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PÂLI TEXT SOCIETY.

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(With power to add workers to their number.)

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, philo-
logical, literary, or religious,—than the publication of the Vedas has already been.

The whole will occupy about nine or ten thousand pages 8vo. Of these 2500 pages have already appeared. The ac-
cession of about fifty new members would make it possible to issue 1000 pages every year.

The Subscription to the Society is only One Guinea a
year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society, which cost a good deal more than a guinea to produce.

It is hoped that persons who are desirous to aid the
publication of these important historical texts, but who do not themselves read Pâli, will give Donations to be
spread if necessary over a term of years. Nearly £400 has already been thus given to the Society by public
spirited friends of historical research.

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** Subscriptions for 1886 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman 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.

The Society keeps no books, and its publications cannot in any case be sent to subscribers who have not already paid their sub-
scriptions for the year.

Cheques and Post Office Orders should be made payable to the "Pâli Text Society." (Address: 3, Brick Court, Temple, London, E.C.)
REPORT

OF THE

PÂLI TEXT SOCIETY FOR 1885.

The Pâli Text Society continues to prosper. We have had this year the accession of 3 new five-guinea subscribers and of 14 yearly subscribers, raising our numbers in Europe, America and India to 58 five-guinea and 99 yearly subscribers. The number of the latter in Ceylon has indeed fallen off, but this was to be expected, and does not now materially interfere with the position of the Society, as we are no longer dependent on our Ceylon friends (who helped us so much when help was of the greatest advantage). We are now rendered independent of them by the large accession to our numbers outside Ceylon, and the number of subscriptions still received from there is sufficient for the purchase of MSS.

Our issues this year are the:
2. The Sandesa-Kathâ, edited by Professor Minayeff.
3. The Udâna, edited by Dr. Steinthal.
4. The Dhamma-Saṅgâni, edited by Dr. Müller.
5. The Aṅguttara (Nipâtas 1–3), edited by Dr. Morris.

Besides this we have a paper of miscellanies from Dr. Morris, and the usual contents of the Journal. Altogether our issue this year is more considerable than it has ever yet
been, amounting to about 850 pages of print. I expected to be able to add the Anuruddha Sataka, but Mr. Bendall was not able to get it ready in time for publication in this year’s Journal.

The full list of work already accomplished is therefore:

2. Abhidhammatha-saṅgaha ,, Dr. Rhys Davids, 1884.
3. Āyāraṅga Sutta ,, Prof. Jacobi, 1882.
4. Kuddha-and Mūla-sīkkhā ,, Dr. E. Müller, 1883.
7. Therā-gāthā ,, Prof. Oldenberg, 1883.
8. Therī-gāthā ,, Prof. Pischel, 1883.
9. Dāthā-vansa ,, Dr. Rhys Davids, 1884.
11. Puggala-Paññatti ,, Dr. Morris, 1883.
15. Cha-kesa-dhātu-vamsa ,, Prof. Minayeff, 1885.
17. Udāna ,, Dr. Steinthal, 1885.
18. Dhamma-saṅganī ,, Dr. Müller, 1885.
19. Aṅguttara (Nipātas 1–3) ,, Dr. Morris, 1885.

Next year we shall issue probably all, certainly most of the following:

2. Anuruddha Sataka ,, Mr. Bendall.
5. Dīgha Nikāya and Prof. Rhys Davids and
7. Sutta Nipāta, Part II. ,, Prof. Fausböll.
Dr. Steinthal of Berlin has undertaken to edit the Mahâ-vâma, so that the works in progress including the above seven, are:

1. Digha Nikâya, to be edited by Prof. Rhys Davids and Prof. Estlin Carpenter.
2. Sumanâgala Vilâsinî, Prof. Rhys Davids and Prof. Estlin Carpenter.
4. Aṅguttara Nikâya, Part II, Dr. Morris.
5. Peta-vatthu, Prof. Minayeff.
7. Dhammapada, Prof. Fausböll.
8. Sutta Nipâta, Part II, Prof. Fausböll.
10. Iti-vuttaka, Prof. Windisch.
11. Apadâna, Dr. Grünwedel.
13. Visuddhi Magga, Prof. Laumun.
14. Mahâvâma, Dr. Steinthal.
15. Hatthavanagalla-vihâra-vâma, Prof. Rhys Davids.
17. Anuruddha Sataka, Mr. Bendall.
19. Saddhammopâyama, Dr. Morris.

It will be seen that this list grows in spite of all the work we have already accomplished.

Our greatest want now, as heretofore, is that of good MSS. If it had not been for the help given to us in this respect by Gooneratne Mudaliyar, it is difficult to see how
we could have got on at all with our project. We gave last year a complete list of the MSS. we had received from various friends in Ceylon and Burma. Since then we have received, all from Ceylon, and the majority through Gooneratne Mudaliyâr, the following:

1. Visuddha Magga.
2. Nettippakaraṇa.
4. Dharmapada-Atthakathâ, presented by D. Ferguson, Esq., of the "Ceylon Observer."
5. Paṭisambhidâ.
6. Apadâna.
7. Dhamma-saṅgaṇî.
8. Sumaṅgala Vilâsinî.

The MSS. we especially want now are:

Netti-pakaraṇa.
Niddesa (with Aṭṭhakathâ).
Paṭisambhidâ (with Aṭṭhakathâ).
Bodhi-vâmsa.
Lalâta-dhâtu-vâmsa.
Visuddhi-magga.
Dhammapada Aṭṭhakathâ.
Paramattha-dipanî
Madhurattha-vilâsinî.
Aṭṭha-sâlinî.
Sammoha-vinodâni.
Iti-vuttaka Aṭṭhakathâ.
Sâsana-vâmsa.

Our readers will be glad to hear that the next volume of M. Senart's edition of the Mahâvastu is just ready for publication. The edition of the Divya Avadâna, by Prof.
Cowell and Mr. Neil, has appeared, and we hope to have a long article on this important work in our next year’s issue.

Finally, I have to apologize very much for the lateness of the season at which our issue for this year appears. It is principally due to my continued illness last year, during which everything got behindhand, and I shall see to it that, if my health is preserved, it shall not occur again.

T. W. Rhys Davids.
PÂLI MSS.

IN THE

BROWN UNIVERSITY LIBRARY

AT PROVIDENCE, R.I., U.S.

BY HENRY C. WARREN.

These MSS. were given to the library by the Rev. Dr. J. N. Cushing, a graduate of Brown University, who has been for the past twenty years a Baptist missionary at Rangoon, Burmah. He is the author of the following works: “Elementary Handbook of the Shan Language,” Rangoon, 1880; “Grammatical Sketch of the Kakhyen Language,” published by the Royal Asiatic Society in July, 1880; “A Shan and English Dictionary,” Rangoon, 1881; and he has recently completed the translation of the Bible into the Shan language.

Unless otherwise stated, the MSS. of the following list are on palm-leaves and in Burmese writing. Nos. 6, 7, 12 and 22 were given by Dr. Cushing in 1874; the others in 1881.

VINAYA-PITAKA.

1. Sutta-Vibhaṅga. First Part. 153 leaves (ka-ḍo); 11 lines a page. Sakkarāj 1237.

2. Sutta-Vibhaṅga. Second Part. The Bhikkhuni-Vibhaṅga is not given. 106 leaves (ḍau-phe); 11 lines. Sakkarāj 1237.
3. Mahāvagga. 225 leaves (ka-dho); 10 lines. Sakkarāj 1237.

4. Culavagga. 226 leaves (ḍhi-a, but ṇu is omitted in the numbering, though the text is without break); 10 lines. Sakkarāj 1238.

5. Parivārapātha. 158 leaves (ka-ḍhā); 10 lines. Sakkarāj 1237.

6. Contains two works:
   a. Parivārapātha. 151 leaves (ka-ḍe); 9 lines. Sakkarāj 1213.
   b. Some mixed Pāli and Burmese, apparently on the dhūtaṅgas. 34 leaves (ḍai-tu); 9 lines. Sakkarāj 1225.

7. Kammācana. Chapters I. and IV. 10 copper plates (ṇa-ṇau); 6 lines. Square Pāli writing.

Sutta-Piṭaka-Commentaries.

8. First part of the Sumaṅgalavilāsini, comprising the commentary on the Silakkhandha of the Dīghanikāya. 145 leaves (ka-ḍa); 10 lines. Sakkarāj 1231.

9. Second part of the Sumaṅgalavilāsini, being the commentary on the Mahāvagga of the Dīghanikāya. 182 leaves (ka-tā); 10 lines. Sakkarāj 1231.

10. Third part of the Sumaṅgalavilāsini, or commentary on the Pāṭikavagga of the Dīghanikāya. 129 leaves (ka-ṭau, but ṭau is for ṭo); 9 lines. No date.

Abhidhamma-Piṭaka.

11. Dhammasaṅgaṇi. 154 leaves (ka-ḍau); 9 lines. Sakkarāj 1242.

12. Another copy of the Dhammasaṅgaṇi. 188 leaves (ka-to, but leaf ṇa is missing); 8 lines. [Sakkarāj] 1203.

13. Vibhaṅga. 229 leaves (ka-nā, but two leaves are marked khai); 9 lines. No date.

14. Kathāvatthu. 220 leaves (jhi-rū); 9 lines. Sakkarāj 1242.

15. Puggaṅpaṅñatti. 46 leaves (ṇu-jhā); 9 lines.
16. Dhātukathā. 52 leaves (ka-ñi); 9 lines.
17. Yamaka to the end of the Dhammayamaka. 299 leaves (ka-māñ, but one leaf answers for both jañ and jāñ); 9 lines. Sakkarāj 1211.
18. Dukapattāhāna. 204 leaves (ka-da, but there is no leaf jho); 10 lines. Sakkarāj 1209.
19. Tikkapattāhāna. 390 leaves (ka-añ. One leaf has the double mark jau and jañ. But añ is not the last leaf. After añ we have another leaf, unnumbered, on which the work comes to an end. Furthermore, there is a leaf lost between this leaf and leaf añ); 9 lines. Sakkarāj 122—. No digit is given.
20. A fragment of the Tikkapattāhāna. 291 leaves (da-ghyi); 8 lines. Sakkarāj 1172. The leaves measure 21$\frac{3}{4}$ × 2$\frac{1}{2}$ inches, while the leaves of the other palm-leaf MSS. of this collection are only from 18–19$\frac{1}{2}$ inches, being all of them (as far as the dating shows) more modern. Their width is also commonly less. Dr. Cushing says that the part of this MS. which is missing was stolen from the kyoung or monastery where it was kept. Our fragment properly begins with leaf da, but in the midst of a word. Hence the raison d'être for leaf da, which has a more modern appearance, is written very fine (12 lines on one page) and in another hand. And yet though leaf da is headed with Namo, etc., the text begins abruptly, that is, not at the head of a section or subsection. But on the sixth line we come to such a division. It says (I copy the blunders also); paññāvāyassapaccaniyā-nulomanīṭhitam || | kusalattikamīṭhitam. Leaf ghyi is also not a part of our fragment. The MS. comes to an end on ghyā; but the date is on ghyi.
21. Tikkapattāhāna from beginning to paññāvārassa anulomamagāṇanā niṭhitā. 90 leaves (ka-jū); 9 lines. This MS. was written at the order of Dr. Cushing to complete MS. 20. But if we compare these two MSS. with No. 19, we shall find that our present MS. goes only to leaf chī of MS. 19, while 20 begins at leaf tī. One or two other MSS. also of this collection are copies made at the order of Dr. Cushing; probably No. 11, and perhaps Nos. 13–15.
22. **Kaccāyana's Grammar.** 95 leaves. This is one of the MSS. from which the late Rev. Dr. Francis Mason, a Baptist missionary, compiled his published Pāli text of the Grammar. This edition consisted of only 100 copies, and was sold by subscription. It was printed in the Burmese character, by Makkau, at the Karen Institute Press, Toungoo, 1870, and is referred to by M. E. Senart in his "Grammaire Pālie de Kaccāyana" (p. 7, note) of the following year.

Our present MS. is divided into parts, separated from each other by blank pages or leaves, and headed with Namo, etc. Apparently only the five parts composed of leaves ge-chû originally belonged together. Differences in the size, gilding, etc., of the other parts, added to the evidence furnished by the numbering, indicate that they are disconnected with each other and with the five; but they serve to piece out the text.

Leaves ka-kai. This part contains all the aphorisms, but not their expositions. 8 lines. Sakkarāj 121–. No digit is given.
Leaves kau-khâ contain the Sandhîkappa. 9 lines. Sakkarāj.
Leaves khe-ghâ contains the Nâmakappa. 8 lines. Sakkarāj 1194.
Leaves gi-gam, the Kârakakappa. 8 lines. Sakraj 1194.
Leaves ge-ghâ the Samâsakappa. 8 lines. Sakkarâj 1183.
Leaves ghi-ghâh the Tadâhitakappa. 8 lines. [Sakkarâj] 1183 in margin.
Leaves ña-ñau the Ækhyaûtakappa. 8 lines. [Sakkarâj] 1183.
Leaves ñam-cai the Kibbidhânakappa. 8 lines. [Sakkarâj] 1183.
Leaves co-chû the Unâdikappa. 8 lines. [Sakkarâj] 1183.
Leaves chû-chañ are written in Burmese. 9 lines. No date.
THE

CHA-KESA-DHĀTU-VAMSA.

EDITED BY

PROFESSOR MINAYEFF, of St. Petersburg.

This is a work by a modern Burmese author, of unknown name and date, for the present edition of which I have used two MSS. M1 is a collection of short historical works in Pāli, and has the following colophon:—

kesadhātuvaṃso gandho sabbajanapasādako |
yo mayā likhito tena paññavā homi 'nāgate ||
saddhādhanāṃ sīladhanāṃ hiri-otappiya(m) dhanaṃ |
satidhanaṃ ca cāgo ca paññā me sattamaṃ dhanam ||
imehi sattadhanehi sampanno ca bhavām' aham |
icchitabbaṃ phalam mayham ijjhato punṇo candimā ||
ratanam devayāmānaṃ bhonto tesam karom' aham |
sahassānam hi tam geham indrabrahmāhi pūjitaṃ ||

Our text occupies seven leaves, ṭhāh—ḍū.

M2 is another copy, said to be made from an old copy, of the same collection; but it does not contain the colophon. It was given to me by Mine Kine Myojah Ah-twin-woon, the late librarian of the deposed King of Burma, to whom I beg to express my best thanks. Our text occupies in it the seven leaves ka—ke.

Both MSS. are in Burmese writing.
Namo tassa bhagavato arahato sammāsambuddhassa.

Buddhaṁ ca dhammaṁ ca ganaṁ namitvā,¹
aggaṁ visuddham janapuññakhettaṁ |
chakesadhātūnaṁ ca thūpavamsam
vakkham' ahaṁ sāsanavaṇḍhanāya ||

Ekasmiṁ kira samaye anhākaṁ Bhagavā Rājagaha vihārati Veḷuvane Kalandakanivāpe. Tatrāpi kho bhagavaṁ catunnaṁ parisānaṁ dhammaṁ desesi ādikalyāṇaṁ majjhhe kalyāṇaṁ pariyosānakalyāṇaṁ sattham sabyaṁjanam kevala-paripuṇṇaṁ. tena kho pana samayena Anuruddho Sobhito Padumuttaro Guṇasāgaro Nānapanḍito Revato 'ti cha khiṇāsavā ekacchandā ² hutvā yena bhagavā ten’ upasamkamiṁsu,³ upasaṁkamītaṁ bhagavantaṁ abhivādetvā ekamantaṁ nisi-dimso. ekamantaṁ nisinnā kho te khiṇāsavā bhikkhū bhagavantaṁ etad avocum, na hi bhante bhagavatā ⁴ samatiṁ sapāramiyo pūrtena ekadesasatthitthattham pūriṁ attha kho sabbasattatthattham kattukāmena pūriṁ. ye keci bhante sattā āsannaṁtha tesām tava dassanena ubhayattha siddhā ye c' aṁne sattā dūratthā honti tesām atthāya bhagavato sāri-rapaṭibaddhaṁ pūjaniyavatthum ṭhapetabbanā. mahāsa-muddassa pana bhante adivūre ekasmiṁ paccantadese bahu-janā vasanti tesām anukampāya pūjaniyaṁ dūmatva vaṭṭati. attha kho bhagavā tesām vacanaṁ sutva mahākaraṇaṁ samussāhitacitto hutvā janapadavāsinām hitakaranaṭtham dakkhiṇena hatthena sisām parāmasi sisām parāmasivā hemavaṇṇaramsihi ⁵ vijotamāna cha kesā bhagavato hatthe

¹ M², namitvāna.
² M², ānā.
³ M¹, 'misu'; M², 'misu.
⁴ M², 'vā.
⁵ M¹, 'sena'.
laggiṣmu. atha kho bhagavā tesam channam arahantānāṁ adāsi. te pi kho tuṭṭhamānahātthā attanu sirasā 'va sampāṭiceṣuṁ. tadā āyasmā Ānando bhagavantaṁ pucchi kim bhante tasmiṁ janapade sattānaṁ antarāyo bhagavato dhātuyo nissāya bhavissatīti.

na passāmi Ānando tasmiṁ janapade sattānaṁ parihānāṁ vudhāhīm eva passāmiti āha mama parinibbānato hi Ānando pañca vassasahassāni mama sāsanaṁ paṭiṭṭhitam bhavissati ime cha kesadhiṭṭuyo pañcasatādhikadosavassāni rakkhitaḥ bhavissanti tato paramā mahāpūjāsakkāro bhavissati ekakāṁ cetiyaṁ mahāsattabandhiyaṁ bhavissatīti byākāsi.

tato āyasmā Anuruddho bhagavantaṁ vanditvā padakkhiṇañañ katva pakkāmi. te pi kinnāsavā kese labhitva bhagavantaṁ vanditvā Anuruddhena saddhiṁ pakkamiṣu. pakkamiṁva pana ākase abbhuggantvā tasmiṁ yeva paccantadesa otaritvā tatthā ekarattim vasitvā suriyuggamanavelāya sarīra-paṭijagganāṁ katvā tato gamaṁ pintāya pavisitvā yathā laddham āharam yeva paribhunjīṣu. tato sabbe pi kinnāsavā dakkhiṇadisaḥphāgena gantvā sakkhaṅkuraṇasassamānanam arunadisaḥsavaṇṇam ramaṇiyabhūṁbhāgam disvā tuṭṭhacittā butvā imasmiṁ thāne phāsukāṁ imasmiṁ ekaṁ kesadhiṭṭum nidhitum vaṭṭatīti atha kho etad ahosi kathāṁ āvuso idha dhatudāyako laddho amhehiti. tada Ānuruddho aṇjaliṁ paggahetvā adhiṭṭhānaṁ karonto imaṁ gāthāṁ āha.

pāṇaṁ dhanam ca 4 sakam puttadāram puṭbe tāya 5 dinnam anapparūpaṁ |
ten' eva laddham yadi bodhiniṇānaṁ |
pāṭetvā 6 ajj' imasmīṁ su upaṭṭhākāyō 7 āti ||

tāṁ khaṇāṁ āve Sakkassa paṇḍukambalasālsanāṁ unabhākāraṁ dassesi. Sakko devarājā āvajjītavā taṁ kāraṇāṁ nātvā lābhā vata me suladdhā vata me yo 'ham evam mahānubhāvāya dāyakavirahitāya jinavarakesadhātuyā dāyakabhāvo

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1 M1. dakkhitā. 2 M2. dādhiyaṁ.
2 M1. pāsako. 3 M1. vā. 3 M1. tassā . . . oppa’; M2. mpa.
5 M1. tassa . . . oppa’; M2. mpa.
6 M1. tāthā ko ‘ti.; 7 M2. yotajji’.
bhaveyyan 'ti cintetvā devalokato otaritvā nesaṁ channaṁ arahantânaṁ purato pâturahosi. atha kho Anuruddho imaṁ gâtham âha.

accherâma vata lokasmim sahassakkho sujampati | pavivittha imaṁ ñhânaṁ ânubhâvena dhâtuva 'ti ||

atha thero tâm disvâ devarâja tvâm mahiddhiko varapaññassa dhâtuva dâyako hohiti âha.

tâm sutvâ Sakko sâdhu bhante 'ti vatvâ Anuruddha- therassa hatthato ekâma dhâtum gahetvâ attano siraśmiṁ thapetvâ udaggacitto hutvâ ādhîyâ āvâtaṁ māpetvâ tattha asitîsâvakânaṁ rûpaṁ buddhamâtuyâ rûpaṁ buddhapitunâ rûpaṁ anupamasssa dasabalassa rûpaṁ ca suvânaṁmayaṁ thapetvâ majjhe satta sattaranarâsî katvâ samantato suvânañjâlaṁ parikkhipitvâ setacchattâm ussâpetvâ tassa hetthâ nânâratanasamujjâlaṁ pallânkaṁ mâpetvâ dasabalassa dhâtum sisato oropayitvâ Sakkabhînkârodakena nâhâpetvâ bhante bhagavâ imaṁ thâne sakojañanahitatham pañca- vassasahassamânâmaṁ tiîthâ 'ti vatvâ thapesi. tâm khanaññeva caturahutâdhikadvesata—sahassayojanamânaṁ ayaṁ mahâpathHAVI udakapariyantâm katvâ samkampi. Sineru pabbatarâjâ onami mahâsamuddo samkhubbhi. dasasahassa cakkavâlaḍevatâ tuṭṭhacittâ hutvâ nânâmaṅgalabhanḍâni gahetvâ satthuno rûpaṁ pûjayim. atha Sakko dhâtuyo upari cetiyâm cakkaṁ suvaṁsannibham manipadiyâm pûjetvâ manîmayâma cetiyâm akâsi. tathâ maṇîcetiyaṁ bahi kanakamayaṁ cetiyâm kâretvâ anâgata antarâyâbhâvattham cakkâni parikkhipitvâ cetiyâm bandhesi. Ayasmâ Anuruddho tâm dhâtum attano ânârabhâvappakâsanatthaṁ attano paṭimâraṁ, uttarañâsâhinnakâṁ kâretvâ thapesi Sakko devarâjâ pi ekâma suvaṁgañuvam kâretvâ dhâtupûjaṁ akâsi. cetiyâ- vidâre ekâma niñhîm thapesi tâm ekâma devaputtâm rakkha- pesi sabbe cha arahantâ samjâtapitipâmojjha hutvâ cetiyâm pañcapatiṭṭhitena vanditvâ nisîdîmsu. tasmim khaṇe Sakko adhiṭṭhânâmaṁ karonto imaṁ gâtham âha.

