānucchavikaṃ hinapurisānaṃ eva  
idaṃ kammaṃ anucchavikaṃ tasmā kiṃ iminā rajjaṃ gan-  
hissāmā ti | te sādhu ti sampaticchīmsu | so tasmīṃ sampa-  
ticchite saporivāro yuddhasajjo ekaṃ paccantanagaraṃ gantvā  
rajjaṃ vā detu yuddhaṃ vā ti | te taṃ sutvā sabbe samā-  
gamma tadanurūpāya mantanāya mantevā samānacchanda  
tena saha mittasatthavam akāmsu | iminā va nayena so  
yebhuyyena Jambudīpavāsino manusse hatthagataṃ katvā  
tato Pāṭaliputtaṃ gantvā tattha rajjaṃ gahetvā raṭṭhaṃ  
anusāsamāno na cirasseva kālam akāsi | tato tassa bhātara  
paṭipāṭiyā rajjaṃ anussāsīmsu | te pana sabbe dvāvisati vassāni  
rajjaṃ karīmsu ti | tena vuttaṃ nava Nandā tato āsum | pe |  
rajjaṃ samanussāsīyun ti | pe | tattha kamenevāti vuddha-  
paṭipāṭiyā eva | tesam pana kaniṭṭho navamo sayam dhanani-  
dahanavittikatāya Dhananando nāma ahoṣi | so hi paṭiladdhā-  
bhiseko va macchariyābhibhūto dhananidahanakammam eva  
me kātūṃ vaṭṭatīti cintevā tato tato asītikoṭippamānaṃ dha-  
nasañcayam katvā sayam eva taṃ gāhapetvā Gaṃgātīraṃ  
gantvā sākāhvaraṇena Mahāgaṅgaṃ pidahāpetvā mātikañ  
ca katvā tato udakaṃ aññatthaabhimukhaṃ kārāpetvā anto-  
Gaṅgāya pāsānatale mahantaṃ āvāṭaṃ kārāpetvā tattha dha-  
naṃ nidahitvā tatopari pāsāṇe santharāpetvā tatopari udaka-  
nivāraṇatthāya vilinaloham okirāpetvā gulapāsāṇe attharā-

petvā puna sodakaṃ vissajjāpetvā tam pakatipāsānataḷaṃ  
 viya jāte udakaṃ vissajjāpesi | puna attano ānāpavattana-  
 tṭhāne cammajaturukkhapāsānapavattāpanakāraṇādāhi dha-  
 nasañcayaṃ kārapetvā tattheva akāsi | evaṃ katipayavārehi  
 akāsīti vuttaṃ hoti | tena avocumha tesam pana kanitṭho  
 navamo sayam dhananidahanavittikattāya Dhananando nāma  
 ahoṣī ti | Moriyānan ti attānaṃ nagaraṃ siriyā eva sañjātaṃ  
 Moriyā ti laddhavo(hā)rāṇaṃ khattiyānan ti attho | tehi  
 pana dharamāne yeva bhagavati Viḍuḍḍhabhena upaddutā  
 te pi Sākiyā Himavantaṃ pavisitvā aññataraṃ salilāya sam-  
 pannaṃ ussannapipphalipavanādāhi pādapavanehi upasobhi-  
 taṃ ramaṇīyaṃ bhūmibhāgaṃ disvā tatthā 'bhinivittṭhapema-  
 hadayā tasmim tṭhāne suvibhattaṃ mahāpathadvāraḷakotṭha-  
 kaṃ thirapākāraparikkhittaṃ ārāmauyyānādīvididharāma-  
 neyyasampannaṃ nagaraṃ māpesuṃ | api ca taṃ mayūragī-  
 vasaṃkāsaṃ chadaniṭṭhikapasādapanti koṇcamayūraganaṇā-  
 dehi pūritaṃ ugghositaṃ ca ahoṣi | tena te tassa nagarassa  
 sāmīno Sākiyā ca | tesam puttapaṃuttā ca sakala-Jambudīpe  
 Moriyā nāmā ti pākātā jātā | tato ppabhuti tesam vaṃso  
 Moriyavaṃso ti vuccati | tena vuttaṃ Moriyānaṃ khatti-  
 yānaṃ vaṃse jātan ti |

