

# Pali Text Society.

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## Journal

OF THE

# PALI TEXT SOCIETY.

1882.

EDITED BY

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# PALI TEXT SOCIETY.

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## COMMITTEE OF MANAGEMENT.

PROFESSOR FAUSBÖLL.

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DR. OLDENBERG.

M. EMILE SENART.

T. W. RHYS DAVIDS, *Chairman.*

(With power to add workers to their number.)

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

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

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

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

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

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

# REPORT OF THE PÂLI TEXT SOCIETY

FOR 1882.

BY T. W. RHYS DAVIDS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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And with regard to the Abhidhamma books :—

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

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1600

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

T. W. RHYS DAVIDS,  
CHAIRMAN.

TEMPLE,  
20th Dec. 1882.

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

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

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## APPENDIX.

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

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

Lonḍon nuwara Pâli pot sampâdaka sabhâwe pradhânatwa-yaṭa patwû T. W. Rhys Davids mahatmayâ pradhâna ema sabhâwaṭa âsirwâca stuti mulwa liyâ matak-kara ewa nam.

Mahat waruni,

Śâstrayen diyuṇuwî gaurawânwita nam lat Yûropaya âdi noyek raṭa wœsi ugat mahatun-wisin suddhawû âgamak soyana mē kâlaya tula Buddha-desanâwa Ingrisî, akuren accugaswâ lowa patala kirîma podu samûhayâge diyuṇuwa sandahâ itâ utum wœḍak wa hængenawâya. Esehëyin me paṭan-gat mâ-hœngi yahapat kriyâwa at no hœra awaṣânaya dakwâ utsaha daraṇawâ cetoyi api du balâ porottu wemu.

Śâkya-munîndrayan-wahansê-wisin desanâ-karaya-lada suddhawû dharmaya Winaya-piṭakaya Sûtra-piṭakaya Abhi-dharma-piṭakaya yî Piṭaka-wasuyen tunaka. Ehi Winaya-piṭaka nam Pârâjikâ, Pacitti, Mahâwagga, Cûlawagga, Pariwâra yana me pot pahayi. Ê bawa mesê kiyana ladi.

Tesu Pârâjikâ-kaṇḍam Pacittiyam athâparam

Bhikkhunînam Vibhaṅgo ca Mahâvaggo athâparô

Cûluvaggo ca Parivâro Vinaya-piṭakam matam.

Sûtra-piṭakaya nam [*Here follow the names of the four Nikâyas and of all the separate books in the fifth*]. Ê bawa mesê Kiyana ladi.

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

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

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

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

Dhamma-saṅgani Vibhaṅgaṇ ca Kathāwatthuṇ ca Puggalaṇ  
 Dhātu-Yāmaka-Paṭṭhānaṇ Abhidhammo ti vuccati.

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

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

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

Râlahâminnânse wisin kiyana ladin me bawa Sabhâwata mesê  
liyâ oppu karante yedune Lankawê Gâllê Wœllabada pattuwê  
Dodanduwa Şailabimbârâmâdhipati Piyaratana Tissa Stha-  
wira wana mama.

Warsha, 1882, Mârtu masa  
24 weni dini Şailabimbârâmediya.

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

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

Amhakaṃ kira bhagavatâ jānatâ passatâ arahatâ sammâ-  
sambuddhena sata-sahassâdhike catu asaṅkheyye kappe dâ-  
nādayo dasa-pârāmiyo puretvâ sadevakassa lokassa sagga-  
mokkha-sukhatāya desitesu tīsu piṭakesu Vinaya-piṭako  
Buddha-sāvakanāṃ bhikkhūnaṃ sikkhāpada-paṇṇatti-vasena  
loka-vajja-sāsana-vajjaṃ pakāsetvâ nānā-nayāya nītiyā desito.  
Taṃ Mahâ-kassapa-thera-pamukhehi pañca-satehi arahantehi  
sammâ-sambuddhassa santike sutvâ dhârita-nayena saṃgâ-  
yitvâ idam Pârâjikâ-pāṭho Pācitti Cûlavaggo Mahāvaggo  
Parivāra-pāṭho ti pañca potthakâ ṭhapitâ. Suttanta-piṭako  
gahaṭṭha-pabbajita-deva-brahmādināṃ sâdhâraṇa-nanovādehi  
c' eva nānā-nayehi ca paṭimanditâ sâttâ savyañjanâ gam-  
bhīra-desanâ. Tam pi yathâ-vutte saṃgāyana-samaye idam  
Dīgha-nikāyaṃ Majjhima-nikāyaṃ Aṅguttara-nikāyaṃ Saṃ-  
yutta-nikāyaṃ Khuddaka-nikāyaṃ ti pañca nikāyâ saṃgāya-  
nârûḷhâ. Abhidhamma-piṭako deva-brahma-pamukhānaṃ  
sabbesaṃ gahaṭṭha-pabbajitānaṃ sâdhâraṇa-visiṭṭha-desanâ.  
Tasmim citta-gati-lakkhaṇâ pakāsitâ. Tam pi yathâ-vuttehi  
Buddhassa sammukhâ sutehi arahantehi saṃgāyitvâ idam  
Dhammasaṃgani-pakaraṇaṃ Vibhaṅgaṃ Kathāvatthum Pug-  
galaṃ Dhātu Yamaka-pakaraṇaṃ ti satta-pakaraṇa-vasena  
ṭhapitâ.

Imesu sattasu pakaraṇesu sabbe abhidhammatthe piṇḍetvâ  
porānakena Anuruddha-mahâ-therena ati-khuddako Abhi-  
dhammattha-saṃgaho kato. Tam Abhidhammattha-saṃga-  
haṃ yo koci âcāriya-mukhena uggaṇheyya sattasu pakara-

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

Yadi Abhidhammattha-saṃgahâdi-khuddaka-paṇca-pottha-kâni samîpe na santi tâni mamaṃ lekhanena jânâpeyya Laṅkādîpikaṃ mârisânam sâmajikaṃ Gâlu-nagare mahâ-maccaṃ sahâyaṃ katvâ lekhâpetvâ pahînitum sakkhissâmi. Tadâ paribhayaṃ pi yojetabbam bhavissati.

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

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

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

Sâsanika-paṇḍite yeva sahâye katvâ anavajja-potthake labhitvâ mudrâpitum dutiya-tatiyaṃ pi jânâpemi.

Tumhehi Yuropa-desikehi paṇḍitâmaccehi Mâgadhikâni

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

Sammâ-sambuddha-desitâni saddhamma-potthakâni Yuropa-akkharehi mudrâpetum hitassa âbhogassa pasansanâya loke arahantâ yeva pahonakâ honti. Iminâ lokatthasiddhim sabbaso samijjhatî ti maññâmi.

Vividha-jana-pasattho dûrakittî viyatto

Vidita-ariya-sattho piñadeho sumitto

Jayatu jayatu . . . . . nâma mantisu mantî

Nikhila-budha-gaṇehi rakkito dîghakâlam

Buddhassa bhagavato parinibbânato catusatâdhikânam dvinnam vassa-sahassânam upari pañca-vîsatime samvaccchare Citta-mâsassa sukka-pakkhe paṇṇarasiyam kujavâre Laṅkā-dîpe Gâlû-purassa uttara-disâbhâge Rajjamagane siri-Ghanâna-ndavîhârâdhivâsinâ siri-Saddhâna-ndatherena pesitam idan ti datṭhabbam.

### III.—*From Paññâna-ndâ Ummânsê of Gintota, near Galle.*

Gaurawaniya T. W. Rhys Davids mahatâ pradhânawa Pâli pot mudrânkanaya karawana samâgame siyalu mahatunṭa no pamana âṣîrwâda pœwœtwimen danwana waga nam.

Dayâwantawu mahatuni,

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

Garu kaṭa yutu âgama dharmayak piḷibandawa pawatnâwû siyalu denâge ma prayojanaya pinisa kanta paṭan gena tibena mê wisâlâwû wœdaya itâ œœœkillen saha mahat prawœsamen da kala yutu ekak ma bawa œœœ andamin ma no kiya bœriya. At lipiyen liyana lada bohô Pâli pot œœœ waradin gahanawa tibenat Pâli bhâshâwa saha Buddha dharmayê tatwayat hondâkâra œœœgat Buddha bhaktika paṇḍita-warun wisin niwaradi lesa ebi prayojana labanawâ maya. Ema pot mudrânkanaya karawima esê nowa suddhawa niwaradi lesa ma kanta œœœ. Niwaradawû suddha pot podu janayâta bedâ dîmen hondâkâra Pâli bhâshâwa igana gœœœ

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

Dœnața mudrânkaṇaya karawana laduwa apa rațatât lœbi tibena Mahavagga Pâli nam œeti Winaya pota waradin gahanawa tibena nisâ me rața kisima paṇḍita kenek ița ruci no weti. Tamunnânsêlâgê mânsiyatât esê uni nam eka mahat kanagâtuwak saha alâbbhayak da weyi.

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

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

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

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

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

S. PAÑÑÂNANDA.

Warsha 1882 kwû Martu masa

27 weni dina Tibhummi-kârâmêḍiya.

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

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

T. W. Rhys Davids nam œti pinwat mahatamayânani,

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

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

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

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

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

Esêheyin Ingrîsiyâta bhâshâ karaṇako pi accugahanta êko pi ho esê nowa ewâya yam yam ârthawala ho adahaswala ho sœka ceti pamaṇak mewâyayi kiyâ Lan̄kâwê dønaṭa innâ gihi pœwadi ugat samârthayanta e nam Sipkaḍuwe Sumaṅgala nâyaka sthawira, Baṭuwantudâwê paṇḍitamayâ, Luis Wijayasin̄ha mudiyansê râlahâmi, Gâllê Paññâsekhara sthawira, Wœlitara Wimalasâra sthawira, Wœligama Siri Sumaṅgala sthawira, Waskaḍuwê Subhûti sthawira, Ambagahawatte Indâsabhawara Ñanasâmi sthawira, Heyiyantuduwê Dewamitta sthawira, Doḍanduwê Piyaratana sthawira, Dhammâlankâra sthawira, Koggala Saṃghatissa sthawirâdingen manâpa pama-na-kata ewâ cettangê têrum adahas døna kiyâgana pot translât kara accugaswanawâ nam itâ yahapatyayi magê kalpanâwê sœtiyâta matak karami.

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

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

D. S. SUMANA TISSA.

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

By Dr. FRANKFURTER.

## KAMMAVĀCA.

Pāli 1 7 chapters.

2 7 chapters.

3-6 1 and 4 chapters.

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

## SUTTA PĪṬAKA.

Majjhima Nikāya Or. 742 Assalāyana Sutta and commentary.

Khuddaka Nikāya Pāli 13 Dhammapada.

## JĀTAKA.

Wilson 25a Vessantarajātaka with a Burmese transl.

Pāli 15 Nemi Jātaka ditto.

Pāli 16 Mahosadhajātaka vatthu ditto.

Wilson 55b Buddhavamsa. Old Burmese writing.

## ABHIDHAMMAPĪṬAKA.

Wilson 56a Dhammasaṅganippakaraṇa. Burmese.

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

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

## NON-CANONICAL WRITINGS.

Pāli 10 Samanta Pāsādikā of Buddhaghosa.

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

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

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

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

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

By M. LÉON FEER.

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

## 1. VINAYA.

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

—————, several fragments (Kâmb.).

Pātimokkha atthakathā || Kankhāvitaranī (Burm.).

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

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

————— (Bhikkhunī) (Sinh.).

Mahā-vagga, 2 copies (Sinh. Burm.).

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

Parivāro (Burm.).

Kammavâcā (Sinh.).

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

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

————— Parts I. II., 3 copies (Burm.).

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

Vajira Buddha Tīkā (Sinh.).

Sārattha-dīpanī (Sinh.).

## 2. SUTTA.

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

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

Pātika-vaggo, incomplete (Kâmb.).

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

Singāla-suttam, fragment (Kâmb.).

Sumangala-vilāsinī (Sinh.).

————— Parts I.-III. (Burm.).

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

Angulimāla-suttam (Sinh.).

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

Cariyâ-piṭaka, 2 copies (Sinh. Burm.).

Parittâ (text), (Sinh.).

———— several fragments (Kâmb.).

———— (comment) (Sinh.).

### 3. ABHIDHAMMA.

Dhammasangani, 2 copies (Sinh. Burm.).