1 M2. sakkabhîngâro.
2 M1. udakam.
3 M1. 'nurûpaṁ.
4 M2. nimi.
ciraṃ ev' idha tiṣṭhatu thūpavaram
yadi tvāṃ munino sirato¹ 'va bhavaṃ |
janakāyaṃ imaṃ paṭipāto sadā
tava tejavarena jina¹ ojago ||

iti vatvā tuṭṭhacitto hutvā cetiyaṃ padakkhiṇaṃ katvā pañca paṭīṭhiṭhena vanditvā pakkāmi.

Sakkathūpavaṃso niṭṭhitō.

tassāvidūre dakkhiṇadisābbāge tigāvuttantaraṃ maggam gantvā sabbe² cha khiṇāsavā nānāvidhavālukaratāparikīṇaṃ paramaramaṇīyaṃ kelāsappabatasamibhaṃ rakkhatiṇapāsā-nasakkharakaṭṭhalarahitaṃ katasudhākamam āv' aṅgaṃ sakalajanaramaṇīyaṃ³ ekaṃ thānaṃ disvā cintayimṣu sappāyaṃ idaṃ khe avuso thānaṃ imasmiṃ ekaṃ kesadhā-tuṃ amhehi ṭhapetabban 'ti atha kha āyasā Sobhito imaṃ dhātussa dāyakapariyesane mama bhāro 'ti vatvā ekamaṃ uttarāsaṅgaṃ karītvā jānumaṇḍalaṃ pathaviyaṃ nidhāya aṇjaliṃ paggayha jinadhātuvaraṃ vanditvā pathanaṃ karonto imaṃ gatham āha.

dāyako paṭipāṭv⁴ ajja tejasā tava nāyaka |
sabbasattahitathāya idha thassati ce dipāṃ⁵ ||

iec evam paramaniśeacakāraṃ katvā pathanaṃ karontassa eva valāhakagabbhato Pajjuno nāma devaputto mahantehi parivārehi parivuto nānāvidham paramadassanīyataraṃ alaṃ-kāraṃ alaṃkāritvā sakavimānato oruṣyah tassā purato pāturalahī. atha kha āyasā Sobhito tam disvā upāsaka tvam uḷārā-nubhāvo angirasassa apaṭīmassa bhagavato dhātudāyako hohiti āha. Pajjuno mahārājā pi tam⁶ vacanaṃ sutvā sādhulbhante aham eva tassā dāyako bhaveyyaṃ 'ti vatvā tena hi tvam upāsaka thūpassa bandhamaṇṭhānaṃ vicārehiti⁷ āha. tasmiṃ khaṇe Pajjuno mahārājā iddhiyā ekaṃ avatām

¹ M. 'jāna. ³ M. "jala".
² M. om. ⁴ M. paṭidāt' ajja.
⁵ M. 'iddham ... ce varam.
⁶ M. 'pihé.
⁷ M. 'vidharāhiti.
karitvā tattha dhātugabbhāṃ māpetvā tasmīṁ sattaratana-mayaṃ āsanaṃ paññāpetvā vuttappakāraṃ asitimahāsāva-kānaṃ bimbaṃ buddhabimbaṃ buddhamātipūnaṃ bimbaṃ ca suvanaṃmayamaṃ paṭisamkharitvā āsanaṃ jīhe sattaratana-mayaṃ dhātucāṅkotakaṃ thapetvā tam jinadhātuvaṃ chabbaṅnamasihi vijotamanam dibbagandhokena nhāpetvā idh' eva bhante tiṭṭhatu sakalajunanhitāyā 'ti vattvā channaṃ arahantānaṃ ruciṃ gahetvā tasmīṁ yeva cāṅko-ṭake ṭhapeti. tasmīṁ khaṇe heṭṭhāvuttappakārāni pathavikampanādīni acchariyāni ahesum. atha kho Pajjunno mahā-rajā dhātuvaṃ samjātāpečmo hutvā imaṃ gāthaṃ āha.

evaṃ mahānubhāvassa asamassa mabesino |
dhātuyā dāyako asmi aho me puñāsāṃcayo ||

evaṃ vattvā bhagavato kesadhātum pañcaphāṭhitena van- ditvā attano kāyārūhipārupanam 1 omucittvā 2 dullabhaṃ vata dassanam 'ti vattvā dhātupūjjaṃ akāsī. sabbe pi deva attano attano anurūpūjaṃ karimisu. tato Pajjunno mahā-rajā nānāratanamissakahi itṭhakahi cetiyam bandhāpese. cetiyaṅganaṃ pi sodhāpetvā tassa samantato pākāram pari-kkhipitvā tassāvīdu re ekām pokkharanīṃ māpetvā catūsu disāsu nidhiṃ nidahitvā dhātupūjaṃ akāsī. sabbe pi khina- savā idaṃ cetiyam anāgate satabiyāmama bhavissati dhamma-rajā pi idh' eva bhavissatiti byākariṃsu. tam pana cetiyam samantato kili. viṭṭhikādinam 3 thūpassa vicāritattā, 4 pacchā sobhandaṭṭa cetiyam 5 'ti pākatāṃ.

Pajjunnathu pavamanno nīṭhitto.

atha kho sabbe pi khinaśavā tato nivattitvā samudda-tire samantato aśokarukkhasaṃcchannaṃ ekāṃ thānaṃ atthi pacchimadisābhāge ca 'ssa kandaraparikkhittam ahosi. tam disvä sabbe pi khinaśavā cintayimisu. kathāṃ panāvuso imasmiṃ padese amhehi pariyesitabbaṃ dhātupaṭṭhakatthāyā 6 'ti.

1 Mā, "pañcapanam.
2 Mā, oruhītva.
3 Mā, "vighānaṃ.
4 Mā, bādhā.
5 Mā, "sukhāya.
6 Mā, "pāsakatthāyā 'ti.
atha kho āyasmā Padumuttaro tesam pañcannaṃ khiṇasavānam etad avoca aham eva dhātudāyakaṃ pariyesyeyan 'ti vatvā buddhanguṇapaṭīsāmyuttāya gāthāya adhiṭṭhānam karonto imaṃ gāthāṃ āha.

sa ce tvam sabbalokagga janogham tāritum idha |
tapassi tava 1 tejena patthanaṃ me samijjhatu 2 |
ajja thūpassa dāyakaṃ labheyyam jinasiraja ||

icc evam patthanaṃ karontassa samuddarakkhiṇā Māṇimekhalā nāma devadhītā buddhānubhāvena dissamānaṃ 3 viya sabbābharanehi alamparītvā mahantehi parivārei parivutā samuddato paññayamanānarūpā pāturahosi. atha kho therā evam āhamsu. kappati upāsikhe dhātuyā thūpam kāretna sa ce sakkhiṣissati tvam eva asamassa purissabhassā dhātudāyakā hohiti. ath' assa etad ahosi. aham mātugāmattabhāve thitambi 4 thūpavicāreṇa katam 5 pariceayanaṃ kathāhaṃ bhante kareyyam 'ti āha. sace upāsike imesaṃ paccantadesavāsinam bhutiṃ dātum sakkhiṣissi khippam eva ece cetiyam karissanṇiti āha. sā sādhā 'ti paṭisānyāvā aṅnatakavesena gantvā tesu bhutiṃ datvā 6 cetiyam paṭisamkhārāpesi. te manussā tasmiṃ thāne dhātugabbham aṣṭiḥatthaham gambhiram kariṃsu. atha kho sā devadhītā iddhīyā anitaranaṇam samantato rāsimkatvā girivepulato 7 cakkavattino maṇiratanasarindham padipam viya jalamanāṃ ekuratanagharanāṃ 8 maṇidhātugabhassā majjhē thāpesi. tass' upari dhātukaranḍakaṃ māpetvā thāpesi. saha thapanen' eva mahāpatheri kampi akālavijjulāti taraṇīyaṃ vassam vass. sabbe devatā sādhukāraṃ adamsu. tato Maṇimekhalā bhagavato dhātuyā mahāsakkāraṃ katvā cetiyam bandhāpesi. bandhītva ca pana cetīye nīṭṭhīte adhiṭṭhānaham karonto imaṃ gāthāṃ āha.

pañca vassasahassāni jinagabbho paṭīṭhatu |
tejena tav ime sattā jānantu amatam padan 'ti ||

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1 M1. dhāpāyi taga.  
2 M2. samajjhato.  
3 M2. cāriymānā.  
4 M1. adds: va.  
5 M1. add: kathāhaṃ.  
6 M2. cāno katam; M1. cthāṃ.  
7 M1. vemū.  
8 M1. cghanaṃ.
evāṃ vatvā devadhītā pasannāḥ Maṇimekhalāḥ |  
ṭhāpetvā kesathūp' āssāḥ uṣṣāpesi samantataḥ.||  
sā tādā arahantānaṁ pāde nātvāna devatā |  
pahāṭṭhacittā pakkāmi paviṭṭhāḥ sakabhavanant 'ti ||  

Maṇimekhalāya thūjavamso niṭṭhito.

tato uttarāyā disāya sabbe arahantā gantvā sākhāpalla- 
vaḷamkate sitacechāye ekasmin nigrdharukkhe adhivathā |  
devatā te āgacchante dīśvā kīṁ bhante idha āgacchathā 'ti  
pucchitvā tato tehi āvuso imaṁ thānaṁ sappāyaṁ imasmiṁ  
ṭhāne ekāṁ jinavarakasadhāṭṭhapanattham āgatāṁ ∥ 'ti  
vutte sādhu bhante ahaṁ pi tumhehi saddhiṁ anumodanāṁ  
kareyyan 'ti āha.  
athā kho āyasmā Guṇaṣāgaro dhāṭṭu paṭṭhakapariyesane  
mam eva bhāro 'ti dhāṭṭu paṭṭhakatthāya aṁjaliṁ paggaheṭvā  
adhīṭṭhānaṁ karonto imaṁ gāthāṁ āha.  

dāyako sulabho hotu sa ce tvam munibuddhajam |  
hitāya sabbasattassa ṭhassati satatam idha ||  

evāṃ vatvā tam dhātum namassamāno 'va nisidi. tasmāṁ  
khaṁe jinarāṭṭhāya ānuabhāvena therādhīṭṭhānabaleṇa ca  
satthu ādinaṁ ānuabhāvena ca paṭṭhavatena ānītā viṁśā- 
tasāsanavāṇijapuripūṇṇā ekā nāvā tasmāṁ yeva padese  
anupattā ahosi. atha kho vānijā bhikkhuṁgamham disvā  
mayam samuddacara dullabhăm channaṁ khiṇāsavānam  
santikam upagantvā samghassa dassanan 'ti cintetvā nāvikam  
ārocesuṁ. nāviko pi tam sutvā saṁgho pasannamānaso saha  
vānijēhi mahānāvāya oruhaa khuddakanavām abhirūhitvā  
tesaṁ channaṁ khiṇāsavānam santikam upagantvā saṁgham  
vanditvā kīṁ idha ayyānaṁ kiccaṁ atthiṁ pucehi.  

mayan tam kho upāsaka ekam satthu sarirajam |  
dhātum lokahītattāya ṭhapanattham idhāgatā 'ti ||

1 M1, sammā.  
2 M1, kesādhupassa; M2, 'dhātum asa.  
3 M2, 'ṭhitva.  
4 M2, 'npako.
tam sutva naviko tuṭhamānaso te vanijā āmantetvā labhā vata bho suladdham vata bho amhehi ye mayam evam mahiddhiṇam janahitāvahām satthu suriradhātuṁ passāmā 'ti. mahāsāmuddasmiṁ bho cirakālaṁ saṃcecaratānaṁ idīsāṁ labhām na laddhapubban 'ti. tumhe hi mama sahāvā bhavatā hāma eva thūpaṃ kareyyan 'ti āha. te pi kho vanijā sādhu 'ti sampaṭicchīṁsu. rukkhadevataṁ pi manussavesam katvā āham pi tumbhakaṁ sahāyo bhaveyyan 'ti āha. te sabbo pi therānaṁ santikāṁ upasamkamītvā yathānurūpaṁ danaṁ datvā there vanditvā nisidhīṁsu. atha kho naviko āham eva bhante dhātuthupakāraṇo uṣsukkaṁ kareyyan 'ti yāci. therā pi sādhu upasaka karohiti āhamsu. naviko purise añāpetvā bahudhanam vissajjetvā dhātugabbham karitvā tasmiṁ gabbhe sattaratanāni pūretvā gabbhassa majjhe buddhārahamp āsānaṁ pañāpetvā gunasāgara therassa hatthato tam dhātuṁ gahetvā ṭhapesi. saha ṭhapanen' eva sabbāni acchāriyāni pāturaheṣum. atha kho naviko paḥṭhacitto imāṁ gāthāṁ āha.

lokačariyabhūtassa asamassa mahesino|
dhātuyā dāyako asmi labhā me vata mārisā ² 'ti ∥
evam vatvā tam cetiyām paṃcapiṭṭhitena vanditvā nānā-
vidham hajapatakām uṣāpetvā cetiyam padakkhiṇam katvā
arahantānaṁ pade vanditvā vanijēhi parivuto navāṁ ārūhitvā
ettano nagaram yāsi.³ rukkhadevataṁ cetiyam tussitvā yāv' ajjakālā pi dighāyukā huttvā tam cetiyam rakkhati.

Addhikanāvikathupavamśo niṣṭhito.

tato pācinadisābbhāgena gaṅgātire ekam ramanīyaṁ thānam
atthi. sabbe khiṇāsavā tattha gantvā idam kho āvuso
thānam chāyudakasampannam imasmiṁ thāne ekam dhātuṁ
ṭhapetum vaṭṭatīti. aṭha kho Nānapāṇḍitathero dāyakavicin-
nane mama bhāro 'ti vatvā ekaṁ jānumāndalam pathaviyaṁ
niddhāya anjaliṁ sirasi patiṭṭhapetvā gāthāṁ āha.

yo dhīro lokanāyako asamo purisāsabho |
ce asi ⁴ dhātu tass' eva labheyyaṁ tava dāyakan 'ti ∥

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1 M². yeva.  
2 M². ²sati.  
3 M³. niyyāsi.  
4 M². abhi.
evam nipaceakaram katvam kathentass' eva eko nangaraja namaena Varuno nama so nangabhavanato saparivarena agantvam therassa purato paturahosi. tadah nangaraja there vanditva agamanakaranam pucchitvam bhagavato sariradhautthapana-thayya m-eva idhagatamhah upasakak ti vutte tena hi bhante dhvatueetye mama bharam karothah ti yacitvah tehi dinnokaso hutvam sakaparisaam amantetvam pahaṭṭhamananso hutvam dhautugbahatthaya pathavim sodhapetvam avatam khanapetvam dhautugbham devavimanasadisaṃ kārāpetvam tassa majjhe ekam ratanamayam pallanikaṃ māpetvā setachattam ussāpetvā dhautucāṅkoṭakanāṃ siraśasa sampāticchitvā ekam anaggham manikaranḍakaṃ katvā paramukkamsapattam 1 ādaraṃ katvā theranam ruciya anurūpaṃ eva ṭhapesi tāṃ khanāni ṛeva hetthāvuttapakārani pi sabbapāṭihāriyāni paturahesum nāgarājā pi udaggaerito hutvā attano aparibhogaṃ aparanaṃ pi ekam maniratanamaṃ cakkavattirāṇino 2 manisadisaṃ anaggham 3 sabbadāmodadaṃ attano givato omunicitvā bhagavato dhautupūjam akāsī sabbe nāgapiro naccantā gāyantā sabbaturiyāni vādentā ukhosūṃ 4 sabbe devatā nānapakāram sādhu-kāram adāṃsu 5 tasmim khaṇe nāgo dhaututhūpayam paramadassaniyaṃ katvā bandhapesi. nīṭhite thūpe nāgo pada-kkhinaṃ katvā onatasīso hutvā vanditvā imaṃ gātham āha.

kappakoṭīhi yaṃ buddham dullabham amatehi pi dhautvā ādayako asama bhavami kusalatthiko ||
evaaṃ vatvāna Varuno nangarajā mahiddhiko ||
pahaṭṭhacitto pakkāmi nagehi parivārito ||

Varuṇanāgarajathūpayavamso nīṭhito.

tato uttarāya disaya gantvā khīnasavā bhikkhu naccasanaṃ nātīduraṃ addhiṅkaṇam 6 gamanāgamanasaṃpamnaṃ ekam thānaṃ disvā idaṃ hi kho āvuso thānaṃ sappayaṃ imasmin thāne avasīṭham ekaṃ kesadhātum thapetabban 'ti. atha kho āyasmato Revatassa etad ahosi. sabbesam pañcan-

1 M2, parappattam saputtaṃ.
2 M2, vatthivati.
3 M3, agghani.
4 M1, samsu.
5 M1, aksu.
6 M1, M2, atti.
naṃ arahantānaṃ manoratho matthakaṃ patto dhātudāyaka-pañṭilābhena tathāhaṃ imasmiṃ padese ekaṃ dāyakaṃ labheyyaṃ yaṃ nunāhaṃ dhātuthūpadāyakatthāya patthanaṃ kareyyan 'ti. atha kho Revatathero satthari paramukkaṃsapattamā ādaraṃ samānetvā evaṃ āha. sa ce bhante kappasatasahassādhikāni cattāri asaṃkheyyāni pāramiyo pūretvā pañca mahāpariccāgāṃ pariccajītvā devamanussemi dukkaraṃ kammaṃ karītvā buddhabhāvam patto si ajja tavānubhāvena thūpadāyako idānupatto hotu 'ti adhiṭṭhānaṃ katvā imaṃ gātham āha.