### 95 (Turnour Collection).

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

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

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

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

Begins : namo *etc.* |

sambuddham atulaṃ suddhaṃ dhammaṃ saṅghaṃ anu-  
taraṃ  
namassivā pavakkhāmi Dhātuvamsapakāsakaṃ |  
tikkhattum āgamā nātho Lamkādīpaṃ manoramam  
sattānaṃ hitam icchanto sāsanaṃ ciraṭṭhitim |

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

## 96 (Turnour Collection).

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

The *Milindapañha*.

## 97.

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

The same work.

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

namo tassa bhagavato arahato sammāsambuddhassa |  
*Milindo* nāma so rājā *Sāgalāyam* purattame  
upagañchi *Nāgasenaṃ* Gaṅgā va yatha sāgaram |  
āsajja rājā citrakathim<sup>1</sup> ukkādhāraṃ tamonudaṃ  
āpucchi nipuno pañhe<sup>2</sup> ṭhānāthānagate puthu |  
pucchāvissajjanā ceva gambhīratthupanissitā  
hadayaṅgamā kannasukhā<sup>3</sup> abbhutā lomahaṃsanā |  
Abhidhammavinayogālhā<sup>4</sup> suttajālasamatthitā  
Nāgasena-kathā citrā opammehi nayehi ca |  
tatha ñāṇaṃ panidhāya<sup>5</sup> hāsavitvāna māṇasaṃ<sup>6</sup>  
suṇoṭha nipuṇo (*corr.* nipuṇe)<sup>7</sup> pañhe kaṃkhāṭṭhānavi-  
dālane<sup>8</sup> ti |

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

pokkharāṇīsampannaṃ nadīpabbatavanarāmaneyyakam<sup>11</sup> sutavantanimittaṃ nihatapaccattikapaccāmittaṃ<sup>12</sup> anupapīlitaṃ<sup>13</sup> vividhavicitradaḥham<sup>14</sup> atṭṭālakotṭakam<sup>15</sup> varapavara-gopuratoraṇaṃ gambhīraparikhapaṇḍarapākāraparikkhittante-puraṃ suvibhattavithi(*corr.* vīthi-)caccaracatukkasimghātakam<sup>16</sup> suppasāritānekavidhavarabhaṇḍaparipūritantarāpanaṃ vividhadānaggasatasamupasobhitaṃ<sup>17</sup> Himagirisikharasaṃkāsavarabhavanasatasahassi(*corr.* °ssa-) patimaṇḍitaṃ<sup>18</sup> gajahayarathapanti(*corr.* patti-)samā-kulaṃ<sup>19</sup> abhirūpanara-nārigaṇānucaritaṃ ākiṇṇajanamanussaṃ puthukhattiyabrāhmaṇavessasuddhaṃ(*corr.* °ddaṃ)<sup>20</sup> vividhasamanabrāhmaṇā-sabhajanasaṃghāṭitaṃ<sup>21</sup> bahuvividhavijjāvantanaravīranisevitaṃ kāsikakoṭṭumbarakādinānavidhavatthāpaṇasampannaṃ<sup>22</sup> suppasāritarucirabahu-(*added*: vidha) pupphagandhagandhāpanagandhagandhitaṃ<sup>23</sup> āsimsanīyyabahuratta-(*corr.* °tana) paripūritaṃ<sup>24</sup> disāmukhasuppasāritāpaṇasimghārivārī-(*corr.* °ni)jaganaṇucaritaṃ<sup>25</sup> kahāpanarajatasuvaṇṇakamaṣapatthara-paripuraṃ<sup>26</sup> pajjotamānanidhiniketam pahutadhanadhaṇṇā-vitthūpakaraṇaṃ<sup>27</sup> paripuṇṇakosakoṭṭhāgāraṃ bahuvaṇṇapānaṃ<sup>28</sup> bahuvividhakhajjabhojjaleyyapeyyasāyanīyya<sup>29</sup> Uttarakurusamkāsam<sup>30</sup> sampannasassaṃ Ālakamandā<sup>31</sup> viya devapuraṃ |