Atthasâlinî (Burm.).

———— (Pāli with incomplete Burm. trans.).

Vibhanga, 2 copies (Sinh. Burm.).

Sammoha-vinodanî (Burm.).

Dhātu-kathā, 2 copies (Sinh. Burm.).

Puggala-paññatti, 2 copies (Sinh. Burm.).

Kathāvatthu (text), 2 copies (Sinh. Burm.).

———— (comment) (Sinh.).

Yamaka, 2 copies (Sinh. Burm.).

Dukapattḥānam, 2 copies (Sinh. Burm.).

Tikapattḥānam (Burm.).

Dukatikapattḥānam (Burm.).

Abhidhamma (text), first chapter only of each of the seven works, many copies (Kâmb.).

———— (comment) (Kâmb.).

## II. EXTRA-CANONICAL WORKS.

Khudda-sikkhā (Burm.).

Khudda-sikkhā-dīpani, 2 copies (Burm.).

Ādi-kamma (Kâmb.).

Sāsana-āyu-pakaraṇam (Burm.).

Siddhanta-parivāsa, 2 copies (Kâmb.).

Vimati-vinodanî-vinaya, fragment (Kâmb.).

Pāli-muttaka-vinaya-viniccaya-sangaho, fragment (Burm.).

Abhidhamma-sangaha (Kâmb.).

Abhidhamma-sangaha (Kâmb.).

Sārasangaha (Kâmb.).

Bahumsā, 2 copies, 1 incomplete (Kâmb.).

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

Anâgata-vam̐sa (Kâmb.).

Amatarasadhâra (Kâmb.).

———— fragments (Kâmb.).

Atthakâ-sutta-sangaha (Kâmb.).

Sammoha-nidâna (Kâmb.).

Maṅgala-dîpanî (Kâmb.).

Dasavatthu, fragments (Kâmb.).

Dasapunyakriyâ-vatthu, fragments (Kâmb.).

Rasa-vâhini (Sinh.).

Rasa-bâhini (Kâmb.).

Sotabba-mâlinî (Kâmb.).

Tiṇṇapâlakavatthu (Kâmb.).

Mâleyya-deva-thera-vaṇṇanâ (Kâmb.).

Mahâthera-maleyya (Pâli and Siamese Kâmb.).

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

Sivijaya (Kâmb.).

Sîlajâtaka, 2 copies (Kâmb.).

Vijâdhâra-jâtaka (Kâmb.).

Lokaneyya-Dhananjaya (Kâmb.).

Pancagati (text) (Kâmb.).

———— (comment) (Kâmb.).

Paññâkathâ (Pâli with Burm. trans.).

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

Jinâlankara-sangaha, 2 copies (Kâmb.).

Visuddhi-magga (Sinh.).

Netti-pakaraṇam (Burm.).

Pedâkopadesa (Burm.).

Milinda-pañha, 2 copies (Sinh.).

———— numerous fragments (Kâmb.).

Thûpavam̐sa (Sinh.).

Lalâtadhâtuvam̐sa-vaṇṇanâ (Sinh.).

Dîpavam̐sa, 2 copies (Sinh.).

Mahâvam̐sa (Kâmb.).

Mahâvam̐sa-ṭikâ (Sinh.).

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

## III. GRAMMARS, ETC.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## III.—SANSKRIT BOOKS.

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

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

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

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

The manuscripts have been classified as follows :—

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

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

Dîgha Nikâya.

Sanyutta Nikâya.

Ânguttara Nikâya.

Portions of the Khuddaka Nikâya.

The whole of the Abhidhamma Piṭaka.

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

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

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

And a few other minor commentaries.

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

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

E.—Poetry, etc., sixteen volumes.

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

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

T. W. RHYS DAVIDS.

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

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

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

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

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

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

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

## B.—MISCELLANEOUS RELIGIOUS WORKS.

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

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

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

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

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

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

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

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

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

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

## C.—HISTORICAL.

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

<sup>1</sup> Copied from a manuscript in Tissâwa monastery in Seven Kôralês.<sup>2</sup> Written in Elu. Copied from a manuscript in Pâdeniya monastery in Seven Kôralês.

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

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

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

17. Pradasâdhânasannê. (Sinhalese. Copied from a manuscript at Tôrâna Monastery in Seven Kôralês.)

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

19. Prayoga Siddhi.

20. Prayoga Siddhi.

21. Pradīpikā.

22. Rûpa Siddhi.

23. Rûpa Siddhi Sannê.

24. Rûpa Siddhi Tikā.

25. Rûpa Mâlâ.

Sadda Nīti. (See D. 11.)

26. Sadda Bindu.

Sadda Sâratha Jālinī. (See D. 2.)

Subodhālankāra. (See D. 2.)

27. Sudhīramukha Maṇḍana. (Pāli Grammar.)

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

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

Vibhattyattha. (See D. 2.)

Vuttôdaya. (See D. 2.)

## E.—POETRY, ETC.

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

## F.—MISCELLANEOUS, SCIENTIFIC, MEDICAL.

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

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

By H. OLDENBERG, Ph.D.

I.—THE SACRED LITERATURE WITH THE COMMENTARIES.

1 (Phayre Collection).

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

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

I. VINAYAPIṬAKA.

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

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

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

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

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

II. SUTTAPIṬAKA.

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

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

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

8. The *Majjhimaṇṇāsaka* of the *Majjhimanikāya*. 234 leaves (ka—nū); 8 lines.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

a. 186 leaves (ka—tû); 9 lines.

b. 196 leaves (jho—mâh); 9 lines.

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

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

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

### III. ABHIDHAMMAPĪṬAKA.

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

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

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

a. *Dhâtukathâ* (ka—ni).

b. *Puggalapaññatti* (nî—jha).

c. *Kathāvatthu* (jha—rî).

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

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

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

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

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

## 2.

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

*Nissaya of the Pārājika*. Begins:—

anantakarūṇādhāraṃ vineyyadamaṇaṃ jinaṃ  
natvā sunipunaṃ dhammaṃ dakkhiṇeyyaṃ gaṇuttamaṃ |  
mahāaggabu(d)dhin nāmaṃ sabbarājūna pūjitaṃ  
bahu(s)sutaṃ mahāpu(ñ)ṇaṃ saṅghassa parināyakaṃ |  
saddhamma(t)ṭhītikāmehi santehi abhiyācīto  
vinaye mandabuddhināṃ pāṭavattāya nissayaṃ |  
pubbācariyasīhānaṃ avalambya vinicchayaṃ  
suvi(ñ)ṇeyyaṃ karissāmi tosayanto vicakkhaṇe |  
purātaṇesu santesu nissayesu pi tehi na  
līnantarapadān' attho sakkā vi(ñ)ṇātave yato |  
sādhīppāyaṇ ca sambandhaṃ vacanattāṇ ca katthaci  
dassayanto karissāmi venayikamanoharaṃ |  
vinayapaṭhake ṭhite sāsanaṃ suppati(t)ṭhitaṃ  
mahussāhena yaṃ yassa taṃ nissāmenta sādhave ti |

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

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

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

## 3.

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

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

## 4.

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

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

## 5.

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

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

## 6.

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

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

## 7.

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

Another copy of the same work.

## 8.

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

The *Cūlaragga*, with Burmese Nissaya. Begins: namo, *etc.* | tena samayena tena kâlena—bhagavâ—buddho—Sāvattthiyam—viharatī—tena kho pana samaye—Paṇḍukalohitakâ—bhikkhû—attanâpi—bhaṇḍanakâarakâ—kalahakâarakâ—vivâ-dakâarakâ—bhassakâarakâ—saṅghe—adhikaraṇakâarakâ, *etc.*

## 9.

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

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

Begins: namo, *etc.* |

âṇâtikkamato raṇo Yamavhânassa tâdino  
ṭhapetum arahantassa âṇâcakkam sudullabham |  
namasitvâ tilokaggayatindadhammarâjjino  
pâdambujâmalaṃ seṭṭham mōlaalisevitam<sup>1</sup> |  
racayissâm' aham dâni âṇâcakkam yathâbalaṃ  
ṭhapitam dhammarâjjena nâthena puṇasirinâ |  
paṭhamam upajjham gâhâpetabbo, *etc.*

The subscription runs (fol. khau'): iti pañcappidhibalasam-annâgatena sâsanamahodayagapesinâ nânâratanaâpâtasâmi-bhûtena<sup>2</sup> imasmim ratanapûraavabhitanapuramhi abhûtabbâ-nam<sup>3</sup> mahâsuvaṇṇapâsâdânam sâmiabhûtena devânamindato mâghavamhâ buddho bhavissatitî laddhavacanena dutiyam pi tâvatimsabhavanato orohitvâ imam sariyakadhâtum imasmî râjamaṇicûlânâmikam cetiyamhi ṭhapanam karotitî<sup>4</sup> vatvâ tena dâtapabba sarirakadhâtunâ<sup>5</sup> ṭhapitassa tassa munindarâja-municûlânika (ṇi has been changed into mi)<sup>6</sup> mahâsuvaṇṇacetî-yassa dâyakabhûtena *Śīrisudhammarâjjamahâvipatīnâmikama-hâdhammarâjjena*<sup>7</sup> âyâjitenā *Saddhammasīrināmathereṇa* sâsa-nassa aṭṭhâsityeka dvesahassakâle sakkarâjassa pana chādhi-

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

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

<sup>3</sup> abhûtapubbânam.

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

<sup>5</sup> dâtabbasariradhâtunâ.

<sup>6</sup> "râjamaṇicûlânânika".

<sup>7</sup> mahâdhipatīnâ.

kasahassakāle sampatte racitā sādhibbâyâ saniddânâ Kammavâcâya Mrammabhâsâ.

10—16.

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

Parts of the *Kammavâcâ* collection.

10. 17 leaves (ka—khu); 5 lines. Begins: paṭhamam upajjham gâhâpetabbo. Ends: saṅgho itthannâmassa bhikkhuno itthannâmam nâmasamuti dadeyya | esâ utti (ñatti?) suṇātu me bhante saṅgho ayaṃ—

11. 18 leaves (cha—jû); 5 lines. Begins: paṭhamam upajjham gâhâpetabbo. Ends: sammata saṅghena itthannâmassa bhikkhuno nissayamuttasamuti khamati saṅghassa tasmâ tuṇhi evam etaṃ dhārayāmi ti.

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

13. 13 leaves (ka—kâḥ, the first leaf being without signature); 5 lines. Begins: paṭhamam upajjham gâhâpetabbo. Ends: gaṇabhojanam yâvatatthacivaram yo ca tattha civarappâdo (civaruppâdo?) ti.

14. 15 leaves (ka—khi); 4 lines. Begins: paṭhamam upajjham gâhâpetabbo. Ends: assamaṇo hoti asakyaputtiyo | tan te yâvajivam akaraṇiyam | âma bhante | nibbânapaccayo hotu.

15. 11 leaves (khai—gû); 5 lines. Begins: yapi yo bhikkhu methunam kammam (dhammam?) patisevati assamaṇo hoti asakyaputtiyo. Ends: suṇātu me bhante saṅgho ayaṃ itthannâmo bhikkhu sañâcikâya kuṭi katthukâmo asâmikam atthuddesaṃ so saṅgham kuṭivatthum o—

16. 12 leaves (ka—kâḥ); 5 lines. Begins: suṇātu me bhante saṅgho | ayaṃ itthannâmo bhikkhu sambahulâ saṅghâdisesâ âpattiyo âpajji. Ends: abbhito saṅghena itthannâmo bhikkhu | khamati saṅghassa tasmâ tuṇhi evam etaṃ dhārayāmi | kammavâcam katvâ abbhetaḥ.

