Pali Text Society.

Journal

of the

Pāli Text Society.

1894–1896.

EDITED BY

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LONDON.

LONDON:

PUBLISHED FOR THE PALI TEXT SOCIETY,

BY HENRY FROWDE,

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

1896.
Journal of the Pali Text Society.
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REPORT OF THE SOCIETY.

1894–1896.

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

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

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

Each guinea that comes in costs me, on an average, between five and six letters.
gentlemen, with ability to see what the work means, and with a rare generosity, have saved the work from stopping by gifts that involve no little self-denial.

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

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

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

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

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

Mrs. Bode's edition of the Sāsana Vāṃsa is passing through the press, and will be issued to members as part of the Society's publications for 1897.
I have no information as to how Prof. Lanman's edition of the Niddesa, or Dr. Neumann's edition of the Pañi-sambhidā are progressing. Mr. Chalmers hopes, with the assistance of a lady who has kindly offered her services, to prepare an edition of the Vibhanga; and has already made considerable progress with Buddhaghosa's Papañca Sūdāni on the Majjhima; and Professor Hardy hopes to be able to give us the commentary on the Etadagga Sutta in the Aṅguttara, containing the lives of the principal members of the Order, contemporaries of the Buddha.

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

With that I hope to be allowed to consider the work as done, and to be able to devote to the study of the documents the time and the energy necessary for the very tedious and disappointing and thankless task—relieved, alas, too seldom by the receipt of generous gifts—of collecting the miserable moneys necessary to print them.
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(Balance at Bank, January 1, 1898, £234 5s. 8d.)
Catalogue of the Mandalay MSS.

IN THE

INDIA OFFICE LIBRARY.

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

BY

PROFESSOR V. FAUSBÖLL.

PREFACE.

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

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

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

The Pāli MSS. are generally carefully and nicely written in bold Burmese characters, on long palm leaves, usually with 9 lines in a page, and beautifully got up with gilt-edged leaves enclosed in gilt boards, but the leaves are seldom ornamented. On the left side of the leaf is the numbering in letters, and on the right side the title of the book or the section in Burmese. With
only one exception (Nr. 18), all the MSS. are written on palm leaves.

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

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

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

V. FAUSBÖLL.

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VINAYA.

The MS. contains MAHĀVIBHAṅGA (Suttavibhaṅga) I.  
Begins: Namo, etc. Tena samayena Buddho Bhagavā  
Veraṅjāyaṁ viharati Naḷerupucimandamūle mahatā bhikkhuṣaṅghena saddhiṁ paṅcamattehi bhikkhusatehi.  
Assosi kho Veraṅjo brahmaṇo, etc. (See Oldenberg's  
"Vinaya Piṭakaṁ," vol. iii. p. 1.)  
Ends: Pattavaggo  
tatiyo. Tassudānaṁ dve ca pattāni bhesajjam | vassikā  
dānapaṅcamāṁ | sāmaṁ vāyāpanacceko sāsaṅkaṁ saṅghiki-  
kena cā ti. Uddīthā kho āyasmano tīmaṁsaṅganiyā  
pacittiya dhammā | tathāyasmane pucchāmi kaccittha  
parisuddhā | dutiyam pi pucchāmi kaccittha parisuddhā |  
tatiyo pī pucchāmi kaccittha parisuddhā | parisuddhet-  
thāyasmano | tasmaṁ tunhi evam etaṁ dhārayāmiti |  
Nissaṅga yo aṁ niṭṭhitam. (See Old. "Vin.," iii., 266.)  
After which follow 24 lines in Burmese.

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

1 Part in the margin: Bhikkhupacit pālito.  
Begins: Ime kho panāyasmano dvenavuti pacittiya dhammā  
uddesāṁ āgacchanti | Tena samayena Buddho Bhagavā  
Śavatthiyāṁ viharati Jetavane Anāthapiṇḍikassa ārāme |  
ten a kho pana samayena Hatthako Sakyaputto vādak-
khitto hoti, etc. (See Old. "Vin.," iv. p. 1). Ends : Mahā-vibhaṅgaṁ niṭhitam. After which 30 lines in Burmese.


3. (7) 1 Part 102 leaves numbered dha—phū ; 10 lines. In the margin: Bhikkhupācit pālito. Contains Mahāvibhaṅga II. Begins : Ime kho panāyasamanto dvenavutī paccittiyā dhammā uddesaṁ āgacchanti || Tena kho pana samayena Buddhō Bhagavā Sāvatthiyaṁ viharati Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena Hatthako Sakyaputto vādakkhitto hoti, etc. Ends : Etthakaṁ tassa Bhagavato | suttāgataṁ suttapariyāpannam anvaddhamāsam, uddesaṁ āgacchati | tatta sabbeheva samaggehi samodamānēhi avivadamānēhi sikkhitabban ti ti. Mahāvibhaṅgaṁ niṭhitam || Sāsanujjotike ramme | pūre Amaranāmake Jambudīpasaketumhi ādīmandirathānake | saddhammatīṭhikāmena || etc.

2 Part 80 leaves numbered ka—chai ; 10 lines ; in the margin : Bhikkhunīvibhaṅga. Contains Bhikkhunīvibhaṅga. Begins : Tena samayena Buddhō Bhagavā Sāvatthiyaṁ viharati Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena Sālho Migāranatthā bhikkhusamghassā vihāram kattukāmo hoti, etc. Ends : Bhikkhunīvibhaṅgaṁ niṭhitam || Ubhatovibhaṅgaṁ niṭhitam || Sāsanujjotike, etc.

3 Part 152 leaves numbered dham—lū, 10 lines ; in the margin : Parivā pālito. Contains Parivāra. Begins : Yan tena Bhagavataṁ jānata vassata arahatā summāsambuddhena paṭhamāṁ pārajīkaṁ kattha, etc. (See Old. Vin., v. p. i.). Ends : Parivāro niṭhito || Parivāram niṭhitam || Akkharajakām ekaṁ ca Buddhārūpaṁ samagamāṁ || Then follow four lines in Burmese, after which comes Anekajātisamsāram sandhāvissam . . . tanhānam khayam ajjhagā || Avijjāpaccaya saṅkhārapaccaya viṁṇā—
4. (6) 207 leaves numbered ka—di, 8 lines; in the margin: Pārajikaṇ pālito. Contains Pārajika. Begins: Tena samayena Buddhọ Bhagavā Veraṇjāyam viharati, etc. Ends: Paññādhikam sukham patto | sabbapuññesu sūrato, tāreṇi oghadussanam | veneyyaṁ thalambhayaṁ || Pārajikaṇ pālito niṭhitam. Sakkarāj 1153, after which 1 line in Burmese.


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

1 Part in the margin: Mahāvā pālīto. Contains Mahāvagga. Begins: Tena samayena Buddhọ Bhagavā Uruvelāyam viharati, etc. Ends: Kosambakkhandhake uddhānam niṭhitam || dasamaṁ || Mahāvakkhaṁ niṭhitam || Śasanujjotike ramme, etc. . . . veneyyaṁ thalambhayaṁ || niṭhitam || akāra ekamekaṅca, etc.

2 Part in the margin: Bhikkhukaṅkhā pāṭh. Contains

8. (9) 228 leaves numbered ka—dhāh, 10 lines; in the margin: Cūlavā ṭhito pāṭh. Contains Cūlavagga. Begins: Tena samayena Buddhho Bhagavā Sāvatthīyaṁ viharati Jetavana Anāthapindikassa ārāme | tena kho pana samayena paṇḍukalohitakā bhikkhu attanā etc. (Cfr. Westergaard, "Codices Orient.," p. 20.) Ends: KaṆkhāvitarānīya Pātimokkhavanā niṭhitaḥ || Sakkarāj 235?, after which 3 lines in Burmese. (Cfr. infra No. 26.)

9. (4) 1 Part 187 leaves numbered ka—te, 11 lines; in the margin: Cūlavā ṭhito. Contains Cūlavagga. Begins: Tena samayena Buddhho Bhagavā Sāvatthīyaṁ viharati | Jetavana Anāthapindikassa ārāme | tena kho pana samayena paṇḍukalohitakā bhikkhu attanā, etc. Ends: Tassa uddānaṁ | Dasa vatthūni puretāva | kammaṁ dūtena pāvisi | etc. || Cūlavaggaṁ niṭhitaṁ. Then follows: Sāsanujjotike ramme, etc.


10. (26) 300 leaves numbered ka—māh, 9 lines; in the margin: Pāraṁjikaṁ Aṭṭhakathā pāṭh. Contains part of Samantapāsādikā, by BUDDHAGHOSA. Begins: Yo kappakoṭiḥi pi appameyyāṁ | kālaṁ karonto atidukkarāni, etc. Ends: Samantapaśādikāya Vinayasaṁvanṇapanāya catutthapāraṇikaṁvanṇanā niṭhitaḥ || Cattāro Pārā
After which 32 lines in Burmese. (Cfr. Journal of the P. T. S., 1886, p. 59 and 68.)


12. (29) 2 Part 93 leaves numbered ka—jo, 9 lines; in the margin: Samantapāśādika Aṭhakathā pāṭh, Cūlava Aṭhakathā pāṭh. Contains part of SAMANTAPĀŚĀDIKĀ. Begins: Cūlavagassapaṭhame kammakkhandhake tāva Paṇḍukalohitakā ti, etc. Ends: Samantapāśādikīya Vinayasaṁvaññanaya sattasaṭīkakkhandhakvaññana nīṭhitā || Dvivaggaśaṅgahā vuttā | dvāvīsatiapabhedana | khandhakāsāsane pañca | khandhadoṭkkappahāyino | ye tesāṁ vaññana esā | antarāyaṁ vinā yathā | siddhā sijjhantu kalyāna | evam āsāpi pāñinan ti || Cūlavagga-aṭhakathā nīṭhitā || After which follow 30 lines in Burmese.

2 Part 32 leaves numbered ka—gai, 8 lines; in the margin: Bhikkhunī Vibhañ Aṭhakathā pāṭh. Contains part of SAMANTAPĀŚĀDIKĀ. Begins: Yo bhikkhunīṁ vibhaṅgassa | saṅgahito anantarāṁ, bhikkhunīṁ vibhaṅgassa | tassa saṁvaññanakkamo || Ends: Samantapāśādikīya Vinayasaṁvaññanaya Bhikkunīṁ vibhaṅgavaññana nīṭhitā || Then follow 30 lines in Burmese.

13. (41) 88 leaves numbered ka—ji, 9 lines; in the margin: Samantapāśādika Aṭhakathā pāṭh | Parivā Aṭhakathā pāṭh. Contains part of SAMANTAPĀŚĀDIKĀ. Begins: Visuddhaparivārasa, Parivāro ti sāsane | dhammakkhandhasarirasa | khandhakānāṁ anantarā || saṅgahāṁ yo sammārulho | tassa pubbāgataṁ nayaṁ | hitvā dāni karissāmi | anuttānaṭṭhavanāṇaṁ || Tattha yan tena Bhagavatā | la | paññattan ti ādinayappavattāya tāva
pucchāya ayaṁ saṅkhepattho | yo so Bhagavā sāsanassa
ciraṭhitikakatthāṁ dhammasenāpatiṁā saddhammagārava-
bahumānavegamussitaṁ añjaliṁ ārasmiṁ patiṭhapetvā
yācito dasa atthavase paṭicca vinayapaññattim paññaṁ
| tena Bhagavatā tassa tassa sikkhāpadassa paññattikālaṁ
jānataṁ tassā tassā sikkhāpadānānatiyā dasa atthavase
passatā | api ca pubbanivāsādihi jānataṁ | dibbena cak-
khunā passatā | tihi vijjāhi chahi vā pana abhiṁñāhi
jānataṁ | sabbattha, etc. End: . . . Buddhaghoṣo ti
garūhi gahithanāmadheyyena therena katā ayaṁ Sama-
nta paśaṭikā nāma Vinayasamvanṇanā ||
Tāva tiṭhatu lokasmiṁ lokanittharaṇesināṁ | dassenti kulaputtānāṁ |
noyaṁ silavisuddhiyā || Yāva Buddha ti nāmaṁ pi |
suddhacittassa tādino | lokasmiṁ lokajethassa | pavattati
mahesino ti || Niṭhitam || etc. 30 lines in Burmese.

14. (176) 376 leaves numbered ka—li, 10 lines; in the
margin: Sāratthadipani ṭīkā. Contains part of Sārattha-
dipani by Sāriputta. Begins: Mahākāruṇikam Bud-
dhamāḥ ca vimalāṁ varaṁ | vande ariyasam-
ghaṇca | dakkhiṇeyyaṁ niraṅgaṇaṁ || . . . Vinayaṭha-
kathāyāhaṁ | linasāratthadipanam | karissāmi suvinṇey-
yaṁ | paripunam anākulaṁ | porāṇehi kataṁ yan tu |
linatthassa pakāsanāṁ | na tam sabbattha bhikkhuṁ
| attahām sādhethi sabbaso | etc. End: Iti Samantapāsā-
dikāya Vinayasamvanṇanāya Sāratthadipaniyāṁ catut-
thapārājikavaṇṇanāḥ niṭhitā || Niṭhito ca Sāratthadipaniyā Pārați
ekāraṇḍo. (Cfr. Subhūti's "Nāmamālā," p. 7;
Mināyeff in Journal of the P. T. S., 1886, p. 61 and 71;
Alwis, Catalogue, i. p. 170; Rhys Davids, "Three Inscript-
ions," p. 20.)

15. (63) 276 leaves (misplaced?) numbered b—lāh, a—dha,
and kya—ṭhyāḥ; in the margin: Sāratthadipani ṭīkā pāṭh.
Begins: bhīṇāpādakātā pana nirodhapādakātā ca catut-
thassaeva jhānassa, etc. End: Niṭhito ca Sāratthada-
paniyā Pārați kāraṇḍo. After which 26 lines in
Burmese.

16. (88) 184 leaves numbered dhe—lāh and a—kyan, 9
lines; in the margin: Terasakaṅ ṭīkā pāṭh. End: Ēttā-

17. (51) 275 leaves numbered ka—bāni, 10 lines; on the outside of the first leaf: Vimatavinodanī tīkā pāṭh. Contains Vimatavinodanī, a tīkā on Samantapāsādikā. Begins: Karuṇopuṇṇahadayam | Sugataṃ hitadayakam | natvā dhammaṃ ca vimalam | saghaṇa guṇasampadam || vanṇanā nipuṇa hesuṃ | Vinayaṭhakathāya yā | pubbakehi katā nekā | nānānayasaṃkula || tattha kāci suvitinnā | dukkhogahā va gantthato | viruddhā atthato cāpi | kāci katthaci kathaci || asampaṭṭa va luṭhitā | kāci sammohakārinī, tasmā tāhi samādāya | sāram saṅkheparūpato || linatthaṭcā pakāsento | viruddhaṭca visodhayaṃ | upathitanayaṅcāpi | tattha tattha pakāsayaṃ || Vinaye vimati cheṭuṃ | bhikkhuaṃ lahuvaṭtinaṃ | saṅkhepina likhissāmi | tassā linatthavāṇānaṃ || etc. Ends: Iti Samantapāsādikāya Vinayaṭhakathāya Vimatī
vinodaniyami Parivaṟavaṇanānayoṇīthito || Avasā-nagāthāsu, etc. Sakkarāj 1161. After which 4 lines in Burmese. (Cfr. Journal of the P. T. S., 1882, p. 52.)

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

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

The MS. contains Bhikkhupātimokkha and Bhikkhu-nīpātimokkha. Begins: Sammaṇjanī padīpo ca | udakaṁ āsanena ca | uposathassa etāni, etc. Ends: Sammoda-mānaṁ avivadāmanāṁ sikkhitabban ti | vitthāruddeso | Bhikkhunīpātimom pāṭh. (Cfr. the edition by Mināyeff, Petersburg, 1869; and that by Dickson in the Journal of the R. A. S., October, 1875.)

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

21. 48 leaves numbered ka—ghāh. A third copy of the same book as the two preceding ones, and of the same
description. Enclosed in two heavy wooden boards with red ornaments on gold ground.

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

1 Part contains Bhikkhupātimokkha. Begins: Sammajjanī padīpo ca | udakaṁ āsanena ca | uposathassa etāni | pubbakaraṇan ti vuccati | chandapāsuddhi utukkhānaṁ | bhikkhugaṇanā ca ovādo | uposathassa etāni | pubbakiccan ti vuccati || uposatho, yāvatikā ca bhikkhu kammappattā sabhāgā pattiyō ca na vijjanti | vajjaniyā ca puggalā tasmāṁ na honti | pattakallan ti vuccati || pubbakaraṇapubbakiccanī samādapetvā desitāpattikassa samaggassa bhikkhusaṁghassa anumatiyā Pātimokkhaṁ uddisitūṁ ārādhanaṁ karoma || sunātu me bhante samgho | ajj’uposatho pannaraso | etc.