sac ce lokahitattathāya anujān idha nāyako dhātuthūpissa dāyakaṃ labheyyaṃ tejasā tavā 'ti. ||

evaṃ patthayantass' eva Damiḷā vāṇijā saddhāsamanpanna satta mahānāvā jinaddhātutejena ānita viya huttvā aṇṇaṃ desaṃ gantum asamatthā tasmiṃ yeva śāne anuppattā ahesuṃ. te pi kho vāṇijā dūrato 'va bhikkhuṣaṃgham disvāna dhātukāmā jetṭhanāvikaṃ ārocesuṃ. tam suṭvā nāvikoro tena hi āhaṃ pi gamissāmiti vattvā aṇṇaḥi nāvikehi parivuto tesam santikaṃ gantvā khisavānaṃ datvā payirupaṃ sitvā te khisāsve pucchhiṃs. kiṃpan idha bhante āgataṭṭhā 'ti dasaballassa purisājaṇānassa bhagavato kesadhātum pāṇiṇam hitāya āhetuṃ āgataṭṭhā 'ti āhaṃsu. atha kho tesam sattanaṃ nāvikānaṃ vāṇijāna ca etad ahoṣi. mayaṃ hi pubbe bhagavato dassanaṅkele chabbanṣaṃsali jalamānasarīraṃ sabbapāṭihāriyaṃ passimhā idāni bhagavato sarirā kesadhātuyā ānubhāvo kidiso 'ti cintayantānam kaṅkhā upajjati. tesam kaṅkhūchedanaṭṭham kesaṭṭhauta paṭṭhāriyaṃ akāsi. tena vuttaṃ.

dasseti dhātuyā yasmiṃ yaṃkam paṭṭhāriyaṃ | kaṇḍambamule patta "va lokocanaṇipaṇḍanaṃ 'ti. ||

atha kho te pi nāvikā vāṇijā ca taṃ paṭṭhāriyaṃ disvā sanjātasaddhā huttvā attano attano anurūpaṃ pūjāsakkāraṃ
kariṃsu dhātuyā sakkāraṃ katvā khiṇāsavānaṃ santikaṃ
gantvā thūpakaranaṃkāsaṃ yācitvā khiṇāsavēhi dinokāsa te
nāvikā vāṇijā vuttanayen' eva dhātugabbham kāretvā tasmiṃ
sabbaratanarasi katvā buddhārahāṃ āsanaṃ pañāpetvā tela-
padipam jāletvā buddhabimbam asitīsāvakānaṃ bimbam
dhātum māpetvā¹ cankotake ṭhapesuṃ tāṃ khaṇānī neva
heṭṭhāvuttappakārāṇi pathavikampanādīni acechariyāni pātu-
rahesum dasasahassacakkavāladevata sādhukāraṃ adāmsu.
te nāvikā cetiyam bandhitvā niṭṭhiteta cetiyē anekappakāra-
dhajapatākaṃ samussāpetvā cetiyam vanditvā bhante mayam
Damiḷa-upāsakā aṇāṇamsampassā² tāṃ kesadhātum saddahitvā
evarūpaṃ karomā 'ti ahaṃsu. tato tāṃ cetiyam saddhāya
kāritattā saddhācetiyam 'ti vadanti Damiḷehi kāritattā Dami-
lacetiyam 'ti pi vadanti. te pi kho nāvikā vāṇijā cetiyam ca
māpetvā arahatānaṃ dānaṃ datvā sakasakanāvam ārūhya
pakkamiṃsu. eha khiṇāsavā paripuṇṇasamkappā ahesuṃ.

Sattanāvikathūpavāṃso niṭṭhitoto.

tāṃ pi desaṃ kesadhātūnaṃ nivāsaṭṭhānattā³ Kesavatītī⁴
ālapati.

Chakesadhātuvaṃso niṭṭhitoto.

¹ Mī. "tu kha mā". ² Mī. samphassā.
³ Mī. nivāsaṇaṃ. ⁴ Mī. kesavā"; M². kesāva".
THE SANDESA-KATHÂ.

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NAMO TASSA BHAGAVATO ARAHATO SAMMÂSAMBUDDHASSA.

jayatu.

Mahâkâruniko nâtho hitâya sabbapâñînam |
Pûretvâ pâрамiṁ sabbam patto sambodhim uttamaṁ |
Etena saccavajjena sotthi vo hotu sabbadâ ||
Mahâkâruniko nâtho hitâya sabbapâñînam |
Pañcacattâlisavassaṁ þatvâ dhammam adesayi |
Etena saccavajjena sotthi vo hotu sabbadâ ||
Mahâkâruniko nâtho hitâya sabbapâñînam |
Pañcasahassavassam pi patiṭṭhapesi sâsanaṁ |
Etena saccavajjena sotthi vo hotu sabbadâ ||

Sotthipasat̄ṭhahapavarodârabuddhânuñubuddhapodhanaṭṭhâ-
nabhûte satahatthagajopamadhuragatamahâjamburukkhasa-
malamkate pañcasataparittadipaparivâre mahâ-Jambudîpe
anekeśam Suvaññabhummiraṭṭha-Râmaṇâ-raṭṭha-Sirikhettara-
ṭṭha-Jayavâdâhanaraṭṭha-Ayuddhayaraṭṭha-Haribhuñjara-
ṭṭha-Khemaraṭṭha-Kambojarat̄ṭha-Sivirat̄ṭha-Cinaraṭṭha-Ma-
hâvihikaraṭṭhâdi-mahâraṭṭhânam padhânapâmokkhasammate
Sûnâparantararaṭṭha-Tambadi pariṭṭhasaṃkhâte Mârammamañ-

Sammāsambuddhaparinibbānato kira dvinnam vassasatānam

1 B. 5'sane.
2 B. marg. note: Ṛ. khandha.
3 He reigned in Kandy 1781-1798.—[Kth.D.]
upari chattimsatime\(^1\) jinasasananavasse sampatte siri-Dhammasokanamassa mahådhammaråjassa kåle Moggaliyuttatisatthe-rena pesitam Mahåmahindatheram paticca Sihalaëpe såsa- nam suppaticchitam ariyajanapariy¡nam iva jåta mars bhikkhu- bhikkhuninam hatthapasåranådijanitavåtavåyatam nivåsana- pårupanakåsåvapajottasujotam.\(^2\) Idam hi kårañam ärabbha Bhagavå pi tikkhattum Lañkådipam gantvå dipårakkham akåsi parinibbånasamaye pi samipam ågatam Sakkam devå- nam indåm dipårakkham kåresi.


Tato aparabhåge pana Mahåvijayabåruråjakåle\(^3\) Lañkådipë micchåådåthåriphayena såsanavinåsanato gañapûrañamattam pi silavantabhikkhu alabhitvå Mahåvijayabåruråjå Jambudîpe Råmaññavisaye Anuruddharåjassa santikañ dûte pesetvå Jambudipabhikkhu åhårapetvå pusa såsanam patiåråpesi.


Tato pi aparabhåge Kittisiriråjåsiha-mahåråjakåle\(^5\) ten' eva micchåådåthåriphayena såsanavinåsanato ekassa pi upasampadabhikkhuno abhåvena Kittisiriråjåsihamahåråjå Jambudîpe Siyamadesasamkhåte Såmindades Ayuddhaya- raññño santikañ dûte pesetvå bhikkhu åhåråpetvå pusa såsa- napatiårånam akåsi.

\(^1\) C. "same.
\(^2\) C. "pårumpa?.
\(^3\) Vijaya-bahu the first reigned 1071-1126.—[Rh.D.]
\(^4\) There were two kings of this name who reigned respectively 1592-1604, and 1687-1707. Parañgi is the Old for Frank, and Parañgi-micchåådåthi is Christianity. Wimala Dharma the First had been brought up by the Portuguese as a Christian.—[Rh.D.].
\(^5\) Reigned 1747-1781.—[Rh.D.]
 EVPAM pubbe aparimâñâriyajanasevite tividhasaddhama-
pajjotajotane sâsanakârañâm árabhba Bhagavatâ Arahata
Sammâsambuddhena anekavâraparipâlite devânamindapa-
riggahite pi Tambapâñnadîpavare sadevakalokânuñâsakassa
satthuno anekadhâ sâsanantaradhânânam paccavekkhetvâ
dhammasamvegappattiya ativiyañãruññucitto

Kadáhãm Tambapaññimhi sâsanasses’ upatîtthiyâ
Upakârena kenañi bhaveyyam upatthambhako ’ti abhiñham
manasâkãsim.

Sammâsambuddhaparinibbânâno pana catucattâlisanatata-
dvisaßhañe jinasâsanavasse dividvirasapariharañâto bâvisat-
tsattasatekisaßhase khachapañcapariharañâto dvasâtthinisa-
ssa ñe ca sirisakarañê Vesâkhañapunñamiyâm Sihañadipato
âgata Jambusiriniketanâm Amarapurâbhidhânâm mahâna-
garam patte ñîh’ upasakehi saha cha sâmanere disvâ tesam
nâmam gottam âcariyam pâcariyam kârañakârañhna ca
pucchitvâ sutvâ ativiyañomanassappatto dûrato âgata ñâtijane
ñâtisanghe viya parîgghahesim. Saddhâdyanekagunñâdhivâ-
sassa Sakyâsiñhanvayâjâtassa amhâkan mahâdhammarâjassa
pi pasâdamiyâm kârañham vatvâ ñrocetvâ sammâpaçcayehi
anuggahâpesim. Rakkhañgadesato ñîtassa dharamâne
bhagavati sammukhâpaññamkhatassa Mahâmuni nâmâ
mahâbuddhapâññbhâgassa visasataratanubbedhamahâpásadham
âsanne Asokârâme Ratanabhummikittmahâvîhârato uttar-
disabhâge âgantukânâm âlaye padarikâvâse vâsâpesim.

Tasmiñ yeva vasse vassûpagamadivase channam sâmâ-
nerânâm sâdhukam ubhato soddhikaranena puna sâmanerapa-
bajjham adâsim. Kappâsikakoseyyaçiyavârâdipaccayânuggahena
ovâdânusâsanâdhammânuñâgahena ca parîtosesim. Anto-
vassam pi temâsim upasampadâpekkhâm katvâ pâtimokkham
sammâvâcesim. Nâdanâmañhî ca upasakâm pabbajjâpekkhâm
katvâ lingadandakâmamasekhîyasikkhâpadâni sikkhâpesim.
Vassam vuññhakâle pana upasampadâpekkhânâm channam
sâmanerânâm pabbajjâpekkhassa ca Nâdanâmassa upâsakassa

1 All these = 1801 A.D.—[Rh.D.]
pabbajjūpasampadārahabhāvam Kumudakundasarádācandikā-
śamānasagajapatiño mahādhammaranño ārocesim.

Pāsānachattam īva sāsanagarusāsanamāmako mahādham-
marāja pi tesam pattacivarādisamanaparikkhāram sabbam
niyyādetvā te pi gihillīnagāhāpanena,1 suvanṇama-
manikūṭamakutakunḍalalavālayamuttāhārapāmaṅ gasu
vaṇṇa-
mālādhyanekapālampāraṇena rājavatthakaṇčukanivāsanena ca
devarājavesasadisam cakkavattirājavesam harāpetvā, sāgar-
tamahipālalarājānucchavikāya ātha thidantakahaitasuvanṇasivi-
kāya abhirūḥpetvā, bālabhānumaṇḍalasadise duve duve
nānābharaṇālaṃkatasuvanṇachatte sīsopari dhāretvā,
armamabhāsāya Kriyā2 icc abhidhānām nāgadantakanakamani-
paribhūsitam3 veṇuchattarājabhāṇḍam ādiyam4 katvā, aneka-
satarājakakudhabhāṇḍapasāraṇena upasobhetvā, nānādesaku-
lasamudācīna5 turiyavādagāntana6 nāṭkādimaṅgula7 chane-
na8 anekasahasatāhānanantarappatasaṇapātādyamacca-parijana-
rājaparivāre na parivārāpetvā, Masakkasāradevanagarasa-
dise Amarapuranagare vithānuvithiparicaranena Vejayanta-
devapāsādasadisapāṇṇāsasatataranuccayapāsādabhūsitaṁ rāja-
nivesanāṁ pavetvā, tatth' eva maṅgalanāgāranāmaka
ighbhimmike suvanṇakūṭagāre dakkhiṇamaheśadidevordha-
ganena mahā-uparājādirājakuṭagārenena mahasenāpatādirājā-
maccaganena āsigāhādhiparicārakagārenena ca saha catupar-
samajīhe nisinnosakalasāmantarājaparivāro mahāsammatā-
dyasambhinnasakyarājakulappasuto saddhāsilasutacāgadigun-
ṇagaṇāṭhivāso dhavalagajapatimahādhammarājā tesam pac-
cayānuggahadhammānuggahaṅ ca sammāsambodhipaccayaṅ
katvā, chaddantahatthirājasonḍasidisena suvanṇabhīṅkārenā
dakkhiṇadakaṁ pātesi.

Tato param pana te yathā vuttena sabbāpākāraṇena
saddhiṁ rājaniyesanato pacchimittara disābhāge anto nagare
yeva ṭhitaṁ tidasapure Sudhammasālāpaṭibhāgaṁ Sudham-
māṁ nāma nibhummikaṁ suvaṇṇamahāsālaṁ āharāpetvā,
imesam pabbajja upasampadañ ca dethā 'ti saṃghassa niyyādesi.

Atha Ēnābhivamsadhammasuṇāpatīmahātherāpamukho ekapaṇṇasaparīmāno bhikkhusaṃgho Sudhammasālāya samipe thitāya haṭthinatha sūvanṇathāpavahayacetiyasamalaṃkātāya Sūvanṇaguhāya nāma ekādasavipattisamattikantiyā tividhaṃsappattiyuttāya simāya sannipatitvā, sammāsambuddhaparinnibbānato catucattālīsatisatadhisahse jinasāsanavasse dvīdhi-rasapariharaṇato bāvīsatisattasatikasahse khachapaṇcapariharanaṇato dvāsāṭhisatasahse ca sirisakarāje sampatte Katti-kamāsajunhapakkañhacakatuddasidīne dvādvipahārelevationikante dvighatipamāne chāyāpādachakkakāle cututimsāyuvaṃ Ambagahapitiyaṃ nāma sāmaneraṃ Ambagahatisaṃ nāma katvā Ēnābhivamsadhammasaṃpattithereṇa upajjhāyenapassaddesī. Uttaradeviyāhāravāsi therọ Pāsādavihāravāsi therọ Soṇpalekhāgāravihāravāsi therọ ca tayo kammavācābhāṇakā upasampadacariyā.

Tasmām yeva divase dvādvipaharavālenaikante catughaṭi-pamāne navachāyāpoddakāle аṭṭhavisāyuvaṃ Mahādampānā nāma sāmaneraṃ Mahādampatisaṃ, nāma katvā ten’ eva upajjhāyenapassaddesī. Yeva tayo kammavācābhāṇakā upasampadacariyā.


Tadahe yeva diva dvipaharavālētikante sattaghaṭipamāne terasacḍhāyāpoddakāle bāvīsatisāyuvaṃ Brāhmaṇaṇavāṭṭam nāma sāmaneraṃ Brāhmaṇatisaṃ nāma katvā ten’ eva upajjhāyenapassaddesī. Yeva tayo kammavācābhāṇakā upasampadacariyā.

Tadahu yeva diva tipaharavālētikante ekaghaṭipamāne
paññârasachâyâpâdakâle visâtâyuvassam Bogahavat tam, ¹
nâma sâmañerama Bogahatissam ² nâma katvâ ten’ eva
upajjhâyena upasampâdesi. Pâsânussapanaviharâvâsi thero
Ratanabhummirammanaviharâvâsi thero Ravivaṃsakittisûrâ-
maccaviharâvâsi thero ca tayo kammavâcâbhâñakâ upasaṃ-
padâcariyâ.

Tadahani ³ yeva divâ tipahâravelâtikkante tîghatîpamâne
sattarasachâyâpâdakâle visâtâyuvassam Vâturagammaṃ nâma
sâmañerama Vâturatissam nâma ⁴ katvâ ten’ eva upajjhâyena
upasampâdesi. Te yeva tayo kammavâcâbhâñakâ upasaṃ-
padâcariyâ.

Tam divase yeva Nâdam nâma upâsakam pi ⁵ Nâñâbhivam-
sadhammasenâpatittherena’ eva upajjhâyena pabbâjesi. So
yeva sikhâpadadâyako pabbajjâcariyo. Pabbajjâpariyosâne
catatth’ eva sîmâmâlake Dhammatissam nâma sâmañera-
nânam akâsi.

Tato param pana ekâdhike yathâ vutte jinasâsana
sirisakarâje ca sâmpatte Vesâkhamâsajûnâpkakkhaterasadine
divâ ekapahâravelâtikkante ekaghatîpamâne navachâyâpâ-
dakâle chattîmsâyuvassam Dhammatissam nâma tam sâmañ-
eram ⁶ Nâñâbhivamsadhammasenâpatittherena upajjhâyena
upasampâdesi. Ratanabhummirammanaviharâvâsi thero Soñña-
lekhâgâravihâravâsi thero ca dve kammavâcâbhâñakâ
upasampadâcariyâ.

Evam pana ’mhehi Tambapanñikânanâm pattaci varâdikapippayapaccayehi pabbajjûpasampadâya ovâdânusasaniyâ uddesa-
paripucchâya cavanadhakkhandhapuñjamatte ⁷ sarîre cute
pi acavanadhammamaṅgalasaññutta—Ambagahatissâdyabhri-
dhânâdânena ca dhammâmisanâuggahañam katham. Tad etam
na labhasakkârasilokâdihetu, atha kho Lânkâdipe cirataram ⁸
sâsanapatitthânopâyakarassa Bhagavato Arahato Sâmmâs-
buddhassa varasâsanabhivudhjjutikârânam theravâsamapadi-
pânam Mahâmahindattherâdinaṃ Mahâvihâravâsinañ ca

¹ C. Bhoº. ² B. jayatujinatissaº. ³ B. tadâni.
⁴ B. dhummãdhâratissa. ⁵ B. -p-. ⁶ B. tissanâmaṃ katvâ.
⁷ B. “puñña. ⁸ B. thî."
bahulaṃ pemamānagāravasakkaccakaraṇena. Idān’ etaraḥi
vijjamānānaṃ tumhākaṇā ca dhammavādinam pesalānaṃ
pagganāhitukāmena sarajakulasāmaccasaparijananasangamajā-
napadassa ca tīdhābhinnasīhājindassa mahādhammarājassa
dīṭṭhadhammikasamparāyikatthābhīpatthanaṃ sabbalokānu-
sāsakassā satthuno sudullabhavarasāsanābhivudhijutipaccā-
simasanahetu y’eva katām.

