

FROM BIRCH BARK TO DIGITAL DATA:  
RECENT ADVANCES IN BUDDHIST MANUSCRIPT RESEARCH

Papers Presented at the Conference  
Indic Buddhist Manuscripts: The State of the Field  
Stanford, June 15–19 2009

Edited by Paul Harrison and Jens-Uwe Hartmann

ÖSTERREICHISCHE AKADEMIE DER WISSENSCHAFTEN

PHILOSOPHISCH-HISTORISCHE KLASSE

DENKSCHRIFTEN, 460. BAND

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**OAW**

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Participants in the conference  
“Indic Buddhist Manuscripts: The State of the Field”  
held at Stanford University, June 15–19, 2009



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# Pali Manuscripts of Sri Lanka

BHIKKHU ÑĀṆATUSITA (KANDY)

## 1. An Overview of Pali manuscripts in Sri Lanka

There are tens of thousands of palm-leaf manuscripts in Sri Lanka, many of them containing Pāli (hereafter: Pali) texts. The first part of this article will give a brief overview of the history of Pali palm-leaf manuscripts in Sri Lanka, the age of manuscripts, where they are located, the materials used, scripts, the general condition of collections, who takes care of them and how they are not taken care of, earlier research, the scientific and cultural value of manuscripts, how they could be made more accessible to the scholarly world and what issues would be faced in order to do so.

### 1.1 History

The earliest mention of written Pali texts in Sri Lanka is found in the *Dīpavaṃsa* and the *Mahāvamsa*, chronicles describing how the good and bad deeds of kings affected Mahāvīhāra Theravāda Buddhism in Sri Lanka. According to these chronicles, the Pali Canon (*ti-piṭaka*) and its commentaries (*aṭṭhakathā*) were first written down in the reign of King Vaṭṭagāmaṇi-Abhaya (Mhv 33.100–101, Dīp 20.20–21) in the 1st century BCE (Geiger 1960: §65). Both chronicles state: “The text of the three piṭakas and the *aṭṭhakathā* thereon ... in order that the true doctrine might endure, they wrote them down in books.” (*Piṭakattayapālīṇca, tassa aṭṭhakathampi ca; ... ciraṭṭhitattham dhammassa potthakesu likhāpayum*) (Geiger 1912: 237). These “books,” *potthaka*, were usually made of talipot palm (*Corypha umbraculifera*) or “Ola” palm leaves.<sup>1</sup>

Later on, the *Mahāvamsa* records that kings were ordering the copying of manuscripts: King Kassapa had books copied (39.19), King Moggallāna II (537–556) had the Dhamma written down and then held a festival in honour of the books (41.62), King Vijayabāhu (1059–1114) had the Tipiṭaka copied and offered it to the community of monks (60.22), King Sena II (851–855) had the *Ratana-sutta* written down on a gold sheet (*hema-paṭṭa*) (51.79),<sup>2</sup> and King Kassapa V (913–923) had the Abhidhamma Piṭaka written on gold sheets and had the *Dhammasaṅgaṇī* book adorned with various jewels and caused a yearly festival to be held in honour of it (52.50–57). Other, later kings also had Pali books copied (Mv 90.37–38, 91.27, 92.13). In the 18th century, King Kittisiri caused many suttas, such as the *Dhammacakka*, to be inscribed on a golden book, had the *Dīghanikāya* copied in one day by scribes, who were amply rewarded, and then had the text recited the whole night long; he also rewarded others who copied books (99.28–35; see Geiger 1960: §63, and Mirando 1985: 66).

Just as in Northern Thailand (see Veidlinger 2007: 130), large rewards were paid to those who copied books, usually monks. In 1509 King Vikramabāhu of Kandy bestowed lands on a monk who had copied the *Samyuttanikāya* to compensate him for his labours (Mirando 1985: 21). His successor King Rājādhirājasimha rewarded the lay scribe who had inscribed the *Dhammacakka* and other suttas on a book of gold leaves with a gift of lands (Mirando 1985: 69). Laypeople also rewarded monks with gifts of lands for copying texts such as the *Majjhimanikāya* (Mirando 1985: 74).

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<sup>1</sup> The elaborate process of preparing Ola palm leaves, writing on them, etc., is described in de Silva 1938: xxi; Nell 1954: 38–40; Wickramaratne 1967: 16–21; Coomaraswamy 1979: 51–53; Godakumbura 1980: xlix–lii; Gunawardhana 1997: 33–40; Gunaratne 2006.