## 17.

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

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

## 18.

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

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

Begins: *namo, etc.*

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

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

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

Introduction: <sup>1</sup>

desakaṃ pātimokkhasa natvā buddhutthamadhammaṃ  
(buddhaṃ—uttamaṃ—dhammaṃ ca B.)  
pātimokkham (pāmokkham B.) anavajjānaṃ pātimo-  
kkhagataṃ saṅghaṃ |  
pātimokkhān' ubhinnā tu likkhissaṃ navaṇissayaṃ  
nātisaṅkhepavitāraṃ atāya mandabuddhināṃ |  
porāṇā nissayā kamaṃ yasmā panātisaṅkhepā  
kecātivittakā keci tasmā te mandaṃ buddhināṃ |

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

na sakkâ dhâritum disvâ tam pubbe kâtukâmâya  
 sati yâ pi ca cintâya katokâsam alabbhitvâ  
 cîram okâsam esanto dâṇ' okâsam labhivâna |  
 âgatehi vibhaṅge tu sikkhâpadehi tampada  
 bhâjanivaṇṇanâh' eva (°nâhi ca B.) gaṇṭhi visodhanihi ca |  
 tallekhananayehi ca saṃsanditvâna sâdhukam  
 sodhetvâna viruddhañ ca pahâya adhikam padaṃ |  
 unakam pakkhipitvâna pâyuttânam nayehi ca  
 dvihi vâ tihi yuttasu pâṭhesu gayha sâsane |  
 sukhuccâraṇapâṭhañ ca katvâ sukhâva/âraṇam (°dhâra-  
 ṇam B.)  
 nissayam racayissan tam sam(m)â dhârentu sajjanâ |

The text begins : samajjani ca—padipo ca—âsanena—udakañ ca—etâni cattâri kammâni—uposathassa—pubbakaraṇan ti—vuccati akkhâtâni—chandapârisuddhi utukkhânam—bhikkhugaṇanâ ca—ovâdo ca—etâni pañca kammâni—uposathassa—pubbakiccan ti—vuccati akkhâtâni.

3-4. The Khuddasikkhâ. See No. 105.

# 19.

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

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

2nd part of the *Kaṅkhâvitaranî* in Pâli (comment. on the Pâtimokkha by *Buddhaghosa*, see Westerg. Cat. p. 20). The text begins in the explication of the 3rd Nissaggiya rule ; the end runs as follows (compare No. 45) : Kaṅkhâvitaranîyâ Pâtimokkhavaṇṇanâya bhikkhupâtimokkhavaṇṇanâ niṭṭhitâ || paramavisuddhabuddhiviriyaapaṭimaṇḍitena silâkarajjavamaddivâdiguṇasamudayasamudaya (*sic*) samuditena sakulasamayasantaragahanajjhogahanasamatthena pañâveyyattiya-samanâgatena tipitakapariyattippabhede sâṭhakathe satthusaṣane appaṭihatâṇâkappabhâvena mahâveyyâkaraṇena karaṇasampattijanitasamukhaviniggaṭamadhurodânavacanâlâvaṇṇayuttana yuttavâdinâ vâdivadana mahâkavinâ pabbinnakapaṭisambhitâparivâre chaḷâbhiññâpaṭisambhidâdippabhedagunapatimaṇḍito uttarimanussadhamme suppatitṭhitabuddhinam

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

2. 59 leaves, signed with the Burmese letters bha—lāḥ (fol. 1aṃ is missing). 9 lines.

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

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

## 20. (Turnour Coll.)

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

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

## 21.

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

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

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

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

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

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

## 22.

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

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

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

bhante—Kassapa—idaṃ suttaṃ—me mayā—bhagavato—  
samukhā—evaṃ etena ākaraṇena—sutaṃ upalakkhitam—  
ekaṃ—samayaṃ—bhagavā—Sāvatthiyaṃ—Anāthapiṇḍi-  
kassa—ārāme—kārīto—Jetavane—karerikuṭīkāraṃ—viha-  
rati.

## 23.

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

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

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

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

## 24. (Turnour Coll.)

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

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

karuṇāsitalahadayaṃ paññāpajjotavihatamohatamaham  
 sanarāmaralokaguruṃ vande sugataṃ gativimuttaṃ |  
 buddho pi buddhabhāvaṃ bhāvetvā ceva sacchikatvā ca  
 yaṃ upagato gatamalaṃ vande taṃ anuttaraṃ dhammaṃ |  
 sugatassa orasānaṃ puttānaṃ mārasenamathanānaṃ  
 aṭṭhannaṃ pi samūhaṃ sirasā vande ariyasaṅghaṃ |  
 iti me pasannamatino ratanattayavanditvānāmayam paññaṃ  
 yaṃ suvihatattāyo hutvā tassānubhāvena |  
 dīghassa dīghasuttaṃkitassa nipunassa āgamavarassa  
 buddhānubuddhasamvaṇṇitassa saddhāvahagunaṃ |  
 atthappakāsanatthaṃ aṭṭhakathā ādito vasisatehi  
 pañcahi yā saṅgītā ca anusāṅgītā ca pacchāpi |  
 Sīhaḷadīpaṃ pana ābhatātha vasinā Mahāmahindena  
 ṭhapitā Sīhaḷabhāsāya dīpavāsinam atthāya |  
 anetvāna tato haṃ Sīhaḷabhāsaṃ manoramaṃ bhāsaṃ  
 tantinayānucchavikaṃ āronto vigatadosaṃ |  
 samayaṃ avilomento therānaṃ theravaṃsappadīpānaṃ  
 sunipunavinicchayaṇaṃ Mahāvihārādhivāsānaṃ |  
 hitvā punappunāgatam atthaṃ atthaṃ pakāsayissāmi  
 sujanassa ca tuṭṭhatthaṃ ciraṭṭhitatthaṃ ca saddhammassa |  
 sīlakathā dhutadhammā kammaṭṭhānāni ceva carī sabbāni  
 cariyāvidhānasahito jhānasamāpattivittāro |  
 saddhā ca abhiññāyo paññāsaṃkalananicchayo ceva  
 bandhā (khandhā?) dhātāyatanindriyāni ariyāni ceva cat-  
 tārī ||

saccāni paccayākāradesanā supārisuddhanipunānāyā  
 avimuttā timaggā vipassanā bhāvanā ceva |  
 iti pana sabbam yasmā Visuddhimagge mayā supārisuddham  
 vuttaṃ

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

icceva kato tasmâ tam pi gahetvâna saddhi me nâya  
atthakathâya vijânâtha Dīghâgamanissitaṃ atthan ti ||

tattha Dīghâgamo nâma silakkhandhavaggo mahâvaggo  
pâtikavaggo tivaggato tivaggo hotiti suddato catuttimsa-  
suttasaṅgaho | tassa vaggesu silakkhandhavaggo âdi suttasu  
brahmajâlaṃ | brahmajâlassâpi | evaṃ me sutan ti âdikam  
âyasmâtâ Ânandena paṭhamamahâsaṅgîtikâle vuttaṃ nidâ-  
nam âdi |

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

ettâvatâ ca || âyâcito Sumaṅgalaparivenanivâsinaṃ thiragu-  
pâna Dâṭṭhâsaṅghatheravaṃsatvayenâhaṃ<sup>1</sup> || Dīghâgama<sup>2</sup>  
dassabalagunâgana<sup>3</sup>paridipâṇassa atthaka taṃ yaṃ ârabhiṃ<sup>3</sup>  
Sumaṅgalavilâsiniṃ nâma nâmena<sup>4</sup> sâram âdâya nittitâ esâ  
ekâsitippamânâya pâliyâ bhânavârehi || ekûnasatthimatto Visu-  
ddhimaggo pi bhânavârehi atthappakâsanatthâya âhamâṇaṃ<sup>5</sup>  
kato yasmâ | tasmâ tena sahâyaṃ atthakathâbhânavâravaṇṇa-  
nâya<sup>6</sup> suparimitaparicchinṇaṃ cattâlisaṃ satam<sup>7</sup> hoti<sup>8</sup> | bhâ-  
navârato esa mayam pakâsayantiṃ<sup>9</sup> Mahâvihârâdhivâsinaṃ<sup>10</sup>  
mûlatthakathâsâram âdâya<sup>11</sup> mayâ imaṃ karontena yaṃ  
puññaṃ upacitaṃ tena hotu sabbo sukhî loko ti ||

Various readings of the following MS. : 1) dâdhânâgasam-  
ghaterena theravaṃsanvaye, 2) dīghogamavarassa, 3) ârabhi,  
4) the MS. adds sâhimahatthakathâya, 5) âgamâṇaṃ, 6) °gaṇa-  
nâya, 7) °lissakam, 8) the MS. adds sabbavattâlissâdhikasa-  
taṃ parimâṇaṃ, 9) evaṃ samayaṃ pakâsayanti, 10) °sinam,  
11) mûlakathakathâvârasamâdâya.

## 25.

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

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

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

26. (Turnour Coll.)

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

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

27. (Turnour Coll.)

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

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

28.

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

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

29. (Turnour Coll.)

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

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

30. (Turnour Coll.)

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

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

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

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

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

nava suttasahassāni pañca suttasatāni ca  
sattapaññāsa suttāni honti Āṅguttarāgame |

### 31.

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

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

## 32.

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

The *Dhammapada*.

## 33.

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

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

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

## 34.

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

*Jātakassa aṭṭhavaṇṇanā*, beginning with the dukkanipāṭa  
(Rājovādajātaka), ending with the pañcanipāṭa (Kapotajātaka).

## 35.

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

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

## 36.

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

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

## 37.

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

The *Mahājanakajātaka*.

## 38.

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

The *Nemiyaḍātaka*.

## 39.

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

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

## 40.

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

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

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

The following 7 leaves contain explanations on these Suttas.

## 41.

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

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

## 42.

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

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

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

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

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

I extract from the introduction the following passage about the contents of the *Vimānavatthu* (fol. kâ): idaṃ hi Vimānavatthum duvidhena pavattaṃ pucchâvasena vissajjanavasena ca | tattha vissajjanagâthâ tâ hidevatâhi bhāsītā pucchâgâthâ pana kâci bhagavato bhāsītā kâci Sakkâdīhi kâci sâvakehi kâci therehi | tatthâpi yebhuyyena so yese kappā sata-sataṃ sahaśśâdhikaṃ ekaṃ asaṃkheyyaṃ buddhassa bhagavato aggasâvakabhāvâya puññāna sambhāre sambharanto

anukkamena sāvaka-pāramiyo pūretvā chala-bhiññācatupaṭi-sambhidādiguṇavisesa-parivāra-sa sakalassa sāvaka-pāramiṇā-nassa matthaṃ patto dutiyo agga-sāvaka-tṭhāne tṭhito iddhi-mantoso ca bhagavato etadagge tṭhapito āyasmā *Mahāmoggallāno* tena bhāsitaṃ bhāsanto (changed into bhāsantā) tena ca paṭhamam tava lokahitāya devacārikam carantena devaloke ve devatānam pucchana-vasena puna tato manussa-lokam āgantvā manussānam puññaphalassa paccakkhaka-raṇattham pucchā-vissajjanam ca ekajjam katvā bhagavato pavedetvā bhikkhūnam bhāsitaṃ sakena pucchana-vasena devatāhi tassa vissajjana-bhāsitaṃ pi Mahāmoggallānattherassa bhāsitaṃ evam evam bhagavatā therehi devatā pi ca hi ca (*sic*) pucchāvasena ca devatāhi tassā vissajjana-vasena tattha tattha bhāsitaṃ. paccā dhamma-vinayam saṅgāyantehi dhamma-saṅgāhakehi ekato katvā *Vimānavatthu* icceva saṅgaham āropitaṃ.