Tathā hi tesām idhāgatānaṃ sāmaṇerānaṃ upāsakaṇāṇi
cā pathamaṃ eva paṇītajjhāsayabhāvabhāvaṃ vimam-
setvā, paṇītajjhāsayabhāvaṃ tathato thetato ṅatvā, yathā
dhammaṃ yathā vinayaṃ ovādānusāsanaṃ kattukāmena
Sekhiyavatta-Khandhakavattam paṭṭhato attthato adhippā-
yato ca vibhāvetvā, tesu vattesu pariyāpannam “parimāṇḍa-
laṃ pārupissāmiti sikkhā karaṇiyā ’ti”1 ādikaṃ “suppa-
tīcchanno antaraghare gamissāmiti sikkhā karaṇiyā ’ti”
ādikaṇā ca Sekhiyavattam, “sace ārāme kālo ārocito hoti
timaṇḍalāṃ paṭicchādentena parimaṇḍalāṃ nivāsetvā kāya-
bandhanaṃ bandhitvā sāgunaṃ katvā samghātiyo pārupitvā2
ganṭhikam paṭimūficītvā dhovitvā pattam gahetvā sādhukam
ataramānaṃ gāmo pavisitabbo na v’okkamma therānaṃ
bhikkhunānaṃ purato gantabbaṃ suppaṭīcchannena antara-
ghare gantabban ’ti” ādikaṃ, “piṇḍacārikena bhikkhave
bhikkhunā idāni gāmaṃ pavissāmiti timaṇḍalāṃ paṭicchā-
dentena parimaṇḍalāṃ nivāsetvā kāyabandhanaṃ bandhitvā
sāgunaṃ katvā samghātiyo pārupitvā,3 ganṭhikam paṭimūfic-
ītvā dhovitvā pattam gahetvā sādhukam ataramānaṃ gāmo
pavisitabbo. Suppaṭīcchannena antaraghare gantabban ’ti”
ādikaṃ4 ca Khandhakavattam sammaṇanasi kārāpetvā,
yathā upasampannehi gāmādipavesane parimaṇḍalāṃ suppa-
tīcchannaṃ ca nivāsanapārupanaṃ5 kātabbaṃ tathā sāmaṇerehi
pītī yathā dhammaṃ yathāvinayaṃ nivāsanapārupananayaṃ
uggahāpesim.

Tattha pana Sekhiyavatta-Khandhakavattam sāmaṇerehi
na sikkhitabbaṃ bhikkhū ārabba paññattatā ’ti kassaci

2 B. pārumpitvā
3 B. pārumpiśa.
4 Ibid. vol. ii. p. 213.
5 B. pārumpaśa.
āsāmkā siyā, tamātvattanattham āyaṁ Mahāvaggaṭṭhakathā-pāṭho udāharitabbo. Yakā pana attanā sikkhitabbasikkhāpadāṇi na jānāti, samghātipattacivaradhāranāṭṭhamānaṃ sajādisu pānabhōjanādīvidhimhi ca na kusalo hoti, tāva bhojana-sālamāvā salakkabhājanaṭṭhānaṃ vā aṇāṃ vā tathārūpaṭṭhānaṃ na pesetabbo, santikāvacaro yeva kātabbo, bālādāra kaviya patijaggitabbo, sabbam assa kappiyakappiyam ācikkhitabbaṃ nivāsanapārupanādisu ābhīsamācārikā eva vinetabbo. Tenā pi anujānāmi bhikkhave dasah' angehi samannāgataṃ sāmaṇeramā nāsetun 'ti evaṃ parato vuttānī dasa nāsanaṅgāni ārākā parivajjēvā ābhīsamācārikāṃ paripūrente na dasavidhe sile sādhukaṃ sikkhitabbaṃ 'ti. Ettha hi nivāsanapārupanādisu 'ti ādīnā sāmaṇerānaṃ Sekhiyavatta-Khandhakavattessu sādhukaṃ sikkhitabbaṃ dasseti.²


¹ Mahāvagga I. 60.
² B. 66.
³ This must be Cullavagga V. 2. 1; but Oldenberg reads there (as at X. 16) kaṭi-suttaṃ, and gives no various reading. (Rh. D.)

Amhākam pi dīpe Sāmindaṃdesasamākhāte Siyamaṃraṭṭhe ekaccanāṃ pāḷi-aṭṭhakathāṭṭhikādigandhesu yathābhūtam attham ajānantanaṃ Yonakabhikkhunāṃ edisaṃ sāmaṇerānam ovaḍacārīttaṃ atti. Tam pi uddhamma-ubbinayabhāvena chaḍḍapetvā mahārajā sāsanasuddhim akāśi.

Varasāasanajotane pi Laṅkādipe Mahāmahindattheraṭṭdo pabhuti Mahāvihāravāsittheraṇuṭheraṃ yathā dhammam yathā vinayam sāmaṇerānam parimāṇadalasuppaticchannapuraṇacakārīttaṃ hoti. Tatthā hi Piyaṅgodipavāsitissattherassa vātarogenā saddhivihārikaṃ Cūlanākaṃ nāma sāmaṇeraṃ yāgupatigghahanatthāya Cūlagānaṃ pesanakāle, tassa sāmaṇerassa civaram pārupitvā tasmiṃ gāme Cūliyā nāma upāsikāya geham upagatabbhāvaṃ sañāvatthupakaraṇe dasalekhyāya likhitapotthake gekāraṃge.

"Saṃghāṭiṃ pārupitvā na pattahatttho vicakkhano, okkhita-cakkhu satimā Cūliyā purato ṭhito ’ti’ āha. Sihālaṭipe yeva Devagirivihāravāsittherassa vātābādhēna saddhivihārikaṃ

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1 Cullavagga, XII. 1. 10 = XII. 2. 8.

Aṅgām pi Siyamadesavamarāhēta-Yonakaratṭhahavāsinaṃ atṭhakathāya pāliṃ tikāya atṭhakatham gandhantuṃra saṃsandetvā, bhagavato saṃguhakānaṃ ca abhippayam ajānantānaṃ ekacceṇaṃ Yonakabhiṅkhumāṃ gāmādipavesane pathamaṃ ekamānaṃ ekam cīvaram karitvā pachā tass’ upari ekam vā dve vā cīrariṇi ubhato pārupanacārītam atthi. Tat etam pi uddhamma-ubbinayabhāvena chaḍḍāpetvā sāsanasuddhiṃ akāsi mahārāja.

Evam pan’ ambakam idh’ āgatānaṃ Sihaḷabhhiṅkhumāṃ dhammāmīnasāṅgghaṇaṃ tumhākaṇaṃ ca dhampapaṭisammyutta-sandesapesananam kappannām koṭisatena pi ativiḍubhahāsāsanavarabhhiṇḍhiḥjītiḥetu yeva 'ti yoniṣo manasi kātabbaṃ. Mayaṃ hi sabbattha sāsanavarabhhiṇḍhiḥjītiṃ abhipatthama. Visesato Tambapaṇṇidipavare. Tahi hi pubbe sāsanavarabhhiṇḍhiḥjītiṭṭhaṇaṃ ariyajanaparipuṇṇaṃ iva jātaṃ amata-mahānibbānotaranatīṭṭhabhūtaṃ. Tasmā

Battimisojanaṃ digham atṭhārasahi vitthatam
Laṅkādipavaramaṃ nāma Tambapaṇṇiti tam ahu
Tatthāriyanivuttāhaṃ ca Mahāmeghavanadikaṃ
Mahābodhiṃ siripadaṃ Soṇṇamāliṇi ca cetiyaṃ
Thūpārāmaṃ Kalyāṇiyaṃ sōlasatthanakam pi ca
Dine dine pi pūjema vippasannena cetasā 'ti

iti buddhānubuddhabodhanaṭṭhānabhūte mahājambudīpe
amaranagarasamkāse Amarapurabhiddhānamahānagare
ane-karaṭṭhasaṁānānaṃdaḷarājādhīpatibhūtassā kumudakunda-
saradacandikāsamānadhavalarākapetiñī siripavaravi-
yānantaya satribhavananādityādhīpatipaṃḍitam aḥ dhamma-
rājādhirājābhiddhānassā mahārajassā garunā Asokārāmar-
tanabhumīkkittâdyanekasuvāṇanamahāvihāravāsīnā Nāṇābhi-
vaṃsadhhammasenapatināminā mahāganīnā mahāveyyaṅka-
ṇena upajhācāryabhāva vappatena mahātherena Sīhālagatānan
sattannam bhikkhunām hatthe datvā Sīhala dipe dīpavare
Samkantaragare Sirivāḏhanabhaya anekasaṃantarājāmoli-
mukṭabhūtassā mahādhammarājassā garunā Dhamma-
kkhandhābhiddhānassā mahātherassā c' eva Rohaṇaṇjana-
ādāsi-Dhammarakkhitathherassā ca tad aṁāsānā-
māmakāṇanē bhikkhuvarānān ānātā jinasāsanaṇ
devenābhijanānaṃ bhikkhuvarānān ānātā jinasāsanaṇaḥpiṭā
Sandesakathā.

Ayām pana Sandesakathā sammāsambuddhabariniibbā-
nato paṅcacattālasīsamadhisahasse jinasāsanaṇavasse dīvdivirasa-
pariharanē tevisatisatassatekasahasse. Khachapaṅcapari-
haranē tesaṭṭhisatasahasse ca sirisakarāje sampatte Vesā-
khamāsauṇṭhapakhadvādasiyāṃ gurudine dīvā ekappahā-
rakāle anāyasena niṭṭhāpitā. Tass' eva Vesākhamāsā
puṇṇamiyāṃ ravidine dīvā catunāḍikāle ānātā 'ti.

Laṅkādipe Anuruddhattherena kātaṃ Abhidhammattha-
samghaṃ. Tatth' eva Sūmanāgaśaṁmiththerena kātaṃ Abhi-
dhammatthaviḥhaṇīṃ nāma ṭikaṃ. Jambudīpe Atrimadda-
nāpure Chapadattherena kātaṃ Saṁkhepaṇṇanānām nāma
ṭikaṇi ca amhākaṃ dhammadānaṭṭhaya Sīhālaghikkhu-
samghissa dema. Sāsanamūlabhūtum imāṃ pakaraṇattayaṃ
sādhukāṃ vācetha dhāretha. Sabbaṃ pi ca vināyabhīdham-
masuttantapabhedam gandhajātaṃ rājanucchavikadūte pesite
amhākaṃ mahārajā dassati. Mayām pi ussāhaṃ karoma.
Idam pi sāsanapatisaṇṇuttavacanām satataṃ sāsanahitaṭkā-
mena manasi kātabben 'ti.
NOTES AND QUERIES.

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AKKHAÑAVEDHĪ.

Dhanuggaho Asadiso rājaputto mahabbalo || dûrepâtî akkhañavedhī mahākàyappadâlano (Jāt. ii. p. 91).

For a parallel passage see Aṅguttara-Nikāya, iii. 131, p. 284:—

Idha bhikkhave bhikkhu dûrepâtî ca hoti akkhañavedhī ca mahato ca kāyassa padâletā.

In the Divyāvadāna, p. 59, we find dûre-vedha and akshuṇṇa-vedha 'an act of throwing the spear so as to graze the mark.'

The Sanskrit akshuṇṇa seems to be a mere corruption of the Pāli akkhañata 'lightning.' See the Commentator's note to the gāthā in Jāt. ii. p. 91, l. 11–12.

ÂṭTHIMIÑJĀ.

This word occurs in Jaina Prākrit. Dr. Jacobi, in his translation of the Ācārâṅga Sutta i. 1. 6 (Sacred Books of the East, vol. xxii. p. 12), says: "I do not know the meaning of this word (atṭhimiñjā), which is rendered [by the Sanskrit Commentary] asthi-miñjā."

The Pāli atṭhimiñjā, as is well known, signifies 'bone-marrow,' and the latter part of the compound Childers refers to Sk. majjā without attempting to show by what steps miñjā has grown out of majjā.
Dr. Jacobi's quotation of asthi-miñjâ¹ is important as proof of a Sk. miñjâ, i.e. mriñjâ, cf. Sk. mrîjâ, wiping, smearing, from the root mrij, of which there was probably a nasalized form mriñj, and from which majjâ, evidently a prâkritised form, could be derived.

Other etymologies of majjâ suggest themselves: (1) majjâ = by assimilation mañjâ from the root mañj, to wipe, smear (cf. A.S. smeru, fat, smear, with Gr. σμαέων, to rub, wipe; Sk. ṣlip, smear, daub, lepa, salve, grease); (2) majjâ = mañjâ = marjâ (cf. Prâkrit mañjara for marrjara) from the root mrij.

I do not think that Pâli miñjâ in aṭṭhi-miñjâ can be derived from Sk. majjâ, but that Pâli and Jaina Prâkrit retain an older form.

ARAGHAṬṬA.

Cakkavaṭṭaka, Cullavagga, v. 16. 2, in Viñaya Texts, pt. iii. p. 112, is neatly rendered by 'wheel and axle.' The translators give Buddhaghosa's note, which they describe as 'unintelligible'—aradatta-ghaṭi-yanta. The explanation of the Commentator, however, may easily be rendered intelligible by a very slight correction of the manuscript reading. I would propose to amend it to araghaṭṭa-ghaṭiyanta. The former part of this compound is the Sk. araghaṭṭa, and corresponds exactly to the Hindi arahat or rahaṭ, 'a well-wheel, the so-called Persian wheel—a string of earthen pots attached to a revolving wheel over a well, which go down empty and come up full, and tilt the water into a trough.' While on the subject of wells it may be noted that karakaṭaka (Cull. v. 16. 2) cannot be 'a bullock machine,' or a bullock draw-well, but a hook in the form of a crab's claw, to which the 'bucket' was attached instead of to the tūlā or cakkavaṭṭaka. The Commentator says that the long ropes used for the purpose of drawing up

¹ I assume that miñja is not after all a coinage by the Commentator.
the bucket were worked either by hand (over a wheel) or by a bullock. Compare, too, Buddhaghosa’s note on cammakhaṇḍa (Vinaya Texts, pt. iii. p. 113):—

Cammakhaṇḍaṁ nāma tūlāya vā karakatake¹ vā yojetabbaṁ cammabhājanam.

UJJIAGGHATI, UJIIHAGGATI.

Childers has ujjhaggikā, loud laughter, but not ujjhaggati. See Therī-Gāthā, pp. 131, 183; Puggala-Paññatti, p. 67. The simple verb jagghati² (not in Childers) is in Jāt. iii. p. 223, l. 25. See Suttavibhaṅga, i. p. 128; Aṅguttara, iii. 67. 5.

UBBANDHATI.

Childers has no record of this verb, which with rajjuyā probably means to ‘strangle.’ See Jāt. i. p. 504. In a parallel passage in Jāt. iii. p. 345, rajjuyā is omitted. See Sutta Vibhaṅga, I. p. 73; Therī-Gāthā, v. 80, p. 131.

There is a verb ubbhāṇḍati (not in Childers) in Mahāvagga viii. 13, 1, ‘to bundle up, wrap up’; and, with a different meaning, a verb ubbhāṇḍeti (Therī-Gāthā, p. 204).

ULLOKA.

Ulloka (see Cilimikā), ‘a cloth placed under the bedstead or chair to keep the stuffing from coming out,’ Cull. vi. 2. 7, Mahāvagga i. 25. 15; ‘a cloth to remove cobwebs,’ Cull. viii. 1. 3. The translators of the Vinaya Texts give no etymology of the word, and seem to look upon it as a corrupt form. May it not be considered a variant of ulloca an awning, for the chair during the process of upholstering would be turned up, and the cloth would become, so to speak, ‘an awning’? In the Aupapātika Sutta, § 32, we find a form ulloga = ulloka, and ulloya = ulloca.

¹ MS. katadakatake.
² Sk. has no √jagg, √jaggh; cf. Sk. √kakk, khakkh.
NOTES AND QUERIES.

USSOŁHIKÂ.
Childers has Ussolhi, but not Ussolhikâ. Cf.
Na hi nūn’ imassa samanassa || tucchakoṭṭhasimīn musikā. Ussolhikâya naccanti || tenàyām samaṇo sukhī.
(Samyutta Nikāya, vii. 1. 10, pp. 170, 171).

EKODI-BHĀVA. ¹

"This term has been variously explained by Pali and Buddhist scholars. Burnouf renders it by 'unity' (of mind), Gogerly by 'purity,' Prof. Rhys Davids by 'exaltation.' Childers defines it by 'predominance'; but adds that he does not feel competent to give a decided opinion as to the exact meaning of ekodi-bhāva. According to a commentary quoted in his dictionary, ekodi=eka+udi (from udeṭi), and is a synonym (adhi-vacana) of Samādhi. Prof. Kern, in the introduction to his translation of the 'Saddharma-Puṇḍarika' ('Sacred Books of the East,' vol. xxi. p. xvii), calls attention to the corresponding term, ekoti-bhāva in the 'Lalita-Vistara,' p. 439, l. 6, which he connects with the ἀπαξ λεγόμενον εκτι in the 'Satapatha-brahmana,' xii. 2. 2. 4. Referring to the P. W., s.v. ċeti, we find that ekoti (used in the plural) means 'having the same objects or desires of enjoyment (as food, etc.).' This use of so rare a term does not help us to explain the Buddhist sense of ekodi, nor does the word ekoti-bhāva of the 'Lalita-Vistara' throw any light upon the subject beyond the fact that it does duty for the ekodi-bhāva of the Southern Buddhists.

Childers, unfortunately, gives no references for the use of ekodi-bhāva except one stock passage descriptive of the four jhānas. The following passage goes to show that 'ekodi-bhāvo' is connected with Samādhi (a more advanced state of meditation than Jhāna):

¹ See "Academy" for March 27th, 1886, p. 222.
NOTES AND QUERIES.

'Pañcaṅgike samādhimhi sante ekodībhāvitā
paṭippassaddhiladdh' amhi,' etc.

(Thera-Gāthā, v. 916.)

In verse 962 of the 'Sutta-Nipāta' we find ekodi uncombined in the phrase 'ekodi nipako sato,' i.e. *intent on one object*, wise and thoughtful (see Prof. Fausböll's translation, 'Sacred Books of the East,' vol. x. p. 181). With this compare a similar passage (where the plural is used) in the Saṃyutta-Nikāya, ii. 2. 1. The commentator explains ekodi by ekaggacitta. The Burmese (Phayre MS.) version has ekodhi, which is probably an attempt to secure a reading that shall be more self-evident and intelligible than ekodi. It nevertheless points, I venture to think, to the real etymology of the word, from eka and odhi (or avadhi—'end, point, aim'). The loss of aspiration seen in ekodi is not altogether unknown in Pāli, and may be due to the following aspirate in ekodi-bhāva, for the use of ekodi uncombined is known only to occur in one stock phrase. Ekodi-bhāva will therefore signify concentration (of the mind) on one object, i.e. on Arahatship or Nirvāṇa, in which there is no mental or bodily disturbance of any kind. Hence we find, instead of ekodi nipako sato, the phrase (similar in meaning) acapalo nipako saṃvutindaio.

It is well known that the Jainas, in their philosophical system, employed many terms in common with the Buddhists; so that we are not surprised to find corresponding closely in meaning to ekodibhāva the terms (used in reference to pure jhāna) egatta-bhāva, egattibhāva—ekagrata. With this compare the Jaina 'manaso egattibhāva' (Aupapātika Sutta, p. 59) with the Pāli

1 Ekodhibhūto occurs in the Satipaṭṭhāna-vagga of the Saṃyutta-Nikāya. See Aṅguttara-Nikāya, iii. 100, 4.
2 Cf. Sutta- aşağı, animitto samādhi, appaṅhito samādhi (Milinda-Pañha, p. 337; Aṅguttara, iii. 163, p. 299).
3 In the Yoga philosophy ekāgratā is defined as ‘fixedness of the thinking principle upon any sensuous object to which it may be directed; ekāggratā is never, I think, thus used in Pāli. Certain of the Kammarṣṭhāna exercises consisted in fixing the mind on some sensuous object.
'manaso ekodibhāva' (Brahmajāla Sutta). The Jainas were not ignorant of the term avadhi, cf. ohi-nāna=avadhi-jñāna (Aupapātika Sutta, §§ 30, 41); but they restricted it to 'the knowledge of special objects produced by right intuition (samyag-darṣana=Pāli sammā-dāṣaṇa), etc., as destroying the natural hindrances' (see Life and Essays of Colebrooke, vol. i. p. 445). Prof. Jacobi defines 'ohi-nāna' as a sort of supernatural knowledge, and notes that the Jaina theories and terminology, relating to the various degrees of knowledge up to omniscience, differ from those of the Brāhmanic philosophers and Buddhists.¹ It is worth noticing, however, that the Jaina kevala, the highest degree of knowledge, consisting in omniscience, is identical with the Buddhist kevala or Nirvāna (cf. kevalī, Thera-Gāthā, v. 679; Sutta-Nipāta, v. 82; Saṃyutta-Nikāya, vii. i. 8–9). In the Yoga philosophy kai-valya denoted isolation of the 'self' from the phenomenal world, consisting in absolute extirpation of pain. This final deliverance from the bondage of 'rebirth' among men or gods was the final reward of meditation (samādhi), and approximated closely to the Buddhist Nirvāna.