*Various readings of No. 97*: 1) °kathī, 2) pañho, 3) kaṇṇasukhā, 4) °gāṭhā, 5) paṇidhāya, 6) mānasaṃ, 7) nipuṇe, 8) °ṭhāṇavidhālane, 9) yonaṃ, *corr.* yonakānaṃ, 10) bhitaṃ ramaṇīyyaṃ(*corr.* °yya°) bhumi°, 11) °vaṇarāmaṇeyyakam, 12) °paccatthika°, 13) anuppilītaṃ, 14) °vicitrādaḥham, 15) °koṭṭhakam, 16) °vithivaccara°, 17) °samūpas°, 18) bhavaṇasatasahassa°, 19) panti°, 20) °suddhaṃ, 21) °samaṇabrāhmaṇasabhājanasaṃghāṭitaṃ, 22) °vatthāpaṇasampannaṃ, 23) °bahuvividhapuppha°, 24) °nīyabahuratana°, 25) °simghāravānija°, 26) °paripūraṃ, 27) pahūtadhanadhaṇṇāvittūpakaraṇaṃ, 28) bavhannaṇapānaṃ, 29) °sāyanīyaṃ, 30) °saṃkhāsaṃ, 31) ālak°.

98.

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

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

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

nātham natvāna nāthassa kassam sāsana-  
 vuddhiyā Kalyāṇisimāy' uppattibhūtapāṭhassa  
 nissayam | Dhammacetyābhidhānena Rāmādhī-  
 patināminā rañā Rāmañadese hi Kalyāṇinā-  
 mikam simam | ācariye sammanetvā tāya  
 uppattikāraṇam nātum silāpattakesu<sup>1</sup>  
 thapitam likkhiya 'kkharam | tato pi  
 nihato gandho aparācariyehi so<sup>2</sup> |  
 na uggaḷitakkharattā<sup>3</sup> sudujjānattato  
 mayā sodhetum nussahattā pi thapito  
 cīrassam 'dhunā | paramparagottāvā-  
 sanābhinikkhaṇagāminā nātakupāsa-  
 keneva tumhādisehy adipane | gandha-  
 sāravijjantehi satti satti<sup>4</sup> sujānitu-  
 m pacchimājanatā kivaṃ ityādinābhiyā-  
 cito | sāsanaṣopakārāya Mrammabhā-  
 sāya jānituṃ visodhetvā yathāsattiṃ  
 racissam tassa nissayam | yuttāyutta-  
 m vicintetvā ayuttam tam susodhiya  
 yuttam ṭhānam dhārayantu mānadosa-  
 vivajjitā |

99.

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

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

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

Manumanosāram vande dasabbalam amaṇḍite  
 (āmaṇḍite, B.)  
 paṭhavīyā paṭicchanne vassantam 'malakam  
 viyam (amalakam viya passantam, B.) |  
 lokiyuttarasaddhammam Nerucakkavalādikam  
 dhammañ cassa supūjeyyam puñ(ñ)akhet-  
 tam gaṇam api | Manusāradhammasatt(h)-  
 am kālantarena sabbaso paramparalikkhi-  
 tena pamādasahitam yato |

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

<sup>2</sup> yo.

<sup>3</sup> nāthagg°.

<sup>4</sup> sakkhissati.