<sup>2</sup> At the Jetavanarama monastery complex in Anuradhapura a fragment of the *Pañcaviṃśatisāhasrikā Prajñāpāramitā* written on gold leaves was discovered in a buried pot; see von Hinüber 1983: 189–207.

The *Mahāvamsa* also mentions that manuscripts along with monasteries were destroyed by invaders, especially the Kāliṅga invader Māgha in the early thirteenth century, and the Portuguese during the colonial period. After these acts of destruction and the chaos that followed, manuscripts were copied on a large scale to make up for the losses. King Vijaya-bāhu III (1232–1236), saddened by the loss of so many Dhamma books destroyed by the invader Māgha, gathered many lay scribes to copy the Tipiṭaka (*Cullavamsa* 81.40–45). In the 18th century, after the destruction caused by the Portuguese and Dutch, many manuscripts were copied in Kandy through the revivalist efforts of Saṅgharāja Saraṇāṅkara.

The copying of texts and their distribution and worship was regarded as a meritorious activity because it preserved the doctrine (Dhamma) of the Buddha. Giving the Dhamma to others is considered the highest gift in Buddhism.<sup>3</sup> The texts were also caused to be copied by kings to bolster their prestige, just as modern Thai kings still do. Royal manuscripts were written by monks and professional scribes. Manuscripts with covers made of silver or ivory studded with gems are found in monasteries in the Malwatte (a complex of about 30 semi-independent monasteries) and at the Temple of the Tooth in Kandy. Gold-embossed manuscript covers are also said to exist (Joseph 1901: ix). Normally, however, the wooden covers of Sinhalese manuscripts are painted with arabesque-like designs or are just plain wood. Some manuscripts have no covers at all.<sup>4</sup>

Sometimes manuscripts were enshrined in stupas. In the 19th century a Tipiṭaka set (of which the Vinaya-piṭaka, Abhidhamma-piṭaka, Dīghanikāya, and some other books were written on silver plates and others on ola palm leaves), *Satipaṭṭhāna-sutta* and other *suttas* inscribed on thirty-seven plates of gold, a Jātaka commentary written on nine hundred copper plates, two book boards, silver and gold studded with gems, etc., were enshrined in the stupa of Hanguranketa Vihāra as part of a “meritorious act of enshrining books” (*poth-nidhāne-pinkama*); see Joseph 1901: xii–xiii. Ninety-one copper plates with the *Pañcaviṃśatisāhasrikā Prajñāpāramitā* written on them, dating from the 8th/9th century, were found in the Indikatusāya Stupa at Mihintale; see *Epigraphia Zeylanica* Vol. III: 199–212.

The main copyists of Pali texts in Sri Lanka were Buddhist monks. Like their Christian counterparts in medieval Europe, many monks spent a lot of time copying and studying texts. Before modern, printed books came into vogue in the late 19th century, all monasteries in Sri Lanka had libraries with Pali manuscripts (cf. Joseph 1901: x).

Small village monasteries (*pansala*) would have had small collections of texts especially suited to edifying the laity, while larger study monasteries (*piriveṇa*) had large collections of texts used for education. There would also have been monks who had their own collections of manuscripts for private study purposes. In the 19th century, and perhaps earlier,

<sup>3</sup> See A IV 364 (*etadaggaṃ, bhikkhave, dānānaṃ yadidaṃ dhammadānaṃ*) and Dh 364 (*sabba-dānaṃ dhammadānaṃ jināti*).

<sup>4</sup> There are no titles given on the wooden covers of manuscripts. This can make it difficult to find a specific text in a monastery library if there are no modern tags or labels with titles and reference-numbers and a reference list. (Sometimes there are modern reference numbers on the covers but the reference list has been lost.) In this case one has to go through all the manuscripts, which can be quite time-consuming as one has to untie and retie the neatly tied strings holding the cover and palm leaves together. Then, if one is familiar with the text one is searching for, one can recognise it from its start (no title page or heading with the title of the text is given at the start of Sinhala manuscripts), or one has to look at the conclusion of the text where its name is normally given. Sometimes several texts are contained in one manuscript, so the whole manuscript has to be checked.