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

Fol. khah': *caṇḍālī vaṇ(da) pādānti caṇḍālīvimānam* kā up-patti | bhagavā Rājagahe viharante paccusavelāyam buddhā-ciṇṇam mahākaraṇāsama-patti samāpajjitvā vuṭṭhāya lokam olokento addasa tasmim yeva naṃgare caṇḍālāvāte santiṃ ekam mahallikam caṇḍalim khīṇāyukam nirayasamvattanikam c' assā kammam upatṭhitam mahākaraṇāyā samussāhitamā-naso saggasamvattaniyam kammam kāretvā ten' assā niray-uppattiṃ nisedhetvā sagge patitṭhāpessāmi cintetvā bhikkhu-saṅghena saddhiṃ Rājagaham piṇḍāya pāvīsi ti tena ca sama-yena sā caṇḍālī daṇḍam olubbha nagarato nikkhanti bhaga-vantaṃ āgacchantam disvā abhimukhī hutvā atṭhāsi bhagavā pi tassāgamanam nivārento viya pureto atṭhāsi atthāyasmā Mahāmoggallāno satthu cittaṃ ūatvā tassā ca āyuparikkhaya bhagavato vandanaṃ niyojento |

caṇḍālī vanda pādāni Gotamassa yasassino  
tam eva anukampāya atṭhāsi isisuttamo |  
abhippasādehi manam arahantaṃhi tādino  
khippam pañjalikā vanda parittaṃ tava jīvikam |

coditā bhāvitatte sarīrantimadhārinā  
 caṇḍālī vandi pādāni Gotamassa yasassino |  
 tam ena avadhibhāviṃ caṇḍālīṃ pañjalīṭhitam  
 namassamānam sambuddham andhakāre pabhamkaram |  
 khīṇāsavaṃ vigatarañjam atejam ekam araṇṇamhi maho  
 nisinnam  
 deviddhipattā upasaṃkamitvā vandāmi tam vira mahā-  
 nubhāvā |  
 suvaṇṇavaṇṇā jalitā mahāyasā vimānam oruyha ane-  
 cittā  
 parivāritā accharāsaṃgaṇona kā tvam subhe devate  
 vandase mham |  
 aham bhante caṇḍālī kāyavīreṇa pesitā  
 vandiṃ arahato pāde Gotamassa yasassino |  
 sāham vanditvā pādāni cutā caṇḍālayoniyo  
 vimāna sabbato bhattam uppannamhi nandane |  
 acharānam satasahassam purakkhatvāna tiṭṭhati  
 tasāham pavarā setṭhā vaṇṇena sasāyukā |  
 pahutakalyāṇā sampajāṇā patissatā  
 muniṃ kārūnikam loke tamam bhanteva vanditvātum  
 āgatā |  
 idaṃ vatvāna caṇḍālī katamñū katavedini  
 vanditvā arahato pāde tatthevantaradhāyati ||

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

1. caṇḍālī B.—The commentary, after having explained isis' uttamo, gives the var. reading isisattamo, and so reads B.
- 2. tādine B.—jīvitam C., jivitam B.—3. moditā bhāvitattena C., cotitā bhāvitattena B.—°dhārinā C. B.—4. enam C., enam B.—avadhī gāvī C., avadhī gāvī B.—pañjalī C., añcalī B.—5. vitarajam anejam B.—raho nis° C. B.—vīra C.—6. āruyha C.—ganena C, gaṇena B.—mamanti C, mamam B.—7. bhaddante B.—tassā therena B, tayā vīreṇa C.—8. °yoniyā C. B.—vimānam sabbato bhaddam C. B.—upasannamhi B.—9. accharānam satasahassā purakkhitvā mam tiṭṭhanti B.—tāsāham C. B.—yasasāvutā C, yasassāyunā B.—10. pahūta-kalyāṇasampajāṇapatissatā C., bahutakata-kalyāṇā sampajāṇā

patissutâ B.—tam bhante vanditum âgatâ C.B.—11. vandetvâ B.—antaradhâyathâ ti C.

## 43.

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

*Petavatthuvaṇṇanā* (*Paramatthadīpanī*), commentary on the seventh part of the Khuddakanikāya, similar to the preceding work and composed by the same author. The introduction is almost identical with the introd. to the Vimānavatthuvaṇṇanā (2 °samppannam, tam anuttaram, 3 °samppanno; 'ham is omitted, 4 vandanam janitam puññam, 5 petehi ca katam kammam yam yam purimajâtisu petabhāvāvahattam tehi phalabhedato, 6 pakāsayaṃti buddhānam desanāyā visesato samvegajananī kammaphalam paccakkhakārini, 7 Petavatthū ti nāmena supariññātavatthukā yam, etc., mahesayo, 8 tassākammāvalambitvā porāṇatṭhakathānayaṃ, 10 sakkaccabhāsato).

## Conclusion :

ye te petesu nibbattā sabbadukkakātakārino  
 yehi kammehi tesan tam pāpakam kaṭukapphalam |  
 paccakkhato vibhāventi pucchāvissajjanehi vā  
 desanāniyameneva sattasamvega vadḍhati |  
 yam kathāvatthukusalā supariññātavatthukā  
*Petavatthū* ti nāmena saṃgāyiṃsu mahesayo |  
 tassattham pakāsetum porāṇatṭhakathānayaṃ  
 nissāya yā samāraddhā atthamsamvaṇṇanā mayā |  
 yā tattha paramatthānam tattha tattha yathārahaṃ  
 pakāsanā *Paramatthadīpanī* nāma nāmato |  
 sampattā parinīṭṭhānam anākulavinicchayo  
 sapaṇṇārasamattāya pāliyo bhānavārato |  
 iti tam saṃkhārontena yan tam adhigatam mayā  
 puññam assānubhāvena lokanāthassa sāsanaṃ |  
 ogāhetvā visuddhā ca sīlādipaṭipattiyā  
 sabbe pi dehino hontu vimuttirasabhāgino | etc.

*Vadattittharivāharāsinā* muṇivarayatinā bhadantena *Ācariyadhammapālena* katā Petavatthusamvaṇṇanā samattā ti.

It is evident that the commentary on the Theragāthā de-

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

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

The titles of the single stories are given thus in this MS. :  
 Khentupamāpetavatthuvaṇṇanā (ends f. ki')—Sûkarap. (ki)—  
 Pûtimukhap. (ku)—Piṭṭhadhitalikap. (kû)—Tirokuḍḍap. (kli')  
 —Pañcaputtakhâdakap. (kli)—Sattaputtakhâdakap. (ke')—  
 Goṇap. (ko)—Mahâpesakârap. (kau)—Khalâtiyap. (kaḥ')—  
 Nâgap. (khi)—Uraṃgajâtakavatthuv. (khu)—Saṃsâramoca-  
 kap. (khrî)—Sâriputtattherassa mâtu p. (khli)—Mattâp. (khai')  
 —Nandâp. (kho)—Caṇḍakuṇḍalip. (kho')—Kaṇhap. (khâm')  
 —Dhanapâlap. (ga)—Cûlaseṭṭhip. (gi)—Aṇkurap. (gai')—  
 Uttaramâtu p. (gau)—Suttap. (gaḥ)—Kaṇṇamuḍḍap. (ghi)  
 —Ubbarip. (ghu')—Abhijjhamânap. (ghrî')—Sânuvâsip.  
 (ghe')—Rathakârap. (gho)—Bhusap. (ghau)—Kumârap.  
 (ghaḥ)—Serinip. (ṇa)—Migaluddap. (ṇâ)—Dutiyaḷuddap.  
 (ṇâ')—Kûṭaviniṇṇayikap. (ni')—Dhâtuviṇṇap. (ṇi')<sup>1</sup>—  
 Nandikap. (ṇâm')—Revatip. (ṇâm')—Ucchup. (ca')—Kumâ-  
 rap. (câ)—Râjaputtap. (ci')—Gûthakhâdakap. (ci)—Gaṇap.  
 (ci')—Pâṭaliputtap. (cu')—Ambap. (cû')—Akkhadurakkhap.  
 (cṛi)—Bhogasaṃharap. (cṛi')—Seṭṭhiputtap. (cṛi')—Seṭṭhi-  
 kûṭasahassap. (cḷi').

#### 44.

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

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

suttam suttam munindâham (aham—munindaṇ ca B.) sutta-  
 saṅgahapâḷiyâ  
 anekavoraka (°vorikam B.) attham dîpento desakehi ca |  
 vanditvâ yâcito nâtham dhammadîpakabhikkhunam  
 manam udâharam netvâ dîpessam appakam ida |

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

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

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

## 45.

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

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

paramavisuddhasaddhāviriyaapaṭipanditaena silavācārajjava-  
 maddavādiguṇasamudayasamuditaena sakasamayasaṃyanta-  
 ragahaṇasamatthena pañāveyyattiyyasaṃnāgatena tipiṭa-  
 kappariyattippabhede sāthakathe satthu sāsane appaṭiṭaṇa-  
 ṇāṇappabhāvena mahāveyyākaraṇena karaṇasampattijanitasu-  
 khaṇiggatamadhurodānavacaninelāvaṇṇayuttana yuttamut-  
 thavādi vādivarena mahākavinā mahātherena pabbinnā-  
 paṭisaṃbhidāparivāre chaḷābhīṇādiguṇapaṭimaṇḍitaena uttari-  
 manussadhamme suppaṭiṭṭhitabuddhīnaṃ theravaṃsappadī-  
 pānaṃ *Mahāvihāravāsinaṃ* therānaṃ vaṃsālaṅkārabhūtena  
 vipūlavissuddhabuddhīnā *Buddhaghosa* ti guruhi gahitaṇāma-  
 teyyena mahātherena *Aṭṭhasālini* nāma ayaṃ Dhammasaṅga-  
 haṭhakathā katā yāvayattakaṃ kālāṃ visuddhacittassa tādīno  
 lokajēṭhassa mahesino buddho ti nāmaṃ pi lokamhi tiṭṭhati  
 tāvatattakakālāṃ ayaṃ Dhammasaṅghaṭhakathā lokasmiṃ  
 lokaniddharaṇesinaṃ kulaputtānaṃ pañāsuddhiyā nayaṃ  
 dassenti tiṭṭhatu. *Aṭṭhasālini nāma samattā*.

Kusannāmassa nagaṛassa purattimapaḍesake  
 sāsanaṛūḷhabhūtaṃ aḍḍhayaḷjanamāṇake |  
 Nerativayaḷgāmassa pacchimāṃ īsanissite  
 uttarasmi disābhāge ṭhāne pañcadhanussate |

gamanâgamanasampanne *Mañiratanandâmake*  
 alaye puñaniyyatte santâsane tibhummake |  
 bahuggaṇavâcakena atigambhirabuddhinâ  
 âdimh' ariyasaddena *Alaṅkârâ* ti nâminâ |  
 mahâtherena yuttena âhâpetvâna sabbaso  
 sâdhakâna (sâvakânaṃ, the repetition with the Burmese  
 version) vâcanañ ca antarâ antarakkhaṇe |  
 ekâdikam sattatiñ ca dvisataṃ dvisabhassakam (dvisatasa-  
 hassakam ca, the repetition)  
 vasasañjhânaṃ (vassasañjhâ nâma, the repetition) vasena  
 sampatte jinasâsane |  
 rajiko nissayo ayam Aṭhasâlininâmako  
 munisâsanañ ca buddhiyâ—caravato <sup>1</sup>  
 yathâ anantarâyena niṭṭhito nissayo ayam  
 hontv ânantarâyenevaṃ sukhino sabbapâṇino | etc.

The work begins :

namo etc. | kâmvâvacarakusalam — dassetvâ — idâni — rūpâ-  
 vacarakusalam — dassetuṃ — katame dhammâ kusalâ tiâdi  
 vacanam—

46.

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

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

47.

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

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

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

viñātu 'ttho na sakkâ hi sante pi pubbanissaye  
sukhena mandapaññehi racayayissâm' ahaṃ navam |  
nâtisaṅkhepavitthâraṃ nissayaṃ mativaḍḍhakaṃ  
sikkhâkâmena yatinâ yâcito *Candamañcunâ* |

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

48.

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

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

49.

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

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

50.

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

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

Chapters (pariccheda) of this treatise:

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

—f. ko pakiṇṇakasaṅga(ha)vibhāga—f. kaṃ' vidhisāṅgahavibhāga—f. khā' vidhimuttasaṅgahavibhāga ("niṭhito ca Abhidhammatthasaṅgahe sabbathā pi cittacetasikaṅgahavibhāgo")—f. khī rūpasāṅgahavibhāga—f. khe 2 samuccaya-sāṅgahavibhāga—f. khai paccaya-sāṅgahavibhāga—f. khaṃ kammaṭhāna-sāṅgahavibhāga.

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

## 51.

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

## 52.

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

## 53.

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

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

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

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

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

namo *etc.*

jitamârâtikaṃ buddhaṃ dhammaṃ mohavidhaṃsakam  
vanditvâ uttamaṃ saṅghaṃ *Kaṇḍâyanan* ca vaṇṇitaṃ |  
*Kaṇḍâyanassa* bheda 'haṃ sabbayogaṃ yathârahaṃ  
sotujanânaṃ atthâya pavakkhâmi samâsato |  
kasikammâdinâ byâpârena dippati yo pitâ  
iti Kaccassa putto *thu* tassa Kaccâyano mato |  
teneva katasattam pi Kaccâyanan ti ñâyati  
Kaccâyanaṃ idam sattam timinâ vacanatthato | *etc.*

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

54.