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



tasmâ atthañ ca tandiyaṃ (tandiyañ ca, B.) visodhento  
 maham dāni  
 akkhadassānam atthāya bālānaṃ suṭhu dīpissam |  
 karuṇāya 'ssa codite buddhesi 'nena bhātunā  
 sagāraṃ 'bhiyācīto porāṇakaṃ matam niya (matam  
 andhiya, B.) |

The text then begins after this preface :

sajjanāsajjanāsevaṃ narānarābhivuddhikam  
 pārāṅgam 'pārāṅgam netam viram viram 'bhivandīya |  
 dhammasattam vicāremi vicittanayamaṇḍitam  
 bahusattakalokānam catvāgatīvimuccitam |

100.

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

101.

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

102.

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

lokanīdhi pavakkhāmi nānāsattasamuddhitam  
 māgateneva saṅkhepaṃ vandītvā ratanattayam |

103.

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

saddhā bhavantu jīnasakkā varābhivuddhiyo |  
 rājanītisattam rañño dhammatthasukhasādhanam  
 vuccate buddhivuddhattham pararaṭṭhavimaddane |

104.

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

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

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

The fragment begins : *lātu-(ku?)salaṃ kammaṃ avisesena samuddayasaccan ti saccavibhaṅge vuttaṃ | tasmā avijjā-paccayā saṅkharā ti avijjāsayasāṅkharaṃ dutiyasaccappa-bhavaṃ etc.*

105.

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

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

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

ādito upasampannasikkhitabbaṃ samâtikaṃ  
*Khuddasikkhaṃ* pavakkhâmi vanditvâ ratanatt<sup>h</sup>ayaṃ |  
 pārâjikâ ca cattâro garukâ nava cîvaraṃ  
 rajanâni ca patto ca tâlakâ (thâlakâ, the Nissaya) ca pavâ-  
 vaṇâ |  
 kâlikâ ca paṭiggaho maṃsesu ca akappiyaṃ  
 nisaggiyâni pâcitti samaṇatappâ ca bhûmiyo (samakap-  
 pîya bhummiyo ca, the Nissaya) | *etc.*

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

mahato kittisaddassa yassa lokavicârino  
 parissamo na sambhoti mâtulasseva niccayo (niccaso the  
 MS. of the Nissaya) |  
 tena *Dhammasirikena* Tambapaṇṇiyaketunâ  
 therena rajitâ dhammavinayaññupasamsitâ |  
 ethhâvatâ 'yaṃ niṭṭhânaṃ *Khuddasikkhâ* upâkatâ  
 pañcamattehi gâthânaṃ satehi parimâṇato ti |

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

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

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

viñātu 'ttho hi sakkâ nam̐ sante pi pubbanissaye  
sukhena mandamañenahi bhikkhunâ 'ham̐ bhiyâcito |  
racissa *Pañâmañjûnâ* sikkhâkâmena nissayaṃ  
nâtisankhepavitthâraṃ navaṃ pītivivaḍḍhanaṃ |

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

Kusannâmassa nagrassa purattimapadesake  
sâsanârulaḥbhûtassa aḍḍhayaḥjanapamâṇake |  
Nerantivhayagâmassa pacchimaṃ îsanissite  
uttarasmi disâbhâge ṭhâne pañcadhanusake |  
gamaṇâgamaṇasampanna *Maṇiratanaṇâmake*  
alaye puñanippatte santâsane tibhummike |  
bahuggahaṇavâcakena atigambhiyabuddhinâ  
âdimh' ânisasaddena (*sic, ariyasaddena* the repetition  
with the Burmese version) *Alaṅkâro* tinâminâ |  
mahâtherena yuttana *na* âhâpetvâna sabbaso  
sâvakânaṃ vâcanañ ca antarâ antarakkhake |  
*sampaso* dvîsahassañ ca dvisataṃ jinasâsane  
tesathivavassa (*vessa ?*) katato (*vassagaṇato*, the repetition)  
racito nissaro sayam̐ |  
navabhû *Khuddhasikkhâya* muṇisâsanabuddhiyâ |

106.

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

107.