Supposedly, the monks who used the manuscripts in the past would recognise which manuscript was which through familiarity with the different wooden covers (painted or plain) and the location of the manuscripts in the library. Although some manuscripts, especially ones with fancy covers made of ivory, etc., might have had a showcase function rather than a practical function (cf. Veidlinger 2007: 114–115), most manuscripts (e.g. ones with the *Pātimokkha* or other Vinaya texts) would have had a practical function and would have been used for study and reference.



monasteries were built which were (and are) called “pothgul vihāra” or “library monasteries.” Here monks took a special interest in collecting and studying texts.

Many monasteries built before the 20th century still have original collections of manuscripts. The manuscripts are not read anymore because modern printed books are easier to read and handle, and they are solely kept for ornamental and historical value. Sometimes the manuscripts are shown in monastery display rooms, together with other valuable and unusual objects, sometimes the manuscripts are still in their original monastery libraries or in new libraries, and sometimes the manuscripts are kept hidden in cupboards out of fear of thieves or out of neglect.

### 1.2 Oldest manuscripts

The four oldest known Sinhalese Pali manuscripts date from the Dambadeniya kingdom period and are described in some detail by P. E. E. Fernando (1982). The oldest manuscript, the *Cullavagga* in the possession of the library of the Colombo National Museum, dates from the reign of King Parākramabāhu II (1236–1237). The manuscript is in a reasonably good condition given its age. The cryptic colophon, as translated and explained by Fernando, states that the book was copied by Sumedha Mahāthera on the instructions of the Medhaṅkara Mahāsāmi as part of a donation of giving one book to each monk in Sri Lanka with the patronage of King Parākramabāhu. The cover of the book is wood painted with depictions of deities, in a style similar to ones from the Polonnaruwa period. Another old manuscript dating from this period is a manuscript of the *Paramatthamañjūsā*, the *Visuddhimagga* commentary. The fragile and decayed manuscript is stored in the basement of the Peradeniya University Library. A clumsy attempt to restore it was made by gluing the leaves between paper tissues, which are now covered with mould due to the high humidity in the basement.

Another old manuscript, of the *Sāratthadīpanī*, a sub-commentary (*ṭīkā*) on the *Sa-mantapāsādikā* Vinaya commentary, is in the British Museum in London. It was discovered by the British engineer Henry Parker at the Ridi Vihāra in Kurunegala District, where there is still an interesting collection. According to Fernando, this manuscript and the abovementioned *Paramatthamañjūsā* were copied by the same monk. According to Wickramaratne (1967: 21) another 13th-century manuscript, containing the *Mahāvagga* of the Vinaya Piṭaka, is at the Vidyalankara Pirivena in Kelaniya. Another source ascribes it to the 15th century, along with a *Visuddhimagga* manuscript at the Arattana Vihāra at Hangu-rankete.<sup>5</sup> Another 15th-century manuscript of the *Sāratthadīpanī* is at the Bibliothèque Nationale in Paris.

Custodians of manuscript collections often are puzzled why researchers are interested in Pali manuscripts, because most Pali texts have already been published in book form, as part of the Buddha Jayanti Tipiṭaka edition, etc. In the late 19th century and early 20th century there was a great enthusiasm to publish Pali texts in the then new printed book format and many editions were produced. In the last decades, however, few new editions of texts have been produced. One reason for this is that universities are underfunded, causing academics to leave the country to find better paid work abroad, resulting in a brain drain. The emphasis in monastic life has also changed: in the past learning, memorising and study of Pali texts were considered quite important, while nowadays many monks study secular sciences and work as school-teachers or politicians instead. Another reason why few new critical editions are made is that preparing critical editions of texts is a tedious and unprestigious task and because editions have already been made of most texts,

<sup>5</sup> Page 3, item 15, of an anonymous pamphlet called “Historical Manuscripts Commission, Exhibition, Art Gallery, Green Path, Colombo, 17th May 1952,” which briefly describes the contents of a manuscript exhibition.