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

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

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

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

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

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

## II.—GRAMMATICAL AND LEXICAL WORKS.

## 55.

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

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

*mahataṇ mahâ tulyâdhikaraṇe pade ||*

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

*itthiyaṃ bhâsitapumittha pumâ va ce ||*

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

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

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

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

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

#### 56.

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

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

#### 57.

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

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

#### 58.

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

#### 59.

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

#### 60.

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

#### 61.

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

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

Śloka at the end of the Nāmakappa :

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

Śloka at the beginning of the Samāsakappa :

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

Ślokas at the end of the Uṇādikappa :

ādimhi *Aggadhammo* 'ti *Alaṅkāro* 'tha vissuto  
tisāsanamhi ālokabhūtatthā (var. read. °attā) cihanam  
tathā |  
yo thero jinacakkamhi dhāreti sāsanaṃ sadā  
tena uddhāritam sādhum rūpaṃ unādino param |  
may' uddhāritarūpaṃ pi sikkhantu sajjanā sadā  
mettācittena saṃyuttā maṃ pi maññantu sabbadā |

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

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

62.

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

Introduction to the Sandhikappa :

dhammissaram namassitvā buddham kilesachinditam  
dhammam ariyaśaṅhañ ca niraṅgaṇaṃ gaṇuttamaṃ |  
*Kaccāyanaṃ* mahātheraṃ tathāgatena vaṇṇitaṃ  
mahāpaṇṇaṃ namitvāna sāvakesu ca pākataṃ  
dhajūpamaṃ guṇādhāraṃ mahitalesu pākataṃ |

paṭhamāriyalaṅkāraṃ piṭakaṇṇavapâraguṃ  
 sabbesaṃ hita(m) dhârentaṃ sutabuddhañ ca me gurum |  
 itare guravo cāpi pâragû piṭakattaye  
 namâmi sirasâ dhîre visi(t)ṭhesu ca pâkaṭe |  
 evaṃ nipaccakârassa antarāye asesato  
 ānubhāvena sosetvā yathā atthaṃ samijjatu (sic) |  
 pubbācariyasīhehi racitā santi nissayā  
 yudhasotujanā yattha lina-rûpan ti vuccare  
 tattha rûpaṃ vimamsitvā nyāsādanurûpato |  
 sotujanānam atthāya uddharitvā va sādhu-kaṃ  
 nissayaṃ sandhikappaṃ yudhasotubudhāvahaṃ |  
 pubbācariyasīhānaṃ ahaṃ nissayasādhukaṃ  
 paṭhamāriyalaṅkāramahātherassa nissayaṃ  
 sādhu-kaṃ cupanissāya catuttho 'riyālaṅkāro  
 nātivitthārasaṅkhepaṃ racissāmi yathāphalaṃ (°ba-  
 laṃ ?) |

Śloka at the end of the work :

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

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

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

with the Samāsakappa. The introduction of this Kappa begins: evaṃ nānāyavicitraṃ *Madhuratthavinissayakattukammādi-atthavivoccapakāsakam kārakakappam dassetvā idāni tadanantaram ligatthalapanagajjitam (sic) sattavidham vāccapakāsakam samāsakappam dassetum nāmānam samāso yuttattho tiādi ārajjam (āraddham!) etc.*

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

## 64.

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

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

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

## 65.

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

The *Kaccāyanabhedaṭṭikā*. Subscription: iti accuḷāracchanandaviriypaṇāsamannāgatena *Ariyalaṅkā* ti garuhi viditānāmatherena bhikkhunā vicarito (sic) *Sāratthavikāsinināmā'ya(m) gandho Kaccāyanabhedaṭṭikā* nīṭṭhitā.

The work begins: namo etc. |

jino jayakaraṃ dhammaṃ sañcayanto jayākare  
 jītvā paraṃ jīnāpesi so me detu jayañ jino |  
 yo munindindasaddhammaṃ sitābhāpu idehināṃ  
 makāṃ piṇeti jantunaṃ so sampiṇetu me manāṃ | *etc.*

## 66.

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

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

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

## 67.

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

Contains *Kaccâyana's* Ākhyâtakappa with the scholia.

## 68.

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

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

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

Kaccâyānapakaraṇe sandhi nāmañ ca kārakaṃ  
 samāso taddhit(ā)khyâto kittakañ ca uṇhādikaṃ |  
 sandhimhi ekapaññāsaṃ nāmamhi dve satam bhava  
 kārake pañcatālisaṃ samāse aṭṭhavāsañ ca |  
 dvāsatṭhi taddhite matam atthārāsa satākhyâte  
 kite satam satam bhava uṇhādimañ ca pañ(ñ)āsaṃ |

## 69.

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

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

## 70.

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

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

visuddhasaddhammasahassadīdhitim subuddhasambodhisu-  
gandharoditam (*sic*)

tibuddhakhettekadivākaram jīṇam saddhammasaṅgham si-  
rasābhivaṇḍiya |

*Kaccâyanaṃ* cācariyaṃ namitvā nissāya Kaccâyanaṇṇa-  
nādim

bālappabodhattham ujum karissam vyattam sukaṇḍam pa-  
darûpasiddhim |

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

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

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

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

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

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

## 71 (Turnour).

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

The *Bālāvatāra*.

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

## 72.

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

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

## 73 (Turnour).

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

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

Begins : namo, etc.

buddhan tidhābhivanditvā buddhambujavilocanaṃ  
Bālāvatāraṃ bhāsissaṃ bālānaṃ buddhivuddhiyā |

Buddhaṃ abhivanditvā Bālāvatāraṃ bhāsissaṃ yanumehi  
kriyākārapadasambandhayi.

74.

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

*Saddalakkhaṇa*, grammar composed by *Moggallāyana*.

Begins :

siddham iddhaguṇaṃ sādhu namassitvā tathāgataṃ  
saddhammasaṅghaṃ bhāsissaṃ Māgadhaṃ *Saddalakkha-*  
*ṇaṃ* |

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

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

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

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

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

75.

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

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

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

cāgavikkamasaddhānusampannagūṇasāline  
*Parakkamanarindassa* Sihaḷindassa dhīmato |  
 atrajenā 'nujānatena (should be 'nujātena ?) bhūpālaku-  
 laketunā  
 disantapatthaṭṭadāravikkamena yasassinā |  
*Bhuvanekabhujavhena* mahārājena dhīmatā  
 catupaccayadānena santatam samupatṭhito |  
*Dhūmadonīti* vikhyātāvāse nivasato sato  
*Sumaṅgalamahāttherasāmino* sucivuttino |  
 vāṃse visuddhe sañjāto pantasenāsane rato  
 pariyaṭṭimāhāsindhunīyyāmakadhurandharo |  
 appicchādiguṇūpeto jinasāsanamāmako  
*Vanaratanamahātthero Medhāṅkarasamavhayo* |  
 pāṭavattṭhāya bhikkhūnam vinaye suvisārado  
 Payo(ga)siddhiṃ suddhima (?) sadāsampaññagocaram  
 (saddhāsampannag° ! ) ||

Division of the chapters :

f. ke : iti payogasiddhiyaṃ sandhikaṇḍo paṭhamo—f. ge :  
 i. p. nāmakaṃ dutiyaṃ—f. ghū : i. p. kārakakaṃ tatiyaṃ—f. nḷi—nḷi :  
 i. p. samāsakaṃ catuttho—f. cḷi : i. p. ṇāḍikaṃ pañcamaṃ—f. jā :  
 i. p. tyāḍikaṃ chaṭṭho—f. jhī : iti p. khāḍikaṃ sattamaṃ.

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

f. ki—kū. *sandhi vuccate* | lokaaggapuggalo paññāindriyaṃ  
 tīṇi imāni no hi etaṃ bhikkhuni (should be : bhikkhuniovādo)  
 mātuupattṭhānaṃ sametu āyasmā abhibhūāyatanam dhanam  
 me atthi sabbe eva tayo assu dhammo (*sic*) asanto ettha na  
 dissanti itī dha | sarasaṃnāyaṃ || *saro lopo sare* || sare saro  
 lopaniyo hoti | saro ti kārīyiniḍḍeso lopo ti kārīyanidḍeso (s. t.  
 kārīyan. l. t. kiriyān. ?) | lopo adassanaṃ anuccāraṇam | saro  
 ti jāttekavacanavasena vuttaṃ | sare ti opasilesikādhārasat-  
 tamī tato vaṇṇakālavayavadhāne kārīyan na hoti | tvam asi  
 katamā cānanda aniccasaṃnā ti | evaṃ sabbasandhisu | vidhīti  
 vattate || sattamiyaṃ pubbassa || therayaṭṭhinyāyena pavattate  
 paribhāsā dubbalaḍḍhino paṭiṭṭhābhāvato | sattamīnidḍese

pubbasseva vidhīti pubbasaralopo | lokaggapuggapuggalo  
*(sic)* paññindriyaṃ tīṇimāni no hetam bhikkhunovādo mātu-  
 patṭhānam sametāyasmā abhibhāyatanam dhanam matthi  
 sabbeva tayassu dhammā asantettha na dissanti | pubbassa  
 kāriyavidhānā sattaminidditṭhassa paratāvagamyate ti pare  
 tu parivacanam pi ghaṭato | yassa idāni saṃñā iti. chāyā iva.  
 iti api. assamañi āsi. cakkhuindriyaṃ. a(kata)ññū āsi. ākāse  
 iva. te api. vande aham. so aham. cattāro ime. vasalo iti.  
 Moggallāno āsi. bijako kathā eva. kāpoto evā tidha | pubba-  
 saralope sampatte saro lopo sare tv eva | *paro kvaci* || saramhā  
 paro saro kvaci lopañño hoti || yassa dāni saññāti chāyāva  
 itipi assamañisi cakkhundriyaṃ akataññusi ākāseva tepi van-  
 deham soham cattārome vasaloti Moggallānosi bijako kathāva  
 kāpotova | kvacīti kiṃ paññindriyaṃ paññindriyāni sattut-  
 tamo ekūnavīsati sassetesu gatovādo ditṭhāsavo ditṭhogho  
 cakkhāyatanam naṃkunettha labbhā (?) | vivakkhāto san-  
 dhayo bhavantīti nāyāvatticchāpi idha sijjhati | kvacīty adhi-  
 kāro sabbasandhisu tena nātippasaṅgo | assa idaṃ vātaīritam  
 na upeti vāmaūru ati iva aññe viudakam itidha | idaṃ pacchi-  
 modāharaṇam ca yaṃ (?) avaṇṇe lutte e o honti (hontīti ?)  
 gāhassa nisedhanattham | pubbasaralope | saro veti ca vat-  
 tate || *yucaṇṇānam e o luttā* || luttā sarā paresam ivanṇu vaṇ-  
 ṇānam e o honti vā yathākkamam | yathāsaṃkhyānudeso  
 samānānam | vaṇṇaparena savaṇṇo pi | vaṇṇā saddo (vaṇṇa-  
 saddo !) paro yasmā tena savaṇṇo pi gayhati sayañ ca rūpan  
 ti iṇnam pi e o | sabbattha rassajātīniddese dīghassāpi ga-  
 haṇattha(m) idham *(sic)* āraddham | tassedam vāteritam no-  
 peti vāmoru atevaññe vodakam | vā tv eva tassidaṃ | katham  
 pacorasmin ti yogavibhāgā | pati urasmin ti vibhajja yavā-  
 sare ti yakāre tavaggavaraṇā dinā mo (co !) vaggalasehi te  
 ti pubharūpañ ca yuvaṇṇānam e o ti ussa o ca | lutteti  
 kiṃ dasa ime dhammā yathā idaṃ kusalassa upasampadā |  
 atippasaṅgabādhakassa kvacisadassānuvattanato na vikap-  
 pavidhi niyanā *(sic)* | tena upeto aveccāni *(sic)* evamādisu  
 vikappo tāraṇitā sassindriyāni *(sic)* mahiddhiko sabbītiyo  
 tenupasaṅkami lokuttaro tiādisu vidhi ca na hoti | paṭisan-  
 dhāravutti assa sabbavitti anubhūyate viañjanaṃ viākato dāsi  
 aham ahu vā pure anu addhamāsaṃ anueti suāgataṃ suākāro