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

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

The work begins : *namo etc.*

jitajeyyaṃ varaṃ buddhaṃ tilokaggavināyakaṃ  
natvā gīhipaṭipadaṃ vakkh' uddhari tato tato |

atthānatthaṃ manati jānātīti manusso | gahaṭṭhasīlaṃ  
nāma pañcaṅgasīlaṃ aṭhaṅgasīlaṃ dasaṅgasīlaṃ ca terasa  
dhūtaṅgesu ekāsanikaṅgapattapiṇḍikaṅgavasena dve dhū-  
taṅgāni ca | imāni sīlāni gahaṭṭhānaṃ vattanti.

108.

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

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

maḥākāruṇikaṃ nāthaṃ dhamman tena sudesitaṃ  
natvāna ariyasamghaṃ ca dakkhiṇeyyaṃ niraṅgaṇaṃ |  
dassayissaṃ samāsenā pavaraṃ Sārasaṅgahaṃ  
samāharitvā vividhaṃ nayaṃ sotasukhāvahan ti |

Conclusion :

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

The work is a short encyclopædia of Buddhist theology  
and cosmology. It is divided into the following chapters :  
buddhānaṃ abhinīhāra-kathā (ends f. kī)—tathāgatassa accha-  
riyakathā (f. kām')—pañcaantaradhānakathā (f. khu')—mu-  
nino cakkavattino ca cetiyakathā (f. khū')—sammajjanīyā-  
phalasaṅgahanayo (f. khri')—dhamme acchariyakathā (f.  
kho')—saṅghe acchariyakathā (f. gū')—niddāvibhāvanāṃ (f.  
gri')—supināvibhāvanāṃ (f. gli')—ratanadvayasantakapari-  
vattanakathā (f. gli)—saraṇagamanassa bhedaṅgahanayo  
(f. ge')—sīlānaṃ pabbhedaṅgahanayo (f. ghi)—kammaṭṭhā-  
nasaṅgahanayo (f. gho)—nibbānassa vibhāvanāṃ (f. ghau)—  
ratanattaye agāravavibhāvanakathā (f. ghau')—janakādi-  
kammaṭṭhānasaṅgahanayo (f. nu)—ānantariyakammavibhā-  
vanāṃ (f. nri')—micchādīṭṭhivibhāvanāṃ (f. nli')—ariyūpavā-  
davibhāvananayo (f. nli')—kuhakādīnaṃ ca kathāsaṅgahanayo

(f. ne')—maccherakathâ (f. nai')—tividhaggivibhâvanakathâ (f. nâm')—dânâdipuññasāṅghanayo (f. cū)—sattānaṃ āhārabhedanayasaṅgaho (f. cḷi')—yonivibhāvananayasaṅgaho (f. cha)—pumitthiparivattanakathâ (f. chi)—yuvatīnaṃ sarūpavibhāvanaṃ (f. chu)—paṇḍakānaṃ vibhāvanaṃ (f. chu')—nāgānaṃ vibhāvanakathâ (f. chṛi)—supaṇṇānaṃ vibhāvanakathâ (f. chṛi')—petānaṃ vibhāvanaṃ (f. chḷi)—asurānaṃ vibhāvanaṃ (f. chḷi)—devatānaṃ vibhāvanaṃ (f. chḷi')—mahivaḍḍhanakathâ (f. che')—mahicalanakathâ (f. chau')—vuṭṭhivâtādīnaṃ sāṅghanayo (f. ja)—pakiṇṇakakathâ (f. je')—iddhividhâdisāṅghanayo (f. jhu')—lokaśaṅṭhānakathâ (f. ñri').

109 (Turnour Collection).

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

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

setṭhaṃ setṭhadadaṃ buddhaṃ loke lokagganāyakaṃ lokabandhaṃ mahāvīraṃ lokanāthaṃ namāmi 'haṃ.