2 Part contains Bhikkhunīpātimokkha. Begins: Sammajjanī padīpo ca | udakaṁ, etc. Ends: Evam etāṁ dhārayāmi | Adhikaraṇasamathā niṁhitā | Uddīthaṁ kho ayyāyo nidānam, uddīthā atha pārājikā dhammā | uddīthā sattarasa saṅghādīsesā dhammā | uddīthā timsa nissaggiyā pācittiya dhammā | uddīthā chasāthi-satā pācittiya dhammā | uddīthā atha paṭidesaniyā dhammā | uddīthā sekkhiyā dhammā | uddīthā sattā adhi-karaṇasamathā dhammā | ettakāṁ tassa Bhagavato suttāgataṁ suttapariyāpam’m anvaddhamāsam uddesaṁ āgacchati | tattha sabbāḥ eva samaggāhi sammodamānāhi avivadamānāhi sikkhitabban ti. Vīthāruddeso ||

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

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

1 Part in the margin: Bhikkhupātimom pāṭṭh. Contains Bhikkhupātimokkha.

2 Part in the margin: Bhikkhunīpātimom pāṭṭh. Contains Bhikkhunīpātimokkha.

3 Part in the margin: Khuddasikkhā pāṭṭh. Contains Khuddasikkhā by Dhammasiri. Begins: Ādito upasampanna | sikkhitabbaṁ samātiyā | khuddasikkhaṁ pavakkhāmi vanditvā Ratanattayam || Pārājīta ca
cattāro | garukā navacīvaraṁ | rajanāni ca patto ca | thālakā ca pavāraṇā || Ends : Ettāvatāyāṁ ni.thānaṁ | Khuddasikkhā upāgatā | pañcamatthehi gāthānam | satehi parimāṇato ti || K h u d d a s i k k h ā m ni.thītaṁ ||

4 Part, in the margin: Mūlasikkhā pāth. Contains MŪLASIKKHA. Begins: Natvā nāthaṁ pavakkhāmi | Mūlasikkhāṁ samāsato | bhikkhunā navakenādo | mūlahāsāya sikkhitu || Ends : Atthataṁ bhante saṅghassa kaṭhinaṁ dhammiko kaṭhinatthāro anumodāmīti tikkhat-tum vatvā anumoditabbaṁ || Mūla s i k k h ā ni.thītaṁ ||

Khuddasikkhā and Mūlasikkhā have been edited by Dr. E. Müller in the Journal of the P. T. S., 1888. Cfr. J. P. T. S. 1886, pp. 70 and 61.

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

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

25. (1056) 77 leaves numbered ūa—ṭū, without boards. Contains DHŪTĀNGANIDDESA. Begins: Namo tassa sakala-lakovimohakassa mohassa dharinsakassa suvuttadham-massa || namo tassa anaghottamadakkhineyyassa saṅghassa || Idāni yehi appicchatā santuṭhi tādiguṇehe vuttappakārassa sīlassa vodānaṁ hoti | te guñe, etc. The latter part of the MS. consists of a Burmese interpretation, called Dhūtaṅganiddesa nisya.

26. (56) 125 leaves numbered ka—ṭu, 10 lines; in the margin: Kañkhāvitaranī Aṭhakathā pāth. Contains KAÑKHĀVITARANĪ by Buddha (Bu dd h a g h o s a (?)) Begins: Bud-dhamāṁ ca saṁghaṁ ca | viippasannena cetasā, etc. Ends : Ayam Kañkhāvitaranī nāma Patimokkha-vaṇṭanā || Tāva patiṭhātu lokasmiṁ | lokanittharaṇesi-nāṁ | etc. After which 26 lines in Burmese. Cfr. supra No. 7. See Journal of the P. T. S., 1886, p. 59.

27. (43) 132 leaves numbered ka—ṭāh, 10 lines; in
the margin: Kañkhavitaranī Aṭhakathā pāṭh. Contains Kañkhāvitaranī.


30. (44) 290 leaves numbered ka—mā, 8 lines; on the outside of the first leaf: Vinayasaṅgaha pāṭh. Contains Mahāvinayasaṅgahapakaraṇa by Sāriputta. Begins: Vatthuttayaṁ nāmasitvā | saranāṁ sabbapāṇīnaṁ | Vinaye pātavatthāya | yogāvacarabhikkhunāṁ || vippakīṇṇam anekattha | pālimuttavinicchayāṁ | samāharitvā ekattha | dassyissām anākulaṁ | tatrāyaṁ māṭikā || divāseyā parikkhāro bhesaccakaraṇam pi ca | paritthaṁ paṭisandhāro | viṇāattikulasāṅgaho || macchamaṁsaṁ anā马拉msam | adhiṭṭhānavikappanaṁ ċivarena vinā vāso | bhāṇḍassa paṭisāmaṁ naṁ || kayavikkaśamāpatti | rūpiyādipatiggaḥo dānaviśasagāhehi | lābhassa pariṇāma-
naṁ || paṭhavibhūtagāmo ca | duvidham samāseyya
naṁ || vihāre saṁghike seyyam | sandharitvāna pakka-
mo || kālikāni pi cattāri kappiyā catubhūmiyo | khāda-
niyādipattiṅgagho | paṭikkhepavāraṇā | papajjānissayo
simā | uposatham avāraṇaṁ | vassupaññayikāvatthān
ì catupaccayabāhajanaṁ | kathinaṁ garubhaṅḍāni | co-
daṁdivinicihayo | garukāpattivuṭhānaṁ kammākammāṁ
pakiṅṇakan ti || tattha divāseyya ti divānibbajjanaṁ | 
tatrāyaṁ vinichchayo | anujānāmi bhikkhave divāpasissall-
yantena dvāraṁ samānitaṁ paṭhisallayitun ti vacanato
dvā nippajjante dvāraṁ samānvaritvā nibbajjītabbaṁ | etc.

*Ends:* Iti Pālimuttaṅka vinayavacchayasaṅgahahe Pakiṅнакака thā samattā || Ajhesito narindena | so haṁ Pаaккaм a bāhunā | saddha-
maṁthinikāmena | sāsanujjotakārinā | etc. Sobheyyaṁ
nijasāsanan ti || Mаhāvina yasaṅgaha pakarka-
raṇaṁ niṭhitaven || After which 4 lines in Burmese. The
Catalogue of Pāli, etc., MSS. in the Ceylon Government
Oriental Library, mentions a “Pālimuttaṅka Vinaya; on
Monastic Discipline,” cfr. Journal of the P. T. S., 1882,
p. 51; and Alwis, in his Catalogue, p. 170, a Pāli Muttaka
Vinaya Vinichchhaya. Westergaard describes the same
in his Catalogue, p. 48. Forchhammer has in his Report
a “Vinayamahāsaṅgaha.” See further Subhūti’s “Nāma-
mālā,” Preface, p. 8, and the Journal of the P. T. S., 1886,
p. 61. But how are the two titles in our MS. made to
agree? is perhaps Pālimuttaṅkavinayavinicihayasaṅgaha
only part of Mahāvinayasaṅgahapakaraṇa?

31. (40) 151 leaves numbered ka—de, 9 lines; in the
margin: Vinayavinicihayo pāth. Contains Vinayavinici-
chaya and Uttaravinicihayo by Buddhadaṭṭa.

*Beginns:* Vanditvā sīrasā sethaṁ | Buddhham appatipugg-
galaṁ | bhavabhavakaram dhammaṁ | gānaṁ c'eva
niraṅgaṇaṁ || bhikkhunīmaṁ bhikkhunīmaṁ ca hitatthāya
samāhito | pavakkhaṁ samāsena | Vinayassa Vin-
icchayaṁ || anākulaṁ asaṁkiṅnaṁ | madhurattha-
padakkamaṁ | paṭubhāvakaram etaiṁ | paramaṁ vinay-
yakkame || apāraṁ otarantaṁ | sāraṁ vinayasāgaraṁ |
bhikkhūnāṁ bhikkhunīnañ ca | nāvabhūtaṁ manoramām || tasmā vinayanūpāyaṁ | Vinayassa Vinicchayaṁ | avikkhittena cittena | vadato me nibodhatha || Ends : Buddhadatto ti garūhi gahitanāmadheyyena therena racito Uttaravinicchaya samatto ti | Then follow 30 lines in Burmese.

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


33. (62) 264 leaves numbered pī—lāh, a—ā, i—ī, u—ū, e—ei, o—au, aṁ—āh, kya—kyāh, khya—ghyāh, āya—tīyī. Contains the second part of a ṭīkā on Vinayavinicchaya, called Līnattha-pakāsini. Begins : Yena kenaci aṅgenā ti aṅguliādinā yena kenaci sarīravayavena, etc Ends : Iti Vinayavinicchayavāṇṇanāya Uttaravinicchayavaṇṇanāya ca Līnattha pakāsini samattā || Cakrā, etc. 29 lines in Burmese.

34. (92) 1 Part, 24 leaves numbered ka—khāh, 9 lines; on the outside: Vinayavinicchaya Saṅkhepa. Begins : Tasmāṁ pana sikkhāpade sikkhāpadivabhāṅge ca sakale Vinayavinicchaye kosallāṁ patthayante ca, etc. Ends : VINAYAVINICCHAYASAÑKHEPAGANTHO (MS. -kaṅkhepaganto) niṭhito || Sarisārasotam chinditvā viddhamsetvā tayo bhave, etc. Vinayavinicchaya || 4 lines in Burmese.

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

35. (53) 311 leaves numbered ka—yanī, 8 lines; in the margin: VAJRABUDDHI ṭīkā. Begins : Paññāvisuddhāya
dayāya sabbe \ vimocitā yena vineyasattā \ taṁ cakkhu-bhūtaṁ sīrasā namitvā \ lokassa lokantagatassa dham-mānaṁ \ saṁghassa ca silādi𝑔uṇehe yuttā \ mādāya sabbesu padesu sāraṁ \ saṅkhepakāmena mamāsayaena \ saṅco-dito bhikkhūhitaṁ ca disvā || Samantapāsādikasaṅnītāya \ Sambuddhaghosācariyoditāya \ samāsato linapade likkhis-saṁ \ samāsato linapade likkhitam || etc. \ *Ends*: VAJī-RABUDDHI TĪKĀ || Cfr. Journal of the P. T. S., 1882, p. 52, and 1886, p. 70.

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**SUTTA.**

36. (370) 340 leaves numbered ka—vī, 10 lines; in the margin: Sut Silakkhām pālito, Sut Mahāvā pālito and Sut Pātheyya pālito. Contains DīGHANIKĀYA. \ *Begins*: Evāṁ me sutaṁ \ ekāṁ samayaṁ Bhagavā antarā ca Rājageham antarā ca Nālanda addhānamaggapaṭipanno hoti etc. \ *Ends*: Dīghanikāro niṭṭhito || Nibbānapaccayo hotu || etc. Part I. of it edited by Rhys Davids and Carpenter, see P. T. S., 1889.


38. Another copy of the same book.

39. (77) 168 leaves numbered ka—dīhāh, 9 lines; in the margin: Sut Mahāvā pālito. Contains 2. Māhāvagga Dīghanikāyassa. \ *Begins*: Evāṁ me sutaṁ ekāṁ samayaṁ Bhagavā Sāvatthiyaṁ viharati Jetavane Anāthapiṇḍikaṁ kassa ārāme Karerīkūṭikāyaṁ || etc. \ *Ends*: Pāyāsisuttaṁ dasaṁ || Mahāpadānanidānaṁ || nibbānaṁ ca sudassanāṁ || janavasībhavindam || samayaṁ sakkapaṭhakaṁ mahāsatipāṭhānaṁ ca pāyāsidasamaṁ bhave || Cakrā etc. 26 lines in Burmese.

40. (78) 153 leaves numbered ka—ḍo, 9 lines; in the margin: Sut Pātheyya pālito pāṭh. Contains 3. Pāṭhi-kavagga Dīghanikāyassa. \ *Begins*: Evāṁ me sutaṁ \ ekāṁ samayaṁ Bhagavā Mallesu viharati | Anupiyaṁ nāma Mallānaṁ nigamo || etc. \ *Ends*: Pāṭhikavaggo ti vuccati || Cakrā etc. 3 lines in Burmese.

42. (81) 130 leaves numbered ka—ṭan, 10 lines; in the margin: Sut Pāteyya pālito. Contains 3. Pāthikavagga Dighanikāyassā. Begins: Evaṁ me sutāṁ | ekāṁ samayaṁ Bhagavā Mallesu viharati | etc. Ends: Tatruddānāṁ || Pāthiko ca udumbaraṁ | etc. Pāthikavaggo ti vuccati || Laṅkādīpa etc. 29 lines in Burmese.


44. (109) 287 leaves numbered ka—bha, 9 lines; in the margin: Mūlapaṇṇāsa pālito pāth. Contains 1. Mūlapaṇṇāsa kā Majjhimanikāyassā. Begins: Evaṁ me sutāṁ ekāṁ samayaṁ Bhagavā Ukkathāyaṁ viharati etc. Ends: Mūlapaṇṇāsakāṁ samattāṁ || Cakrā etc. 28 lines in Burmese.

45. (111) 276 leaves numbered ka—bha, 9 lines; in the margin: Majjhimaṁpanṇāsa pālito. Contains 2. Majjhimaṁpanṇāsa kā Majjhimanikāyassā. Ends: Majjhimaṁpanṇāsako || Cakrā etc. 28 lines in Burmese.

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

47. (110) 264 leaves numbered ka—phāh, 9 lines; in the margin: Mūlapaṇṇāsa pālito pāth. Contains 1. Mūlapaṇṇāsa kā Majjhimanikāyassa. Ends: Mūlapaṇṇāsa kām samattam || Laṅkādīpa etc. 27 lines in Burmese.


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


54. (107) 287 leaves numbered ka—no, 9 lines. Contains
5. Maha Va ga Sa myuttanikàyassa.

55. (661) Dhamma cakkavattanasutta in
many different transcripts accompanied by Burmese
interpretations. The MS. begins thus: Bhikkhùnaṁ
Pañcavaggiinãm | Isipatananâmãke | Migadãye dharmma-
varãm | yan tam nibbãnapãpakãm || Sahampatinãma-
kena | Mahãbrahmena rãcito | catusaccã pakãsanto |
lokanaðho adesaye | nanditaṁ sabbadevehi | sabbasam-
pattisãdhakaṁ | sabbalokahitathãya | Dhammacakkã-
cakkãm bhañãmahe || Evarì me sustaṁ ekaṁ samayaṁ
Bhagavã Bãrãnasiyãin viharati Isipatane Migadãye | etc.

56. (120) 174 leaves numbered ka—ñù, 9 lines; in the
margin: Ekañguttara pãlito pãth, Dukañguttara p. p.,
Tikañguttara p. p. Contains Eka-, Duka-, and
Tika- nipata Añguttaranikãyassa. Ends:
Tikaniptam niñhitam || Cakra... 26 lines in Bur-
mese.

57. (122) 153 leaves, numbered ka—do, 9 lines; in the
margin: Catukañguttara p. p. Contains Catukka-
nipata Añguttaranikãyassa.

Eka-, Duka-, Tika-, and Catukka-nipata have been
published by R. Morris for the P. T. S. in his “Añguttara-

58. (124) 144 leaves numbered ka—ñhãh, 9 lines; in
the margin: Pañcañguttara p. p. Contains Pañca-
nipata Añguttaranikãyassa. Ends: Pañcako nipãto
niñhto ||

59. (126) 242 leaves numbered ka—pã, 9 lines; in the
A. p. p. Contains Chakkã, Sattakã, and Aþtha-
ka- nipata Añguttaranikãyassa. Ends: Aþhakanipatã-
tam niñhitam || Cakra... 19 lines in Burmese, after
which an addition of 13 lines in Pàli.

60. (127) 251 leaves numbered ka—pãm, 9 lines; in the
margin: Na vañguttara p. p., Dasãñguttara p. p. Ekãda-
sañguttara p. p. Contains Navã, Dasã, and Ekã-
dasa nipata Aṅguttaranikāyassa. Ends: Ekādasani-patọ nihito || after which 30 lines in Burmese.

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


63. (125) 147 leaves numbered ka-ṭi, 9 lines. Contains Paṅcakako nipata Aṅguttaranikāyassa.


66. (668) 10 leaves numbered ka-kau, 10 lines; in the margin: Abhinha Sutpāth. Contains Abhinhasutta belonging to Paṅcakani-pata Aṅguttaranikāyassa, together with Burmese interpretation. Begins: Paṅco imāni bhikkhave thānāni abhinham paccavekkhitabbāni itthiyā va purisena va gahaṭhena va pabbajitena va, etc. After it three more transcripts of the same sutta.

KHUDDAKANIKĀYA.

67. (159) 188 leaves numbered ka-thai, 9 lines. Contains Khuddakapāṭhappakaraṇa, Dhammadāpa, Udāna, Itivuttaka, and Suttanipāta. Ends: Suttanipatam samattam || After which 27 lines in Burmese.

Khuddaka- was published by R. C. Childers in the Journal of the R. A. S., 1869; Dhammadāpa by V. Faus-
bōll, 1855; and in Rangoon Sakkarāj, 1242; and in Ceylon, 1889; Udāna by P. Steinthal, 1885, for the P. T. S.; Itivuttaka by E. Windisch, 1890, for the P. T. S.; and Suttanipāta by V. Fausböll, 1884, for the P. T. S.; and in Ceylon in Singhalese characters Buddhassa parinibbānata 2434.

68. (147) 195 leaves numbered ka—thi, 9 lines. Contains the same books as the previous MS. Khudakapāṭha comprises ka—ku, Dhammapada kū—gā, Udāna gi—jai, Itivuttaka jo—ṭam, Suttanipāta ṭāh—thi.

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

69. (169) 199 leaves numbered ka—the, 9 lines. Contains Viṃānavatthu, Petavatthu, Theragāthā, Therīgāthā, Buddhavaṁsa and Cariyāpiṭaka. Ends: Cariyāpiṭakaṁ niṭhitam. After which 18 lines in Burmese.

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

70. 201 leaves numbered ka—tho, 9 lines. Contains the same books as the previous MS. Ends: Cariyāpiṭakāṁ niṭhitāṁ || Laṅkādīpa. . . 30 lines in Burmese.