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

migi bhantā udikkhatityādi sandhaya vuccante || mayadā sare  
 ti (comp. Kaccâyana, 1, 4, 5) vattate || vanataragā câgāmā ||  
 ete mayadā câgāmā honti vā sare kvaci | âgaminô aniyame  
 pi || saro yevâgamî hoti vanâdînan tu nâpakâ aññathâ hi  
 padâdînam yukvidhânam anattakam || etthâgamâ aniyatâ-  
 gamînam eva bhavanti ce yakârâgameneva nipajjan ti siddhe  
 padâdînam kvacîti (Mogg. fol. kṛi) byañjanassa yuk âgamo  
 niratthako ti adhippâyo | tivaṅgulam tivaṅgikam bhvâdayo  
 migi bhantâ vudikkhati pavuccati pâguññavujutâ ito nâyati  
 cinitvâ yasmâtiha tasmâtiha ajjatagge nirantaram nirâlayo  
 nirindhano nirîhakam niruttaro nirojam dûratikkamo durâ-  
 gatam duruttaram pâtur ahosi punar âgaccheyya punar uttam  
 punar eva punar eti dhir atthu pâtarâso caturāṅgikam catur-  
 ârakkhâ caturiddhipâdapaṭilâbho caturoghanittharaṇattham  
 bhattur atthe vuttir esâ paṭhavidhâtur eva sâ nakkhattarâjâr  
 iva târakânam vijjur ivabbhakûṭe âragger iva sâsapo usa-  
 bhor iva sabbhir eva samâsetha puthag eva | rasse pag eva  
 lahum essati gurum essati idham âhu kena te idham ijjhati  
 bhadro kasâmîva âkâsemahipûjaye ekam ekassa yenam idhe-  
 kacce bhâti yeva hoti yeva yathâ yidam yathâ yeva mâ yidam  
 na yidam na yidam cha yimâni na va yime dhammâ bodhiyâ  
 yeva paṭhavi yeva dhātu tesu yeva teseva so yeva pâṭiyekkam  
 viyañjanâ viyâkâsi pariyaṇtam pariyâdânam pariyutthânam  
 pariyesati pariyosânam niyâyogo udaggo udayo udâhatam  
 udito udîritam udeti sakid eva kiñcid eva kenacid eva kas-  
 micid eva kocid eva sammadattho sammadaññâvimuttânam  
 sammad eva yâvadattham yâvadicchakam yâvad eva tâvad  
 eva punad eva yadattham yadantarâ tadantaram tadanāvī-  
 mutti etadattham atthadattham tadattham tadatthapasuto siyâ  
 aññadatthu manasâd aññavimuttânam bahud eva rattim | vâ  
 tv eva atta-attham vâdhiṭṭhitam pâtu ahosi | vavattḥitavibhâ-  
 sattâ vâdhikârassa byañjanato pi | bhikkhunînam vutthâ-  
 peyya ciram nâyati tam yeva | chaabhiññâ cha aham chaasîti  
 cha amsâ cha âyatanam itidha | vâ sare âgamo ti ca vattate ||  
*châ lo* || chasaddâparassa sarassa lakâro âgamo hoti vâ | châti  
 anukaraṇattâ ekavacanam | chaḷabhiññâ chaḷ aham chaḷasîti  
 chaḷ amsâ chaḷ âyatanam | vâ tv eva | chaabhiññâ || lopo  
 adassanîm ṭhanîm yam âmad-diya dissati âdeso nâma so yātu

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

## 76.

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

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

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

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

paratthâya mayâ laddham (mayâ 'raddham?) katvâ (ka-  
tvâna?) Padasâdhanam  
puññaena tena loko 'yam sâdhetu padam accutam |  
saddhâsayena parisuddhagunoditena sârena sârayati-  
saighanisevitena  
ramme 'nurâdhanagare vasatambujena vidvâlinam nija-  
visuddhakulañajena |  
mânentena tathâgatam paṭipadâyogehi saddhâluyâ  
niccâbaddhataponalehi nikhilappâpârisantâpitâ  
saddhamavhayasîhatelaṭṭhiyâ câmîkaratthâlinâ  
nânâvâdikudittṭhibhedapaṭunâ vâñivadhûsâminâ |  
sattânam karuṇâvatâ guṇavatâ pâramparan dhîmatâ  
therenâ 'tumapâdapañjaragato yo saddasatthâdisu  
*Moggalâyanavissuten* 'iha suvacchâpo vinîto yathâ  
so 'kâsi *Ppiyadassi* nâma yati 'dam byattam sukhappattiyâ |  
vutto ca vuttam upabhoginiyâ sakâya pînappayodharava-  
nâpagasevikâya  
rambhâvihâravadhuyâ tilakâtulena santena Kappinasa-  
mavhayamâtulena |  
Devîrâjavihâramhi ramme nivasatâ satâ  
padassedam *Piyadassittherena* vihitam hitam |

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

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

sandhi vuccate | purisaüttamo paññâindriyam satiârakkho bhogîindo cakkhuâyatanam abhîbhûâyatanam dhanam me atthi kuto etthâ tidha | saro lopo sare | sare saro lopaniyo hoti | sare topasilesikâdhârasattamî tato vañnakâlavyavadhâne

kāriyaṃ na hoti | tvam asi katamā cānanda aniccasaññā ti |  
 aññatthā pi saṃhitāyaṃ (this seems to be corrected into saṃ-  
 hatāyaṃ) opasilesikādhāre yeva sattamī | vidhīti vattamāne |  
 sattamiyaṃ pubbassa | sattamīniddese pubbasseva vidhīti  
 pubbasaralopo | purisuttamo paññindriyaṃ satārakkho bho-  
 gindo cakkhāyatanaṃ abhibhāyatanaṃ dhanam matthi ku-  
 tettha | pubbassa kāriyavidhānā sattamīnidditṭhassa paratā-  
 vagamyate ti pare tu parivacanam pi ghaṭato | so ahaṃ  
 cattāro ime yato udakaṃ pāto evā nīdha (sic) | saro lopo  
 sare ti vattate | *paro kvaci* | saramhā paro saro kvaci lopaniyo  
 hoti | sohaṃ cattārome yatodakaṃ pātova | kvacīti kiṃ pañ-  
 ñindriyaṃ | assādhikāro sabbasandhisu | tassa idaṃ tassa  
 idaṃ vātaīritaṃ sītavātaīritaṃ sītaūdakaṃ sītaūdakaṃ vāma-  
 ūru vāmaūru itīdha | pubbasaralopo | saro veti ca vattate |  
*yuvanñānam e o luttā* | luttā sarā paresaṃ ivaṇṇuvaṇṇānaṃ  
 e o honti vā yathākkamaṃ | vaṇṇaparena savaṇṇo pi | vaṇ-  
 ṇasaddo paro yasmā tena savaṇṇo pi gayhati sayaceti (sic)  
 iūnam pi e o | tassedam tassidaṃ vāteritaṃ vātīritaṃ sītoda-  
 kaṃ | byañjane dīgharassā ti dīghe | sītūdakaṃ | vāmoru  
 vāmūrū | lutteti kiṃ | dasa ime | atīta(ati!)ppasaṅgabādhā-  
 kassa kvaci saddassānuvattanato na vikappavidhi niyatā | tena  
 upeno (sic) ti evamādisu vikappo nārakikādisu (sic) vidhi ca  
 na hoti | viakāsi viakāsi suāgataṃ suāgataṃ tīdha | yuvanñā-  
 naṃ veti ca vattate | *yavā sare* | sare pare ivaṇṇuvaṇṇānaṃ  
 yakāravakārā honti vā yathākkamaṃ | akārassa dīghe | vyā-  
 kāsi | ca(va!)nataragā cāgamā ti (see Kacc. 1, 4, 6) yāgame |  
 viyākāsi | svāgataṃ sāgataṃ | kvaci tv eva yānidha | te ajja  
 te ajja so ayaṃ so ayaṃ itīdha | yavāsare veti ca vattate |  
*eonam* | eonam yakāravakārā honti vā sare pare yathākkā-  
 maṃ | tyajja tejja | byañjane dīgharassā ti dīghe | svāyaṃ  
 soyaṃ | kvaci tv ava (sic) dhanam matthi | goelakam itīdha |  
 sare ti vattate | *gossāvaṇ* | sare pare gossa avaṇ ādeso hoti | sa  
 ca | ṭanubandhānekavaṇṇā sabbassā ti sabbassa ppasaṅge |  
 antasseti vattamāne | ṇanubandho | nākāronubandho yassa  
 so nekavaṇṇo pi antassa hotīti nākārasseva (read, okārasseva)  
 hoti | saṃketo navayavonubandho ti vacanā nākārassāppa-  
 yogo | payojanaṃ ṇanubandho ti saṃketo | gavelakam | iti  
 eva iti evā tīdha | *vītisseva vā* | evasadde pare itissa vo hoti

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

## 77.

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

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

namo, *etc.* |

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

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

## 78.

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

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

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

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

vididhanayasamannâgataṃ vicittâcariyasamayasaṃmohitaṃ  
paramavicittagambhîraññaoggaḥhasamattham pakaraṇam  
idam ârabhanto yam âcariyo tâva ratanattayapaṇâmaṃ  
karonto âha namassitvânâ tiâdi, etc.

## 79.

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

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

Begins : namo, etc. |

ito 'param pavakkhâmi saddhamme buddhasâsite  
kosallatthâya sotûnam kappam âkhyâtasavhayam |  
tattha kiriyaṃ akkhâti ti âkhyâtaṃ kiriyâpadaṃ.

## 80.

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

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

namo etc.

tilokindamukhampo jagambherâjâbhirâjini  
rammataṃ me manovâṇi navaṅgaṣetavaṇṇini |  
puppâcariyasabhânam nayam nissâya sâdhakaṃ  
viracissâmi Vâcakam-upadesakavaṇṇanam |

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

tary on the conclusion of the *Vācakupadesa* (f. khu, etc.) furnishes some dates about its author. The work is said to have been composed in Sakkar. 967 (=A.D. 1606); then the commentary goes on (f. khû): Turaṅgapappato Paṃyanagarato nâtidûre naccâsanne dvikosamatthe ðhâne nânâuppalaṃsañ-channâya sasîlâvâpiyâ samipe papputakuṭacetiya vihâraleṇâ-dihi virâjito Turaṅganâmakko eko pappato atthi. tasmim—Turaṅgapappatavâsinam—vasâlaṃkârabhûtena—*Mahâvijitâ-vitinâmakena* ayaṃ *Vācakupadesako* nâma gandho kato ti yojanâ.

The commentator then gives his own name, which is identical with that of the author: iti Cac keiṇ ti khyâta-parassa pacchimadvârasamime mahâtherânâm âvâsena Mahi-yaṅgaṇo nâma thûpo atthi. tassa uttaradisâbhâge pâkâra-samipe Avavhanagarindassa 'maccena râjânâya kârîte kuṭâ-kâravirâjite tibhumikâvâso vâsantena *Mahâvijitâvi* itinâma-kena mahâtherena katâyam *Vācakupadesakattavaṇṇanâ*.

## 81.

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

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

## 82.

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

The *Abhidhânappadîpikâ*.

## 83 (Turnour).

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

## 84.

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

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

## 85.

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

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

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

Conclusion :

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

ratanāpuram yaṃ tattha pāsādūlāram ālayaṃ  
 rāja(ṭ)ṭhānaṃ manorammaṃ nadinagavanappullaṃ |  
 Mahādharmarājādhipatīti bhūpati tatta yo  
 medhāvi dakkho paṇīto vicitto cittapaṇ(ṇ)avā |  
 susippo dhatavacano tikkhatejo ripujjayī  
 kesaro va atisūro susurūpo vayena vā |  
 yena rājaṭṭhānī seyyathūpakūpavanehi ca  
 atije(ṭ)ṭhamandirehi nāgassehi (nāgāssehi B.) ca sobhitā |  
 kārīte teneva seyye nānābhavanabhūsite  
 Kittijayaṭhapakhyamhi satamandiravārīte |  
 saddhamma(ṭ)ṭhitikāmena vasatā santavuttinā  
 dvikkhattuṃ laddhalañcena mahātherena dhīmatā |  
 tassedisanuggahaṇ cāsādhāraṇaṃ u(y)yojitaṃ  
 patvāna racito peso (yeso B.) Abhidhānassa nissayo |  
 nitṭhito so sakkarāje sahasse '(ṭ)ṭhasatādhike  
 je(ṭ)ṭhamāse juṇhapakkhe sattamiyaṃ gaguddine |

86.

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

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

87.

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

*Dhātumañjūsā.* Begins: namo *etc.*

niruttinikarāpārapārāvārantagaṃ munim  
 vanditvā dhātumañjūsam brūmī pāvacanāñjasam.

Subscription : *Kaccāyaṇadhātumañjūsā samattā.*

88.

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

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

89.