Before taking leave of ekodibhāva, we must bear in mind the fact, pointed out by Prof. Kern (Saddharma-Puṇḍarika, p. xvi), that certain parts of the Northern Buddhist books, more especially the verses, have been Sanskritized to a very large extent, 'so that they ought to be restored as much as possible to a more primitive form before a comparison with Pāli can lead to a satisfactory result.' The Pāli forms, however, may still be allowed to throw some light upon these modernized and altered texts, and ekodi seems to be a case in point. To the Southern Buddhists, ekoti for eka + úti would be unintelligible, for no known text gives any example of this rare word úti, which seems to belong only to the Vedic and Brahmana periods; while to the Northern Buddhists the Prākritized

¹ See an interesting note on ohi-nāna, in Dr. Hoernle's edition of the "Uvasagadīso," fasc. i. p. 18.
form, ekodi or ekodhi, would be equally perplexing, and would cause them to Sanskritize it as best they could. A very good instance of this Sanskritizing process in the ‘Saddharma-Puṇḍārīka’ (pp. 142, 146, 395), which has escaped the keen eye of Prof. Kern, is seen in syandani-gūthodilla (var. lect.—oḍigilla,—oḍigalla), translated by ‘gutters and dirty pools.’ Prof. Kern acknowledges that his rendering of gūthodilla is conjectural. Here we may call in Pāli to throw some light upon the whole compound syandanika. Not seldom we find the Pāli terms candanikā and oligalla occurring together (see Aṅguttara-Nikāya, III. vi. 8; Milinda-Pañha, p. 220; Sabbāsava Sutta), the former meaning, according to the Abhidhānappadipikā, ‘a dirty pool at the entrance of a village,’ the latter ‘a dirty pool near a village.’ The Pāli candanikā is probably to be referred to a more original candanikā, from the root cand, and signifies a turbid pool, or one liable to become so on account of not being inclosed (see Thera Gāthā, l. 567; Cullavagga, v. 17. 1). Buddhaghosa defines it as asucikalalakūpo. The Sanskrit syandanika, according to the lexicographers, does not mean a tank, well, or pool, but ‘a drop of saliva,’ and the meaning ‘gutter’ given to it by Prof. Kern is deduced by him from the root syand (cf. syandana, oozing water). It is one of those words that may be restored to its primitive form, since it is in fact a clever Sanskritizing of Pāli candanikā. Gūthodilla should, I think, be rendered ‘cesspool,’ answering to Pāli gūthakūpo. But the latter part of ‘gūthodilla=gūtha+uddilla’ offers many difficulties. Prof. Kern quotes the Pāli oligalla as a parallel form; and, at the first glance, uddilla (uḍigilla or uḍigalla) looks very much like a Sanskritizing of a more primitive oligalla, with an attempt, perhaps, to connect it with uḍu. All the MSS. I have examined have the dental, l in oligalla, though Dr. Trenckner finds the word with the cerebral l in the Milinda-Pañha. The form uḍilla may point to an older uḍikilla, from avaḍi=avaṭi ‘pit, well’; while the Pāli oligalla may stand for a more
original allagalla, from alla ‘wet’=(ulla, olla, well-known Prâkrit forms, Sanskrit ārḍra) ‘swampy, marshy,’ and gala=Sanskrit garta, Prâkrit gaḍḍa ‘well, pit.’

Prof. Jacob, in the Glossary to ‘Ausgewählte Erzählungen in Mâhârâshâri,’ gives us a form ‘ulli = schmiere.’

But all this is by way of conjecture. When we have more Buddhist and Jaina texts, we may perhaps be able to solve the difficulties offered by this and numerous other points in Pâli philology.”

Prof. Max Müller, on the substance of the above, contributed the following interesting note to the “Academy” for April 3rd, 1886, p. 241:

“After reading Dr. Morris’s suggestive article on ‘Eko-dibhâva’ in last week’s ‘Academy,’ I looked through my Buddhist slips, and found there a note that a MS. of the India Office Library reads Ekoṭiḥbhâva in the ‘Lâlita-Vistara,’ p. 439, l. 5, and that the same reading occurs on p. 147, l. 8, instead of ekâbhibhâva. Added to this, I find a query, ‘Could it be for ekakoṭiḥbhâva?’ I am not certain whether this is my own conjecture, or whether some one else has suggested it before. Of course the meaning of ekakoṭi and ekakoṭiḥbhâva would be clear. It would be the same as ekâgra and ekâgrabhâva. Ekâgra occurs in the very first line of Manu, and is well explained there by vishyântarâvyâkshiptakitta, ‘concentrated, his mind not being distracted by any other objects.’ Koṭi is used for the two ends of a bow, and particularly in philosophical writings for the two alternatives of an argument. Ekakoṭi would, therefore, mean being absorbed in one view. I do not give much for ekōti in the Šatapathabhârâmaṇa, explained as meaning ‘having the same course.’ It looks to me like an attempt to explain a Bhâshâ word which had ceased to be intelligible. I agree with Dr. Morris that the explanation sent to Childers by his friend Subhûti is likewise very artificial. Schiefner’s explanation, too, which Dr. Morris does not mention, namely, that ekoṭiḥbhâva represents ekâvali- or ekolîbhâva, is
not convincing. Dr. Morris proposes ekāvadhi- or ekodhibhāva, which would give a good meaning, namely, ‘absorbed in one limit,’ if the transition of avadhi, the Jaina ohi, into oḍī, and, again, the representation of oḍī by Sanskrit oṭi, could be supported by analogous cases. To take ekoṭi as an irregular contraction of ekakotī is, no doubt, unusual. It reminds us of ‘mineralogy’ instead of ‘mineralology.’ But unless something unusual had happened, native commentators would probably have been less at a loss to account for this mysterious word. However, I only mention this derivation. I do not claim either the merit or the responsibility of it.”

Prof. Eggeling was kind enough, at the request of Dr. Rhys Davids, to send the following note on ekotī:

“The passage in question (Śat. Br. K. xii. 2, 2, 4) runs as follows: — Prishṭhyābhiplavau tantra kurviteti ha smāha Paṅgyah; tayoh stotrani ca śastrāni ca saṁcārayed iti. Sa yat saṁcārayati tasmād ime prāṇa nānā santa ekotayah, saṁānam ātīm anusaṁcariṇī.

‘Let him make the Prishṭhya and Abhiplava the two tantras,’ said Paṅgya; ‘and let him make both the Stotras and Śastras in (or, of) these two run together (? i.e. in the same manner).’ Now, because he makes them run together (? in the same manner), therefore these vital airs (of man), though being distinct, are ekoṭī, run together along one and the same ûti.

The question is, What is here the meaning of tantra and ûti? Prof. Weber (in Böttl.-Roth’s Dict.) takes tantra in the metaphorical sense of ‘normal form, fundamental order’; and ûti (from a v ‘to favour’) in that of ‘striving after a goal, course.’ My own interpretation is rather different. I take tantra in its original sense of ‘warp,’ and ûti (from vâ, ‘to weave’) in that of ‘web, weft.’

He is to make the Prishṭhya and Abhiplava the warps of two (sacrificial) webs. And because he makes the stotras and īśastras run together therein (? as the woof), therefore these vital airs of man are ‘one-webbed,’ run along one and
the same web. While I certainly think that this is the meaning of the passage, it seems to be quite possible that a play on the word úti is intended here, viz. that it may have both the meaning of ‘web’ and ‘course.’

Prof. Weber seems to think that the passage (with úti) is corrupt or incomplete; but I have compared the Bodleian MS. of the Kāṇva recension, and find that it has the same rendering of this passage.

Whether this ‘ekoti’ has anything to do with the ekotibhāva of the Lalitavistara is very doubtful, at all events I do not think that any chronological (or synchronistic) inferences can be drawn from this coincidence.”

**OPADHIKA.**

“Yaṣamāṇam manussānāṁ
pūñāpekhānapāṇināṁ
karotam opadhikam puññām
kattha dinnam mahapphalan ti.”

(Samyutta-Nikāya, vi. 2, p. 233.)

The only meaning that Childers assigns to opadhika is ‘belonging to upadhi’; but this gives no explanation of the word in the gâtâhā above quoted.

Bearing in mind such phrases as “puññāni anekāni karoti,” “puññām anappakam karoti,” opadhika must mean ‘exceedingly great,’ and be connected with Sk. upādhika.¹ The Editors of the Divyâvadāna register an equally puzzling aupadhika (p. 542, l. 17–28).

**KUKKUṬA-SAMPÂTIKA.**

This occurs in Aṅguttara Nikāya, iii. 56, with reference to a shower of sparks or of hot ashes.

In the Divyâvadāna, p. 316, l. 11, we have kukuṭasam-

¹ Opadhika cannot be referred to upādhaṭi (not in Childers). See Milinda-pañha, pp. 109, 164; Suttavibhanga, ii. p. 148.
pâta,¹ and in the Index of Words the Editors suggest kukura [kukûla].

The form kukkuṭa is no doubt correct, being an onomatopoeic word, of which kukkuḷa or kukkula is a variant (see Jâtaka, ii. p. 134; Saṃyutta, x. 7, p. 209).

Kukkuṭa also signifies a cock, and from its red comb the cock was used as a symbol of fire. Margaret Hunt, the translator of Grimm’s Household Tales, vol. ii. p. 128, says, “I will set a red cock on your roof is the incendiary’s threat in Germany, where fire is compared to a cock flying from house to house. Grimm’s Deutsche Mythologie, p. 568. Red cock-crawing—a cant term for fire-raising in the south of Scotland.”

CILIMIKÂ, CILLAKA.

The word Cilimikâ occurs in Cullavagga, vi. 2. 6. 7, and = cimilikâ in Suttavibhaṅga, ii. 40 (cf. note 5 on Mahâvagga, vii.1.5). Dr. E. Müller refers cilimikâ to Sk. cilamilika, cimilikâ, ciliminikâ ‘an ornament,’ but the translators of the Vinaya Texts render it ‘carpet,’ ‘rug,’ and suggest its connection with cola [cæla]. Buddhaghosa explains cilimikâ as tâlapaṇṇâdhi katâ. This shows that it was a kind of cloth made from leaves, bark, etc., like the Hindi jhilamili ‘a kind of cloth,’ jhilamilâ ‘a kind of gauze,’ cf. Marâthi jhilamilâ ‘ornamental shreds of paper, fringe.’ With these forms we must connect Hindi cilavana, cilamana, a kind of gauze used as a Venetian blind. The Pâli cilimikâ may have been applied to a carpet or rug on account of its fringe or edging. Cilimikâ is used by the Commentator to explain ulloka, ‘a cloth,’ ‘duster’ (Cull. vi. 2. 7). Here perhaps we should compare Sk. jhilli ‘cloth,’ jhillikâ ‘a cloth or rag used for applying colour on unguents,’ from cîra ‘rag, cloth.’ For the forms with initial jh=c compare Sk. jhiri, jhrika, jhilika ‘a cricket,’ with cîri, cîrika, cilli, cillika ‘a cricket.’

¹ Kukkuṭasampâta occurs in Suttavibhaṅga, II. p. 63.
There is a Pāli cillaka (not in Childers) signifying ‘bark cloth.’ It occurs in a somewhat difficult passage in Therī-Gāthā, v. 390:

Diṭṭhā hi mayā sucittā sombhā dāruka-cillakā navā |
Tantihi ca khilakehi ca vinibaddhā vividhaṁ panaccitā
∥390∥
Təmḥ’ uddhate tanti-khilake visaṭṭhe vikale paripakkate|
Avinde khaṇḍaso kate kimhi tattha manaṁ nivesaye ?∥391∥
Tathūpamaṁ dehakāni maṁ tehi dhammehi viṇā na vattanti
dhammehi viṇā na vattanti kimhi tattha manaṁ nivesaye? ∥392∥

“I have seen forsooth a new and beautifully formed figure (or puppet) made up of wood and bark, fastened together by strings and pins, and made to go through various motions (like a dancer). But when the pins were pulled out, and both pins and strings detached and scattered about, you would not find (any rūpa or form) in the broken-up figure, (for) on what¹ in that (figure) would you fix the mind (as the real form or rūpa)? The body (with its various limbs) making-up me such a figure (as this dancing puppet) does not exist apart from these conditions (of its several parts, i.e. the four dhātus). On what then in that (bodily frame of mine) would you fix the mind (as the rūpa) since without these conditions it does not exist?”

Sombhā (not in Childers) is explained by the Commentary, p. 211, as sombhakā, which really gives us no help to the meaning of the word. It seems here evidently to have the meaning of potthaka (not in Childers) ‘a figure made of wood,’ ‘a modelled figure’ cf. Sk. pusta, pustaka).

Sombhā must be referred to the √çumbh or √çubh.²

¹ I.e. on what particular part of the figure when reduced to fragments.
² Is s o b h a n k a m (sobhanaṅkaṁ) in the Majjhima Sila, rendered ‘balls’ by Dr. Davids (Buddhist Suttas, p. 192), to be referred to sombhā in the passage translated above, and to be rendered by ‘puppet shows’?
With regard to cilimika, cillaka and cira, Sk. lexicographers offer no etymology. I would venture to suggest an onomatopoeic root cir or cil ‘to crackle’ (cf. our ‘scrap’ from ‘scrape’), seen in Hindî ciraicirānā, cilacilānā ‘to crackle’; ciranā ‘to rend, tear’; ciri ‘a cut, tear’; jhilamilānā ‘to crackle’; jhirī ‘crack, slit, bark.’

CHANDAKA.

Chandakaṃ samharati (not in Childers) seems to mean ‘to raise a subscription,’ ‘make a collection.’ Cf. Hindî candā uṭhānā ‘get up a subscription,’ ‘contribute.’ See Jāt. i. p. 422; Jāt. ii. pp. 45, 196; Suttavibhaṅga, ii. p. 250.

DHAMSATI.


NIKŪJATI.

Under this head Childers has omitted to register two distinct verbs. The first must be referred to the Sk. nikūj ‘to chirp, warble, hum.’

Kānasmim vanasaṇḍacāriṇī kokilā va madhuram nikūjitam
Tām jarāya khalitaṃ tahim tahim saccavādivacananā anāññathā (Theri-Gāthā, v. 261).1

The second nikūjati (of onomatopoeic origin with the first) is not found in Sanskrit. It means ‘to twang.’ Cf. Sk.

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1 Cf. Khippaṃ girāṃ eraya vaggu vaggu hamso va paggayha sanikaṃ nikūjaṃ
Bindussarena suvukāppitena (Theri-Gāthā, v. 1276).
\( \sqrt{\text{cīnu}} \) (weakened form of a root kiṅj or kuṅj) 'to twang, jingle'; cīnuṅi 'a bow-string'; and \( \sqrt{\text{kuṅj}} \) 'to rustle.'

Yathā cāpo ninnamati jiyā cāpo nikūjati (Jāt. iii. No. 397, p. 323, l. 7).

NIKKIṆĀTI.

Childers registers kiṅāti and vikkiṅāti, but not nikkiṅāti, but see Milinda-pañha, p. 284. Does ṛvapitum in Milinda, p. 279, mean 'to cast off' or 'to give as a present,' "labhati pitā puttam inatto vā ājivakapakato vā ṛvapitum vā vikkiṅitum vā ti."

NIBBHOGA.


The only meaning assigned to nibbhoga in Childers's Dictionary is 'wretched, miserable,' but in the passage above quoted from the Jātaka-book nibbhoga signifies 'a distortion'; oṭṭha-nibbhoga = oṭṭha-bhaṅjana ¹ 'making a wry face' (Jāt. ii. p. 263, l. 25). Nibbhoga, not used in this sense in Sanskrit, is from nirbhuj, cf. Sanskrit oṣṭhau nirbhujati 'to distort one's lips, make a wry face;'¹ corresponding to Pāli oṭṭham bhaṅjati (?oṭṭham bhuṅjati), Jāt. ii. pp. 263, 264.

PAVECCHATI AND ANUPPAVECCHATI.²

The words pavecchati and anuppavecchati present many difficulties to Pāli scholars, and no satisfactory explanation has, as yet, been given of them.

Dr. Trenckner has pointed out ("Pāli Miscellanies," p. 61) that "pavecchati 'to give,' is traditionally explained by paveseti (as if causal), or by deti, and looks like a

¹ Cf. Sk. bhaṅjana, bhaṅjanaka 'contortion of the lips, decay of the teeth.'
² See "Academy" for Sept. 26th, 1886, p. 207.
derivative from avikshat; but neither viç nor vish makes good sense. In the meaning it agrees with Sanskrit prayacchati, but the identification presents some phonetical difficulties."

Though pavecchati means 'to give,' the syntactical use of deti is not quite the same; the latter usually takes an accusative and dative, the former an accusative and locative. Childers is altogether silent about this construction; but compare the use of pavecchati in the following passages:

"Âdeyyesu dânam dânam deyyesu na pavecchati."
(Jât. iii. p. 12; see also p. 172.)

"Kâlena tamhi havyam pavecchati."
(Sutta-Nipâta, vv. 463-4, 490.)

"Appasmim ye pavecchanti esa dhammo sanantato."
(Saṃyutta-Nikâya, I. iv. 2.)

This employment of an accusative and locative seems to indicate that the original meaning of pavecchati was probably not 'to give,' but 'to pour down (on),' and hence to 'bestow, give.'

Instead of referring it to the root viç or vish, it might well be derived from the root vrish ('varsh'), 'to rain,' 'to induce to rain' (causal). Cf. Pâli acchati, from the root âs, through the aorist acchi.

It is worth noting that, traditionally, the meaning of 'give' is assigned to vrish by the Sanskrit lexicographers. But the Sanskrit pra-vrish is represented in Pâli by the verb pavassati, used impersonally, or with 'deva' or 'megha' as subject. Cf. 'pavassa deva' (Sutta-Nipâta, vv. 18, 19, 20); 'mahâmegho pâvassi' (Jât. i. p. 503); see also Saṃyutta-Nikâya, iii. 3, 4, where abhivassati occurs, and again in viii. 7. See Milinda-Pañha, p. 152.

No examples, however, of such phrases as 'devo pavecchati,' 'megho pavecchati,' ¹ have as yet been pointed out; but

¹ The Burmese MSS. read pavacchati and anuppavacchati.
anuppavacchati does occur with deva as its subject in an inedited portion of the Aṅguttara-Nikāya, III. 33, p. 135: "devo ca sammādhārām anuppavaccheyya."

"Puna ca param brāhmaṇa etarahi manussā adhammarāgarattā . . . tesam adhammarāgarattānām . . . devo na sammādhārām anuppavacchati, tena dubbhikkham hoti” (Ib. III. 56, p. 160). See Divyāvadāna, pp. 25, 437; Milinda-Pañha, p. 375.

There is no very great change of meaning between ‘to cause to rain,’ ‘to pour down,’ etc., and ‘to give.’ Even in our own language we are not altogether unfamiliar with such phrases (used devotionally) as ‘to shower down,’ ‘to pour down,’ and ‘to shed,’ in the sense of ‘to give,’ ‘bestow,’ etc. There is a somewhat difficult passage in the Sutta-Nipāta (vv. 208, 209), where anuppavacchati¹ occurs in the sense of dati, but where the original meaning, perhaps, is implied in the metaphor employed in v. 209:

"(208) Yo jātam ucchijja na ropayeyya
    jāyantam assa nānuppavacche
    tam āhu ekam muninam carantam
    adakkhi so santipadam mahesi.