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

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

73. (136) 237 leaves numbered ka—no, 9 lines; in the margin: Mahāniddesa pāḷito. Contains Mahāniddesa I. (Commentary on Suttanipāta from Kāmasutta to Sāriputtasutta: Aṭṭhakavaggga, see Suttanipāta pp. 146–176). Begins: Kāmāṁ kāmayamānassa | tassa ce tam samijjhati | addhā pitimano hoti | laddhā macco yad icchati || Kāmāṁ kāmayamānassā 'ti | kāmā ti udānato dve kāmā | vaththukāmā ca kilesakāmā ca | etc. Ends: Tenāha Bhagavā || Etesu dhamesus vineyya chandam | bhikkhu satimā suvimuttacitto | kālena so sammā dhammaṁ parivimānasmāno | ekodibhūto vihane tamaṁ so ti Bhagavā ti || Sāriputtasuttaniddeso solasamo samatto || after which 26 lines in Burmese.

74. (137) 170 leaves numbered ka—nā, 9 lines; in the margin: Mahāniddesa pāḷito pāṭh. Contains Mahāniddesa II. (Commentary on Suttanipāta from Vatthagāthā to the end. Begins: Kosalānam purā rammā, etc. Ends: Catuttho vaggo || Niṭhito ca sabbaso Khaggavisānasuttaniddeso || Ājito Tissametteyyo | Puṇṇaka atha Mettagū | Dhotako Upasamvo ca | Nando ca atha Hemako | Todeyya—Kappa dubhayo | Catukaṇḍi ca paṇḍito | Bhadrāvudho Udayo ca | Posūlo càpi brāhmaṇa | Mogharājāpi medhāvi | Siṅgiyo ca mahā isi | solasannam pan' etesam | brāhmaṇānam | va sāsanam | Pārāyanā niddesā | tattakā va bhavanti vā || Khaggavisānasuttānam | niddesāpi tath' eva ca | niddesā duvidhā ūneyya | paripuṇṇa sulikkhitā ti || Niṭhita Mahāniddesa- ādēsānā || Lāṅkadipa . . . 30 lines in Burmese.

75. (146) 264 leaves numbered ka—phāh, 9 lines; in the margin: Pāṭisambhidā mag pāḷito pāṭh. Contains Pāṭisambhida pakarana. Begins: Sotāvadhāne
paññasutamaye nānaṁ | sutvāna satyāvare paññasīlamaye nānaṁ | satyavaretvā samādahane paññasamādhibhāvanāmaye nānaṁ | etc. Ends: Paṭisambhidāpakaraṇaṁ samattaiṁ || Cakrā. . . 27 lines in Burmese.


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

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

80. (96) 255 leaves numbered ka—phi, 9 lines; in the margin: Sut Mahāvā Athakathā pāṭh. Contains part of Sumanāgalavilāsinī by Buddhaghosa. Begins: Evam me sutaṁ | pa | Karerikuṭikāyan ti Mahāpadāna-suttaṁ | tatratāma apubbamadavaṇṇanā | etc. Ends: Sumanāgalavilāsimyā Dīghanikāyaṭhkhāya Pāyāsirā-
jaññasutta iva nīthitā. Nīthitā Mahāvagga suttavaññanā ti || Cakrā. . . 28 lines in Burmese.

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

81. (99) 1 Part 299 leaves numbered ka—main; in the margin: Sut Mahāvā pālito. Contains the same part of Sumaṅgala-Vilāsinī as the former number. Ends: Nīthitā ca Mahāvagga suttavaññanā ti, after which 12 lines in Burmese.

2 Part 133 leaves numbered ka—tha; in the margin: Sut Mahāvā tīkā. Contains a tīkā on the 1 Part. Begins: Yathā jātaṁ Karerirukkhānaṁ ghanapattasākhā-vitāpehi mandāpasāṅkhepehi, etc. Ends (abruptly) on leaf: tha: . . . pacchimāya nānā cittakkhaṇṭikaparihāro | maggacittakkhaṇe tihi lokiyamaggacittakkhane ti adhip-payo | puppabhāvamaggo ti idhādippeto | lokiyā bhāvanāya ca kāyo pahināṁ na. After this two leaves in Burmese, not belonging to this MS.

82. (280) 456 leaves numbered ka—lāh, a—āh, and kya—cyā; in the margin: Silakkhan tīkā sac pāth. Contains Sādhuvilāsinī, a tīkā on Silakkhandhavaggarāmaṁvānnaṁ. Begins: Yo desetvāna saddhammaṁ | gambhīram duddasaṁ varan | dīghadassī cīrakālaṁ | patiṭhāpesi sāsanaṁ || vineyyajjhāsaye chekan | mahāmatim mahādayaṁ | natvāna taṁ sasaddhamma | ganam gāravabhājanaṁ || etc. Ends: Dīghanikāyathahakathāya Silakkhandhavaggarāmaṁvānnaṁvaṁ Sādhuvilāsinī nāma navaṭikā samattā || Sakkarāj. . . 6 lines in Burmese.

83. (119) 297 leaves numbered ka—mo, 9 lines; in the margin: Mūlapaṇṇasa tīkā pāth. Contains part of the tīkā on Papaṇcasūdanaṁ, called Līnatthapakāsanā by Sāriputta. Begins: Saṁvaṇṇanārambhe ratanattayaavan-danā saṁvaṇṇetabbassa dhammassa pabhavanissayavisud-dhipativedanattham | taṁ pana dhammassaṁvaṇṇanā suvīṇṇūnaṁ bahumānuppaḍanattham | etc. Ends: Cū-ḷasīhanādasuttavaṇṇanāya Līnatthapakāsanā || Cakrā. . .


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


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

87. (696) MS. consisting of 84 disarranged lacquered leaves with red ornaments on gold ground, characters painted in black in the old square form approaching to the Kammavāca-shape, inclosed in red-painted wooden covers, 8 lines in the page. Contains Udānassa Atthasaṅvanṇanā by Dhammapāla. Begins: Mahākāruṇikāṁ nāthaṁ | neyyasāgarapāraguṁ | vande nipuṇaṃbhira | vicitrnayadesanaṁ | vijjacaraṇasampannā | yena niyyanti lokato | vande tam uttamaṁ dhammaṁ | sammā sambuddhapūjitaṁ | silādiguṇasampanno | ōhito magga-
phalesu yo | vande ariyasaṁghan taṁ | puññakkhetthām
anuttaram | vandanājanitam puññam | iti yam ratan-attaye | hatantarāyo sabbattha | hutvāhan tassa tejasā ||
tenā tenā nidānena | desītāni hitesinā | yāni suddhāvadānena udānāni mahesinā || tāni sabbāni ekajjham | āropentehi saṅgahām ||
U dānāṁ nāma saṅgītaṁ | dhammasaṅgāhakehi yaṁ ||
Jinassa dhammasaṁvega | pāmojjaparidipanaṁ | somanassa samutthāna | gāthāhi
paṭimāṇḍitam | tassa gambhīrānānhehi | ogāhetabba-bhāvato | kiṇcāpi dukkarā kātuṁ | atthasaṁvaṇṇanā
mayā || sahasamvaṇṇanānīn yasmā | dharate Sattu
sāsanānī | pubbācariyasānānāni | titṭhat' eva vinicchayo ||
tasmā taṁ avalambitvā | ogāhetvāna pañca pi
nikāye upaniśāya porāṇatṭhakathānayanā | suvisuddham
asamkīṇṇānī | nipuṇatthavinicchayānā | Mahāvihāravā-
sānānī | samayām | avilomayām || punappunāgataṁ
atthāṁ | vajjayitvāna sādhukāṁ | yathābalaṁ karis-
sāmi ||
Udānass' Atthavaṇṇanānā || iti ākaṁkhamānassa |
saddhamassa ciraṭṭhitim | vibhajantassa tass' atthāṁ |
sāduṁ gaṇhantu sādhavo ti ||

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

89. (171) 337 leaves numbered ka—lau, 9 lines. Contains the last part of ĒṬAṬA-KAṬHABAṆṆĀ (by Buddhaṅghosa?), viz., Temiya | Mahājanaka-,
Suvannasāma-, Nemi-, Mahosadha-, Bhūridatta-,

90. (173) 236 leaves numbered ka—nai, 12 lines; in the margin: Ekanipāt Jātāṭikā sac and Dukanipāt Jātāṭikā sac. Contains Asammoṇahavilāsinī, aṭṭikā on ĒṬAṬA-KAṬHABAṆṆĀ (Ekanipāta and Dukanipāta). Begins: Yo yena yam varam neti |
Jino sutena uttamam | taṁ taṁ taṁ abhivanditvā |
sīrasā ādaram ahaṁ || tāramajjhe va puṇṇindu |
sotumajjho pa sobhāno | nayam adāsi ācero | taṁ ca 
vandiya sīrasā || bahūhi c'eva bhikkhūhi | upāsakehi 
yācito | vaṇṇayissāmi guṇhattham | Jātakaṭhakathāya 
ve || etc. Ends : Iṭi Asammohavilāsiniyā nāma Jātaka-
ṭhakathāya saṁvaṇṇanāya Dukanipātavānānaṁ | Duka-
nipātam niṭhitam || Iminā me puṇṇakammena | etc. 
19 lines, after which 3 lines in Burmese.

91. (162) 194 leaves numbered ka—thā, 9 lines; in the 
margin : Apadān Āṭhakathā pāṭh. Contains APADĀNA-
ĀTTHAKATHĀ by Buddhaṅghosā. Begins : Vanditvā 
sīrasā setham | Buddhaṁ appāṭipuggalam etc., karissām’ 
attvavaṇṇanānām ta paṭiṇāṭatā sa paṇāyam A p a dā-
nass’ Atthavāṇnānaṁ, etc. Cfr. Journal of the 
P. T. S., 1886, p. 69.

92. (160) 97 leaves numbered ka—jha; 9 lines; in the 
margin : Suttaśaṅgaha pālito pāṭh. Contains SUTTA-
śaṅGAHAPAKARAṆA. Begins : Nissayam ucca kena bhik-
khave bhikkhunā pakkhadivasesu dhammasavanatthāya 
suttantato cattāro bhāṇavārā sampattānām parikathanat-
thāya, etc. Ends : Suttāsaṅghapakaraṇam 
samattām. 27 lines in Burmese. Cfr. Journal of the 
P. T. S., 1882, p. 80.

ABHIDHAMMA.

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

Dhammasaṅgaṇī has been published by E. Müller for 

94. (352) 114 leaves numbered ka—ñū, 9 lines; in the 
margin : Dhammasaṅgaṇī mātikā p. p. and Mātika akom.
1 Part contains Dhammasaṅgaṇīmātikā. Begins: Kusalā dhammā | akusalā dhammā | etc. Ends: Suttantikamātikā || Mātikā niḥhitā ||

2 Part a Burmese interpretation of the former.

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


yuttena saṅghitaṁ asaṅghitaṁ | Paṅcakkhandhā | etc.

Ends: Vippayuttena saṅghitaṁ saṅghitapadaniddeso niṭhito || 1 line Burmese. 2 Part contains Puggala-paññatti. Begins: Cha paññattiyo, khandhapaññatti, etc. Ends: Puggalapaññatti niṭhitaṁ | Cakrā . . . 25 lines in Burmese.

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

100. (366) 237 leaves numbered ka—no, 10 lines; 1 Part contains Dhātukathā. Begins: Saṅgha ho asaṅga ho, etc. Ends: Saṅghahitapadaniddeso niṭhito || Akkharā ekamekaṇca | Buddharūpam samaṁsirayaṁ tasmā hi paṇḍito poso likkheyya piṭakattiyaṁ—Sakkarāj 1212. 1212; see No. 99. 2 Part contains Puggalapaññatti. Ends: Puggalapaññattipakaraṇaṁ niṭhitaṁ; 3 lines in Burmese; see No. 99. 3 Part contains Kathāvattthupakaraṇa; see No. 98.

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

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


104. (367) 178 leaves numbered ka—nan, 9 lines.

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

105. (368) 195 leaves numbered ka—thi, 10 lines.

106. (369) 154 leaves numbered ka—dan, 10 lines.

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

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

109. (371) 231 leaves numbered ka—ni, 9 lines. Con-
tains Paṭṭhāna III. (comprising Dukatika-, Tikaduka-, Tikatika-, Dukaduka-, Paccaniyatika-, Paccaniyaduka-, and Paccaniyadukatika-).


111. (361) 244 leaves numbered na—mi, 9 leaves.

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

113. (362) 177 leaves numbered ka—no, 10 lines.

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

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


119. (446) 164 leaves numbered ka—ṉhai, 10 lines; in the margin on the first leaf: Abhidhammagulhatthavinic-chaya pāṭh | on the following: Gulhatthadīpani. Contains Abhidhammagulhatthadīpani. Begins: Santānantāpi dhī yassa | santānantā dayā viya | ekāneko py-adhippāyo | taṁ name satataṁ Jinaṁ | etc. Ends: Guluhatthadīpani nithitaṁ | after which 26 lines in Burmese. MS. very incorrect.

120. (441) 194 leaves (—one—ḍam wanting) numbered ka—thā | 10 lines. 1 Part contains Abhidhammāvatāra by Buddhadaṭṭa. Begins: Anantar karuṇāpāṇānām | Tathāgataṁ anuttaram | vanditvā sīrasā Buddhāṁ | Dhammaṁ Sādhuganāṁ pi ca || etc. Ends: Abhidhammāvatāram niḥtitam || Mantalācalanām... sodhito ti; cfr. infra. See Journal of the P. T. S., 1886, p. 59. 2 Part contains Saccasaṅkhepa by Culla-

122. (440) 186 leaves numbered ka—tū, 10 lines. Contains ABHIDHAMMATTHASAṄGAHADĪPANI. Begins: Mahā-
kāruṇikō Buddhō | ņeyyasāgarapārako | samāsāṅkappacittassa | samārakkhatu me manam || saddhammathitikām’ āham | Abhidhammatthasaṅgaha- | gandhassa (i.e., ganthassa) Dīpanīm likkhami | sotūnām pitivaddhanām || porāṇehi katā nekā | santi yā pana vanṇanā | tā yasā atigambhirā | mahāpanāṇehi gocaro | samā tarunabuddhihi | jānitum atidukkharā || tasmā sukhena vācetūn | paṇāhāyana kālato | anurāpaṁ suvinnīyyam | taṁ vanṇanām kariyate || Bho ācariya tattha vuttābhidhammatthā tyādīvacanam eva avatvā, etc. Ends : ayaṁ ca gandho || Yāva Buddhō ti nāmaṁ pi | suddhacittassa tādino | lokamhi lokajetṭhassa | pavatattā mahesino || tāva tiṭhatu lokasmīn | lokaniṭṭharaṇesinām | asento kula-puttanām | nayaṁ paṇāvissuddhiyā ti || Abhi-hāmaṁ aṁgava ḍhipanī samattā || Sakkarāj 1214 ; after which one line in Burmese.

123. (438) 259 leaves numbered ka—phe, 9 lines. 1 Part in the margin: Saṅgharaṭikā hoṅ pāṭh. Contains a tīkā on Abhidhammatthasaṅgaha. Begins: Bhaddant-ānuruddhācariyo pakaranārabhhe maṅgalādi attham ratanattaya paṇānam taddatthapayojanavisesanāṁ ca dassetum āha: Sammāsambuddham atulam | la | Abhidhammatthasaṅgahan ti | tattha sasaddhammaganuttamam atulam sammāsambuddham abhivādiya Abhidhammatthasaṅgaham bhāsissan ti sambandho | etc. Ends: taṁ ettāvatā navahi pariceedēhi pariniṭṭhitaṁ mayā nīthāṇāṁ pāpitaṁ ti attho || nīthitaṁ || 2 Part contains a tīkā on Abhidhammatthasaṅgaha, called Abhidhammatthavibhāvanī | by Sumaṅgala. Begins: Visuddhakarunaṇāṇānam | Buddhāṁ sambuddhapūjitaṁ | dhamaṁ saddhammasambhūtam | natvā saṅgham niraṅganaṁ || Sāriputtaṁ maṭheram | pariyattivisāradam | vanditvā sirasā dhīram | guruṁ gāravabhaṇjanaṁ || vannayissaṁ samāsena | Abhidhammatthasaṅgahām | ābhidhammakabhikkhunām | paramā pitivaddhanaṁ | porāṇehi anekāpi | katā yā pana vanṇanā | na tāhi sakā sabbattha | attho viṇṇātave idha || tasmā linatthapadān’ ettha | sādhīppāyam ahāpayam | vibhā-
vento (MS. -vanto) samāsena | racayissāmi vaññanan ti ||
Paramavicittanayasamanatgataṁ, etc. *Ends*: Iti Sāriputta mahātherassa sissena racita A bh i d h a m m a t -
thavībhaṁ (MS. niyā) nāma Abhidhammatthasaṅgahatikā nīhitā. Cfr. Journal of the P. T. S., 1882, p. 84, and 1886, p. 62. 3 *Part* contains *Abhidhammatthaśaṅgahasaṅkhēpavaṇṇanā* by S addhamma j o ti-
pāla. *Begin*: Tikkhatturi, etc. *Ends*: ... diṭhah-
dhammasamparīyatthanusāsakassa Satthuno sāsana-
hitakāmanāṁ Laṅkādīpaparīdīpavāsināṁ sotujanānāṁ pariyattim pariyāpuṇantena chabbato ti vissutena visud-
dhabuddhiviriyālācāraṃgassa nīmattehi tipiṭakakha-
ragūhi gahita - Saddhammajotipālo ti nāmavhayena therena katā Abhidhammatthasaṅgahasaṅkhēpavaṇṇanā nīhitā || 10 more lines in Pāli. Cfr. Journal of the P. T. S., 1882, p. 85, 1886, p. 74. 4 *Part* con-
tains *Apheggusāradipani* by Mahāsuvāṇadipa-
thera (?). *Begin*: Ye te c’ abhhatitā Buddhā | ye ca
Buddhā anāgata | tesu pi ekamekassa | guṇasāra aṅkh-
yeyyā | tesaṁ ca sabbasaṅghānam | tath’ eva gunarā-
sayo | sabbe te me nalaṭe va | patiṭhagere saṅkhatā ||
sabbagandhesu yo sāro | sukhumohāti gambhīro | tam
gahetvāna bhāsissam | Apheggusāradipanīm | vaññananāṁ
culaṭikāya | vicittanayanamaditam | tam me suṇātha
sādhavo | paṇḍitā sādhammānasā || sutvā ca sukhumān-
ñānaṁ | pesayetvāna nātabban | apesayetvānātabban |
garahāṁ dosaropanā ti || Pakaraṇābbhe paṭhamanā, etc. *Ends*: Icc-evam upāyaladdhe Hamsavatīnagare Sīvali-
deviyā ācariyena Parakkamabahalārājaputtena paṇñāja-
varājhabhaṭubhūtena tipiṭakaṃdhara -Mahāsuvāṇadipathan-
rena racita A p h e g g u s ā r a d i p a n i nāma culaṭikāya
vaññanā samattā | Imāṁ pana pakaraṇanān accentanān
sāsana jotanatthikā attukkāmsanā upārabbarahāhī paṇḍi-
tajātikā kulaputtā sukhumena ṇānena upaparikkhitvā
sāratthanayān paṭiḷabhissanī | tasmā Apheggusāradi-
panti vuccati || Tena me puṇnatejena | cīrāṁ tiṭhatu
saddhammo, etc. Seven lines more in Pāli and 26 lines
124. (429) 272 leaves numbered ka—bai, 9 lines; in the margin: Maṇisārāmaṇḍūśa ṭīkā pāṭh. Contains 1 Part of Maṇisārāmaṇḍūśa, a ṭīkā on Abhidhammatthavibhāvani by Ariyavamsa; Cfr. Journal of the P. T. S., 1886, pp. 65 and 75.