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

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

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

90 (Turnour).

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

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

## III.—HISTORICAL AND MISCELLANEOUS WORKS.

## 91.

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

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

tattha Uppalavaṇṇassa devarājassa bhāsuram,  
rūpam patitṭhapetvāna mahāpūjam pavattayī.

## 92 (Turnour Collection).

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

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

Mahāmahindatheramhi tam ṭhānam samupāgate  
teracchā eva netū ti katikañ ceva kārayī.

## 93 (Turnour Collection).

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

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

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

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

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

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

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

No. 93: 1 mār°—2 thūpe anīṭṭhitam kammaṃ niṭṭhāpehīti abruvi—3 °vatthehi—4 pantīp°. paṅguṇicalakap°, *corr.*: pañcaṅgulakap.—6 lākhākumkuttakeh', *corr.*: °makeh'—7 siviḱāyayeva, *corr.*: °kāyeva—8 bhūmis°—9 pasanto, *corr.*: passanto—10 bhikkhū. āsum—12 aparājayam—13 sampatte. maññe man nopeti. therāsutābhayo—14 cintayī. sīse.—15 parivāriyam, *corr.*: °riya.

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

(Story of Buddhaghosa.)

bodhimaṇḍasamīpamamhi jāto brāhmaṇamānavo  
vijjāsippakalāvedī tisu vedesu pārāgo |  
sammāvimānātasamayo sabbavāḍavisārādo  
vādatthī sabbadīpamhi āhiṇḍanto pavādino |  
vihāram ekaṃ āgamma rattim pāt' amjaḷimatam  
parivatteti sampunṇapadam suparimaṇḍalam |  
tattheke Revato nāma mahāthero vijāniya  
mahāpamño ayam satto dametum vaṭṭatīti so |  
ko nu bhadrabharāvena viravanto ti abravī  
gadrabhānam rave attham kiṇ jānāsīti āha tam | 5  
aḥam jāne ti vutto so otāresi sakam matam  
vuttam vuttam viyākāsi virodham pi ca dassayī |  
tena hi tvam sakam vadam otārehi ca codito  
pāḷimahābhidhammassa attham assa na so 'dhigā |  
āha kassetim manto ti buddhamanto ti so 'bravī  
dehi me tan ti vutthehi gaṇha pabbajja tam iti |  
mantatthī pabbajitvā so uggaṇhi Piṭakattayam  
ekāyano ayam maggo iti pacchā tam aggahi |  
buddhassa viya gambhīraghosattānam viyākarum  
Buddhaghoso ti ghoso hi buddho viya mahītale | 10  
tattha Nānodayam nāma katvā pakarapa tadā  
Dhammasaṅgaṇiyo 'kāsi kaṇḍam so Atthasālinam |  
Parittatṭhakathaṇ ceva kātum ārabhi buddhimā

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

sattânaṃ sabbabhâsânaṃ sâ ahosi hitâvahâ  
 theriyâcariyâ sabbe pâliṃ viya tam aggahum |  
 attakattabbakiccesu gatesu pariniṭṭhitim  
 vanditum so mahâbodhiṃ Jambudîpam upâgamî |  
 bhutvâ vâvisavassâni Mahânâmo mahâmahiṃ  
 katvâ puṇṇâni citrâni yathâkammam upâgamî |

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

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

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

## 94 (Turnour Collection).

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

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

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

Padyapadānuvamsavaṇṇanā vamsatthappakāsaṇi niṭṭhitā.

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

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

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

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

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

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

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

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

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

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

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

f. ghau'—ghaḥ (Turnour, p. xxxviii) : Kālāsokassa puttā tū (p. 21, 7 Turn.) tiādim āha | . . . Kālāsokassa atraja-puttā dasa bhātukā ahesun ti attho | tesam pana nāmaṃ *Atthakathāya* vuttaṃ | nava Nandā tato āsun ti tato dasa bhātunam antarā samānam eva nāmakā Nandanāma nava rājāno ahesun ti attho | tesam hi jeṭṭho pana aññātakulassa putto ti ca paccantavāsiko ti ca tesam navannaṃ uppattik-kamañ ca *Uttaravihāraṭṭhakathāyaṃ* vuttaṃ | mayam pi sam-khepena tesam uppattimattaṃ samayāvirodhamattā kathey-yāma | pubbe kira Kālāsokaputtānaṃ rajje yeva paccanti-vāsiko eko mahācoro uppajjitvā laddhapakkho raṭṭhaṃ vilumpamāno vicarati | tassa manussā pane gāmaghāṭakam-maṃ karontā yaṃ gāmaṃ vilumpanti bhaṇḍaṃ tasmim gāme manussehi gāhāpetvā Malayam netvā bhaṇḍaṃ gahetvā manusse ca vissajjenti | ath' ekadivasam te corā evaṃ karontā ekaṃ nibbitikaṃ thāmajavasampannaṃ yodhasadisam purisaṃ gahetvā tena saddhim gāhāpetvā Malayam nenti | so tehi niyamāno te kiṃ vo kammaṃ karontā vicarathā ti pucchitvā tehi bho dāsa purisa na mayam aññaṃ pi kasigorakkhādikaṃ karoma iminā va nibhārena gāmaghāṭakādini katvā dhanam ca dhaññaṃ ca uppādetvā macchamaṃsasurāpānādini paṭiyādetvā khādantā sukhena jīvitavuttiṃ karomā ti vutte sādhu vata ayam eva tesam jīvitavutti aham pi teh' eva saddhim evam eva jīvitam kappeyyāmi cintetvā puna āha aham pi tumbhakaṃ santike vasitvā tumbhakaṃ sahāyo bhavissāmi tumhe mam pi gahetvā vicarathā ti | te sādhu ti tam gahetvā attānaṃ santike vasāpesum | ath' ekadivasam te corā gāmaghāṭakammaṃ karontā ekaṃ āvudhahatthasurapurisehi sampannaṃ paccantagāmaṃ pavisiṃsu | tesu pavittāhamattesu gāma-vāsino utṭhāya te majjhe katvā gāmaṇim gahetvā asinā paritvā jīvitakkhayaṃ pāpesum | corā pana yena vātena vā palāyitvā Malayam gantvā tattha sannipatitvā tassa mata-bhāvaṃ jānitvā tasmim vinaṭṭhe amhakaṃ parihānibhāvo

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

petvā puna sodakaṃ vissajjāpetvā tam pakatipāsānataḷaṃ  
 viya jāte udakaṃ vissajjāpesi | puna attano ānāpavattana-  
 tṭhāne cammajaturukkhapāsānapavattāpanakāraṇādīhi dha-  
 nasañcayaṃ kārāpetvā tattheva akāsi | evaṃ katipayavārehi  
 akāsi vuttaṃ hoti | tena avocumha tesāṃ pana kaniṭṭho  
 navamo sayāṃ dhananidahanavittikattāya Dhananando nāma  
 ahoṣi ti | Moriyānan ti attānaṃ nagaraṃ siriyā eva sañjātaṃ  
 Moriyā ti laddhavo(hā)rāṇaṃ khattiyānan ti attho | tehi  
 pana dharamāne yeva bhagavati Viḍḍhabhena upaddutā  
 te pi Sākiyā Himavantaṃ pavisitvā aññataraṃ salīlāya sam-  
 pannaṃ ussannapipphalipavanādīhi pādapavanehi upasobhi-  
 taṃ ramaṇīyaṃ bhūmibhāgaṃ disvā tatthā 'bhinivittapema-  
 hadayā tasmim ṭhāne suvibhattaṃ mahāpathadvāraḷakotṭha-  
 kaṃ thirapākāraparikkhittaṃ āramaṃyānādivividharāma-  
 neyyasampannaṃ nagaraṃ māpesuṃ | api ca taṃ mayūragi-  
 vasaṃkāsāṃ chadanitṭhikapasādapanti koṇcamayūraganānā-  
 dehi pūritaṃ ugghositaṃ ca ahoṣi | tena te tassa nagarassa  
 sāmīno Sākiyā ca | tesāṃ puttapaṇṇatā ca sakala-Jambudīpe  
 Moriyā nāmā ti pākātā jātā | tato ppabhūti tesāṃ vaṃso  
 Moriyavaṃso ti vuccati | tena vuttaṃ Moriyānaṃ khatti-  
 yānaṃ vaṃse jātan ti |

### 95 (Turnour Collection).

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

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

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

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

Begins : namo etc. |

sambuddham atulaṃ suddham dhammaṃ saṅghaṃ anu-  
taraṃ  
namassitvā pavakkhāmi Dhātuvamsapakâsakam |  
tikkhattum āgamā nātho Lamkādīpaṃ manoramam  
sattānaṃ hitam icchanto sâsanassa ciraṭṭhitim |

The chapters of the work are: tathâgatassa gamano nâma  
paṭhamo paricchedo (ends f. cha')—tathâgatassa parinibbutâ-  
dhikâro n. dutiyo p. (f. chû')—dhâtuparamparâgato n. tatiyo  
p. (f. chî')—pakinnako n. catuttho p. (f. chām')—dhâtuni-  
dhânâdhikâro n. pañcamo p. (f. jai).

96 (Turnour Collection).

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

The *Milindapañha*.

97.

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

*The same work.*

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

namo tassa bhagavato arahato sammâsambuddhassa |  
*Milindo* nâma so râjâ *Sâgalâyam* purattame  
upagañchi *Nâgasenaṃ* Gaṅgâ va yatha sâgaram |  
âsajja râjâ citrakathim<sup>1</sup> ukkâdhâram tamonudam  
âpucchi nipuno pañhe<sup>2</sup> ðhânâthânagata puthu |  
pucchâvissajjanâ ceva gambhîratthupanissitâ  
hadayaṅgamâ kannasukhâ<sup>3</sup> abbhutâ lomahamsanâ |  
Abhidhammavinayogâlâ<sup>4</sup> suttajâlasamatthitâ  
Nâgasenakathâ citrâ opammehi nayehi ca |  
tattha ñâṇam panidhâya<sup>5</sup> hâsayitvâna mâṇasaṃ<sup>6</sup>  
suṇoṭha nipuṇo (*corr.* nipuṇe)<sup>7</sup> pañhe kamkhâthânavi-  
dâlane<sup>8</sup> ti |

taṃ yathânusûyate | atthi *Yonakâkam* (*corr.* °nam)<sup>9</sup> nânâ-  
putâbhedanam *Sâgalan* nâma nagaram nadîpabbatasohitam  
ramanîyabhûmippadesabhâgam<sup>10</sup> ârâmuyyânopavanatalâka-

pokkharāṇisampannaṃ nadīpabbatavanarāmaṇeyyakam<sup>11</sup> sutavantanimitam<sup>12</sup> nihatapaccattikapaccāmittam<sup>13</sup> anupapīlitaṃ<sup>14</sup> vividhavicitradaḥam<sup>15</sup> attālakottaṃ<sup>16</sup> varapavara-gopuroraṇam<sup>17</sup> gambhīraparikhapaṇḍarapākāraparikkhittante-puram<sup>18</sup> suvibhattavithi(*corr.* vithi-)caccaracatukkasimghātakaṃ<sup>19</sup> suppasāritāṇekavidhavarabhaṇḍaparipūritantarāpanam<sup>20</sup> vividhadānaggasatasamupāsobhitam<sup>21</sup> Himagirisikharasamkāsavarabhavanasatasahassi(*corr.* °ssa-) patimaṇḍitam<sup>22</sup> gajahayarathapanti(*corr.* patti-)samā-kulam<sup>23</sup> abhirūpanara-nāriganānucaritam<sup>24</sup> ākiṇṇajanamanussam<sup>25</sup> puthukhattiyabrāhmaṇavessasuddham<sup>26</sup>(*corr.* °ddam)<sup>27</sup> vividhasamanabrāhmaṇāsabhajanasaṃghāṭitam<sup>28</sup> bahuvividhavijjāvantanaṇavīranisevitam<sup>29</sup> kāsikakoṭumbarakādīnāvidhavatthāpanasampannam<sup>30</sup> suppasāritarucirabahu-(*added*: vidha) pupphagandhagandhāpanagandhagandhitam<sup>31</sup> āsimśanīyyabahuratta-(*corr.* °tana) paripūritam<sup>32</sup> disāmukhasuppasāritāpanasimghārivāri-(*corr.* °ni)jaganānucaritam<sup>33</sup> kahāpanarajatasuvaṇṇakamśapatthara-paripuram<sup>34</sup> pajjotamānanidhiniketam<sup>35</sup> pahutadhaṇadhamṇāvitthūpakaraṇam<sup>36</sup> paripuṇṇakosakoṭṭhāgāram<sup>37</sup> bahuvaṇṇapānam<sup>38</sup> bahuvividhakhajjabhojjaleyyapeyyasāyanīyya<sup>39</sup> Uttarakurusamkāsam<sup>40</sup> sampannasassam<sup>41</sup> Ālakamandā<sup>42</sup> viya devapuram |

*Various readings of No. 97:* 1) °kathī, 2) pañho, 3) kaṇṇasukhā, 4) °gāthā, 5) paṇidhāya, 6) mānasam, 7) nipuṇe, 8) °ṭhāṇavidhālane, 9) yonam, *corr.* yonakānam, 10) bhitam<sup>43</sup> ramaṇīyyam<sup>44</sup>(*corr.* °yya°) bhumi°, 11) °vaṇarāmaṇeyyakam, 12) °paccatthika°, 13) anuppilītam, 14) °vicitrādaḥam, 15) °koṭṭhakam, 16) °vithivaccara°, 17) °samūpas°, 18) bhavaṇasatasahassa°, 19) pantis°, 20) °suddam, 21) °samaṇabrāhmaṇasabhājanasaṃghāṭitam, 22) °vatthāpanasampannam, 23) °bahuvividhapuppha°, 24) °nīyabaturatana°, 25) °simghāravānija°, 26) °paripūram, 27) pahūtadhaṇadhamṇāvitthūpakaraṇam, 28) bavhannapānam, 29) °sāyanīyam, 30) °saṃkhāsam, 31) ālak°.