(209) Saṅkhāya vatthunī pamāya bijam
    Sineham assa nānuppavacche.”

Prof. Fausböll translates the foregoing verses as follows:

"Whosoever after cutting down the [sin that has] arisen does not let [it again] take root, and does not give way to it while springing up towards him, him, the solitary wandering, they call a Muni: such a great Isi has seen the state of peace.

"(209) Having considered the causes [of sin and] killed the seed, let him not give way to desire for it.”

Anuppavacchati cannot mean ‘to give way to,’ nor does assa (v. 208) mean towards him; the dative must be

¹ Childers, in the Addenda to his Pāli Dictionary, explains anuppavacchati by ‘to enter,’ from ṣvīc; but this gives no sense.
here used to express ‘to’ or ‘for’ (the sake of) as in v. 209 and in the second quotation from the Aṅguttara-Nikāya.

There is a great difficulty in the reading jāyantam (in v. 208), the present participle of jāyatī; what we require, as seen in v. 209, is a noun of some kind in the accusative. At first sight one is tempted to read yāpānam ‘sustenance,’ or pāṇiyam ‘water,’ corresponding to sineham in v. 209; but, bearing in mind the use of deti in the sense of ‘allow,’ ‘permit,’ we might, without much violence to the original reading, substitute the infinitive of jāyatī, that is to say, put a verbal noun instead of the present participle, and then we should get the following grammatical rendering:

“Whosoever, after having uprooted the [sin that has] arisen would not replant it, and would not allow it to grow up [again], him, the solitary wandering,” etc.

The next verse (209) reads very awkwardly in its English dress, and there seems a want of balance in the first part of it, ‘having considered . . . having killed’; but this could easily be got rid of by taking pāmāya as equivalent to paminītvā, signifying ‘having discerned,’ cf. ‘Yo c'idha kammam kurute pāmāya,’ etc. (Jāt. iii. p. 114).

The meaning of the foregoing passage might be expressed in the following terms:

“Having considered the causes [of sin, i.e. having got at the root of sin], having discerned the seed [i.e. having having found out the germs of sin], let him not allow any desire for it [to arise again, whereby the sin shall be enabled to grow up and come to maturity].”

Sineha (sneha) does not only mean ‘desire,’ but, in regard to seed, signifies (fructifying) moisture, as in the following passage from the Saṃyutta-Nikāya, v. 9:

“Yathā aññataraṁ bijam khette vuttam virūhati pathavirasāṁ cāgamṇa sinehaṁ ca tad ubhayam evam khandhā ca dhātuyo cha ca āyatanā ime hetum paṭicca sāṃbhutā hetubhaṅgā nirujjhare.”

“As some seed cast into a field grows up by reason of the earth’s sap and the [life-giving] moisture [in the earth]
[and] by both of these, so the elements of being, the senses and the objects of sense, spring up by reason of a cause, and by the destruction of a cause are annihilated.”

If, however, we are to take pámāya in the sense of ‘having killed,’ for it can be so translated, then saṅkhāya must be referred not to the Sanskrit saṅkhyā, but to the causal of saṅkṣi, and may be rendered ‘having destroyed,’ i.e. “the sage having once destroyed the root, and having killed the germ of human passion by leading a solitary life, is not to revive it by going back to his former association with the world and worldly pursuits.” This interpretation fits in well with v. 207, the commencement of the Munisutta:

“From intimacy [with the world] arises fear, from household life arises defilement; the homeless state, freedom from association [with the world]—this is, indeed, the view of a Muni.”

**PAMUẴC ATI SADDHĀM.**

In Mahāvagga, i. v. 7, Saṃyutta, vi. 1, 2 Brahmā Sahampati entreats the Buddha to open the door of the Immortal (i.e. of Nirvāṇa), and to let those who were able to understand, hear the doctrine the Blessed One alone had discovered. In answer to this request, Buddha repeated the following stanza:

“Apārutā tesam amatassa dvārā || ye sotavanto pamuñcantu saddham ||”

This is rendered by the translators of the Vinaya Texts (Sacred Books of the East, vol. xiii. p. 88) as follows:

“Wide open is the door of the Immortal to all who have ears to hear; let them send forth faith to meet it.”

Mr. Bendall, in the Journal of the Pāli Text Society for 1883 (pp. 77–85), draws attention to the translation of pamuñcantu by ‘send forth to meet it,’ and points out that it would be difficult, if not impossible, to verify this sense of the verb. He suggests that saddham in the stanza quoted above is not ‘faith,’ but ‘an offering to the manes,’ representing the older Brahmanical faith, and that pamuñcantu
signifies ‘let them relinquish.’ But the thought of Brahmā Sahampati, on hearing the Buddha’s reply to his request, does not support either the translation given by Dr. Oldenberg and Prof. Davids or that suggested by their critic:

“Then Brahmā Sahampati understood ‘the Blessed One grants my request that he should preach the doctrine.’”

As the gāthā stands translated no such request is granted. We must therefore endeavour to look at the Pāli a little more closely.

Tesañ I take to refer to those whose mental eyes were clear, and who were able and willing to receive the teaching of the dhamma; sotavanto does not, I think, here mean ‘having ears,’ though this sense is supported by the Thibetan version of the Sanskrit equivalent of the Pāli original. In Sanskrit sota signifies not only the ear, but conversancy with Vedic revelation and sacred lore, so that sotavā, in a Buddhistic sense, might be almost equivalent to Pāli tevijjo. It would be here only applicable to Buddha, who claimed to have acquired, as the result of long meditation, a new way to Nirvāṇa, self-revealed, and at first known only to himself. To saddhañ I would give its ordinary meaning of faith.

The next difficulty is with pamuñcantu. The translators of the Vinaya Texts seem to have overlooked a use of the verb pamuñcati in the sense of ‘utter,’ ‘declare.’

“Vācañ pamuñce kusalañ nātivelam”

(Sutta Nipāta, v. 973).

Fortunately we have an example of the use of pamuñcati with saddhañ, where the meaning seems tolerably clear.

“Yathā ahu Vakkali muttasaddho
Evam eva tvam pi pamuñcayassu (?pamuñcassu) saddham.”

(Sutta-Nipāta, v. 1146.)

This is translated by Prof. Fausböll (Sacred Books of the East, vol. x. p. 213) as follows:—“As V. was delivered
by faith, so shalt thou let faith deliver thee.” Prof. Rhys Davids, in his Hibbert Lectures, gives a different rendering, but both are open to great objections.

Muttasaddha does not mean delivered by faith, for that is expressed by the familiar term saddhāvimutto. I would suggest the following alteration:—“As V. was one by whom the faith was proclaimed, so shalt thou proclaim the faith.”

Now in v. 1131 Pāngiya, to whom the words in v. 1146 are addressed, says, “Pārāyanam anugāyissam” I will proclaim the way to the further shore (i.e. Nirvāna). Taking sotavanto, pamañcantu, etc., in the senses already suggested, the stanza from the Mahāvagga might be rendered thus:

“Wide ope to them are now Nirvāna’s gates,
Let them who know the truth the faith declare.”

Of course Buddha was the only one conversant with the truth (sotavā), and so Brahmā Sahampati understood it, and departed, knowing full well that his request was granted.

Professor Kern has found the same difficulty in the translation of the verb pamañcati. He says:—“I do not understand this pamañcantu ‘let them cast off, loose or emit.’ Perhaps we have to read payuñjantu ‘let them produce.’” (Saddharma-puṇḍarīka, p. xii, note 6.)

PASSA.

Childers has not registered this word, which occurs in Thera-Gāthā, v. 61, p. 9.

Passati passo passantam apassantañ ca passati
Apassanto apassantam passantañ ca na passati ti.

With the above quotation compare Upanishad, pt. ii. Sacred Books of the East, vol. xv. p. 345, where Prof. Max Müller quotes from the Chhândogya Upanishad the following lines:—

Na paśyo māryum paśyati na rogam nota duḥkhatam
Sarvam ha paśyāḥ paśyati sarvam āpnoti sarvāsāḥ.
NOTES AND QUERIES.

PUNARABHISHEKA.

Punarabhisheka is mentioned in the Aitareya Brāhmaṇa, 8. 5. i. (ed. Aufrecht, p. 214), and is alluded to in the Vaddhakasūkara Jātaka (No. 283, ii. p. 409), translated by the present writer in the Folk Lore Journal, vol. iv. pt. i. pp. 48-52.

The Jātaka story says, “They made kings sit in a fine chair made of Udambara wood, and consecrated him with three shells.”

BHASTĀ.

The only meaning assigned to bhaṣṭa in Childers is ‘bellows,’ but it occurs in the sense of (1) ‘goat’ (=aja), Jāt. iii. p. 278; (2) ‘leathern bag,’ ‘a skin,’ Jāt. iii. p. 346; Thera-Gaṭha, vv. 1134, 1138; Therī-Gaṭha, p. 202, l. 19.

MAKKATIKĀ.

In Jāt. ii. p. 70, mukha-makkatikām karoti means ‘to make monkey-faces,’ ‘to make grimaces,’ cf. makkavikāraṇa karoti (Jāt. ii. p. 447); and makkatīyāni karoti (Jāt. ii. p. 448).

In the first gaṭha to Jāt. No. 299, ii. p. 448, okkandikam kilati seems to be equivalent to makkatam karoti. The Com. explains okkandikam by “migo viya okkadikatvā.” If okkandikam kilati signify ‘to cut capers,’ ‘gambol,’ it is to be referred to the skand; or if it be the same as ‘kikim karoti’ (see Jāt. ii. p. 71), then we should have to refer it to the krund.

MOKKHACIKĀ.

This word occurs in the Majjhimaṇḍa. Dr. Rhys Davids, translating Buddhaghosa’s note, explains it by ‘tumbling.’

Childers renders it ‘tumbling, acrobatic feats.’ Turning summersaults is certainly one part of the amusement expressed by mokkhacika (see Vinaya Texts, pt. ii. p. 184), but how is the word to be etymologically explained?
The first part of the term—mokkha from √muc—may mean ‘tumbling, falling,’ but what is cika? I take it to mean ‘turning’ from a root cik, a weakened form of √cak ‘to turn, whirl’ (cf. Sk. cakīta ‘shaking,’ cak-ra ‘a wheel’; Hindi cakcaka ‘flashing’), a nasalized form of which we have in Sk. caṃc-ala; Hindi caṅcala ‘lightning,’ caṅca- nāṇā ‘to thrust, shoot.’

For weakened forms like cik from cak, compare the Sk. roots ṛṅg and ṛṅg; ṛam and ṛim; ṛas and ṛis. Not only have we in Pāli traces of a root cik from cak, but also a root cing ‘to turn or go round’ (not found in Sansk.), in ciṅgulaka ‘a mimic windmill made with palm leaves.’

Ciṅgulaka was probably an old game of ‘whirligigs.’ In Jain Prākrit it is called vaṭṭa-kheḍḍa (see Aupapātika-sutta, § 107, p. 77).²

There must have been a noun ciṅ-gula ‘a wheel,’ for we find in the Aṅguttara-Nikāya iii. 15. 2, the denominative ciṅgulāyitvā ‘causing a wheel to go round.’ This root cing in the sense of ‘to jump,’ explains Sk. ciṅg-aṭa (a prawn, shrimp), which the Sanskrit lexicographers have not ventured to refer to any root.

LAṅGHAKA.

Laṅghaka (not in Childers) is an ‘acrobat.’ See Milinda-pañha, pp. 34, 191, 331; Jāt. i. 431. Laṅghana- sippa = ‘the art of jumping over swords or knives,’ Jāt. i. p. 430.


LOCANA.

The only meaning given to locana by Childers is ‘eye,’ but there is another locana in the phrase kesaṃassu-

¹ Cf. Hindi cika-lāṇā ‘to chew slowly,’ cika-nāṇā ‘to rub, polish.’
² In this section of the Aupapātika Sutta we find danda-yuddha and nāliyā-yuddha. See note on Danda-yuddha in the “Journal of the Pāli Text Society,” 1884.
NOTES AND QUERIES.

caña (Puggala-Paññatti, p. 55; Aṅguttara-Nikāya, iii. 151; Jāt. iii. pp. 74, 233). Here locana has the sense of the Sanskrit luñcana ‘pulling or tearing out,’ and is a derivative of a verb loceti (not in Childers), the causative of luñcati.

\[
\begin{align*}
\text{locana} & : \text{loceti} :: \text{mocana} : \text{moceti}. \\
\text{loceti} & : \text{luñcati} :: \text{moceti} : \text{muñcati}.
\end{align*}
\]

The usual causative of luñcati is luñceti (not in Childers), cf. kese luñcetvā (Theri-Gāthā, Com. p. 186):—

Te sādhu ti tassā tālaṭṭhinā kese luñcetvā pabbajesuṃ.

But locayati occurs once in our printed texts:—

Pañcapaññāsa vassāni rajojallam adhārayim
Bhuujanto māsikam bhattaṃ kesamassuṃ alocayim.

(Thera-Gātha, v. 283.)

VALETI.

Childers has no examples of the verb valeti ‘to twist, wring,’ cf. gīvan valeti ‘to wring the neck’ (of a bird), Jāt. i. p. 436. In Jāt. i. p. 452, we find the expression ‘sātake valeti,’ where valeti may perhaps mean to fold?

VIKAŅÑAKA.

This word (not in Childers) occurs in Jāt. i. p. 227, l. 27; p. 228, ll. 2, 7, and signifies a harpoon for spearing a crocodile. The Com. explains vikaņņaka by vikaņņakasalla.

VIDAMSACA.

Danta-vidaṃsaka, ‘a harsh grating laugh,’ literally gnashing of the teeth’ (Aṅguttara-Nikāya, iii. 103, p. 261, l. 4; Jāt. iii. p. 222, l. 7).

VIDDHA.

In the following passage viddha seems to mean ‘open, clear’:
“Seyyathâpi nâma saradasa-maye viddhe vigatavalâhake
deve âdice-nabham abhussukkamâno¹ sabbam âkâsa-
gataṃ tamaṃ abhivihacca¹ bhâsate ca tapate ca virocate
ca, etc.” Anâguttara-Nikâya, iii. 92, 2, p. 242; Samyutta-
Nikâya, ii. 3, 11, p. 65.

VETI.

Veti=Sk. vy-eti ‘wanes,’ does not occur in Childers’
dictionary. Cf. Udeti âpûrati veti cando (Jât. iii.
p. 154, l. 6).

SAÑKASÂYATI.

Sañkasâyati ‘to be dejected’ is not in Childers, but see

SAÑKOCANA.

Mukha-sañkocana ‘contortion of the mouth, wry face’
(Jât. iii. p. 57. See note on Nibbhoga).

SAMADHIGANHÂTI.

Pâli, in common with Sanskrit, employs the term samad-
higacchati (see Thera-gâthâ, v. 4, p. 2), but samadhigra-
ínhâti does not appear in the Sanskrit dictionaries. We
find, however, this verb in Pâli with the meaning of ‘to
get,’ ‘obtain,’ probably through confusion with samadhig-
acchati.

“Atthi kho mahârâjâ eko dhammo yo ubho [atthe] samad-
higgayha tiṭṭhathi ditthadhammadikañ c’eva aththam sampa-
râyikañ cå ti (S-ûyutta-Nikâya, iii. 2, 7, p. 86).

In the gâthâ, p. 87, to the foregoing passage adhigan-
hâti (not in Sanskrit) is used in the sense of samadhi-
ganâhâti.

“Appamatto ubho atthe adhigañhâti pandito.”

¹ Not in Childers.
In the Aṅguttara-Nikāya, v. 31, adhigānḥāti seems to mean ‘to surpass.’ “Yo so Sumane dāyako so amuṃ adāyakaṃ devabhūto samāno pañcahi ṭhānehi adhigaṃḥāti dibbena āyunā,” etc.

SĀKAṬIKA.

Childers gives Sākaṭika as an adjective, but it occurs in the Saṃyutta Nikāya ii. 3. 3. p. 57, in the sense of ‘a carter.’ See Jāt. iii. p. 104. The Milinda Pañha, pp. 66, 194, has the same gāthā in a more correct form:—

Paṭīgacc’ eva taṃ kayirā yam jaññā hitam attano:
Na sākaṭikacintāya, mantādhīro parakkame
Yathā sākaṭiko nāma samāṃ hitvā mahāpathaṃ
Visamaṃ maggam aruyha akkhačchino va jhāyati.

SĀRADDHA.

Childers has a form sāraḍḍho, which he explains as su-āraddho, but this does not apply to asāraddho in the Aṅguttara-Nikāya iii. 40–1, p. 148; 128. 2, which must be referred to saṃrambhati. Cf. Pāli sārambha.

SIṆGI.

Aṅguttara-Nikāya, iv. 26:
“Ye te bhikkhave bhikkhū kuhā thaddhā lapā siṅgi unnalā asamāhitā na me te bhikkhave bhikkhū māmakā.”

Childers has no such form as siṅgi, nor is it found in the Sanskrit Dictionaries.

The Commentary has the following note:
“Siṅgi ti tattha katamaṃ siṅgam? Yam siṅgam siṅgāratā cāturiyam parikkhatatā parikkhattiyan ti evaṃ vuttehi siṅga-sadisehi pākaṭakilesehi samannāgatā.”

Lapa is not in Childers, but the Commentary explains it by upalapaka ‘a fawner, intriguer.’ See Childers, s.r. lapako.

1 Cf. sākuntika (not in Childers) ‘a fowler, bird-catcher’ (Therā-Gāthā, v. 299).
2 kuhā thaddhā lapā siṅgi carissanty ariyā viya (Thera-Gāthā, v. 959, p. 87).
NOTES AND QUERIES.

SOTTI.

Sotti (Aṅguttara-Nikāya, iii. 70, 5, p. 208) stands for kuruvindakasotti, and is the same as kuruvindakasutti in Cull. v. 1. 3. Dr. Oldenberg gives Buddhaghosa's explanation of kuruvindakasutti, which may be compared with the commentator's note on sotti:—

"kuruvindakasuttiyā ti kuruvindakapāṣāṇacuṇṇāṇi lābhaya (sic) bandhitvā katakulika-kalāpako vuccati, tam ubhosu antesu gahetvā sarīram ghaṁsanti" (Cullavagga, p. 315).

"Sottin ti kuruvindasotthāi kuruvindakapāṇacuṇṇāhehi saddhiṁ lākhā yojetvā maṇike katvā vijjhitvā sutte āvutitvā tam maṇi-kalāpa-pantim ubhato gahetvā piṭṭhiṁ ghaṁsenti" (Com. to Aṅguttara-Nikāya).

Sotti is therefore a 'back-scratcher,' made after the fashion of a string of beads. Lābhaya in Dr. Oldenberg's note must be a blunder for lākhāya.

SELETI.

Gāyanti selenti ca vādayanti ca (Buddhavāmsa, i. 36, p. 3).1 See Sutta-Nipāta, v. 682, p. 128, where the Editor prints selenti, but the Commentary to the Buddhavāmsa does not support the cerebral ā.

Childers makes no mention of the verb seleti 'to shout,' but records the derivative selanam (with dental ā) 'noise,' 'shouting,' without giving any information as to the etymology of the word. The Commentary to the Buddhavamsa defines selenti by "mukhena selita-saddam kareti."

The etymology of the verb seleti is doubtful. If we read seleti, it might be connected with Sk. svarati, Pāli sarati; but if seleti is the true form, then it ought perhaps to be referred to the root ćlāgh 'to praise,'

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1 Cf. Aupapātika Sutta, p. 56:

Gāyantā vāyantā naccantā taha hasanta-hāsantā (?-bhāsantā).
'applaud.' Cf. the Prâkrit salahâ, a substitute for çlâgh (Hemacandra, iv. 88).

Pâli has the verb silâghati, Sk. çlâghati; but seleti may possibly be a contracted causative, and represent a Prâkrit salhayati (silhayati) for salahayati (silahayati).