so scholars are not inclined to engage in this type of work. However, most of the editions of Pali texts produced earlier, even the Buddha Jayanti edition, are based on only a few manuscripts, often originating from the same monastic tradition that the editor(s) belonged to, and therefore cannot be considered as critical editions (cf. Liyanaratne 1989: 126.) For example, the Sinhala printed edition of the important *gaṇṭhi* (a kind of subcommentary) to the commentary on *Paṭisambhidāmagga* (*Paṭisambhidāmagga-gaṇṭhipadattha-vaṇṇanā*) was not reliably edited according to A. K. Warder.<sup>6</sup> There are still some unpublished subcommentaries (*ṭīkā*s and *gaṇṭhi*) and old *sannayas* (word-for-word Pali-Sinhala translations or glossaries, often containing valuable explanations of words, sometimes quoting from the extinct *Sīhala Aṭṭhakathā*,<sup>7</sup> e.g. the *Jātaka-ṭīkā* and *Suttanipāta-sannaya* (cf. Liyanaratne 1989: 123), and there might still be unknown texts or texts presumed extinct. Thus the value of manuscript research cannot be underestimated.

### 1.3 State of preservation

In general, the overall state of preservation of manuscripts in Sri Lanka leaves much to be desired. Although some monastery collections, especially the ones in special display rooms, are relatively well kept, there are also collections where the manuscripts are stored among tableware in cockroach-ridden cupboards or in badly kept libraries. In some collections manuscripts have disappeared. It regularly happens that although a manuscript is listed in a library's manuscript list, it is not there anymore. Perhaps the manuscript was lent to someone and was not returned, or it might have been sold to an antique dealer to raise funds for doing repairs to the monastery. Manuscripts are also used as gifts. Some years ago a monk from a major monastery in Kandy wanted to take manuscripts from the display room as a gift to Taiwan but was prevented from doing so by other monks. When recently a delegation of scholars from Thailand visited a Sri Lankan university, they were given a manuscript by one of the monks receiving them.

One sad example of a collection where manuscripts have disappeared or cannot be found is the library of the Colombo National Museum, also called Sri Lanka National Museum. This collection is, or perhaps rather was, the most important in Sri Lanka. It was started in 1870 at the instigation of the British Governor of Ceylon as the Government Oriental Library with the aim of "rescuing the ancient literature of Ceylon to be found in ola manuscripts" (Joseph 1901: x). The collection was carefully catalogued by W. A. De Silva and published in *Catalogue of Palm Leaf Manuscripts in the Library of the Colombo Museum, Volume I*, 1938).<sup>8</sup> This catalogue has an excellent introduction describing the history of the collection, Sinhalese writing, production of manuscripts, and much other valuable information.<sup>9</sup> The collection was gradually built up by researchers through acquisition as well as copying on palm leaf by capable scribes. Now, however, it appears that many manuscripts are not there anymore. Several Sinhalese Pali manuscripts and a Burmese-script *Pātimokkha* manuscript another researcher and I asked to see could not be found, despite a lengthy search by the assistant librarian and me. A museum employee confided in me that a previous librarian had stolen books. Whether this is true or not I cannot say, but it is a fact that the manuscripts were not where they should have been. The museum's artifacts are ill protected in general. In 2007 ancient murals were damaged when rainwater entered the building during a heavy rain shower while the roof was being

<sup>6</sup> *Path of Discrimination (Paṭisambhidāmagga)*, London, 1982: lvii. The preface of the Sinhala edition states that it is a transcript of a Burmese printed edition.

<sup>7</sup> See Carter and Paliawadana 1987: 4 & 442.

<sup>8</sup> The catalogue can be acquired from the National Museum in Colombo, or, more easily, from the Buddhist Publication Society in Kandy ([www.bps.lk](http://www.bps.lk)).

<sup>9</sup> Another good description is given in Godakumbura 1980: xlix–lii.

When I visited the Lankatilaka Vihara monastery near Kandy in 2004 to see the manuscript collection, the abbot told me that it had been lost due to a leaking roof. However, one monk who used to visit the monastery told me recently (2018) that a previous abbot of the monastery had gradually sold the manuscripts to tourists and had also burnt many manuscript leaves during a clear up.

repaired. Water also leaked into the library. Recently (March 2012) several valuable artifacts from the Kandyan period were stolen by burglars.

The collection of the Colombo National Museum contains, or contained, many valuable manuscripts such as the oldest Pali manuscript in Sri Lanka, a 13th-century manuscript of the *Cullavagga*, the second book of the Vinaya Piṭaka, which will be discussed later. It also contains a copy of a *Samyuttanikāya* manuscript with a colophon stating that the original copy was copied in 1412 CE by Maṅgala Thera of Sunētra Dēvi Pirivena of Pepiliyana.