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

The Doctrine.


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

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

128. (297) 242 leaves numbered ka—phā, 9 lines; in the margin: Visuddhimag Aṭṭhakathā pāṭh. Contains the 1 Part of Visuddhimagga by Buddhaghosa. Begins: Sile patiṭhāya narosappaṁno | cittaṁ paṁśuṇā ca bhāvayaṁi, etc. Ends: Yathā cayaṁ evaṁ Tissadatta-thero pi sāyanu.

129. (179) 196 leaves numbered pha—lāh, a—āh, and kya—nīṁ; in the margin: Visuddhimag Aṭṭhakathā pāṭh. Contains the 2 Part of Visuddhimagga. Begins: samaye nīṁyitvā katuttarāsaṅgo mahābodhiṁvandissāmi, etc. Ends: Visuddhimaggapaṅkaṁ niṁhtam || Cakrā. . . 26 lines in Burmese.

130. (284) 1 Part 11 leaves numbered ka—kaṁ, 9–11 lines in a page; in the margin: Jinālaṅkāra cākriya pāṭh. Contains Jinālaṅkāra by Buddhadaṭṭa, according to Gray by Buddhharakkhita. Begins: Yo lokatthāya Buddha janasutabhariya aṅge jive cajitvā | etc. Ends: Jinālaṅkāra. 2 Part Jinālaṅkāra cākriya nisya in Burmese. 3 Part Burmese book called Tigumbacetiya-


132. (152) 187 leaves numbered ka—te, 9 lines; in the margin: Netti Aṭṭhakathā pāṭh. Contains NETTIPAKARAṆASA ATTHASĀMĀVANṆANĀ by DHAMMAPĀLĀ. Begins: Makākāruṇikāṁ nāthāṁ | Ṛeyyasāgarāparāgum | etc., see No. 87 huvvāhan tassa tejasā || ṭhitāṁ ākaṅkhamaṇena | ciraṁ saddhammanettiya | Dhammarakkhitanaṁena | therena abhiyācito || Padumuttaranāṭhassa | pādamule pavattitāṁ | passata abhimihārāṁ | sampattāṁ yassa mat-thakāṁ | saṅkhārāṁ vibhajantānaṁ | eso aggo ti ādina | ṭhapito etadaggasmiṁ | yo mahāsāvakuttamo || chaḷa-bhiṅno vasipatto | pabhinnapatiṣambhido | Mahākaccāyano therō | Sambuddhena pasanisito || tena yā bhāsitā Netti | Satthāra anumoditā (M. S. -to), sāsanassa sadāyat-tā | navaṅgass' atthavanānaṁ || tassa gambhiranānāhe | ogahetabbabhubato | kiñcapi dukkara ketuṁ | atthasāṁvanānaṁ mayā || sahasāṁvanānaṁ yasmā | dharate Satthu sāsanāṁ | pubbacariyasahanāṁ | tiṭhate ca vinischayo || tasmā tam upanissaya | ogāhetvāna pañca pi | nikāye peṭakenāpi | saṁsandetvā yathābalaṁ || suvisud-dham sasamkinnānaṁ | nipuṇatthavinichayaṁ | Mahāvi-
hāravāsīnaṁ | samayāṁ avilomayaṁ || mahādakekhamā
vajvetvā | pālīṁ sammāniyoyayaṁ | upadesāṁ vibhāvento
(MS. -vanto) | karissāṁ' atthavanṇanāṁ || iti attham
asaṁkīṇṇāṁ | Nettipakaraṇassā me vibhajantassa sak-
kaccanām | nisāmayatha sādhavo ti | Tattha ken' athena
netti | saddhammanayanaṭthena | etc. End : Badara-
titha vihāravāsīnā ācariya - Dhammapālēnaka katu
Nettipakaraṇassā Atthasaṁvaṇṇanā samatā
ti | Cakrā. . . 28 lines in Burmese. Cfr. Journal of the
P. T. S., 1886, p. 69.

133. (153) 111 leaves numbered ka—ñi, 9 lines; in the
margin : Netti tīkā hoṁ pāṭh. Contains a tīkā on the
previous book called Nettiaṭṭhakathāya Līnatthavān-
ṇānā. Begin : Saṁvaṇṇanārāmbe ratanattayavandanaṁ
saṁvaṇṇetabhassa dhammassa pabhavanissayanavisuddhipa-
ṭivedanaththam, taṁ pana dhammasaṁvaṇṇanāsuviṁṉānāṁ
bāhumānappādanaththam | etc. End : Nettiaṭṭhakathāya
Līnatthavānṇanā niṁhitā, bhāṇavāraparimāṇato
samadhikaterasabhāṇavārā ti || Cakra. . . 28 lines in
Burmese.

134. (158) 200 leaves numbered ka—daṁ and ṇā—dau,
9 lines. 1 Part, in the margin : Lokadippakasāra pāṭh.
Contains LOKAPPADĪPAKASĀRA by Medhamkara. Begin :
Sethāṁ sethan dadāṁ Buddhaṁ | loke lokaggaṇāyakaṁ
| lokabandhum mahāvīraṁ | lokanātham namāmyahaim ||
lokanāthena tenāpi | lokekācariyena yo | pūjito taṁ ca
saddhammaṁ | vande gambhiram uttamaṁ || loke lokag-
ganāthassa | puttabhūtaṁ gaṇuttamaṁ | puññakhettaṁ
sukhesināṁ | vandāmi sīrasā rahāṁ || vandanto vipulām
puññāṁ | vaccani ratanattaye | tassa tejena hantāna |
antarāye asesato || karissāmi samāsena | Sāralokappadī-
pakam | tilokappabhavaṁ samma | āpetaṁ Jīnades-
taṁ || nissāya muninā vuttaṁ | sesagandhesu sārakaṁ
| gahetvā bhāṇṇāmanāṁ me | nisāmayatha sādhukan ti ||
Tattha Lokappadīpakam ti lokassā uppattidipakam | tattha
loko ti, etc. End : Siriratanapūrābhīdhāne-m-uttamana-
gare setarakuṇjarādhipatibhūtassa mahāraṇṇo mātubhū-
tāya subhaddāya mahādeviyā kārite tipupaṭalachādayite


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**History.**

135. (181) 47 leaves numbered ka—ghaṁ, 9 lines; in the margin : Dīpavaṁ paṭṭh. Contains Dīpavāṁsa.

The book was published by H. Oldenberg in 1879.

136. (149) 262 leaves numbered ka—phau, 9 lines. 1 Part contains Dīpavāṁsa. Ends : Maṇḍalācalair nissāya | yo māpeti mahāpurum | Indālayaṁ hasantaṁ va | Jambūdīpasse sikharaṁ || dhammaṅcarā tato raṁṇā | varaṁṇaṁ varaṁsam uttamaṁ | rājarājābhima- tītā | Jinacakkaṅbhijotanā || sūrīṇa yena laddhabbaṁ | dhammakaṅyasūtīlaṇiṇaṁ | kavisīhena saddogha | ma- hāvipinācārinā || pamaṇṭhenaṁulekhānaṁ | vilekhaḍela-
missako | yo Dīpavamsābhidhāno | gandho so tena sādhunā || yathāmūlaṁ tathā katvā | mahussāhena sodhito | tenānelakāyavaco | so ’ham homi bhave bhave ti || 2 lines in Burmese. Cfr. No. 121.

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

3 Part contains BODHIVAMSA. Begins: Yassa mule nisinno va | sabbārivijayaṁ akā | patto sabbāññutamī Satthā | vande tam bodhipādapaiṁ.

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


138. (166) 298 leaves numbered ka—mau, 9 lines; in the margin: Mahāvaṅ ṭikā pāṭh. Contains PADYAPADĀ-

NUVAMŚAvaṉṇanā. Begins: Buddhijanapadumavibhūtannutaro | ravikulambarapabhāsituttago | etc. Ends: Padyapadoruvaṁsāvaṁṇanā vainsattappakāsanī niṭhitā || Mantalācālāṁ nissāya | yo māpeti mahāpurāṇī | Indālāyaṁ hasanta va | Jambudīpassa sikharaṁ || dhammañ-caraṁ tato raṅgā | vaisnānaṁ vaisnamsattāmā | rājarājabhīmahītaṁ | Jinacakkābhijotanā || sūrinā yena laddhabbbāṁ | dhammakayaubhūtilaṅjanain | kavīśhena saddogha | mahāvipinacarinā || paramparā likhitena | yā yam vākyapadakkharā | vipallāsā paribhathā | puna lekha ca nekadhā || Mahāvaṁsasaṅga ṭikā sā | mahussāhena sodhitā | yathāmūlaṁ tathā katvā | ten’ atthacintinā mayā | yam etena mayā puñṇaiṁ | ito aññaṁ ca sādhitam | sabban tam adhikam bodhidīṁ | sādhetu aciraṁ varaṁ || yāva sādheti na tāva | so ’ham nen’ atihetuko | sugatisu
kule āḍḍhe | suddhe ucce ca uttame || hutvānelakāya-
vaco | sabbasattahitesiko | bodhihetu dasadhamme |
pūreyyaṁ jātiyatiyan ti | sukho Buddhānap uppādo |
sukhā saddhammadesanā | sukhā saṅghassa sāmaggī |
samaggānam tapo sukho || Cakra... 28 lines in Burmese.

139. (180) 86 leaves numbered ka—jā, 11 lines. 1 Part contains DHĀTUVAṂSA ; 2 Part, DĪPAVAṂSA ; 3 Part THŪPAVAṂSA.

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

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

142. (990) 41 leaves numbered pa—bhu, 9 lines. Contains a ṭīkā on DĀTHĀDHĀTUVAṂSA. Begins: Namāmi pavaramā pupphaṁ | saddhammamadurāvahāṁ | etc. Ends: Dāṭhāḍhāṭuvaṁsaṭīkā samattā.

Grammar, Vocabulary, Rhetoric, etc.

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

Kaccāyana's Grammar was published by F. Mason, Toungoo, 1868, and by E. Senart at Paris, 1871. And Kārakakappa and Nāma- by E. Kuhn in his Kaccāyanapakaraṇa Specimen (1–2), Halis, 1869–71, and Ākhyaṭa-

144. (481) 1 Part 127 leaves numbered ka—jī, 9 lines. Contains KACCĀYANA'S GRAMMAR. Ends: Iti Kittabbi-
dhānacakpe Unāḍikappo chaṭho kaṇḍo || Cakra... 30 lines in Burmese. 2 Part 39 leaves numbered ka—ghī. Con-
tains BĀLĀVATĀRA by Vācissara. Begins: Buddhān 
tidhābhivanditvā | etc. Ends: Bālāvatāraṁ niḥhitam ||
Balañatâro yan' gandho | sâsanass' upakârako | Tampa
panñiyakkharato | ävatthehi sädhucaññ | silädihi sampan-
nassa | visâradassânekesu | sâsanalokagandhesu | mahâ-
thesu pesitañ | ägamma parivattitañ | sâdaram tena
puññena | saññaranto bhavâbhave | sabbakammesu
sippesu | pâragû vijjâthânesu | bhaveyyain jâtijâtiyam | sakîm dassanamattena | appamattova dhâraye | Cakrâ... 28 lines in Burmese.

Balañatâra has been published by Devarakkhita at
Colombo in 1869, 1885, and with an English Translation
and Notes by L. Lee in 1892, in the "Orientalist," vol. ii.

145. (484) 1 Part 12 + 86 leaves numbered ka—kâh
and ka—jâ, 9 lines. Contains Kaccâyana's Grammar,
and its commentary. 2 Part 27 leaves numbered ka—gi.
Contains Abhidhammatthasañgaha by Anu ruddha.

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

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

Abhidhânappadîpika by Moggallâna. 3. Abhidham-
matthavibhâvanî by Sumanâla; cfr. supra No. 123,
2. 4. Abhidhammatthasañgaha by Anu ruddha, cfr.
No. 145. 5. Abhidhammatthavibhâvanî.

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

148. (10) Contains 1. Kaccâyanasutta. 2. Abhidham-
mattthasañgaha. 3. Abhidhânappadîpika. 4. Subo-
dhalañkâra, "Easy Rhetoric" by Sañgharakkhita.
See Journal of the P. T. S., 1886, p. 70. 5. Vuttodaya,
"Exposition of Metre," by Sañgharakkhita. See
Journal of the P. T. S., 1886, p. 70. 6. Bhikkhunî-pâti-
mokkha. Cfr. supra No. 19–23. 7. Bhikkhunîpâtimok-

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

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


151. (489) 325 leaves numbered ka—la, 9 lines. Contains KACCAYANAVĀṆṆĀṆA. Begins: Avisuddhassa janassa | suddhisampāpakāṁ Jinaṁ | mohassa dhamsakāṁ dharmmaṁ | natvā Sāṅghām nirāṅganaṁ || ṭhapitakam etad aggamhi | eso aggo ti ādinā | natvā taṁ ca maḥātheram | Nyāsādikārakam pi ca | Buddhapiyācariyaṁ ca | Rūpasiddhividhāyakaṁ | Saddanātikārakaṁ ca | tatiyam Aggapanḍitaṁ | Nissāyakārakaṁ cápi | Niddesakārakam pi ca | vanditvā tesam ālamba | nicchayaṁ suvinnicchitaṁ | yatipotānam atṭhāya | kassāṁ Kaccānavaṁṇanaṁ || Seṭham tilokamahitaṁ, etc. Ends: Iti Kaccāyanaṇāṇaṁ kit bhidhānakappe unādikappacchaṭha-kaṇḍavaṁṇanaṁ || Navasate Sakkarāje | aṭṭhahi sītiyāpi
ca | patte kattikamāsassa | sukkapakkhaṭhame dine | nātisaṅkhēpavitthārā (MS. -ro) | sīdhā Kaccānavaṇṇanā | Pārīyābhikhyātāpuramhi | Ānānītaddhajasannibho | Lāṅkato Nandamūlādi | leṇasimādikehi ca | nādi-pabbatavāpīhi | cittehi parivārīto | nago Abhayagiriśi | sabbadisāsu pākato || Hāinsāvatīpurindassa | paṅcasetībhāsāmino | naththo yo Surujanāṭi | nāmenāsi supākato || akāsi so etthāvasani (MS. -pāsani) | rammamā devasabho mamām | vasati ettha yo therọ | sāsanassā hitāvahọ | mahāsaddena sahita | Vijitāvītināminā | ractiša tena therena | esā Kaccānavanṇanā || Saddhammo suciram ṭhātu | bhūpo pātu mahitalaṃ | vassat’ ambhudhara kāle | dhamme tiṭhantu pāṇino-ti || Cakrā. . . 16 lines in Burmese.


153. (493) 183 leaves numbered ka—ti, 9 lines. Contains a ūtikā on Kaccāyana called Nyāsappadīpa. Begins: Samāsāravantagamanantagunādhivāsāmi | nirundhayuḷapagataṇeyya anāthanāthaṃ | Buddhaṅ dhammad adhiniharam aggasamghaṁ | Nyāsappadīpam abhinamya karomi sādhun | pakaraṇasamāñvāṃśāmbe sakalajñhāttikabāhīrantarāya nivāraṇasamathathām rataṇattayapāṇaṇa mavacanai anatto ratanattaye saddhādīgunasaṃpadāvabodiḥnaṭṭhaṃ | tari viṇṇānaṃ cittārādhaṇaṭṭhaṃ, etc. The latter part after ākhyāta is missing.