Dr. E. Müller (Pâli Grammar, p. 7) wrongly explains seleti as çâdayati ‘to fall off,’ and adds that usselheti (Cullavagga i. 13, 2=Suttavibhaṅga i. 1, 80—‘usselhenti pi appoṭhenti pi’) is a compound of this verb seleti, and does not mean, as the translators of the Vinaya Texts affirm, ‘to exhibit signs of anger.’

Usselheti, I venture to think, is connected with seleti from the √çlâgh, and signifies ‘to shout out,’ a meaning that suits the sense of the context in the passage referred to.

SÚPÎ, SÚPEYYA.

Childers has sùpa, but not sùpî (=supasampanna), Jât. iii. p. 328, or sùpeyyapanṇa ‘curry-leaf,’ ‘curry-stuff’ (Jât. i. p. 99).

EMENDATIONS.

I.

Vilumpaté eva puriso yâvassa upakappati
Yadâ c’aaññe vilumpati so vilutto vilumpati

(Jât. ii. No. 240, p. 239.)

In a parallel passage in the Samyutta-Nikâya iii. 2. 5, p. 85, we find the following additional lines:—

Thânaṁhi maññati bâlo || yâva pâpaṁ na paccati ||
Yadâ ca paccati pâpaṁ || atha bâlo dukkhaṁ nigacchati ||
Hantâ labhati hantâram || jetâram labhati jayam ||
Akkosako ca akkosam || rosetârañ ca rosako ||
Atha kamma-vivaṭṭena || vilutto vilumpatî ti ||

The verses as they stand in the Jâtaka text do not make very good sense.
“A man e’en plunders as long as it is profitable to him, (but) when others plunder (him, then) the plunder’d plunders.”

The additions of the Samyutta seem to show that, since the slayer meets a slayer (i.e. is slain), etc., we ought to alter the text of the Jātaka verse so as to translate ‘the plunderer is plundered,’ instead of ‘the plunder’d plunders.’

The note in the Commentary to the Jātaka verses is as follows:—

So vilutto vilumpatī ti atha so vilumpako aṁhehi vilumpati, vilumpate\(^1\) ti pi pātho, ayaṁ ev’ atho . . . evaṁ vilumpako puna vilumpaṁ pāpuṇāti ti.

If we read “so vilutto viluppati,” it makes sense “he being plunder’d is grieved,” but the true reading is perhaps “so viluttā vilumpate” ‘the plunderer is plundered.’

Viluttā would represent a Sk. viloptri ‘a plunderer,’ ‘spoiler,’ and correspond to the nouns hantā and jetā in the Samyutta gathās.

II.

Balaṅ ca vata me khīṇaṁ, pātheyyaṅ ca na vijjati
Saṅke pāṇuparodhāya, handa dāni vajāṁ’ ahan ti
(Āsaṅkā Jātaka, No. 380, p. 249.)

The Commentary explains saṅke by āsaṅkāmi. I propose to read ‘āsaṅke pāṇuparodham, etc., for saṅke pāṇuparodhāya.” The sense seems to require it, and it would not be against the metre.

The king mentioned in the story is trying to guess the name of the girl he wishes to marry. At the end of his speech he says, “saṅke, etc.” Whereupon the girl says, “O king, you know my name; you have just spoken it.” As the maiden’s name is Āsaṅkā, the king most probably said “Āsaṅke pāṇuparodham.” cf. tass’ uparodham parisaṅkamāno (Jāt. iii. p. 210).

\(^1\) For vilumpate see Jāt. iii. p. 513.
III.*

"Saṃkhâya lokasmîṃ parovarâni
yassa jitaṁ n'atthi kuhiñci loke
santo vidhûmo anigho mirâso
atāri so jâtijaran ti brûmiti."

(Sutta-Nipâta, v. 1048, p. 191.)

This verse occurs in the Aṅguttara-Nikâya iii. 32, p. 133, from which Prof. Fausböll gives Dr. Trenckner’s quotation. Here again the reading is inaccurate:—"Saṃkhâya lokasmîṃ parovarâni yassa jinam (or yasmînâjitam) n’atthi," etc.

The translator, of course, deals with what he finds in his text, and renders the foregoing verse as follows:

"Having considered everything in the world... he who is not defeated anywhere in the world, who is calm without the fume of passion, free from woe, free from desire, he crossed over birth and old age, so I say."

The translator takes yassa jitaṁ n’atthi to mean, literally, ‘to whom there is no defeat,’ jitaṁ being here used as a noun. But jitaṁ, I venture to think, is never employed in the sense of defeat—cf. jitaṁ apajitaṁ kayirâ, etc.═victoriam... cladem facere potest (Dhammapada, v. 105). The usual term for defeat is parâjayo in contradistinction to jayo and vijayo (Jât. iii. pp. 6, 7; Dham. v. 201). Yassa jitaṁ is here plainly a scribal blunder (cf. Dham. v. 179).

The editor gives the variant reading yassañhitam probably for yassa ‘ügitam, and this again for ‘yass’ ingitam,’ which gives good sense.

It seems that the older copyists had some difficulty with this verse, for the Sinhalese MSS. of the Aṅguttara-Nikâya (Devadûtavagga, iii. 4. 2) that I have consulted, read yasamsi-jitaṁ (or yasmîs-jitaṁ), whilst the Burmese (Phayre) MS. has yassiñcitam, from which it is not

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* For III. IV. V., see "Academy" for Sept. 19th, 1885, pp. 189, 190.
difficult to see that the true reading is yass' iñjitam. 'Iñjitam' or 'ingitaṃ' means 'motion,' limited often to 'evil affections' (see Dhammapada, v. 255, 'N'atthi Buddhānam iñjitam'—'Non est Buddharam motus'; cf. Thera-gāthā, v. 386; Sutta-Nipāta, v. 1041; Sañyutta-Nikāya, v. 5).

A copy of the Commentary to the Añguttara, prepared for me by the learned Buddhist priest Subhûti, reads yass' iñjitam, and says that the satta injitâni by which an Arahant is unmoved are râga, dosa, moha, māna, diṭṭhi, kilesa, duccarita. Buddhaghosa's reading is of course the true one, and must be admitted into the text.

IV.*

"Aññâya sabbâni nivesanâni
anikâmayaṃ aññataram pi tesâṃ
sa ve muni vitagedho agidho
nâyûhati parâgato hi hoti."

(Sutta-Nipāta, v. 210, p. 37.)

This is rendered as follows in the "Sacred Books of the East" (vol. x. p. 34):

"He who has penetrated all resting-places (of the mind and) does not wish for any of them, such a Muni indeed, free from covetousness and free from greediness, does not gather up (resting places); for he has reached the other shore."

Prof. Fausböll has translated nâyûhati (not in Childers) as if it were nāvyûhati. The word âyûhati does not mean 'to gather up,' but to 'strive,' 'use exertion,' 'endeavour.' In Buddhistic phraseology he who has gone to the further shore has reached Nirvâna. An Arahant is free from passion, and has no internal struggles (see Sutta-Nipâta, v. 177).

In the Sañyutta-Nikâya, I. i. 1, Buddha, in answer to the question how he crossed the stream, replies:

(a) "Khvâham âvuso appatiṭṭham anâyûham ogham atarin ti."
(b) "Yadâ svâham âvuso santiṭhâmi tadâssu
samâsidāmi yadâ svâham âvuso âyûham
 tadâssu nibbuyhâmi."  
i.e. "I indeed, not (now) exerting myself, crossed the
shoreless stream." [The commentary explains anâyûham
by avâyamanto.]

"When, sir, I remained quiet, then, in fact, I sank;
(but) when I exerted myself, then, indeed, I reached the
shore."

This notion is referred to again in the Saṃyutta-Nikāya,
II. i. 5:

"yâva na gadham labhati
nadisu âyûhati sabbagatethi jantu
gadhañ ca laddhâna thale ñhito so
nâyûhati pâragato hi so tî."

"Until a man gets a firm footing (on the land) he strivewith all his might and main² in the stream; but, when he
has gained a firm footing, and stands on terra firma, he
no longer strives, for he has reached the further shore" (see
Saṃyutta-Nikāya, ed. Feer, p. 53).

The Pâli root yûh corresponds to Sanskrit ûh; ³ cf.
vîyûhati (or vyûhati), 'to dig or gather up sand or
dust,' and see Suttavibhañga, part i. p. 48: "paṃsum
vîyûhanto,' Com. to Ambavaṭṭhasutta.

V.*

"muniṃ moneyyasampannam tâdisam yaññaṃ âgataṃ
bhakuṭiṃ vinayitvāna pañjalikā namassatha

(Sutta-Nipâta, v. 484, p. 85).

In the translation (p. 79) the phrase bhakuṭiṃ vinayit-
vâna is altogether disregarded, and there is no note to inform
the reader that anything is missing.

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¹ Nibbuyhâti is not in Childers' Dictionary (see Therî-Gâthâ, v. 468).
² Literally 'with all his limbs.'
³ See Milinda-Pañha, pp. 108, 110.
"The Muni who is endowed with wisdom, such a one who has resorted to offerings,\textsuperscript{1} him you should worship."

Bhakutiṁ vineti is to be compared with bhakutiṁ karoti in the Jātaka book (\textit{cf.} bhṛikutiṁ kṛītvā Divyāvadāna p. 625), and bhākuṭikabhākutiṅa in the Vinaya Texts (see "Notes and Queries" in the Pāli Journal for 1884, p. 90). Bhakutiṁ vineti means to put away frowning, hence, to have a calm, unruffled countenance, to put on a smiling face.

VI.

Madhū 'ti maññamānaṁ ye tam visāṁ samāsāsisuṁ
tesaṁ tam kaṭukam āsi, maraṇam ten' upāgamuṁ.

(Jāt. iii. No. 366, p. 201.)

The metre of the first line is irregular; for samāsāsisuṁ we ought perhaps to adopt the reading of Cs. samāsisuṁ from the root ač ‘to eat.’\textsuperscript{2} Bd. reads akhādisu.

TRACES OF JĀTAKA STORIES IN THE EXTENDED MEANINGS OF WORDS.

The Hindi ṛḍ (＝Pāli udda) not only signifies ‘an otter,’ but also ‘a disputed point’ ("this sense," says Platt, "arises from a story of otters disputing over a distribution of their prey").

The story here referred to is the Dabbhapuppha-Jātaka, No. 400, iii. p. 332, translated by the present writer in the Folklore Journal, vol. iv. pt. i. pp. 52–54. An inferior version occurs in Ralston’s "Thibetan Tales," No. xxiv. p. 332, in which the names of the otters are omitted, and the jackal’s name Māyāvī is changed to Mukhara.

The Moral of the story is omitted in the Thibetan version:

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\textsuperscript{1} Should it not be "such a one who has attained to offerings," \textit{i.e.} by his merits as a sage?

\textsuperscript{2} \textit{Cf.} āsissam in Thera-Gāthā, v. 223, p. 29, and asita in Milinda-Pañha, p. 376.
Evam evam manussesu vivâdo yattha jåyati
Dhammaṭṭhaṁ paṭidhâvantî, so hi nesaṁ vinâyako,
Dhanâpi tattha jiyanti râjakosô ca vaddhatîti.
(Jât. iii. p. 336.)

"Thus when disputes ’mong men arise,
To law they have recourse.
The judge their suit full soon decides
(And fees they have to pay),
And though their means grow less and less,
The king’s chest fuller gets."

The only meaning Childers gives to vinâyaka is
‘a spiritual teacher or leader, a Buddha,’ (Thera-Gâthâ,
v. 288), but here vinâyaka = vinicchayasâmika ‘the judge by whom disputes are settled.’

PARTICIPLES IN A AND TÂ.

In Prâkrit we find vaṃdittâ = vanditvâ (see Hemacandra, ed. Pischel, pt. ii. p. 82), and desittâ = deça-yitvâ (Ib. p. 26).

In Pâli we have similar forms, laddhâ = labbdhâ
is of course well known, but cf. anuṭhitâ (Saṁyutta-Nikâya,
xi. 1, 2), sinâtâ (Ib. vii. 2, 11).

For Sk. ya we find by assimilation a, as in manta (Sutta-Nipâta, v. 455, p. 80), âmanta, explained by âmantetvâ
in the Commentary, Jât. iii. p. 209.\(^1\) Cf. ajjhosa (= ajjhosâya, Milinda, p. 69), Thera-Gâthâ, v. 794, p. 77.

Prof. Fausboll quotes the form daṭṭhu = disvâ, but probably this is like Jain Prâkrit kaṭṭu, where the infinitive
is used for the gerund.

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\(^1\) Forms like okkamma, etc., are, of course, common enough, but those like manta, etc., are rare.
DEVADÛTÂ.—(DEATH'S MESSENGERS.)

[AN OLD STORY WITH MODERN VARIATIONS.]

The term Devadûtâ occurs in the Mahâdeva Jâtaka, No. 9, i. p. 73.

Uttamaṅgarukâ mayhaṁ ime jâtā
Pâtabhûtâ devadûtâ pabbajjasamayo mamâ ti.

"These grey hairs that have come upon my head are Death's-messengers appearing to me, etc."

Dr. Rhys Davids, in his translation, p. 17, of this Jâtaka, renders devadûtâ by 'Angel-messengers' instead of 'Death's-messengers.'

Devadûta = Yama-purisa or Yama-dûta. The Com. to the Jâtaka explains deva by maceu. Cf. the following verse (235) from the Dhammapada:—

Paṇḍapalâso va idâni 'si,
Yamapurisâ pi ca tam upaṭṭhitaḥ.

"Thou art now [grey-haired] like a scar leaf, and Death's messengers have e'en waited on thee."

We find a curious modern parallel to the moral of the Buddhist verses, in which grey hairs are spoken of as the messengers of death. A modern divine, addressing his youthful hearers, says: "The first grey hair upon our heads is Death's finger laid upon our brow; the first failure in our agility or our sensational acuteness is Death's message to us" (Dr. Jessopp's Norwich School Sermons, 1864, p. 169).

The messengers of Death are three—Old Age, Sickness and Death. When an evil-liver in word, deed and thought, says Buddha, disappeared from this world, and underwent re-birth in Hell, he was brought before Yama who sharply interrogated and questioned him, 'Did you see Death's first messenger?' he asked. 'I did not,' replied

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1 Tiṅ' imâni bhikkhave devadûtâni (Aṅguttara-Nikâya, iii. 35, p. 138).
the sinner. ‘What! did you never see an old man or woman bent down with age, palsied, wrinkled and grey-headed?’ ‘I have seen such a one,’ answered the man. ‘Did not you, a man of mature age and intelligence, take note that you were subject to old age, and would not escape it; and did you thereupon determine to conduct yourself well in word, deed and thought?’ ‘Through remissness, I did not take note of this,’ replied the man. Then Yama questioned the culprit as to Death’s second messenger (the sight of a man or woman suffering from sickness and disease, or bed-ridden), and lastly, as to the third messenger—a dead man or woman in various stages of corruption. In each case the offender had to confess that, through negligence, he had not applied the sickness and mortality of his fellow-creatures to his own case. For his remissness he was condemned by Yama to the severest tortures, and handed over to hell’s warders to undergo the sentence uttered against him (see Aṅguttara Nikāya—Devadūta Vagga, iii. 35, pp. 138–142). The account of Buddha’s ‘drives’ previous to the “great renunciation”¹ points the same moral lesson—namely, that old age, sickness and death remind us that we are mortal (see Aṅguttara, iii. 38, 39).

Many a modern preacher and moralist has made use of this illustration without knowing how old the story and its application are. The following is a nineteenth-century parallel by the late Headmaster of one of our public schools:—

“Death, says the story, and a certain man once made a bargain, the man stipulating that Death should send him so many warnings before he came. And one day, years thereafter, to his great amazement the King of Terrors stood before him. He had broken the bargain, so said the man, while he clung eagerly to life. Death, he alleged, had sent him no warnings.

‘No warnings!’ was the answer; ‘his eyes were dim, and

¹ See Buddhist Birth Stories, pp. 76, 77; Max Müller’s Selected Essays, vol. i. p. 537, ii. p. 197.
his ears dull of hearing, his gums were toothless, and on his bent and palsied head his grey locks were all but gone, these, the *Heralds of Death*, had come to him, but their voices had been unnoticed.” (“Some Help for School Life,” by J. Percival, M.A., LL.D., 1880, pp. 121, 122.)

It is worth noting that both Dr. Jessopp and Dr. Percival refer only to one messenger—old age—leaving out the fact that the sickness and death of others are equally “Heralds of Death.” The Buddhist story is much more telling and effective than its modern representatives.

A variant of the ‘story’ to which Dr. Percival refers occurs in L’Estrange’s Fables,¹ No. CCCL., entitled “An Old Man that was willing to put off Death.” “There goes a story that Death call’d upon an old man, and bad him come along with him. The man excus’d himself that t’ other world was a great journey to take upon so short a warning, and begg’d a little time only to make his will before he dy’d. Why (says Death) you have had warning enough one would think to have made ready before this. In truth, says the Old Man, this is the first time that ever I saw ye in my whole life. That’s false says Death, for you have had daily examples of mortality before your eyes, in people of all sorts, ages and degrees; and is not the frequent spectacle of other peoples’ deaths a memento sufficient to make you think of your own? Your dim and hollow eyes methinks, the loss of your hearing, and the faltering of the rest of your senses, should mind ye, without more ado, that Death has laid hold of ye already; And is this a time of day, d’ ye think, to stand shuffling it off still? Your peremptory hour, I tell ye, is now come, there’s is no thought of a reprieve in the case of Fate.

[Moral.] “Want of warning is no excuse in the case of Death; for every moment of our lives either is or ought to be a time of preparation for ’t.”

L’Estrange’s version is translated from the 149th fable in

¹ London, 1694.
the Æsop of Abstemius (ed. Massarius, Venice, 1519), entitled “De sene Mortem differre volente.”

“Senex quidam Mortem, qua eum est vita ereptura ad venerat, rogabat ut paululum differret, dum testamentum conderet, et cætera ad tantum iter necessaria praepararet. Cui Mors, cur non inquit, hactenus preparasti, toties a me admonitus. Et quum ille eam nunquam a se visam amplius diceret, quum inquit, non æquales tuos modo, quorum nulli ferè iam restant, verum etiam iuuenes, pueros, infantes quotidie rapiebant, non te admovebam mortalitatis tuae? Cum oculos hebescere, auditum minu, cæterosque sensus in dies deficere, corpus ingravescere sentiebas, nonne tibi me propinquam esse dicebam? et te admonitum negas. Quare ulterior differendum non est.

“Hæc fabula indicat ita viuendum, quasi mortem semper adesse cernamus.”

La Fontaine’s fable of “La Mort et le Mourant” (Bk. viii. fab. i.) may be compared with the above, together with the following metrical Latin fable, entitled “Senex et Mors”:

“Annus homo centum qui fere compleverat
Denum advenire Mortem sensit; et, nimis
Properanter illam sic agere secum, querens,
Oravit, ut ne prius obire cogerit,
Perfecta quæm essent sua quædam negotia:
Saltem expectaret, dum ex nepote filii
Brevi futuras conclusisset nuptias;
Factoque rite testamento, ab omnibus
Remotam rixis familiam relinquueret:
Quod si migrandum hinc sibiuisse tam cito
Praemonitus esset . . . Hic senem ultra Mors loqui
Non passa: Funeris habet mille nuntios
Senectus longa, dixit; et prædam abstulit.”

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1 See also No. 99 in “Mythologia Æsopica,” by Neveletus (Franc. 1610).
Desbills refers to "Pilpay, p. 153," without mentioning any edition. This reference may be to the French translation of the Anwār-i-Suhailī by David Sahid of Ispahan, under the title of "Livre des Lumières ou la conduite des Royes composé par le sage Pilpay" (Paris, 1644).

I can find nothing in the Anwār-i-Suhailī except the following verse, referring to "grey hairs" as "Death's messenger" (see the quotation from the Jātaka book at the beginning of this article):

"When the changing watch of age strikes the drum of deep distress,
The heart grows cold to joyous things, to mirth and happiness.