The Gangārāma Vihāra monastery in Colombo is an example of a monastery with an extensive collection of manuscripts that are now kept solely for ornamental purposes. Hundreds of manuscripts are sloppily stacked upon each other behind a row of Buddha images in a glass case, in front of which tourists walk. A similar fate befell the book library which contains many rare editions of Pali books, dating from the late 19th and early 20th century. The library room was converted into a museum room, and the library cupboards are all cramped inaccessibly into a corner behind display cupboards with bric-a-brac.

The large collection of the Peradeniya University is mostly stored on open book racks in the non-air-conditioned basement, together with old magazines and newspapers. One of the oldest manuscripts in Sri Lanka, a manuscript of the *Paramatthamañjūsā*, the *Visuddhimagga* commentary, dating from the 13th century, is also stored in this basement and has become mouldy. On the second floor there is also a cupboard with some books. There is only a card index with the titles of the manuscripts. No manuscript catalogue has yet been made.

In the 1980s the National Archives of Sri Lanka, sponsored by the Ford Foundation in the USA, organized the microfilming of Pali and other manuscripts. A project manager and camera team went to many monasteries to photograph manuscripts. The microfilms were all stored at the National Archives headquarters in Colombo, for which the Ford Foundation provided microfilm viewing machines and air-conditioning. The project stopped after a couple of years, although some districts had not been covered yet. Apparently, after some time the air-conditioning broke down and due to lack of funding and interest it was not repaired. The microfilm machines got dusty and were not cleaned properly causing microfilms to be scratched by dust particles. Now, many, if not most, of the microfilms are damaged due to humidity and dust scratches and cannot be viewed anymore. Judging from the printouts of a few manuscripts which could still be viewed a few years ago, some of the pictures of the manuscripts were not of high quality, i.e. not clear enough due to being too small. The project manager, Mr. Manaperi, told me in a personal conversation that he made a detailed catalogue and handed it over to the National Archives for it to be published. However, it was never published and when I asked to see it at the National Archives, it could not be traced. Mr. Manaperi has no copy of his work. According to the National Archives and the Ford Foundation, no copies were made of the microfilms. The only useful thing which remains is the card index to the microfilms which briefly describes which manuscripts were photographed in which places. It is located in the research room.

For a researcher, whether foreign or local, it can be difficult to get access to collections. One is often met with surprise, shame, greed and distrust. This is not a new phenomenon: already in the 19th century the Sinhalese scholar Mudaliyār de Zoysa, who had been asked by the British Governor to inspect the collections of monasteries and prepare a catalogue, was refused access to some monastery libraries: “Sir William Gregory (late Governor of Ceylon), in his address ... of 1875–76 indicated as a reason why Maha Mudaliyār’s work could not have been crowned with success, an obstruction which appears to have been met with repeatedly in the course of his inspection .... ‘As the Government is solely animated by the desire of preserving from destruction all that remains of Sinhalese literature, and has never wished to deprive the temple libraries of their manuscripts, but has only sought to

get them copied, I regret that Mudaliyār de Zoysa was met by an unworthy and jealous feeling at some temples, especially in the Southern Province near Mātara, and refused access to the books preserved in them” (Joseph 1901: x).

The monks probably were afraid that their books would not be returned, as apparently had happened before, or did not want to cooperate with the British government out of nationalistic motives. Nowadays, some monks are afraid that publicity given to their monastery collections will attract thieves, and with reason, as thieves do target monasteries which have antiques. It also happens that the owners of collections expect to get a reward, especially in the case of foreign scholars. A Sinhalese monk who made an edition of an Abhidhamma text told me that he had to go to one faraway monastery several times before he got permission to see the manuscript he needed. The usual excuse for not getting access to a collection is that the key of the cupboard is missing or that the monk who has the key is away. Some monasteries are also ashamed to show their collections because they are kept in poor conditions. In one monastery I visited in Kandy, the manuscripts were kept at the bottom of a cockroach-infested cupboard together with unused tableware and old newspapers. A large manuscript library in a pothgul vihāra (library monastery) near Kandy that I visited had apparently not been opened for years and the whole room was full of dust and cobwebs. My visit to another monastery library with a large collection was very timely because I noticed that termites had made their way into a cupboard from the floor and had started to devour a large Jātaka manuscript.