155. (495) 131 leaves numbered ka—tū, 10 lines. Contains 1. Rūpasiddhi by Būdhabhiyā; and 2. Rūpasiddhiṭikā.


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


158. (539) 135 leaves numbered ka—thi, 9 lines. Contains Moggallānasutta, Vuttimoggallāna, Nvādimoggallāna, Mūlamoggallāna.


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


162. (1026) 13 leaves numbered ka—kha, 10 lines. Contains Saddabinduṭikāpakaraṇa. Begins: Namassi-
tvāna Sambuddhānā | lokakhīṇamahodayam | dhammaṁ ca
 vimalaṁ saṁgham | puññakhettām anuttaram
 saddasatthāṁ icchantena | tikkhaṇānavaśāradaṁ | bhikkhuṁ nāṇakittena | parisuddhaṅguṇesinā || yācito 'ham karissāmi | Saddabinduvinicchayaṁ | porānehi katā
 nekā | santi yā pana vaṇṇanā | na tāhi sakkā subuddhunā
 atisaṅkhapeathato | tasmā naṁ vaṇṇayissāmi | sabbe
 suṇātha sādhavo | pacchā tabbinicchayaṁ ca | sādhu
ganḥantu tattthikā | etām samāvicāretvā | yuttam
ganḥantu paṇḍitā | ayuttaṁ pana chaṭṭentu | mā ca issā
bhavantu te ti|| Ends : Iti bhaddanta-Śīrisaddham-
 mākitti - Mahāpussadeva therenāyam katā
 tikā || Saddabinduṭikāpakaṟaṇam nīthitaṁ.

163. (488) 1 Part, 48 leaves numbered ku—ni, 10 lines. 
Contains 1. Vibhatyattha II by Saddhammaṅa
 with a Burmese commentary on Vaccavācaka and Vibhat-
yattha. 2. Vaccavācakavāṇanā by Saddhammaṅandi. 3. Vibhatyatthadīpanī. 4. Vaccavācakadī-
pāṇi.

2 Part, 55 leaves numbered ka—ne. Contains 5.
Vaccavācaka III. 6. Vibhatyattha III. with a
Burmese commentary on the two latter. 7. Vaccavāca-
kaṭikā. 8. Vibhatyatthadīpanī; and 9. Vaccavā-
cakadīpanī III. Cfr. Fryer’s Note on K.

Vibhatyattha is printed in Subhūti’s Abhidhānappadī-
pikā 2 edition, Colombo, 1883, p. xiii, at the end of the
book.

164. (490) 302 leaves numbered ka—yā, 9 lines. 
Contains 1. Sambandhacintāṭikā by Abhayya. 2. Sadat-
thabhedacintāḍīpanī. 3. Kārikaṭikā by Dhamma-
senāpati. 4. Gandhābharaṇaṭikā by Jāgarā-
cariya. 5. Vaccavācakatikā. 6. Saddavuttitīṭikā
by Jāgarācariya. Cfr. Fryer and Forchhammer,
Journal of the P. T. S., 1886, p. 73.

165. (1071) 17 leaves numbered ge—gham, 9 lines. 
Contains Rūpabhēdāpakaśāṇi. Ends : Nāṇabhīvamsanā-
mena | saddasatthanayaṁnunā | dhāritasatthabhārena |
therena abhiyācito || Bodhodadhisute gāme | jātena jātiyā
mayā | Jambudhājo tīnāmena | racit' esā sunīthītā | etc., after which a Burmese interpretation.

166. (513) 231 leaves numbered ka—ni, 10 lines. Contains ABIDHĀNAPPADĪPIKA by Moggaḷāṇa, with a Burmese nisya.

167. (515) 200 leaves numbered ka—thai, 9 lines. Contains a ṭīkā on ABIDHĀNAPPADĪPIKA. Begins: Yassa ṅañam sadā ṅañam | nāneyyaṁañakaṁ vinā | etc. Ends: Abhidhānappakaraṇassa vaṇṇanā niṭhitā, 2 lines more in Pāli and 31 in Burmese.

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

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

170. (968) 6 leaves numbered ka—kū, 10 lines. Contains VUTTODAYA by Saṅgharākhita.

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

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

2 Part 87 leaves, ka—ji. Contains SUBODHĀLAṆĀRA by Saṅgharākhita with a Burmese nisya.

173. (510) 246 leaves numbered ka—pū, 9 lines. 1 Part contains VUTTODAYA. 2 Part, VUTTODAYAṬĪKĀ by Navavimaḷabuddhi. 3 Part, VACANATTHAJOTIKAṬĪKĀ by Vepulla. Ends: Ācārasilādīgupaddharena | gambhīrapaññasamalaṅkatenā | Samantapāśadikānākana | therena niccaṁ abhiyācitena: vinopadesaṁsakaṅkānakena | ṭīkā katu ya Vacananthajoti | anantarāyena sunīthītā sā | dimena viṣena anūnakena | tath' eva sabbe pi janā arogā | etc., 4 lines more in Pāli and two lines in Burmese. 4 Part, CHANDOSĀRATTHAVIKĀSINĪ by Saddhammanaṇa. Ends: Iti Chandosārattthavikāsini nāma Vutodayapaṇciṅkā samattā. 15 lines more in Pāli and 2 in Burmese. 5 Part, KAVISĀRA by Dharmāṇanda. 6 Part, SUDUDDASAVIKĀSINĪṬIKĀ. 7 Part, CHAPPACCAYA-


175. (165) 140 leaves numbered ka—thai, 9 lines. Contains Sirivicittālāṅkāra. Ends: Saddhamma-kittimahāsāmitheraviracitam Sirivicittālāṅkārapaka-raṇanā sumithitam samattanā; after which a Burmese nisya.

176. (278) 139 leaves, ka—the, 9 lines. Contains another copy of the previous MS.
Index to the Gandhavamsa.¹

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

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

I.

AUTHORS AND BOOKS.

Aggapaṇḍita ācariya, author of Lokuppati, 64; native of Jambudīpa, 67.
Aggavainsa ācariya, author of Saddanītipakaraṇa, 63; native of Jambudīpa, 67.
Āṅga (plur.) orthodox division of buddhavacana, 55; nine Āṅgas, 57 (see Sutta, Geyya, Veyyakaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abhutadhamma, Vedalla).
Āṅguttara-Nikāya**++ divided into eleven nipātas, containing 9,557 suttas, 56;

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

(Par.) = Paris Bibl. Nat.
(Col.) = Colombo.
(Ran.) = Rangoon High School Library.
(I.O.) = India Office.

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

(1) Āṭṭhakathā on (see Manorathapūraṇī).
(2) Tikā on (see Līnatthaṇakāsinī).
(3) Another tikā on (see Sāratthamañjūsā).

Atītānāgata paccuppanna buddhavaṇṇanāgāthā, 66.
Atthadassi a therā (see Jātaka-aṭṭhakathā).
Atthabhyākkhyāna pakaraṇa, by Cullavajira, 60; written independently, 70.
Anantabuddhavaṇṇanāgāthā, 66.
Anāgatavarāṣaṭ pakaraṇa, by Kassapa, 61.

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

Anuruddha ācariya, author of three treatises (see Paramatthavinicchaya, Nāmarūpapariceheda, Abhidhammatthasamgaha), 61; native of Laṅkā, 67.


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

Apannakajātaka + (see Jātaka-aṅga).
Abhutadhamma eighth in list of nine Aṅgas; includes all so-called Acchariya-abhutasahammasuttas, 57.

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

(1) Āṭṭhakathā on (see Paramatthakathā).
(2) Tikā on (see Mūlatikā) (Col).
(3) Anuṭikā on (see Līnatthaṇanānā).

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

Tikā on (see Abhidhammatthavikāsanī).

* Sic. On p. 70 the author appears as Cullavimala-buddhi.
Abhidhammagaṇḍhi (author not named), 62, 72.
Abhidhammatthavikāsani Śīkā, by Sumanāgala, on Abhidhammāvatāra, 62 (Col).
Abhidhammatthavibhāvanī Śīkā, by Sumanāgala, on Abhidhammatthasaṅgaha, 62; written independently, 72 (I.O., Col.).
Abhidhammatthasaṅgaha * ṭīkā, by Anuruddha, 61; written at request of the upāsaka Nambha (or Nampa), 71.
(1) Śīkā on (see Abhidhammatthavibhāvanī).
(2) Another Śīkā on (author not named), 65.
(3) Navaṭīkā on (see Samkhepaṅnanā).
(4) Anuṭīkā on Śīkā (see (2) Paramattamañjūsā).
Abhidhammatthasaṅgahavaṅnanā by Sadhhammajotipāla; written independently, at Pukkāma, 74.
Abhidhammatthasaṅgahavivarana (author not named), 65; written independently, 75.
Abhidhammatthasaṅgahaṭīkāvivarana (author not named), 65; written independently, 75.
Abhidhammasaṅgaha (see Abhidhammatthasaṅgaha).
Abhidhammapaṅnarasatṭhāna by (nava) Vimalabuddhi, 64; written independently, 74 (there called Abhidhammapaṅnarasaṭṭhānavaṅnanā).
Abhidhānappadīpikā * pakaraṇa by (nava) Moggallāna, 62; written independently, 72.
Śīkā on, 63; composed independently by an officer of state of King Sīhasūra, 73.
Ariyavanīsa ācariya, author of five books (see Maṇisāramañjūsā, Maṇidīpa, 65; Gandhābharaṇa, Mahānissara, Jātakavisodhana), native of Jambudīpa, 67; wrote at Avantipura, 67.
INDEX TO THE GANDHAVAMSA.

Asitimaḥāsāvakavānaṃgāthā, 66.
Ājivaka (see Manorathapūraṇī).
Ānanda ācariya, author of Mūlatikā on the Abhidhamma, 60; native of Jambudīpa, 66.
Āniccabhātu an upāsaka (see Bālavatāra). The reading is doubtful.

Itivuttaka† sixth in list of nine Āṅgas, 57; fourth book of Kuddaka-Nikāya, 57; consisting of 112 suttas, 57.
Āṭṭhakathā on, by Dhammapāla, 60; written independently, 69.

Etimāsamidīpiκā pakaranā by Dhammasenāpati, 64 (see next).
Etimāsamidīpanī by Dhammasenāpati, written independently, 73.
Tikā on by a certain ācariya, 64; written independently, 73.

Uttama ācariya, author of Tikās on Bālavatāra and Liṅgatthavaraṇa, 63; native of Jambudīpa, 67.
Uttaravinīcchaya by Buddhadatta, 59; written at request of the therī Saṅkhapāla, 69.
Tikā on, by Vācissara, 62.
Udāna† third book of Kuddaka-Nikāya, 57; fifth in list of nine Āṅgas, 57; containing 82 suttas on the Somanassaṅañagāthās, 57.
Āṭṭhakathā on, by Dhammapāla, 60; written independently, 69.
Udumbara ācariya, author of Tikā on Peṭakopadesa, 65, 75.
Lived at Pakudhanagara, 65 (Makuvanagara, 75).
Upatissa ācariya, author of Āṭṭhakathā on Anagatavamsa, 72; native of Laṅkā, 67.
Upasena author of atthakathā on Mahā niddesa, 61; native of Laṅkā, 66.
Ubhatovibhaṅga included in first (Sutta) Āṅga, 57.

Okāsalokasūdani (author not named), 62; composed independently, 72 (there called Okāsaloka).
Ovādagāthā, 66 (see Visati-ovāda-gāthā).

Kaṅkhāvitaranī atthakathā by Buddhaghosa on Pātimokkhasaṅkhāyamātikā, 59; written independently, 69.

(1) Tikā on, (see Vinayattamañjūsā).
(2) Another tikā on (see Līnattthapakāsinī, 3).

Kaccāyana (Mahā) tividhanāmācariya, 59; author of six books, 59; (see Mahākaccāyanagandha, Mahāniruttī, Cullaniruttī Nettipandha, Petakopadesa, Vaṅنانītigandha) native of Jambudīpa; before his conversion chaplain to King Canda Pajjota at Ujjeni in the Avanti Country, 66.

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

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

Tikā on, by same author, 64; written independently, 74 (Par.).
Kaccāyanasāravivaraṇa (author not named), 65; written independently, 75.

1 In the text read Pajjotassa for paccotasa.
2 On p. 74 Dhammānanda appears as author of Kaccāyanabheda Kaccāyanasāra and tikā.
Kaccāyanasuttaniddesa by Saddhammajotipāla, 64; written at request of his pupil, the thera Dhammacāri, 74.

Kathāvatthu fifth pakaraṇa of Abhidhammapiṭaka, 55.

Kārikā pakaraṇa, by Dhammasenaṭi, 63; written at request of the thera Nānagambhire, 73.

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

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

Kumārakassesapa a thera (see Dhammapada-āṭṭhakathā).

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

Koladdhajana Tikā on, in Sanskrit, 63; written at the request of the thera Pāśādika by an officer of King Sīhasūra, 73.

Khandhaka included in first (Sutta) Aṅga, 57.

Khandhakavagga fourth vagga of Sāmyutta-Nikāya, 56.

Kuddaka-Nikāya containing several thousand suttas, 57; (see Kuddakapāṭha, Dhammapada, Udāna, Itivuttaka Suttanipāta, Vimānavatthu, Peta-vatthu, Theragātā, Therīgātā, Jātaka, Niddesa, Paṭisambhidā-magga Apadāna, Buddhavaṁsa, Cariyāpiṭaka, Vinayapitaka Abhidhammapiṭaka).


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

Kuddasikkhā pakaraṇa by Dhammasiri,1 61 written independently, 70 (I.O.).

1 On p. 70 Saddhammasiri.
INDEX TO THE GANDHAVĀṂSA.

(1) Porāṇatīkā on (author not named), 61; written independently, 71 (Col.).
(2) Navaṭīkā on, (see Sūmaṅgalapāsādanī) (Par.).
Khema ācariya, author of Khemapakaraṇa, 61; native of Lanka, 67.
Khemapakaraṇa by Khema, 61; written independently, 71.
Ṭīkā on, by Vācissara, 62; written independently, 71.

Gatipakaraṇa (author not named), 65; written independently, 75.
Gandhakārakācariya (plur.) Buddhaghosa one of this class of teachers, 59.
Gandhavāṃsa + (Preface) 55;
(Culla?) by Nandapaññā, 80.
Gandhasāra by Saddhammajotipāla, 64; written independently, 74.¹
Gandhabharana² by Ariyavāṃsa, 65; written independently, 75.
Gāthā Fourth in list of nine Aṅgas, 57.
Gāthā (plur.) (see Buddhapaṇāmagāthā, Buddhavāndanagāthā).
Gūlhatṭhāṭīkā (author not named), 63; written independently, 73.
Geyya second in the list of nine Aṅgas, 57; includes all discourses containing Gāthās, 57.

Catubhāgaṭṭhakathāvivaraṇa (author not named); written independently, 75.
Catubhāṅnavāra Aṭṭhakathā on (author not named), 65; written independently, 75.

¹ On p. 74 Gandhisāra.
² In text Gandābharaṇa.
Caturaṅgabala (mahāmacca), an officer of state, 67; native of Jambudīpa, 67.

Caturārakkhā Aṭṭhakathā on (author not named), 65; written independently, 75 (Par.).

Cariyāpiṭaka t fifth book of Khuddaka-Nikāya, 57.
Aṭṭhakathā on, by Dhammapāla, 60; written independently, 69.

Civara author of tīkā on Jāṅghadāsaka, 64; native of Jambudīpa, 67.

Cullanāma (see (b) Mahānāma).

Cullaniruttī by Kaccāyana, 59 (I.O., Col.).
Tīkā on, (see Niruttimaṇjūsā).

Cullavagga t fourth section of Vinayapiṭaka, 55.

Cullavaṁsa by (nava) Mahānāma, 61; written independently, 70.

Cullavedalla sultā included in ninth (Vedalla) Aṅga, 57.

Jāṅghadāsaka 64 (see next).

Jāṅghadāsaka 55, 80, 64; 74.
Tīkā on (in Magadhī) by Vajira; written independently, 74.

Jambudīpikācariyā (plur.)

**List on p. 66.**

1. Mahākaccāyana.
2. Mahābuddhaghosa.
4. Ānanda.
5. Dhammapāla.
6. Two pubbācariyas.
7. Mahāvajirabuddhi.
8. Cullavajirabuddhi.

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1 See, however, Jāṅghadāsaka.

2 On p. 64 Civara (see Jambudīpikācariyā).
INDEX TO THE GANDHAVĀMŚA.

(10) Dīparīkara.
(11) Culladhammapāla.
(12) Kassapa.

Lists contained on p. 67 as follows:—

II. Ācariyas ¹ of Jambudīpa.
(1) Subhūtanandana.
(2) Aggavāmśa.
(3) Navavajirabuddhi.
(4) Vepullabuddhi.
(5) Guṇasāgara.
(6) Abhaya or Abhayacanda.
(7) Ṛnasāgara.
(8) Dhammapāla
(9) Two ācariyas
(10) Uttama.
(11) Caturaṅgabāla (amacca).
(12) Dhammasenaṃpati.
(13) Three ācariyas.
(14) Saddhammaguru.
(15) Sāriputta.
(16) Dhammābhinanda.²
(17) An ācariya.
(18) Medhariṃkara.
(19) Aggapaṇḍita.
(20) Civara.³
(21) Saddhammapāla.
(22) (Nava) Vimalabuddhi.