Subscription: Siriratanapurābhidhāne uttamanagare setakuñjarādhipatibhūtassa mahārañño mātubhūtāya Susaddhāya mahādeviyā kārīte ti | punapaṭalachādite soṇṇamayamahāvihāre vasantena sīlācārādisampanna Tipiṭakapariyattidharena saddhābuddhiviriyapatimaṇḍitena Sihaḷadīpe arañña-vāsīnaṃ pasatthamahātherānaṃ vaṃsālankārabhūtena Medhamkaramahātherākkhyapatitena *Samgharaññā* karato 'yaṃ Lokappadīpakasāro ti | — — Lokappadīpakasārapakaraṇaṃ *Mahāsamgharājena* Dayarājassa garunā racitaṃ samattan ti.

The chapters, as given in the index, are:

I. saṅkhāralokaniddeso. II. nirayagatiniddeso. III. pe-tagatiniddeso (comprehends: sāmāñnadukkhavaṇṇanā—tirokuḍḍasuttaṃ—mahādevavatthuṃ—pāsānapetavatthuṃ—pāsānatthambhapetavatthuṃ—kasipetavatthuṃ—addhataṇḍulapetav.—patākāp.). IV. tiracchānagatiniddeso. V. manussagatiniddeso<sup>1</sup> (comprehends: thūpārabbhakathā—thūpakara-

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

nakathâ — mahâdhâtunidhânakathâ — Abhayaduttthagâmani-  
rañño Tusitadevalokagamanam—Asokamâliniyâ uppattikathâ  
—Sâliirâjakumârassa uppattikathâ—bhatikammakaraṇakathâ).  
VI. sattalokaniddeso (comprehends: atṭhakkhaṇaparidīpana-  
kathâ—kâmâvacaradevânam uppattikathâ). VII. okâsaloka-  
niddeso. VIII. pakiṇṇakanayasâraniddeso.

## 110.

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

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

sampannâ puṇaamitaṃ piyajakhilajanaṃ (piyadh° B.)  
buddha(ṃ) trelokasaraṇaṃ ârabbhâ 'dha pranamyam  
(idha atthayojanaṃ B.) |  
jararogâ yadi bhavâ tato nikkhitum  
ratanamâlâcariyo osaṭhâ (°ṭham B.) gâyâgâyati |

## 111 (Turnour Collection).

Miscellaneous Pâli and Sinhalese MS., written in Sin-  
halese characters. I here omit the parts which are merely  
Sinhalese.

No. 2. 3 leaves (ka—ki); 8-7 lines. The last page con-  
tains the title: Asgiri Wihâre Indavallugoda Unnânsê wisin  
amutuwen tanâpu asṭakayayi. 8 verses in honour of “Jorjji  
Ṭarṇṇaru” (George Turnour); Pâli with Sinhalese version.

No. 3. 4 leaves (ka—kî); 7-8 lines. Similar 8 verses,  
Pâli with Sinhalese version.

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

No. 6. 2 leaves (ka—kâ); 8 lines. Title: Asgiri Wihâre  
Miyanamade Unnânsê wisin amutuwen tanâpu asṭakayayi.  
Contents similar to No. 2.

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

No. 9. 5 leaves (kha—khu); 7-9 lines. Beginning of the  
*Mahâparinibbânasutta*, Pâli text with Sinhalese version. The

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

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

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

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

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

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

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

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

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

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

buddhañ ca dhammañ ca gaṇaṃ namitvā aggamaṃ visuddhaṃ janapunaṅkhattaṃ

chakesadhātūnañ ca *Thūpavaṃsaṃ* vakkhāmi' aham sāsana-vaḍḍhanāya |

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

The fragment ends : Revatatherassa hatthato anūpamaṃ kesadhātuṃ sampaṭicchitvā gandhodakanūnāpetvā suvaṇṇa-rajatamayehi pupphehi dīpehi ca dhātu khamāpetvā caṅgo-ṭake ṭhapesuṃ taṃ khaṇaṃ ũeva heṭṭhāvuttappakārāni paṭha-vikampanādīni acchariyāni pāturaheṣuṃ dasa sahassa ca.