The government authority which takes care of manuscripts in Sri Lanka is the National Archives. On invitation, conservation experts visit monasteries to examine their collections and conserve them for free. According to the expert I talked to in Kandy, this frequently happens and he knew of many monasteries with manuscript collections. The main way of preservation is the traditional method of treating the leaves with the oily resin called *dummala* which is derived from the resin of a fossilized root of a tree (*Vateria capellifera*) dug up from wet places.

K. D. Somadasa did the most extensive survey of the manuscripts in Sri Lankan monasteries and libraries. The survey was done by means of writing inquiries and the results were published in 1959 and 1964 in the two volumes of *Laṅkāvē Puskola Pot Nāmaṭṭhiya* (“List of Palm Leaf Books in Sri Lanka”). Despite the survey being carried out in the late nineteen fifties, this is still a valuable overview of texts, the names given to texts, contents of collections, etc. Many manuscripts might not be anymore in the places where they were (cf. Liyanaratne 2006: 48, n. 15), or might not have been there in the first place because apparently a few printed books were mistakenly listed by some of the informants.

Modern research of Pali manuscripts in Sri Lanka started in the early 19th century with the Dane Rasmus Rask who collected many Sinhala and Burmese Pali manuscripts which are now kept in the Copenhagen Museum (see Godakumbura 1980: xvii–xlv). Later in the 19th century the British civil servant and collector Hugh Nevill collected many manuscripts which are now in the British Museum. A seven-volume catalogue of this large collection comprising Pali, Sinhala, and Tamil manuscripts, with Nevill’s valuable notes, was prepared by K. D. Somadasa (1987–1995). The British civil servant and archaeologist H. C. P. Bell also collected many manuscripts, which later were incorporated into the collection of the Colombo National Museum library. Among his valuable finds are the ancient *Cullavagga* manuscript and a copy of the old *Vinaya-ṭīkā* manuscript (see Bell and Bell 1993).

#### 1.4 How to judge the age of a manuscript

Researchers are often interested in very old manuscripts, but there are very few pre-mid-eighteenth century manuscripts left. The actual age of the manuscript is not that important,

because an 18th-century manuscript can be an accurate copy of a 12th-century manuscript. For example the *Samyuttanikāya* manuscript in the Colombo National Museum Library has a colophon dating it to the Kelaniya period, the 15th century. The manuscript is not that old, 19th century, but the colophon indicates that it is a copy of an older manuscript. Moreover, an older manuscript can be a poorly copied, corrupt text, while a newer one can be of much better quality. The value of old Sinhalese manuscripts mainly lies in readings that got lost during the editing and standardizing that took place during councils and transmission in Burma and Thailand.

Criteria for judging the age of manuscripts are:

1. Appearance. Older manuscripts appear more brown, worn and old, but there are also newer manuscripts which look old due to neglect. So this is not an entirely reliable method.

2. Script. After the 15th century there has been no change to the Sinhala script (see de Silva 1938: xvii). The script of the 13th-century manuscripts is clearly different, more clumsy than modern Sinhala script, but these manuscripts, as mentioned above, are very rare. There would be intermediate script forms through which one could ascertain the age of later manuscripts. The best way of determining these interim script forms is to study copper plates with royal grants, called *sannasa*, or royal inscriptions on pillars or rocks. These inscriptions can be dated accurately due to the names of kings who gave the grants. There are Sinhala books with pictures of these *sannasa*. In any case, if a script clearly deviates from the modern Sinhala script then this is an indication that the manuscript is quite old, but it is unlikely that there are many such manuscripts.

3. Colophons. This is the most accurate and easiest way of dating a manuscript. The colophons of many manuscripts give the date when it was transcribed. Some include the colophons of the manuscripts they were copied from.

4. Location. If a monastery is quite old and has existed continuously for a long time there might be a higher chance that it has older manuscripts. There might be monasteries which have existed continuously since the 15th century or even longer and which survived the destruction by the Portuguese and other colonial forces. These are more likely to be in Kurunegala district, the Southwest, and parts of the highlands where the Portuguese did not reach. It appears from the index lists of monastery libraries that certain texts were more common in the Southwest than in the highlands and vice versa, so this regionality of texts could also be a factor in finding older texts.