(The above are named as the ācariyas who wrote at

¹ Twenty three ācariyas, according to Text; but the
list contains twenty-five.
² Not mentioned elsewhere (Dhammānanda?).
³ In one MS. Vajira. A Cullavajira is mentioned (see
   A t t h a b y ā k k h y ā n a ).
INDEX TO THE GANDHAVAMSA.

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

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

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

Jātakavisodhana by Ariyavanisa, 65; written independently, 75.

Jātattagīnidāna pakaraṇa, by Cullabuddhaghosa, 63.

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

Jinālamkāra (1) by Buddhadatta, 69; written at request of the therā Sāmghapāla, 69.

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

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

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

Jotipāla a therā (see Līnatthapakāsinī).

Ñanagambhīra a therā (see Kārikā).

Ñanasāgara ācariya, author of Līṅgatthavivaraṇapakāsana, 63; native of Jambudīpa, 67.

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

Tīkā on (author not named), 62; written independently, 72.
Tathāgatuppatti pakarana (author not named), 62; written independently, 72.

Tuvattakasutta included in first (Sutta) Aṅga, 57.

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

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

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

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

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

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

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

Ṭikā on ³ (author not named), 65; written independently, 75.

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

Dasagaṇḍhivāṇanā pakarana (in Magadhī) by Vepullabuddhi,⁴ 64; written independently, 74.

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

Dāṭṭha athera (see Sumaṅgala-vilāsinī (1) and Paramatthamañjūsā.

Danasatthari gathā 66, 75.

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

² Dāṭhāvaṁsa (?) ³ In text, on Danḍa.

⁴ See Vepullabuddhi.
Dīgha-Nikāya ** †† divided into three vaggas containing 34 suttas, 56.
(1) Aṭṭhakathā on, (see Sumanagalavilāsinī).
(2) Tīkā on, (see Līnatthapakāsinī).
Dīpaṁkara author of three treatises (see Rūpasiddhi, Rūpasiddhiṭikā, and Sampapāṇicasatti), native of Jambudīpa, 66.
Dīpavamsa † (author not named), 61; written independently, 70.
Dhammakhandha (plur.) orthodox division of buddhavacana, 55; 84,000 dhammakhandhas, 55; time, place, occasion, and purpose of Dhammakhandhas, 58; spoken by the Buddha and his followers, handed down by ācariyas, 58; Dhammakhandhas grouped and titles fixed at First Council, held at the Dhammamanaḍapa, at the foot of Mt. Vehāra near Rājagaha, 76; Dhammakhandhas written down, 76 (see Poṭṭhaka).
Dhammacakkasutta Nava aṭṭhakathā on (author not named), 65; written independently, 75.
Dhammacārī pupil of Saddhammajotipāla, 74 (see Kacciyana suttaniddesa).
Dhammapada † second book of Khuḍḍaka-Nikāya, 57; included in fourth (Gāthā) Aṅga, 57.
Aṭṭhakathā on, †† by Buddhaghosa, 59; written at request of the theran Kumārakassapa, 68.
Dhammapadipaka (author not named), 62; written independently, 72.
Dhammapāla (a) author of fourteen books, 60 (see Itivuttakaṭṭhakathā, Udanaṭṭhakathā, Cariyāpiṭakaṭṭhakathā, Theragāṭṭhakathā, Therigāṭṭhakathā, Vimalavilāsinī, Paramatthamañjūsa (1), Nettipakaranatṭhakathā, Nettiṭṭhakathā-ṭiki, Līnatthavaṇṇana); native of Laṅka, 67.
INDEX TO THE GANDHAVĀMAŚA. 65

(Culla) Dhammapāla (b) chief pupil of Ānanda; author of Saccasaṅkhēpa, 60; native of Jambudipa, 66.

Dhammarakkhita a therā (see Nettipakaraṇa-āṭṭhakathā).

Dhammasaṅganiī, first pakarana of Abhidhammapiṭaka, 55.

Dhammasiri acariya, author of Khuddasikkhā, 61.

Dhammasenāpati acariya, author of Kārikā Etimāsamidipani and Manohara, 63; native of Jambudipa, 67.

Dhammānanda author of Kaccāyanasāra, Kaccāyanabheda, and Kaccāyanasārātiṇī; 74.

Dhammābhinanda (see Jambudipikācariya).

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

Dhātukathā third pakarana of Abhidhamma, 55.

Nandapaññā author of Gandhavaṁsa, 79, 80; native of Hamsarattha, 79.

Naradeva gāthā, 65.

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

Nava vāmaśa by (Nava) Mahānāma, 70.

Navakahāragunavannanā gāthā, 66, 75.

Nāgita acariya, author of Saddasaṁratthajālinī, 74.

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

1 The author makes no mention anywhere of Buddhaghosa's important commentary on Dhammasaṅgani (Āṭṭhasālinī).

2 On p. 64 the author of these three works is mentioned as "aṅñataro acariyo."
Nikāya (plur.) orthodox division of buddhavacana, 55; five nikāyas, 56; restored by 500 holy men at the First Council, 58; set forth by the Buddha in his lifetime, 77.

Niddesa eleventh book of Khuddaka-Nikāya, 57; included in Sutta-Aṅga, 57; Niruttī (author not named), 65; written independently, 75.

Niruttimañjūsā tīkā on Cullaniruttī by a pubbācariya, 60; written independently, 70.

Netti (gandha) by Mahākaccāyana, 59 (see next).

Nettipakaraṇa Aṭṭhakathā on, by Dhammapāla, 60; written at request of the therā Dhammarakkhita, 69.

Tīkā on, by Dhammapāla, 60.

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

Nyāsapakaraṇa (see Mahātīkā). (Par.)

Paccayasaṅgaha by Vācissara, 62; written independently, 71.

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

Pañcapakaraṇa (see Vepullabuddhi).
Anuṭīkā on (author not named), 64; written independently.

Pañcikā tīkā by Sāriputta on Sakatassaddattha, 61; written independently, 71.

Tīkā on, by Vācissara, 62.

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

2 In list of Dhammapāla's works on p. 69, Nettiaṭṭhakathā-tīkā does not appear, but a Niruttipakaraṇa aṭṭhakathā-tīkā is mentioned, which (as the title does not occur elsewhere) may be a slip for Nettiō.
INDEX TO THE GANDHAVĀMṢA. 67

Paññatti fourth pakarāṇa of Abhidhammapi-
taka, 55.
Paṭipattisaṅgaha (author not named), 62; written independently, 72.
Paṭisambhidāmagga Aṭṭhakathā on (see Sad-
dhammapakāsini).
Paṭisambhidāmagga aṭṭhakathāgāndhi (author not named), 61.
Paṭṭhāna** seventh pakarāṇa of Abhidhamma, 55.
Paṭṭhānaganānanānaya by Saddhammajotipāla, 64; written independently, 74.
Paṭhamasambodhi (author not named), 65; written independently, 75.
Padarūpavībhāvana by Vācissara, 62; written independently, 71.
Papañca Sūdani (1) Aṭṭhakathā, by Buddhaghosa on Majjhima-Nikāya, 59; written at request of the therā Buddhamitta, 68.
(2) Tikā on (see Līnatthapakāsini).
Paramatthakathā Aṭṭhakathā, by Buddhaghosa, on the seven Abhidhamma books, 59; written at request of the bhikkhu Cullabuddhaghosa, 68.
Paramatthakathāvivarana (author not named),1 65; written independently, 75.
Paramattthadīpanī Tikā, by Dhammapāla, on Buddhavaṃsāṭṭhakathā,2 60; written independently, 69.
Paramattthabindupakarana by King Kyacvā, 64; written independently, 73 (see Saddabindupakarana).

1 On p. 65 Paramattthavivarana, Kathāvivarana are counted as separate works.
2 For the titles of Dhammapāla’s works, see E. Hardy in Z. D. M. G., 1897, Band 51. Ein Beitrag zur Frage ob Dhammapāla, &c.
INDEX TO THE GANDHAVAṂSA.

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

(2) Anuṭṭikā, by Vepullabuddhi on Abhidhammatthasaṅgahāṭikā, 64; written independently, 74.

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

Parivāra-Kaṇḍa+ fifth section of Vinaya, 55.

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

Pācittiyakaṇḍa+ second section of Vinaya, 55.

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

Pāṭimokkhavisodhanī by Saddhammajotipāla, 64.

Pāṭimokkhasaṅkhāyamātikā Aṭṭhakathā on (see Kaṅkhāvitaranaṇī).

Pāḍhiyavagga third section of Dīghanikāya, 56.

Petakopadesa by Mahākaccāyana, 59.

Petavattthu+ seventh book of Khuddakani-kāya, 57.

Aṭṭhakathā on (see Vimalavilāsinī).

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

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

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

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

* In text Nava-Vepullabuddhi on p. 75 (one MS. Nava-Vimalabuddhi).
Bālavatāra* by Vācissara, 62; written at the request of the three theras—Sumaṅgala, Buddhāmitta, and Mahākassapa, or of two upāsakas—Dhammadīkī and Aniccabhātu, 71.

Buddha (see Dhammadikkhandha).

Buddaghosha (a) (Mahā) ācariya, author of thirteen books, 59; (see Visuddhimagga, Sumaṅgalavilāsinī, Papancaśūdanī, Saratthapakāsanī, Manorathapūraṇī, Samantapāṣādikā, Paramatthakathā Kaukhāvitaraṇī, Dhammadapada-aṭṭhakathā, Jātaka-aṭṭhakathā Khud-dakapāṭha-aṭṭhakathā, Suttanipatā aṭṭhakathā, Apadāna aṭṭhakathā); native of Jambudīpa, son of the Brahman Kesi (chaplain to King Saṅgāma in the Magadha country), 66.

Buddaghosha (b) (Culla) ācariya author of two treatises, 63; (see Jātattagānīdāna and Sotatthagānīdāna), 63; native of Laṅkā, 67.

(See also Paramatthakathā.)

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

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

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

Buddhapaṇāmagāthā (plur.), gathās, including Aṭṭitānāgatapaccupannabuddhavaṇṇanāgāthā, Asitimaḥāsāvakavavanaṇānāo Navahāragunavavaṇṇanāo, 66.

Buddhavaṇdanāgāthā (plur.), twenty-eight gathās, including Ovādagāthā, Dānasaththari, Silasatthari, Sabbadānavanāṇā, Anantabuddhavaṇṇanāgāthā, 66.
Buddhapiya ācariya, author of Sāratthasaṅgaha, 72; native of Laṅkā, 67.

Buddharakkhita ācariya, author of (2) Jinālamanāra (ṭikā), 72; native of Laṅkā, 67.

Buddhavaṃsa, † by Kassapa, 61.

(1) Aṭṭhakathā on (see Madhuratthavilāsini).
(2) Ṭikā on (see Paramatthadīpanī).

Buddhasiri (thera) (see Samantapāsādika).

Buddhasīha (thera) (see Madhuratthavilāsini).

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

Bhaddanta (thera) (see Manorathapūraṇī).

Bhummanidresas (author not named), 66; written independently, 75.

Bhummasaṅgaha (author not named), 66; written independently, 75.

Magadhabhūta, by Vepulla, 74.

Ṭikā on, 66, 73.

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

Majjhima-Nikāya, ** †† divided into three “fifties” (Mūlapaṇṇāsa, Majjhima-paṇṇāsa, Upaipaṇṇāsa), containing 152 suttas, 56.

Maṇidīpa anuṭikā, by Ariyavaṃsa, on Dvārakathā, 66; written independently, 75.

Maṇisāramaṇjūsā navanuṭikā, by Ariyavaṃsa, on Abhidhammatthasaṅgahatīkā, 66; written independently, 75.

Madhuratthavilāsini aṭṭhakathā, by Buddhadatta, on Buddhavaṃsa, 66; written at request of the therā Buddhhasīha, 69.

Madhurasavāhinī pakaraṇa, by Raṭṭhapāla, 66 written independently, 72.

† Title of printed text is Mahābodhivamsa.
Manorathapūrani atṭhakathā, by Buddhaghosa, on Aṅguttarañikāya, 59; written at request of the therā Bhaddanta and of an Ajīvaka, 68.

Manohara pakaraṇa, by Dhammasenāpati, 63; written independently, 73.

Mahā-atṭhakathā (author not named), written independently, 68.

Mahāatṭhakathācariya, native of Lanka (see last), 66.

Mahākurundikācariya, author of Kurundīgandha; native of Lanka, 66.

Mahātikāṭikā, by Vimalabuddhi, on Nyāsapakaraṇa, 63; written independently, 72.

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

Mahānāma (a), author of Saddhammapakāsani, 61; native of Lanka, 66.

(Culla) or (Nava).

Mahānāma (b), author of Mahāvaṁsa and Culla-vāṁsa, 61; native of Lanka, 66; author of Nava-vāṁsa, 70.

Mahāniddesa Atṭhakathā on (see Saddhammaṭṭhithika and Saddhammapajātikā).

Mahāniruttī, by Kaccāyana, 59.

Mahāniruttisaṅkhepa, by a pubbācariya (not named), 60; written independently, 70.

Mahānissa (?) occurs (in one list only) among books written by Ariyavaṁsa, 65.

Mahāpaccaṇāya, by a gandhācariya (not named), 59; written independently, 68; Atṭhakathā on (author not named), 68; written independently, 68.

Mahāpaccaṅācariya (see last), native of Lanka.

Mahāpuṇṇama sutta (see Vedalla).

Mahāvaṁsa* pakaraṇa, by (b) Mahānāma, 61; written independently, 70.

1 Cullanāma in text, p. 66.
Mahāvessantarajātaka;†
(1) Navaatṛṭhakathā on (author not named), 65; written independently, 75.
(2) Vivaraṇa (author not named), 65; written independently, 75.
Mahāsāmiṭīṭikā, by Vācissara on Subodhālamkāra, 62; written independently, 71.
Mahāsārapakāsanī (author not named), 65; written independently, 75.
Mātikatthadīpanī, by Saddhammajotipāla, 64; written independently, 74.
Milindapañhavanānā (author not named), 65; written independently, 75.
Medhamkara ācariya, author of Lokadīpakasāra, 64; native of Jambudīpa, 67.
Mukhamattasāra pakarana, by Guṇasāgara, 63; written independently, 73.
Ṭīkā on, by the same author, 63; written at request of King Kyacvā’s guru, 73.
Mukhamattadīpanī, by Vimalabuddhi, 60; written independently, 70. (Par.)
Mūlatīkāṭikā, by Ānanda on the Sattābhidhammagandhatṛṭhakathā, 60; written at request of the therā Buddhāmitta, 69.
Mulasikkhā * Ṭīkā (author not named), 61; written independently, 70.
Ṭīkāon, by Vācissara, 62; written independently, 71.
Moggallāna (a) ācariya, author of Moggallānabyākaranā, 61; native of Laṅkā, 67.
Moggallāna, (Culla) or (Nava) (b). author of Aabhiddhānappadīpikā, 62; native of Laṅkā, 67.
Moggallānabyākaranā, * by Moggallāna, 61; written independently, 70.
Ṭīkā on, by Vācissara, 62; written at request of three theras and an upāsaka, 71. (Par.)

† On p. 71, Mahāsīmā.
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Yamaka sixth pakaraṇa of Abhidhamma, 55.

Yogavinicchaya, by Vācissara, 62.
Raṭṭhapāla, author of Madhurasavāhini, 63; native of Laṅkā, 67.
Ratanasutta contained in first (Sutta) Aṅga, 57.
Rāhula (thera) see Sumanakutiavaṇṇānā.
Rupasiddhi pakaraṇa, by Dipaṅkara, 60. (Par.)
Ṭikā on, by same author, 60; written independently, 70.
Ruparupavibhāga, by Vācissara, 62; written independently, 71. (Ran.)
Laṅkadīpikācariya (plur.)

List on pp. 66–67 of text as follows:

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

¹ The first five are stated (p. 66 of text) to have lived long before Buddhaghosa.
² A Vācitassapa (?) occurs in list also, but the name occurs in one MS. only, which MS. omits Vācissara.
(19) Sāriputta.
(20) Buddhanāga.
(21) Cullamoggallāna.
(22) Sumanāgala.
(23) Buddhapiya.
(24) Dhammakitti.
(25) Medhamikara.
(26) Buddharakkhita.
(27) Upatissa.
(28) Twenty others.
(47) }
(48) Saddhammacāra.
(49) Deva.
(51) Cullabuddhaghosa.
(52) Sāriputta.
(53) Raṭṭhapāla.¹

Liṅgatthavivarana pakaraṇa, by Subhūtacandana, 63; written independently, 72.
Liṅgatthavivarana pakāsaka (or pakāsana), by Nānasāgara, 63; written independently, 73.
Liṅgatthavivaranaṭīkā, by Uttama, 63.
Liṅgatthavivaranavinīcchaya (author not named), 65; written independently, 75.
Liṅatthapakāsinīṭīkā (1), by Dhammapāla on the Aṭṭhakathās of the four Nikāyas, 60; written independently, 69.
Liṅatthapakāsinī (2) ṭīkā, by same author, on Jātaka-aṭṭhakathā, 60; written independently, 69.
Liṅatthapakāsinī (3) ṭīkā on Kaṇkhāvitaraṇī (author not named), 62; written independently, 72.

¹ In text fifty-one acariyas, p. 67. One MS. omits (15) and (16).
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Līnatthavaṇṇanā anuṭīkā, by Dhammadālao.n (ṭīkā on), Abhidhammatṭhakathā, 60; written independently, 69.
Lokadīpakasāra pakarana, by (Nava) Medhamkara, 64; written independently, 74. (I.O.)
Lokanīti* (author not named), 65; written independently, 75. (I.O.)
Lokapaṇṇatti (author not named), 62; written independently, 72.
Lokuppatti pakarana, by Aggapaṇḍita, 64; written independently, 74.