98.

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

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

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

nâtham natvâna nâthassa kassam sâsanavuddhiyâ  
 Kalyâṇisimây' uppattibhûtapâṭhassa nissayam |  
 Dhammacetyâbhidhâna Râmâdhipatinâminâ  
 raṇâ Râmañadese hi Kalyâṇinâmikam simam |  
 âcariye sammanetvâ tâya uppattikâraṇam  
 ñâtuṃ silâpattakesu <sup>1</sup> thapitam likkhiya 'kkharam |  
 tato pi nihato gandho aparâcariyehi so <sup>2</sup> |  
 na uggaḷitakkharattâ <sup>3</sup> sudujjânattato mayâ  
 sodhetuṃ nussahattâ pi thapito cīrassam 'dhunâ |  
 paramparagottâvâsanâbhinikkhaṇagâminâ  
 ñâtakupâsakeneva tumhâdisēhy adipane |  
 gandhasâravijjantehi satti satti <sup>4</sup> sujânitum  
 pacchimâjanatâ kivaṃ ityâdinâbhiyâceto |  
 sâsanassopakârâya Mrammabhâsâya jânitum  
 visodhetvâ yathâsattim racissam tassa nissayam |  
 yuttâyuttam vicintetvâ ayuttam tam susodhiya  
 yuttam ṭhânam dhârayantu mânadosavivajjitâ |

99.

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

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

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

Manumanosâram vande dasabbalam amaṇḍite (âmaṇḍite, B.)  
 paṭhaviyâ paṭicchanne vassantam 'malakam viyam (amalakam viya passantam, B.) |  
 lokîuttarasaddhammam Nerucakkavalâdikam  
 dhammañ cassa supûjeyyam puñ(ñ)akhetam gaṇam api |  
 Manusâradhammasatt(h)am kâlantarena sabbaso  
 paramparalikkhitena pamâdasahitam yato |

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

<sup>2</sup> yo.

<sup>3</sup> nathagg°.

<sup>4</sup> sakkhissati.

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

tasmâ atthañ ca tandiyaṃ (tandiyañ ca, B.) visodhento  
 maham dâni  
 akkhadassânam atthâya bâlânam suṭhu dîpissam |  
 karuṇâya 'ssa codite buddhesi 'nena bhâtunâ  
 sagâravam 'bhiyâcito porâṇakam matam niya (matam  
 andhiya, B.) |

The text then begins after this preface :

sajjanâsajjanâsevam narânarâbhivuddhikam  
 pâraṅgam 'pâraṅgam netam viram viram 'bhivandiya |  
 dhammasattam vicâremi vicittanayamaṇḍitam  
 bahusattakalokânam catvâgativimuccitam |

100.

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

101.

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

102.

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

lokanîdhi pavakkhâmi nânâsattasamuddhitam  
 mâgateneva saṅkhepam vanditvâ ratanattayam |

103.

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

saddhâ bhavantu jinasakkâ varâbhivuddhiyo |  
 râjanîtisattham rañño dhammatthasukhasâdhanam  
 vuccate buddhivuddhattham pararaṭṭhavimaddane |

104.

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

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

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

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

105.

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

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

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

ādito upasampannasikkhitabbaṃ samâtikaṃ  
*Khuddasikkham* pavakkhāmi vanditvā ratanattāyaṃ |  
 pārājikā ca cattāro garukā nava cīvaraṃ  
 rajanāni ca patto ca tālakā (thālakā, the Nissaya) ca pavā-  
 vaṇā |  
 kālīkā ca paṭiggaho maṃsesu ca akappiyaṃ  
 nisaggiyāni pācitti samaṇatappā ca bhūmiyo (samakap-  
 piya bhummiyo ca, the Nissaya) | *etc.*

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

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

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

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

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

viñātu 'ttho hi sakkâ naṃ sante pi pubbanissaye  
sukhena mandamañenahi bhikkhunâ 'haṃ bhiyâceto |  
racissa Pañāmañjūnā sikkhākāmena nissayaṃ  
nâtisaṅkhepavithhāraṃ navaṃ pītivivaḍḍhanaṃ |

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

Kusannāmassa nagrassa purattimapadesake  
sāsanāruḷabhūtassa aḍḍhayaḷjanapamāṇake |  
Nerantivhayagāmassa pacchimam īsanissite  
uttarasmi disābhāge thāne pañcadhanusake |  
gamanāgamaṇasampanna Mañiratananāmake  
alaye puñanippatte santāsane tibhummiḷke |  
bahuggahaṇavācakena atigambhiyabuddhinā  
ādimh' ānisaaddena (*sic*, *ariyasaddena* the repetition  
with the Burmese version) Alaṅkāro tināminā |  
mahātherena yuttena na āhāpetvāna sabbaso  
sāvakānaṃ vācanaṃ ca antarā antarakkhake |  
sampaṣo dvīsaḷhasaṇ ca dvīsaṭam jinaśāsane  
tesaṭhivavassa (vessa ?) katato (vassagaṇato, the repetition)  
racito nissaro sayam |  
navabhū Khuddhasikkhāya muṇisaṇabuddhiyā |

106.

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

107.

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

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

The work begins : *namo etc.*

jitajeyyaṃ varaṃ buddhaṃ tilokaggavināyakam  
natvā gīhipaṭipadam vakkh' uddhari tato tato |

atthānatthaṃ manati jānātīti manusso | gahaṭṭhasīlam  
nāma pañcaṅgasīlam aṭhaṅgasīlam dasaṅgasīlaṃ ca terasa  
dhūtaṅgesu ekāsanikaṅgapattapiṇḍikaṅgavasena dve dhū-  
taṅgāni ca | imāni sīlāni gahaṭṭhānaṃ vattanti.

108.

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

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

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

Conclusion :

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

The work is a short encyclopædia of Buddhist theology  
and cosmology. It is divided into the following chapters :  
buddhānam abhinīhārakathā (ends f. kī)—tathāgatassa accha-  
riyakathā (f. kām')—pañcaantaradhānakathā (f. khu')—mu-  
nino cakkavattino ca cetiyakathā (f. khū')—sammajjaniyā-  
phalasaṅgahanayo (f. khri')—dhamme acchariyakathā (f.  
kho')—saṅghe acchariyakathā (f. gū')—niddāvibhāvanam (f.  
gri')—supinavibhāvanam (f. gli')—ratanadvayasantakapari-  
vattanakathā (f. gli)—saraṇagamanassa bhedaṅgahanayo  
(f. ge')—sīlānaṃ pabbhesaṅgahanayo (f. ghi)—kammaṭṭhā-  
nasaṅgahanayo (f. gho)—nibbānassa vibhāvanam (f. ghau)—  
ratanattaye agāravavibhāvanakathā (f. ghau')—janakādi-  
kammaṭṭhānasaṅgahanayo (f. nu)—ānantariyakammavibhā-  
vanam (f. nri')—micchādittivibhāvanam (f. nli')—ariyūpavā-  
davibhāvananayo (f. nli')—kuhakādīnaṃ ca kathāsaṅgahanayo

(f. ne')—maccherakathâ (f. nai')—tividhaggivibhâvanakathâ (f. nâm')—dânâdipuññasāṅgahanayo (f. cū)—sattānaṃ āhārabhedanayasāṅgaho (f. cū')—yonivibhâvananayasāṅgaho (f. cha)—pumitthiparivattanakathâ (f. chī)—yuvatināṃ sarūpavibhāvanāṃ (f. chu)—paṇḍakānaṃ vibhāvanāṃ (f. chu')—nāgānaṃ vibhāvanakathâ (f. chṛi)—supaṇṇānaṃ vibhāvanakathâ (f. chṛi')—petānaṃ vibhāvanāṃ (f. chḷi)—asurānaṃ vibhāvanāṃ (f. chḷi)—devatānaṃ vibhāvanāṃ (f. chḷi')—mahivaḍḍhanakathâ (f. che')—mahicalanakathâ (f. chau')—vutthivâtādināṃ sāṅgahanayo (f. ja)—pakiṇṇakakathâ (f. je')—iddhividhādīsāṅgahanayo (f. jhu')—lokasaṇṭhānakathâ (f. ñri').

109 (Turnour Collection).

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

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

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

Subscription: Siriratanapurābhidhāne uttamanagare setakuñjarādhipatibhūtaṃ mahārañño mātubhūtaṃ Susaddhāya mahādeviyā kārīte ti | punapaṭalachādite soṇṇamayamahāvihāre vasantena sīlācārādisampannena Tipiṭakapariyattidharena saddhābuddhiviriyapatimaṇḍitena Sihalādipe araṇṇāvāsīnaṃ pasatthamahātherānaṃ vamsālaṅkārabhūtena Medhamkaramahātherākkhyappatitena *Samgharaññā* karato 'yaṃ Lokappadīpakasāro ti | — — Lokappadīpakasārapakaraṇaṃ *Mahāsamgharājena* Dayarājassa garuṇā racitaṃ samattaṃ ti.

The chapters, as given in the index, are:

I. saṅkhāralokaniddeso. II. nirayagatiniddeso. III. pe-tagatiniddeso (comprehends: sāmāñnadukkhavaṇṇanā—tirokuḍḍasuttaṃ—mahādevavatthūṃ—pāsānapetavatthūṃ—pāsānatthambhapetavatthūṃ—kasipetavatthūṃ—adḍhataṇḍulapetav.—patākapa.). IV. tiracchānagatiniddeso. V. manussagatiniddeso<sup>1</sup> (comprehends: thūpārabbhakathā—thūpakara-

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

ṇakathā — mahādhātunidhānakathā — Abhayadutṭhagāmanirañño Tusitadevalokagamanam — Asokamāliniyā uppattikathā — Sāliṛājakumārassa uppattikathā — bhatikammakaraṇakathā). VI. sattalokaniddeso (comprehends: aṭṭhakkaṇaparidīpanakathā — kāmāvacaradevānam uppattikathā). VII. okāsalokaniddeso. VIII. paṇṇakanayasāraniddeso.

## 110.

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

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

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

## 111 (Turnour Collection).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

buddhañ ca dhammañ ca gaṇaṃ namitvā aggamaṃ visuddhaṃ janapumñkhettaṃ

chakesadhātūnañ ca *Thūpavaṃsaṃ* vakkhāma' aham sāsana-  
navaddhanāya |

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

The fragment ends : Revatattherassa hatthato anūpamaṃ kesadhātum sampaticchitvā gandhodakanūnāpetvā suvaṇṇa-  
rajatamayehi pupphehi dīpehi ca dhātu khamāpetvā caṅgo-  
take ṭhapesum taṃ khaṇaṃ ũeva heṭṭhāvuttappakārāni paṭha-  
vikampanādini acchariyāni pāturaheṣum dasa sahassa ca.