5. Tradition/affiliation. The affiliation of a monastery can give an indication about its age, but this is uncertain because monasteries were/are sometimes taken over by monks from other traditions, and manuscripts were swapped between traditions. What is certain is that the Siyam Nikāya has many texts that are copies of manuscripts coming from Thailand, while the Amarapura Nikāya has many texts originating in Burma. I also noticed that in the libraries in Malwatta the *Pātimokkha* manuscripts are mostly identical. This is probably because they are all based on one manuscript brought over from Thailand which was accepted as authoritative and from which all copies were initially made.

### 1.5 The future of manuscript research in Sri Lanka

Given the widespread neglect of collections, the general lack of interest in the preservation of and research into palm-leaf manuscripts in Sri Lanka, and often the considerable difficulty in getting access to collections, it is important that an international project is undertaken to preserve manuscripts by way of digitally photographing or scanning. This should be done in cooperation with Sri Lankan institutes such as the National Archives, universities, and a well-known international institute such as UNESCO, which already

manages some important historical sites in Sri Lanka. The digital photographs should not be stored in just one institution, where they might be lost, as happened with the microfilms at the National Archives, but should be made freely available on the internet so that any scholar can access them. Also detailed information (description, history, photographs, list of manuscripts) should be given about the monasteries where the manuscripts were photographed. Giving prominence to the monasteries will facilitate access to their libraries and will be of value to researchers. In the case of large collections such as the one at the Colombo Museum or in the British Museum, etc., the exact provenance of the manuscripts is often not known, detracting from their scientific, historical and cultural value.

To get access to collections, the backing of the heads (*mahānāyaka*) of the local monastic communities (*nikāya*) is essential. The Sinhalese are very proud of their history and cultural heritage, and it will not be difficult to get backing from authorities if prominence is given to the preservers and custodians of the manuscripts. Emphasis would need to be put on the prestige that comes with making accessible the manuscript heritage of Sri Lanka rather than letting it rot away in locked cupboards. As the National Archives has experience in photographing and preserving manuscripts and is trusted by monastery abbots, who call on it for preserving their collections, the assistance of this institute in a manuscript digitization project would facilitate matters.

It would be best that all manuscripts of collections are photographed or digitally scanned. Scholars themselves can determine which ones are worthwhile for their work or not. The time that it takes to determine the value of a manuscript can be more than the time it takes to photograph it.<sup>10</sup> The manuscripts of a wide range of monasteries belonging to different traditions and located in different regions of the country should be photographed. It would also be important to carry out a manuscript survey again to find out which manuscripts are located where. The survey made by Somadasa in the 1950s and 1960s is not that reliable because it was done by mail rather than by visiting the libraries in person. Many manuscripts might have moved or disappeared in the meantime.

## 2. Mainland South-East Asian manuscripts in Sri Lanka

### 2.1 Introduction

The second part of this article deals with non-Sinhala script Pali manuscripts in Sri Lankan manuscript collections. Many Thai and Burmese manuscripts were imported into Sri Lanka in the 18th and 19th centuries. They are of considerable interest because they might contain texts that are rare or lost on the mainland, or might contain historically valuable colophons, or might contain texts with important variant readings that have not been preserved in other textual lineages. They also shed light on the history of transmission of Pali texts.

The scripts of the foreign Pali manuscripts in Sri Lanka are Burmese, Siamese Khom (also called Mūl script), and modern Thai. There are also two Cambodian MSS with the *Paññāsa-jātaka* in Khom script that were given by the Bibliothèque Royale de Phnom Penh to the National Library in Colombo. Possibly there are also a few MSS in other SE Asian scripts, such as the Mon script.

At the time of the revival of the Sinhalese Sangha in the 18th and 19th century many Pali texts were brought to Sri Lanka from Burma and Siam. The texts were imported because many Pali works, especially the commentaries (*aṭṭhakathā*) and subcommentaries (*tīkā*), were no longer available in Sri Lanka due to being lost in the destruction caused by

<sup>10</sup> Of course, some very common texts found in manuscripts such as the *Dhammacakka-sutta* and *Satipaṭṭhāna-sutta* — of which there are 500 manuscripts in the library in the Octagon of the Temple of the Tooth — would not all need to be digitalized. The Octagon collection, however, is exceptional because the manuscripts were given to the temple for the sake of acquiring merit.

the Portuguese and the subsequent lack of royal support needed to copy and study Pali texts in the remaining monasteries. Newer Pali works composed in Burma and Siam in the preceding centuries were also not available due to the absence of relations with these countries after the Portuguese took control over ports and sea trade in Asia in the 16th century.