Vajira (see Jambudīpikācariya and Atthabyāk-khyāna).
Vajirabuddhi (a) (Mahā) ācariya, author of Vinayagandhi, 60; native of Jambudīpa, 66.
Vajirabuddhi (b) (Culla or Nava) ācariya; native of Jambudīpa, 66, 67.
Vañcanīti, by Kaccāyana, 59.
Vidadhimukhamanḍana (or omukkhamanḍana).
Ṭīkā on, by Vepullabuddhi, 64; written independently, 75.
Vinaya piṭaka, 55.
(1) Aṭṭhakathā on (see Samantapāsādikā).
(2) Tīkā on (see Sārattthadīpani).

Vina'yagaṇḍhi (pañcavinaya) pakaraṇa, by (Mahā) Vajirabuddhi, 60; written independently, 70.

Vina'yatthamaṇjūsā tīkā, by Buddhānaga on Kaṅkhāvitaranī, 61; written at request of the thera Sumeḍha, 71.

Vina'yavinicchaya, by Buddhadatta, 59; written at request of his pupil the thera Buddhāśīha (or Sumati), 69. (Col.)

Tīkā on by Vācissara, 62. (Col.)

Vina'yasaṅgaha pakaraṇa, by Sāriputta, 61; written at request of Parakkamabāhu, King of Laṅkā, 71.

Tīkā on, by same author, 61; written at request of same, 71.

Vina'yasaṃuttthānadiṇī pakaraṇa, by Saddhammajotipāla; written at request of his guru the Saṅghatthera, 74.

Vibhaṅga second pakaraṇa of Abhidhamma, 55.

Vibhātikathā? (author not named), 65; written independently, 75. (Col., Ran.)

Vimaticchedanī pakaraṇa, by Kassapa, 60; written independently, 70.

Vimalabuddhi (a) ācariya, author of Mahātīkā on Nyāsa, 63; author of Mukhamattadīpani, 70.

Vimalabuddhi (b) (Nava), author of Abhidhamma-panṇarasatthāna,2 64; native of Jambudīpā, 67; wrote at Panyā, 67.

(Culla) Vimalabuddhi (see Aṭṭhabhyākkhyānā).

Vimalavilāsinī aṭṭhakathā by Dhammapāla on Vimānavatthu,3 60; written independently, 69.

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1 Vibhātītikathā? See B.M. Catalogue (1876) under Moggallāna.
2 See Vepullabuddhi.
3 The Commentary on Petavatthu bears the same title (see E. Hardy’s Ein Beitrag, &c.)
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Vimānavatthu † fifth book of Khuddaka-Nikāya, 57.

Aṭṭhakathā on (see Vimalavilāsini).

Visuddhimagga * by Buddhaghosa, 59; written at request of Sāṅghapāla, 68.

(1) Tīkā on (see Paramatthamañjūsā).
(2) Cullaṭikā on (author not named), 62; written independently, 72 (Par.).

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

Vīsati-ovāda-gāthā written in Laṅkā, 66.

Vedalla-āṅga †† ninth in list of Āṅgas, 57. Contains Cullaivedalla, Mahāvedalla, Sammādiṭṭhi, Sakkāpanha, Saṁkāra-bhājaniya, Mahāpuṇṇama suttas, with all discourses uttered in reply to questions concerning veda and tuṭṭhi, 57.

Vepullabuddhi (Nava) author of six¹ books, 64 (see Saddasāratthajālinī-ṭīkā Vuttodaya-ṭīkā, Paramatthamañjūsā, Dasagandhivaṇṇanā, Vidadhimukhamanaṇdaṭīkā ²) native of Jambudīpa, 67.

Veyyākaraṇa-āṅga third in list of nine Āṅgas, 57; includes the whole of the Abhidhamma, the suttas without gāthās, and all discourses of the Buddha not contained in the other eight Āṅgas, 57.

Vuttodaya pakaraṇa * by Vuttodayakāra, 61 (Sāṅgharakkhita, 71); written independently, 71 (I.O., Col.). Tīkā on (see Vepullabuddhi) (Par.).

Vuttodayakāra a Laṅkādīpikācariya, 67; author of Vuttodaya, 61, 70; author of Sambandhacintā, Khuddasikkhānavaṭīkā, ³ 61.

¹ On p. 75 five books (Pañcapakaraṇa).
² According to one MS. (Nava) Vimulabuddhi was author of above works (see pp. 64, 74, 75 of text).
³ According to one MS. only.
INDEX TO THE GANDHAVAMŚA.

Sakaṭasaddattha 71 (see Pañcikā).
Sakkapaṇha-sutta (see Vedalla).
Sakkābhimata (author not named), 65; written independently, 75.
Sāgatha-vagga † First section of Samyutta-Nikāya, 56; included in second (Geyya) Āṅga, 57.
Sanikhapāla (thera) (see Utta-ravinicchaya).
Samkhārabhājanīya-sutta included in ninth (Vedalla) Āṅga, 57.
Samkhepa vanaṇṇana navatīkā, by Saddhammajoti-pāla, on Abhidhammatthasaṅgaha, 64; written at request of Parakkamabāhu,¹ 74 (I.O.).
Sanghapāla (thera) (see Visuddhimagga and Jinālāmkaṇa).
Sangharakkhita ācariya author of Subodhālamkāra, 61; native of Laṅkā, 66 (see also Paramatthavinicchaya).
Samyutta-Nikāya †† ‡‡ divided into five vaggas, containing 7,762 suttas, 56.
(1) Aṭṭhakathā on (see Saratthapakāsani).
(2) Titkā on (see Līnatthapakāsani).
Saccasamkhepa by Culladhammapāla, 60; written independently, 70.
Saccasamkhepavivarana (author not named), 65; written independently, 75.
Saddattha see Vācissara, 62.
Saddathabhedacintā pakaraṇa by Saddhammasiri, 63; written independently, 72 (Par.).
(1) Mahātīkā on, by Abhaya, 63; written independently, 73 (Par.).
(2) Majjhimaṭṭikā on (author not named), 63; written independently, 73.

¹ In text Parakkamabāhu is here called King of Jambudīpa, yet (on same page) it is stated that Saddhammajotipāla wrote the Samkhēpavanaṇṇana in Laṅkā.
(3) Navaṭikā on (author not named), 63; written independently, 73.
Saddatthabhedacintavaraṇa (author not named), 65; written independently, 75 (I.O).
Saddanīti pakaraṇa by Aggavamaṇa, 63; written independently, 72.
Saddabindu pakaraṇa by King Kyacvā¹ (or his guru); written independently; 63, 73 (Col.).
Saddavutti Navaṭikā on (author not named), 65; written independently, 75.
Saddavuttipakāsana pakaraṇa by Saddhammaguru, 64; written at request of a certain bhikkhu, 73.
Tīkā on, by Sāriputta, 64; written independently, 73.
Saddavutti vivaraṇa (author not named); written independently, 75.
Saddasāratthajalini by Nāgita, 74; written independently, 74.
Tīkā² on, 64; written in Panyā at request of the king’s guru the Saṅgharāja, 74.
Saddhammaguru ācariya, author of Saddavuttipa-kāsana, 64; native of Jambudīpa, 67; guru to King Kyacvā, 67.
Saddhammacāra ācariya, native of Laṅkā, 67.

¹ According to one MS. this work and Paramatthabindu pakaraṇa were written by the king’s guru, 73.
² Name of author (on p. 64 of text) Vepullabuddhi; on p. 74 Vimalabuddhi.
INDEX TO THE GANDHAVAṂSA.

Saddhammatṭhitikā Aṭṭhakathā, by Upasena, on Mahāniddesa, 61; written at request of the therā Deva, 70 (see also Saddhammapajjotikā).

Saddhammapakāsanī aṭṭhakathā, by Mahānāma, on Paṭisambhidāmagga, 61; written at request of the upāsaka Mahānāma, 70 (Col.). Saddhammapajjotikā aṭṭhakathā on Mahāniddesa, 70 (called Saddhammatṭhitikā on p. 61).

Saddhammapālā a Jambudīpikācariya, 67.

Saddhammapālinī (or opālana) (author not named), 65; written independently, 75.

Saddhammasiri ācariya, author of Saddatthabheda-cintā, 63; (also called Dhammasiri, 72).

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

Sabbadānavaṇṇanā gāthā, 66.

Samantapāsādikā†† aṭṭhakathā by Buddhaghosa on the Vinaya, 59; written at request of the therā Buddhasiri, 68.

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

Samppañcasatti (or Sampañcasatti) by Dipaṅkara, written independently, 70 (on p. 60 Samppañcasutta).

Sambandhacintā by Vuttopdayakara, 61 (Par.) Tikā on by Vācissara, 62; written at request of three theras and an upāsaka, 71 (Par).

Sam buddhe gāthā, 65; 75.

Sammādiṭṭhīsutta† included in ninth (Vedalla) Aṅga, 57.

Sālayatanavagga† third section of Sāmyuttanikāya, 56.

Saratthadīpanī (1) tikā, by Sāriputta, on Vinaya-āṭṭhakathā, 61; written at request of Parak-kamabāhu, King of Laṅkā, 71.
(2) Sāratthadīpanī (author not named), 65; written independently, 75 (Col).
Sāratthapakāsani aṭṭhakathā, by Buddhaghosa, on Saṁyutta-Nikāya, 59; written at request of the therā Jotipāla, 68.
Ṭīkā on (see Līnatthapakāsinī).
Sāratthamaṇjusā nava ṭīkā, by Sāriputta, on Āṅguttara-aṭṭhakathā, 61; written at request of Parakkamabāhū, King of Laṅkā, 71.
Sāratthasaṅgaha* †† by Buddhapiya; written independently, 72.
Sīmālaṅkāra by Vācissara, 62; written independently, 71.
Ṭīkā on, by Saddhammajotipāla, 64; written independently, 74.
Sīlakkhandhavaggat part of Suttantapidātaka, 55; first section of Dīgha-Nikāya, 56.
Sīlasatthari gāthā, 66.
Sīhālavatttu (author not named), 62; written independently, 72.
Sutta-aṅga first in the list of nine Aṅgas, 57; consisting of (Ubhato vibhaṅga, Nidesa, Khandhaka, Parivāra, Suttanipāta, Maṅgalasutta, Ratanasutta, Nālagasutta, Tuvaṭṭakasutta, &c.).
Suttanta piṭakat, ** †† consisting of all discourses of the Buddha, 55.
Suttaniddesa (on Kaccāyana), by Saddhammajotipāla, 64; written at request of his pupil Dhammacāri, 74.
Suttanipāta* † fifth book of Khuddaka-Nikāya, 57; included in Sutta-aṅga, 57.
Aṭṭhakathā on, by Buddhaghosa, written independently, 68.
Suddhikagāthā included in Gāthā-aṅga, 57.
Subodhālaṅkāra pakarana, by Saṁgharakkhita, 61; written independently, 70 (Col.).
(1) Ṭīkā on (see Mahāsāmi).
(2) Navaṭīkā on (author not named), 62; written independently, 72.

Subhūtacandana ācariya, author of Liṅgattthavivarana, 63; native of Jambudīpa, 67.

Sumaṅgala ācariya, author of two treatises, native of Lāṅkā, 67 (see Abhidhammaṭṭhavikāsanī and Abhidhammaṭṭhavibhāvanī).
(See also Suman galapasadani).

Suman galapasadani navaṭīkā by Vācissara on Khuddasikkha, 62; written at request of the therapeut Suman galagala, 71 (Par.).

Suman galavilāsinīṭṭhakatha by Buddhaghosa, on Dīgha-Nikāya, 59; written at request of the Samghathera Dāṭṭha, 68.

Sumati (thera) (see Abhidhammāvatāra).

Sumanakūṭavāṇṇanāṭ pakaranā, by Deva,2 63; written at request of the therapeutics Rāhula, 72.

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

Sumedha (a therapeut) (see Vinayattthamaṅjūsā).

Summaṅcasuttī (see Sampapaṅcasattī).

Sotattaginidāna (or Sotattagimahānīdāna) pakaranā by Culla-buddhaghosa, 63; written independently, 72.

Sotappāmanālinī (or oppahālinī) (author not named), 62; written independently, 72 (Col.).

Somannassaṅānaṭ gāthās, included in Udānaṅga, 57.

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

II.

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

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

Arimaddana (nagara) see Jambudipikācariya (67).
Avantipura see Ariyavamsa (67).
Avantiraṭṭha see Mahākaccāyana (66).

Ujjeni (nagara) see Mahākaccāyana (66).

Kiṅcipura (nagara) see Jambudipikācariya (67).
Kyacvā (?) (rāja) see Paramatthabindupakaraṇa (64, 73). Saddabindupakaraṇa (64, 73).

Canda-pajjota (rāja) see Mahākaccāyana (66).
Jambudīpa see Jambudipikācariya (66, 67, 74).

Dutṭha-gāmanī (rāja) see verses (77).
Dhammadamaṇḍapa see Dhammakhandha (76).

Pakudha (nagara) In MSS. also Pakuva and Makuva. see Udumbera (65, 75).
Panyā (nagara) see (Nava) Vimalabuddhi (67).
Pukkāma (nagara) also Mukkā in one MS. See Jambudipikācariya (67) and Saddhammajotipāla (74).
Parakkama-bāhu (rāja) see Sāṅkhēpaṇanā (74), Sāraththadipani (71), Sāraththamāñjūsā (71).

Rājagaha see Dhammakhandha (76).

Laṅkādīpa see Laṅkādīpācariya (67, 75) Sāṅkhēpaṇanā (74) Poṭṭhaka (76).
Vaṇṭagāmaṇi (rājā) see Poṭṭhaka (76).
Vebhāra (pabbata) see Dhammakkhandha (76).

Saddhātissa (rājā) see Poṭṭhaka (76) and verses (77, 78).
Śīhasūra (rājā) see Abhidhānapadīpiṅkāṭikā (73),
Koladhajana-ṭīkā (73), Daṇḍipakaraṇa magadhabhūta-ṭīkā (73).

III.

LIST OF WORKS IN GANDHAVĀMSA APPEARING WITHOUT NAMES OF AUTHORS.

(1) Abhidhamma gāṇḍhi, 62.
(2) Ṭīkā (2) on Abhidhammatthasamgaha, 65.
(3) Abhidhammatthasamgaha vīvarana, 65; 75.
(4) Abhidhammatthasamgahaṭīkā vīvarana, 65; 75.
(5) Okāsalokasūdanī, 62; 72.
(6) Kaccāyanasaravīvarana, 65; 75.
(7) Kārikā-ṭīkā, 65; 75.
(8) Kāyavirati, 65; 75.
(9) Mahā Kurundī-gandha, 59; 68.
(10) Aṭṭhakathā on Kurundī, 59.
(11) Porāṇa-ṭīkā on Khuddasikkha, 61; 71.
(12) Gatipakaraṇa, 65; 75.
(13) Gūḷhatthaṭīkā, 63; 73.
(14) Catubhāgaṭṭhakathāvīvarana, 75.
(15) Catubhāṇavārā-ṭṭhakathā, 65; 75.
(16) Caturārakkha-ṭṭhakathā, 65; 75.
(17) Jinālámkāra-Navaṭīkā, 65; 75.
(18) Jotana, 65; 75.
(19) Neyyasandati, 62; 72.
(20) Neyyasandati-ṭīkā, 62; 72.
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(21) Tathāgatupattti, 62; 72.
(22) Thūpavamsa, 70.
(23) Dasavattthu, 65; 75.
(24) Dīpavamsa, 61; 70.
(25) Dhammadakkasutta-nava aṭṭhakathā, 65; 75.
(26) Dhammapadipaka, 62; 72.
(27) Dhammadanusāraṇī, 62; 72.
(28) Nalatadhātuvaṇṇanā, 62; 72.
(29) Nirutti, 65; 75.
(30) Nirutti-mañjusā, 60; 70.
(31) Nettipakaraṇagandi, 62; 72.
(32) Pāncagativāṇṇanā, 65; 75.
(33) Pāncapakaraṇa-anuṭikā, 64; 75.
(34) Paṭipattisaṃgha, 62; 72.
(35) Paṭisambhidāmaggaṭṭhakathāgaṇḍhi, 61.
(36) Paṭhamasaṃbodhi, 65; 75.
(37) Paramatthakathāvivaraṇa, 65; 75.
(38) Pasādajananī, 62; 72.
(39) Pāṭimokkhavivaraṇa, 75.
(40) Bālacittapabodhana, 65; 75.
(41) Bālapabodhana-ṭikā, 65; 75.
(42) Buddhaghosacariyanidāna, 65; 75.
(43) Bodhivamsa, 61; 70.
(44) Bhummaniddesa, 65; 75.
(45) Bhummasaṃgha, 65; 75.
(46) Mahādīpanī, 65; 75.
(47) Mahāniruttisamkhēpa, 60; 70.
(48) Mahāpaccariya-aṭṭhakathā, 68.
(49) Mahāvessantarajātaka-navaaṭṭhakathā, 65; 75.
(50) Mahāvessantarajātaka vivaraṇa, 65; 75.
(51) Mahāsārapakāsani.
(52) Milindapaṇha vanṇanā, 65; 75.
(53) Mūlasikkhā-ṭikā, 61; 70.
(54) Liṅgatthavivaraṇavinicchaya, 65; 75.
(55) (3) Līnatthapakāsinī, 62; 72.
(56) Lokanīti, 65; 75.
(57) Lokapāñatti, 62; 72.
(58) Vibhattikathā, 65; 75.
(59) Visuddhimagga-Cullatikā, 62; 72.
(60) Visuddhimagga gāndhi, 62; 72.
(61) Sakkābhimata, 65; 75.
(62) Saccasaṁkhepaavaraṇa, 65; 75.
(63) Saddatthabhedacintāmajjhima-ṭikā, 63; 73.
(64) Saddatthabhedacintānavaṭikā, 63; 73.
(65) Saddavutti-navaṭikā, 65; 75.
(66) Saddavuttivivaraṇa, 75.
(67) Saddhammapālinī, 65; 75.
(68) Saddhammopāyana, 65; 75.
(69) Samantapāśadikavivaraṇa, 65; 75.
(70) Saratthadīpani (2), 65; 75.
(71) Sīhalavatthu, 62; 72.
(72) Subodhālakāra-navaṭikā, 62; 72.
(73) Sumahāvatāra, 62; 72.
(74) Sotappamālinī, 62; 72.
(75) Hatthasāra, 65; 75.