The white hair comes, its message gives from Fate and terror's king,
And the crooked back and stooping form Death's salutation bring" (Eastwick's Translation, p. 72).

This story, as Grimm has pointed out, was known in Europe as early as the thirteenth century, but does not occur in the Greek or Roman fable-poets.

Grimm's tale of "Death's Messengers" bears a close resemblance to the Latin story in the Aesop of Joach. Camerarius, No. 484 (1564, pp. 347, 348), entitled "De Mortis nuntiis."

"Cum Hercules reliquisset superatum Letum ad bustum Alcestidos, vbi illud jacet anhelans et examinantum, misertum illius quendam Pherecusem qui transiens aspexisset, recreasse ipsum et perfecisse ferunt, ut vires pristinas recuperaret. Ob hoc beneficium Letum promississe illi memoriam à se grati animi, et cùm non prorsus parceri ei posset, non tamen se oppressurum esse de improuiso benefactorem suum, sed missurum prius qui monerent quique indicarent quòd appropinquaret Letum. His pollicitis Pherecuse elatus, animo securo vitam egit, cumque minimè metuere,Letum ad se auerendum adcesse cognovit. Questus igitur ille grauisissimè perhibetur, se circumuentum fraude arripi, et Lete vanitatem accussasse: neminem enim praenuntiasse aduentum ipsius. Cui Letum narrant demonstrasse,
plurimos à se nuntios ad eum peruenisse. Nam et annos ante sex febri, et post duos rursum, grauedine ac destillationibus eum laborasse. Intereaque sæpe cum tussi, sæpe capitis doloribus conflictatum, proximè etiam anhelasse. Quibus omnibus ut accedentis Leti nuntiis non longissimè illud abesse commoneri debuerit. Quin etiam, inquit, paullo ante adventum meum, germanum fratrem ad te misi, veternosum illum soporem, in quo aliquantisper pro mortuo iacuisti. Ita probata fide sua, quodque promissum fecisset, Pherœum lamentantem et muliebriter eiulantem abripuit.

"Decemur de valetudine imbecillitate et morbis cognoscendam mortalitatem, neque mortem omnibus necessario oppetendum, nimium perhorrescendam esse." ¹

The following is Grimm's tale, No. 177, Death's Messengers.

"In ancient times a giant was once travelling on a great highway, when suddenly an unknown man sprang up before him, and said 'Halt, not one step further!' 'What!' cried the giant, 'a creature whom I can crush between my fingers wants to block my way? Who art thou that thou darest to speak so boldly?' 'I am Death,' answered the other. 'No one resists me, and thou also must obey my commands.' But the giant refused, and began to struggle with Death. It was a long, violent battle; at last the giant got the upper hand, and struck Death down with his fist, so that he dropped by a stone. The giant went his way, and Death lay there conquered, and so weak that he could not get up again. 'What will be done now,' said he, 'if I stay lying here in a corner? No one will die now in the world, and it will get so full of people they won't have room to stand beside each other.' In the meantime a young man came along the road, who was strong and healthy, singing a song, and glancing around on every side. When he saw the half-fainting one, he went compassionately to him, raised him up, poured a strengthening draught out of his flask for him, and waited till he came round. 'Dost thou know,' said the stranger, whilst

¹ The above is from the edition of 1571 (Lug.), p. 465.
he was getting up, 'who I am, and who it is whom thou hast helped on his legs again?' 'No,' answered the youth, 'I do not know thee.' 'I am Death,' said he, 'I spare no one, and can make no exception with thee,—but that thou mayst see that I am grateful, I promise thee that I will not fall on thee unexpectedly, but will send my messengers to thee before I come and take thee away.' 'Well,' said the youth, 'it is something gained that I shall know when thou comest, and at any rate be safe from thee for so long.' Then he went on his way, and was light-hearted, and enjoyed himself, and lived without thought. But youth and health did not last long, soon came sicknesses and sorrows, which tormented him by day, and took away his rest by night.' 'Die, I shall not,' said he to himself, 'for Death will send his messengers before that, but I do wish these wretched days of sickness were over.' As soon as he felt himself well again, he began once more to live merrily. Then one day some one tapped him on the shoulder. He looked round, and Death stood beside him, and said, 'Follow me, the hour of thy departure from this world has come.' 'What,' replied the man, 'wilt thou break thy word? Didst thou not promise me that thou wouldst send thy messengers to me before coming thyself, I have seen none!' 'Silence!' answered Death. 'Have I not sent one messenger to thee after another? Did not fever come and smite thee, and shake thee and cast thee down? Has dizziness not bewildered thy head? Has not gout twitched thee in all thy limbs? Did not thine ears sing? Did not toothache bite into thy cheeks? Was it not dark before thine eyes? And besides all that, has not my own brother Sleep reminded thee every night of me? Didst thou not lie by night as if thou wert already dead?' The man could make no answer; he yielded to his fate, and went away with Death.' ("Grimm's Household Tales," translated by Margaret Hunt, 1884, vol. ii. pp. 277, 278; 456, 457.)

I now add two English poetical versions, the first from Arwaker's "Select Fables" (Lond. 1708), based on Abstemius' version, the second from "Mrs. Piozzi (Thrale's), Autobiography" (ed. Hayward, Lond. 1861), vol. ii. p. 165.
NOTES AND QUERIES.

I.
Fable xiv. Bk. iv.

The Old Man Loth to Die,
or,

Consider your Latter-end.

"A Wretch, that on the World's uneasy Stage
Had acted long, ev'n to decrepit Age,
At the last Scene, thought he too soon had done;
And when Death call'd him, begg'd he might stay on.
He said, His greatest Bus'ness was to do
And hop'd the Fates wou'd not surprise him so;
But spare him, that he might provision make
For that long Journey which he was to take.

Death ask'd him why he had that Work deferr'd,
Since he had warn'd him oft' to be prepar'd.
He answer'd, He had never seen his Face,
And hop'd he would allow him Days of Grace.
But Death reply'd; You often saw me near,
My Face in sev'ral Objects did appear;
I have not only your Coevals slain,
'Till but a few, a very few remain;
But Young-men, Children, New-born infants too,
And all to caution and admonish you:
All to remind you of your Mortal State,
And that my Coming wou'd be sure, tho' late.

When you perceiv'd your Eye-balls sink away,
Your Hearing fail, and ev'ry Sense decay;
When you discern'd your Teeth forsake their Place,
Your wrinkl'd Forehead, and your meagre Face;
Then you my Visage, in your own, might see,
Which every Day was representing Me.

When you observ'd your Blood begin to freeze,
Your bowing Body, and your bending Knees;
While scarce your feeble Legs your Weight cou'd bear,
Did not these Symptoms tell you I was near?
And can you yet pretend to be surpriz'd?
Then Die, your Folly shou'd be thus chastis'd.
If 'till to-morrow, I your Life reprieve,
You 'till to-morrow will deferr to Live:
As you have done, still you, from Day to Day,
Repentance and Amendment will delay.

The Moral.
Since we must Die, but where, is not declar'd,
We shou'd for Death's Approach be still prepar'd:
Our Life's uncertain: Time shou'd so be pass'd,
As if each Minute was to be our last:
Since on the Way in which our Lives we spend,
Our future Joys, or Miseries, depend;
They best for Heav'n's reserv'd Abodes prepare,
Who Living, keep their Conversation there.

They who in Endless Pleasures wou'd on High
For ever Live, to Sin must daily die.
If our Repentance we procrastinate,
Our good Desires at last, will be too late.
Virtue has got the Start in Life's swift Race,
And, to o'ertake her, we must mend our Pace;
Else, what we shou'd obtain, we ne'r shall find,
While she still keeps before, and we behind."

II.

The Three Warnings.

A Tale.

"The tree of deepest root is found
Least willing still to quit the ground;
'Twas therefore said by ancient sages,
That love of life increased with years.
So much, that in our latter stages,
When pains grow sharp, and sickness rages,
The greatest love of life appears.
This great affection to believe,
Which all confess, but few perceive,
If old affections can't prevail,
Be pleased to hear a modern tale.
When Sports went round, and all were gay,
On neighbour Dobson’s wedding-day,
Death call’d aside the jocund groom,
With him into another room:
And looking grave, You must, says he,
Quit your sweet bride and come with me.
With you, and quit my Susan’s side?
With you! the hapless husband cried;
Young as I am; ’tis monstrous hard;
Besides, in truth, I’m not prepared:
My thoughts on other matters go,
This is my wedding-night you know.
What more he urged, I have not heard,
His reasons could not well be stronger,
So Death the poor delinquent spared,
And left to live a little longer.
Yet calling up a serious look,
His hour-glass tumbled while he spoke,
Neighbour, he said, farewell! No more
Shall Death disturb your mirthful hour,
And further to avoid all blame
Of cruelty upon my name,
To give you time for preparation,
And fit you for your future station,
Three several warnings you shall have,
Before you’re summoned to the grave:
Willing, for once, I’ll quit my prey,
And grant a kind reprieve;
In hopes you’ll have no more to say,
But when I call again this way,
Well pleas’d the world will leave.
To these conditions both consented,
And parted perfectly contented.
What next the hero of our tale befell,
How long he lived, how wise, how well,
How roundly he pursued his course,
And smok’d his pipe and strok’d his horse
The willing muse shall tell:
He chaff'd then, he bought, he sold,
Nor once perceived his growing old,
Nor thought of Death as near:
His friends not false, his wife no shrew,
Many his gains, his children few,
He pass'd his hours in peace;
But while he view'd his wealth increase,
While thus along life's dusty road,
The beaten track content he trod,
Old Time, whose haste no mortal spares
Uncall'd, unheeded, unawares,
Brought him on his eightieth year.
And now one night in musing mood,
As all alone he sate,
Th' unwelcome messenger of fate
Once more before him stood.
Half stilled with anger and surprise,
So soon return'd! old Dobson cries.
So soon, d'ye call it! Death replies.
Surely, my friend, you're but in jest;
Since I was here before
'Tis six-and-thirty years at least,
And you are now four-score.
So much the worse, the clown rejoin'd,
To spare the aged would be kind;
However, see your search be legal,
And your authority—Is't regal?
Else you are come on a fool's errand,
With but a secretary's warrant.
Besides, you promised me three warnings,
Which I have looked for nights and mornings;
But for that loss of time and ease
I can recover damages.
I know, cries Death, that at the best,
I seldom am a welcome guest;
But don't be captious, friend, at least;
I little thought you'd still be able
To stump about your farm and stable;
Your years have run to a great length,
I wish you joy tho' of your strength.
Hold, says the farmer, not so fast,
I have been lame these four years past.
And no great wonder, Death replies;
However, you still keep your eyes,
And sure to see one's loves and friends,
For legs and arms would make amends.
Perhaps, says Dobson, so it might,
But, latterly, I've lost my sight.
This is a shocking story, faith,
Yet there's some comfort still, says Death;
Each strives your sadness to amuse,
I warrant you have all the news.
There's none, cries he, and if there were,
I've grown so deaf, I could not hear.
Nay then, the spectre stern rejoined,
These are unjustifiable yearnings;
If you are lame, and deaf, and blind,
You've had your three sufficient warnings;
So come along, no more we'll part;
He said, and touched him with his dart;
And now old Dobson turning pale,
Yields to his fate—so ends my tale."

In this last version of an old Oriental fable the changes
are remarkable; not only does the story carry us from the
East to the West, from India to England, but actually removes
the locality from the gloomy abode of Hell to a festive scene
on earth.

With La Fontaine's fable of "La Mort et le Mourant" compare the following old French version from "Trois cent
soixante et six APOLOGUES d'Esopo," par G. Haudent, 1547
(ed. Lorimer, Rouen, 1877), Part II. No. 156:

D'UN VIEIL HOMME & DE LA MORT.
Comme la mort adiournait vn vieillard
Et pretendoit le naurer de son dard
Il luy pria qu'en ce val transitoire
Elle voulsist le laisser viure encore
Veu qu’il n’auoit adonc testamenté
Aussi qu’en riens ne s’estoit dementé
De preparer ce qu’appartient de faire
Ainsque venir en tel cas & affaire
Luy requerant fort d’auoir patience
Que de son ame & de sa conscience
Eust a penser, auant que le saisir
Et qu’a son corps faire aulcon desplaisir,
Mais ceste mort luy demanda, pourquoi
Il n’auoit eu de ce regard en soy
Quand il voyoit chacun coup de ses yeulx
Qu’elle prenoit aultant ieunes que vieulx
Et qu’il n’y a plus aulcon personnage
Qui a present soit viuant de son eage
Qui estoit bien assez pour l’aduertir
Qu’il se debuoit a mourir convier,
A quoy ne sceust ce vieillard contredire
Mais s’excusa tant seullement par dire
Qu’il n’auoit veue oncques icelle mort
Insinuant quau vray auoir grand tort
D’ainsi le prendre, a la quelle replique
A lheure mesme icelle mort replique
Quand de ton corps la force decliner
T’apparoiroit et tes sentz definer,¹
N’estoit ce pas chose a toy bien certaine
Que ie venoye et estois fort prochaine
Ouy pour tout vray pourtant estime & croy
Que ie n’auray en riens pitié de toy
Ains te feray mourir presentement
Malgré ton veul & ton consentement.

¹ *Cf.* the following passage from the sermons of J. Gerson, Antwerp, 1766. Vol. III. Col. 914:—

"Vides signa judicii tui per universum corpus tuum et animam tuam: caput tuum floret et fit canum lumen oculorum debilitatur memoria detect, ingenium induratur."

Bot I rede a man he amende hym here,
Or *ye dede* [Death] come, or his *messangere*;

*His messangere may be called schmer.*

(Philpote’s Pricke of Conscience, p. 56, ll. 2020, 2024.)
Le Moral.

La fable nous peut démontrer
Qu'ayons a viure en telle sorte
Que nous estimons rencontrer
Tousjours la mort en nostre porte.

It seems very probable that "Death's Messengers" is one of those Buddhist stories, not met with in the Jātaka book, or in the Kalilag and Damnag literature, which found its way into Europe through various channels, and became very popular in the Middle-ages. See "Buddhist Birth Stories," p. xlix, §§ 5, 6; Crane's "Italian Popular Tales," pp. 351-360; Keith-Falconer's "Kalilah and Dimnah," pp. xiii-xvi; Max Müller's "Selected Essays," vol. i. pp. 500-548.

PARALLEL PASSAGES.

I.

The Bhisapuppha Jātaka, No. 392, vol. iii. p. 307, contains an amusing story about stealing a smell. A shorter form of this incident, containing all the gāthās of the Jātaka tale, occurs in the Paduma-puppha sutta of the Saṃyutta-Nikāya, ix. 14, pp. 204, 205.

II.

The gāthās 291, 294 in Therī-Gāthā, p. 34, may be compared with verses 175, 176 in the Gajakumbha Jātaka, No. 345, iii. p. 139.

III.


For "aṭṭhi-kaṅkālasannibbā"¹ (Theri-Gāthā, v. 488) the Anguttara has "aṭṭhi-kaṅkalūpamā."²

¹ The Burmese MSS. read kaṅkala.
² The Copenhagen MS. reads kaṅkhalūpamā.

NOTES AND QUERIES. 75
Kaṅkāla (not in Childers) signifies ‘a skeleton.’

For atṭhi-kaṅkāla we sometimes find atṭhi-saṅkhaliṅka = atṭhi-saṅghāta (Suttavibhaṅga, i. pp. 105, 272-3, and cf. Thera-Gāthā, v. 570, p. 60.

The form “atṭhi-saṅkalikā occurs in Mahāvastu, pp. 22, 24.

The Editor thinks¹ that saṅkhalikā (Jāt. i. p. 433, l. 17) ought to be corrected to saṅkalikā. But a a chain of bones, like our ‘bag of bones,’ may well express the notion of a bony skeleton, not a mere heap of bones, as suggested by saṅkalikā.

IV.

Andho’ haṃ hatanetto ’smi, kantāraddhāna pakkhanno
Sayamāno pi gacchissaṃ na sahāyena pāpenāti.

(Thera-Gāthā, v. 95, p. 14.)

With the above compare the following: —

Handāham hatacakkhu ’smi kantāraddhānam āgato,
Semā na gacchāmi n’atṭhi bāle sahāyatā.

(Dhammapada, p. 86.)

For “semā na gacchāmin” we must either read “sayamāno pi gacchāmi,” or “semānako pi gacchāmi,” as in Thera-Gāthā, v. 14, p. 3.

V.

Pattamaṃ gandhacunnhehi ubbaṭṭetvā, etc.

(Thāt. i. p. 238, l. 7.)

Pattamaṃ gahetvā gandhehi ubbaṭṭetvā, etc.

(Samanta-Pāsadikā in Suttavibhaṅga, i. p. 329.)

Childers has ubbaṭṭana ‘shampooing the body,’ and ubbatteti, ‘to draw out, root out,’ but not ubbaṭṭeti, ‘to rub clean, cleanse.’ Cf. Divyāvadāna, pp. 12, 36.

Though Pāli discriminates between ubbatteti and ubbaṭṭeti, both are from the root vṛit with ud.²

¹ Mahāvastu, p. 387.
² See Jacob's Aus. Erz. in Māhārāṣṭri, p. 59, l. 35.
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<td>Feb. 5th.</td>
<td>MSS. and postage</td>
<td>70</td>
</tr>
<tr>
<td></td>
<td>Local postage on ten copies</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Postage to Madras on one copy</td>
<td>1</td>
</tr>
<tr>
<td>Aug. 22nd.</td>
<td>Clearing expenses of case of publications of 1883, and cart hire to Galle</td>
<td>12</td>
</tr>
<tr>
<td>Oct. 29th.</td>
<td>MSS. and postage and tin case</td>
<td>67</td>
</tr>
<tr>
<td>Nov. 26th.</td>
<td>MSS. and postage</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>Advertising fees</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Postage on letters</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Balance in my hand on 31st December, 1885</td>
<td>1043</td>
</tr>
</tbody>
</table>

**Total:** Rs 1275 5

*Galle, 31st December, 1885.*

E. R. GOONERATNE.
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1. Aṅguttara edited by Dr. Morris, 1882.
2. Abhidhammattha-saṅgaha ,, Dr. R. Davids, 1884.
3. Āyāraṅga Sutta ,, Prof. Jacobi, 1882.
4. Kuddha- and Mûla-sikkha ,, Dr. E. Müller, 1883.
6. Tela-kaṭāha-gâthâ ,, Gooneratne Mudaliar, 1884.
7. Thera-gâthâ ,, Prof. Oldenberg, 1883.
8. Therī-gâthâ ,, Prof. Pischel, 1883.
9. Dâṭhâ-vaṇḍsa ,, Dr. R. Davids, 1884.
11. Puggala-Paññatti ,, Dr. Morris, 1883.
15. Cha-kesa-dhâtu-vaṁsa ,, Prof. Minayeff, 1885.
17. Udâna ,, Prof. Steinthal, 1885.
18. Dhammasaṅgani ,, Dr. Müller, 1885.
19. Aṅguttara (Nipātas 1-3) ,, Dr. Morris, 1885.

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1. Digha Nikāya to be edited by Prof. Rhys Davids and Prof. J. E. Carpenter.
3. Saṁyutta Nikāya, Part II. ,, ,,
4. Aṅguttara Nikaya, Part II. to be edited by Dr. Morris.
5. Peta-vatthu ,, ,, Prof. Minayeff.
7. Dhammapada ,, ,, Prof. Fausböll.
8. Sutta Nipāta, Part II. ,, ,, Prof. Fausböll.
10. Iti-vuttaka ,, ,, Prof. Windisch.
11. Apadāna ,, ,, Dr. Grünwedel.
13. Visuddhi-magga ,, ,, Prof. Lanman.
14. Mahāvaṃsa ,, ,, Dr. Steinthal.
15. Hatthavanagallavihāra-vāṃsa ,, ,, Prof. Rhys Davids.
17. Anuruddha Ṣataka ,, ,, Mr. Bendall.
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