In the British Museum Catalogues other works occur, having apparently the same subject-matter as some described in the Pāli list; but only those are referred to here whose titles correspond with the Gandhavamsa.
Persecution of the Buddhists in India.¹

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

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

¹ An abstract of this paper was read at the Paris Congress of Orientalists, 1897.
tion. On the facts before us we must conclude there
was not.

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

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

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

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

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

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

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

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

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

¹ They are all given in Miss Duff's forthcoming "Indian Chronology," of which she has kindly allowed me to see the proofs. See also Lassen's "Ind. Alt.," 2. 271, 345.
tion did or did not remain a dead letter. No details whatever are added. No single instance of any Buddhist actually suffering in body is ever referred to. The order was to take effect from the Himalaya mountains down to Cape Comorin, which is palpably absurd. The statements occur in legendary poems written many centuries after the events referred to, and have all the appearance of mere rhetorical exaggeration. Of all the cases we have quoted this one seems to me to be the weakest, and to be only worthy of notice because it has been so often alluded to.¹

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


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

³ See especially Chapter 55, verse 21, and Chapter 80, verses 65–69.
this is not persecution. It is only reasonable to suppose that this case is a fair sample of what it was that really happened, wherever there was war and violence, in India proper also.

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

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

The later authorities I have quoted do not even allege anything at all approaching to the persecutions which the reforming Christians have had to suffer at the hands of the orthodox Church, or even to the semi-political persecutions of Christians by the Roman authorities. I need not go so far as to maintain that there is no truth at all underlying the legend about Pushyamitra. But the present text is corrupt, and even as it stands shows
that the author was grossly ignorant of all the details necessary to enable us to form a judgment. With that exception (whatever it shall turn out to amount to), the adherents of faiths logically so diametrically opposed lived side by side for a thousand years in profound peace. It is a phenomenon most striking to the Western historian, who will not refuse to recognise, as one continuing factor, the memory of the marvellous tolerance of the great Buddhist emperor Asoka. But this tolerance itself rests on anterior causes. It must be reckoned to the credit of the Indian people as a whole; and it is evidence of the wide spread, in the valley of the Ganges, during the centuries before Asoka, of a higher level of enlightenment and culture than has, I venture to think, been hitherto sufficiently recognised in the West.¹

T. W. RHYS DAVIDS.

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

[Since the above was in type I understand that Sir John Ware Edgar came to a similar conclusion long ago in an article in the Fortnightly Review, vol. xxvii., 1880, p. 821, which I am sorry I have not seen.]
Note on some of the Titles used in the Bhabra Edict of Asoka.

In relating how Soṇa Kūṭikaṇṇa displayed before the Buddha his knowledge of the faith, the MSS. of the Divyāvadāna read that he recited in a clear voice the "Śaila-gāthā muni-gāthā arthavadgīyāni ca sūtrāni."

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

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

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

¹ The singular occurs Saṃyutta 3. 12.
The preceding word, munigāthā, is interesting as being the same as the expression used in Asoka’s Bhabra Edict, in which seven passages from the Piṭakas are especially recommended by Asoka for study by members of the order and laymen alike. This ambiguous compound might be interpreted in two or three ways. The Munigāthā naturally remind one of the Muni Sutta, No. 12 of the Sutta Nipāta, but the difference and ambiguity of the two titles, used on the one hand in the Edict, and on the other in the Pāli collection of poems, have prevented the suggestion being accepted as a certainty.

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

Now the previous word is Śailagāthā, printed in the edition without a capital, as if it were not a name, and meant merely “stony verses,” which scarcely gives a good sense. Can there be any doubt but that the verses said to have been recited in this connection are those of the Sela Sutta in the Sutta Nipāta, which might very naturally be called in Buddhist Sanskrit Śailagāthā? Śaila would then not mean “stony,” but would be simply the Buddhist Sanskrit form of the name of the Brahmin Sela, the hero of the little story after whom the sutta has received its Pāli name of Sela Sutta. The editors in their note admit that the Śailagāthā “may possibly be the same as the Pāli Sela Sutta.” I would submit that there can really be no such doubt, any more than there can be at Divyāvadāna, p. 35, where the name follows after sthavira-gāthā, certainly the same as the famous collection called Thera-gāthā in the Pāli Piṭakas. Throughout the episode the Divyāvadāna gives a recen-
sion more expanded than the Pāli, and in adding titles here the author has mentioned two other poems from the same collection as that mentioned in the Pāli. No other explanation gives any sense at all satisfactory. Burnouf (Introduction, &c., p. 248) was compelled to render Sailagāthā and arthatadvayāni sūtrānī by "stances relatives aux diverses sciences" and by "Sutras renfermant des sections relatives aux intérêts temporels." But to accept unreservedly the explanation afforded by the Pāli titles gives a sense perfectly natural and appropriate.

And if Sailagāthā = Sela Sutta, then why not Munigāthā = Muni Sutta, in the Edict as it does here?

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

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

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1 So he derives saila from sīla. Can any other instance of this use of the word be quoted?
the Anguttara (as Oldenberg suggested loc. cit.), by the publication of the text in his edition of vol. iii. of that Nikāya.

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

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

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

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

The latter ten, on the other hand, should be guarded against and nipped in the bud. They are the danger of corruptions in doctrine and discipline from incompetent and untrained men among members of the Order and among pupils, from misunderstanding of the Scriptures, from a preference for those suttas that have literary charm over those of a deep and religious character, from laziness and luxury, and from striving after fine robes, or delicate food, or luxurious lodgings, or promiscuous company of two kinds.
We thus have four times five sections. And each one of the four is introduced by the phrase Pañc’ i māni bhikkhave anagātabhayāni. Neither the twenty suttas as a whole, nor any one of them, has any other specific title in Professor Hardy’s edition.

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

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

1. That the passage is of the right length.

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

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

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

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

¹ But this seems to Dr. Neumann, "Buddha’s Reden," 1. p. 152, to be precisely a reason why it should not have been chosen, and he may be right. He would identify Asoka’s passage with the Ratha-vinīta Sutta of the Majjhima.
So the Māgandiya Sutta of the Sutta Nipāta is referred to at S. 3, 12 as the Magandiya Pañha.

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

Sattame araññakenāti arañña-vāsinā.
Somassantarāyo ti so mam jivitantarāyo ca brahmacariyantarāyo ca, puthujjana-kāle kiriyam karontassa saggantarāyo ca bhaveyya.
Handati vavassaggatthe nipāto.
Viriyam ārabhāmīti duvidham pi viriyam karomi.
Satthakā ti sattham viya sandi-bandhacchedakā vātā.
Vālehi ti kakkhalēhi.
Mānavēhi ti corehi.
Katakkahēhi vā katakammēhi vā ettha corikam katvā nikkhantā katakkamā nāma, corikam kātuṃ gacchantā akatakamā nāma. Tattha katakkamā kammassa nipphannattā sattānām gala-lohitam gahetvā devatānām baliṃ karonti, akata-kammā eva no kammam nippajjissati pathamataram karonti. Idam sandhāya temam jīvitā voropeyyun ti vuttam.
Vāḷā amanussā ti kakkhalā duṭṭhā yakkhādayo amannussā.
Aṭṭhame purāmaṃ sodhammo āgaṭchatiti yāva so dhammo mam na upagacchati tāv' aham, puretaram eva viriyam ārabhāmīti attho.
Khīrodakī-bhūtā ti khīrodakāṁ viya bhūtā eki-bhāvam upagata.
Piya-cakkhuhi ti metta-cakkhuhi.
Abhidhamma-kathāṁ ti uttama - dhamma-kathāṁ.
Vedalla-kathāṁ ti veda-paṭisasmyuttaṁ ūṇaṁ-missa-kathāṁ.
Kaṇhāṁ dhammaṁ okkamamānā ti randhagavesitāya upārambha - pariyesana - vasena kāḷaka-dhammaṁ okkamamānā, api ca duṭṭha-attena puggalena ghaṭṭento pi tam sanhāṁ dhammaṁ attano dahantā pi lābha-sakkāratthāṁ kathentā pi kaṇhāṁ dhammaṁ okkamantī yeva.
Gambhīrā ti pāli-gambhīrā.
Gambhīrattāti, attha-gambhīrā.
Lokuttarā ti lokuttara-dhamma-dipakā.
Suṇṇaṭā-patisamuttā ti khandha-dhātu-āyatana-paccayākāra-paṭisasmyuttā.
Namaṁ cittaṁ upāṭhapesantīti jhānanatthaya cittaṁ na ṭhapessanti.
Uggahetabbam pariyāpūnitabbam ti uggahetabbe ca vaḷaṇjetabbe ca.
Kavikatā ti silokādi-bhandhana-vasena kavihi katā.
Kāveyyāti tass' eva vevacanaṁ.
Bāhirakāti sāsanato bahiddhāṭhitā.
Sāvaka-bhāsitā ti bāhīra-sāvakehi bhāsitā.
Sesaṁ ettha heṭṭhā vuttā-nayattā suviṇṇeyyaṁ ca uttānaththam eva ca.
Dasame kalvāna-kāmā ti sundara-kāmā.
Rasaggāti uttama-rasāti.
Samṣaṭṭhā vihāri sāntī ti pānca-vidhena
samsaggena samsatthā viharissanti.
Sannidhi-kāra-paribhogān ti sannidhi-
katassā paribhogām.
Olārikam pinnimittantiettha paṭhaviṃ khaṇanto
pi khaṇāhi ti ānāpento pi paṭhaviyam olarikaṃ nimittaṃ
karoti nāma, tiṇa-kaṭṭha-sākhā-palāsaṃ chindanto chedā-
pento pi haritagge olārikam nimittaṃ karoti nāma.
Ājivatthāya pana vāpi-ādīni gāhāpento phalāphalaṃ
ocinanto vā vattabbam eva n'atthi. Imesu catusu suttessu
satthārā sāsane vaḍḍhi ca parihāni kathā ti tatiyo
vaggo.
Abbreviations of Titles of Pāli Books.

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

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

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

1. Piṭaka Texts.

1 A. Áṅguttara (quoted by volume and page of the Morris-Hardy edition).
2 Ap. Āp ādāna * (quoted by the page in Thig. A. where the extracts occur).
3 It. Itivuttaka (quoted by pages of Windisch’s edition).
4 Ud. Udāna (quoted by page of Steinthal’s edition).
5 K. V. Kathā Vatthu (quoted by page of Taylor’s edition).
6 Kh. P. Khuddaka Paṭha (quoted by canto and verse of Childers’s edition).
7 C. Cariyā Piṭaka (quoted by page in Morris’s edition).
8 J. Jātaka (the verses only, quoted by volume and page of Fausböll’s edition).
11 D. Dīgha Nikāya (quoted by volume and page of the Rhys Davids – Carpenter edition).
12 Dh. K. Dhātu Kathā (quoted by chapter and of Gooneratne’s edition).
13 Dhp. Dhammapada (quoted by number of verse in Fausböll’s edition).
14 Dh. S. Dhamma Sangañī (quoted by section in Müller-Hess’s edition).
17 Paṭ. Paṭṭhāna.*

* Not yet published.
18 **P. P.** Puggala Paññatti (quoted by page of Morris's edition).

19 **P. V.** Peta Vatthu (quoted by page of Minayeff's edition).

20 **B.** Buddhavaṁsa (quoted by canto and verse in Morris's edition).

21 **M.** Majjhima Nikāya (quoted by volume and page of the Trenckner—Chalmers' edition).

22 **Y.** Yamaka.*

23 **V. or Vin.** Vināya (quoted by volume and page of Oldenberg's edition).


25 **V. V.** Vimāna Vatthu (quoted by canto and verse of Gooneratne's edition).

26 **S.** Samyutta Nikāya (quoted by volume and page of Feer's edition).

27 **S. N.** Sutta Nipāta (verses quoted by number of verse, prose by pages in Fausböll's edition).

2. Later Books.

**Asl.** Attha Sālinī (quoted by page of Müller-Hess's edition).


* Not yet published.


Jāt. Jātakatthavānanā (the commentary only—not the verses, which are J.—quoted by volume and page of Fausböll's edition).


Thpv. Thūpavansa.*


Dhp. A. Dhammapada-atthakathā (quoted by page of Fausböll's extracts, appended to the text).

Nett. Netti Pakarana.*

Par. Dip. Paramattha Dipani. Parts 3 and 5 quoted as Thig. A. and P.V.A.

Pet. Petakopadesa.*


Mil. Minda-pañho (quoted by page of Trenchner's edition).


* Not yet published.


Smp. Samaṇta-Pāsādikā (quoted by page of the extracts in Oldenberg’s Vinaya, vol. iii.).

Sum. Sumanagala-Vilāsinī (quoted by volume and page of Rhys Davids’ and Carpenter’s edition).
Further Note on Persecutions of Buddhists in India.

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

That the general opinion of native scholars in Nepal is that there was such persecution appears sufficiently from the above, and from statements in the history of Nepal, drawn up by them, which Dr. Wright translated. We find an account there (p. 113) of Buddhists being put to death, confirmed at pp. 152, 153, and at p. 159.

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

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

The fact is that such vague, general statements, occurring in books written centuries after the events they refer to, and unsupported by details sufficient to
enable us to form any judgment as to what is really meant, are not evidence of persecution at all. They are only evidence of the belief of the persons making the statements. And this belief may easily have arisen from misunderstanding or exaggeration of accounts of what is not persecution, but only the victory, by argument or other means, of a rival faith.

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

These inscriptions are as follows:

"1. On a Torāṇa, found by Dr. Führer in Sānchi, published by me, 'Epigraphia Indica,' vol. ii., pp. 366 ff., with facsimile, date earlier than eleventh century.


"You will see that the Kañheri establishment must have been flourishing during the ninth century. In A.D. 843–44 the monks received a grant for various necessaries, inter alia for books, from an old minister of the Silāhāra feudatory of the Koṅkan. If a minister made such a grant, it follows that Buddhism still had adherents among, or at least still was respected by, the official class. In A.D. 851 a gomin from Bengal settled in Kañheri and had new caves excavated, which were to serve for meditation. The
place seems to have had still its attractions and a certain reputation outside of Western India. The Đambal inscription, which records the building of two Vihāras in the Dharvāḍ Collectorate and their endowment by certain merchants of the place, speaks for itself. But it may be noted that one of the Vihāras was erected outside of Đambal in Lokkagunḍi (Lakkuṇḍi), that hence there were more Buddhist communities than one in the Kāṇarā country, and that Buddhism still had a hold on the mercantile classes, just as in earlier times.

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

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

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1 The expression savaṇṇapāṇḍapūjaka occurs in Khāravela’s Hathigumpha inscription.
and of the Calukyas (6th–8th centuries), though the documents are fairly numerous.

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

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

"2, CLEVELAND ROAD, EALING.

"February 22, 1898.

"MY DEAR RHYS DAVIDS,—I have again read over the passages about Mihirakula slaying Simha. The accounts evidently indicate a persecution of Buddhism in that king’s realm, and Simha was only one of the victims. In one account the King obtains from the Abbot Simha statements to the effect that he was an arhat and had no regard for his body, whereupon the King cuts off his head. Milk shoots up from the severed trunk, and the King’s arm falls off. Even in accounts of Mihirakula, which do not mention the martyrdom of Simha, the King is always, I think, introduced as an enemy of Buddhism—the man who breaks the Buddha’s bowl and demolishes topes and vihāras, thus indirectly leading to irregularities in the lives of the bhikshus, who were left without head and house; he also slays bhikshus. One consideration helped to lead me to regard Mihirakula’s conduct as a persecution of people on account of their religion—he was a devoted adherent and supporter of another sect; he was the re-incarnation of Lotus-face, who had been an enthusiastic disciple of Pūrna, a great non-Buddhist teacher. But Mihirakula may have been at first a Buddhist, as the Kashmiririans told the Chinese pilgrim, although I don’t see any mention of that in other books."
"I hope you will let me know if I can hunt up anything more. The tiny little scraplets of information one gets in the middle of a big book are very tantalising, but sometimes they are useful and interesting.

"Yours very truly,

"T. WATTERS."

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

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**The Vinaya Piṭaka.**

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<td>2. The Khandhakas—</td>
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**The Sutta Piṭaka.**

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**TOTALS**                      | **6724**          | **6400**                  |
Issues of the Pāli Text Society.

I. Arrangement by Years.

1882.
2. Buddhavansa and Cariyā Piṭaka.
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Mrs. Bode desires me to say that in her Index to the Gandhavamsa, there is a misprint under the entry Potthaka. For Saddhātissa, son of, read Saddhātissa, father of.
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