Works composed in Mainland SE Asia that are found in Burmese or Thai scripts in Sri Lanka are the *Yojanā-ṭikā*, *Netti-ṭikā*, *Vidagdhamukhamāṇḍana*, *Vinayaguḷhatthadīpanī*, *Vedavinicchaya*, and the *Maṅgalatthadīpanī*. Perhaps there are other texts that were lost on the mainland or are very rare.

Many of the manuscripts imported from Burma and Siam were used as the “masters” for transcribing the texts they contained into Sinhala script.<sup>11</sup> Quite a few, if not many, of the manuscripts brought during this period are still preserved in libraries in Sri Lanka. In order to find original Sinhalese texts, that is, texts not based on texts imported from South East Asia first it is to be ascertained which texts have been imported and which readings distinguish them from Sinhalese texts.

K.R. Norman (1983: 13–14) indicates the value of research into manuscript lineages:

It is not inappropriate to talk of a Burmese or Siamese or Sinhalese tradition for the transmission of a particular text, and the differences which we find between the readings of the MSS belonging to the various traditions must go back to the councils which have been held from time to time in the different countries. The value of each tradition will depend upon the care with which evidence for variant readings was sifted, and the criteria which were adopted as the basis of the decisions which were made. We have, of course, no way of discovering this for the earlier councils. ... The way in which the *upasampadā* was re-introduced from one Buddhist country into another, and books were brought by visiting monks, has led to a situation where the traditions of each country have become to some extent interwoven. It is sometimes possible to detect the effect which this has had. When, for example, variant readings in a Sinhalese MS depend upon the similarity in shape of two *akṣaras* which resemble each other in the Burmese script, but not in the Sinhalese syllabary, then we have a clear indication that at some time a Burmese MS has been transliterated into Sinhalese characters. ... It is nevertheless possible that MSS are still extant in libraries in Ceylon, Burma, and Thailand which are based upon a tradition which pre-dates, and therefore perhaps preserves readings older than and rejected by, more recent councils and editions.

A list of texts which came to Sri Lanka with the second mission from Siam is given in von Hinüber 1988. The *Samyuttanikāya* and its commentary were not included in the list of books ordered from Siam and von Hinüber argues that this text was not needed as it was still found in Sri Lanka.<sup>12</sup> Consequently, there are quite marked differences between the readings found in the *Samyuttanikāya* texts copied in Sri Lanka and the ones copied in Southeast Asia, indicating a continuous Sri Lankan *Samyuttanikāya* manuscript tradition

<sup>11</sup> For example, see the colophon of the Sinhala script *Paṭṭhāna* manuscript in the collection of the National Museum in Colombo (MS no. 670): “*Kālantarena laṅkādīpe abhāvappattaṃ maramma-dese manthala-nagare visuddhārāmādhipatino ti...*” “Having become extinct in the course of time in the Island of Laṅkā, of the abbot (*adhipati*) of the Visuddhārāma in the town of Manthala in the country of Myanmar ...” Although the colophon is incomplete, presumably the abbot in Mandalay sent or, less likely, brought the *Paṭṭhāna* manuscript to Sri Lanka. (The division of Pali words and the English translation in de Silva 1938: 115 is incorrect. In the catalogue ellipses are provided after *ti*, indicating that the text broke off here. De Silva’s translation: “The book in the course of time had been lost in Ceylon, and was brought back from the Visuddhārāma of Manthala Nagara in Burma,” reading *adhipati noti*, instead of the genitive *adhipatino + ti*.)

<sup>12</sup> This is supported by the colophon of the *Samyuttanikāya* manuscript (MS No. 71) in the library of the National Museum in Colombo, which was copied in 1412 CE by Maṅgala Thera of Sunētra Dēvi Pirivena of Pepiliyana built by Parākrama Bāhu VI. See de Silva 1938: 20.

uninfluenced by Southeast Asian traditions. The same applies for the *Jātaka-aṭṭhakathā*.<sup>13</sup> On the other hand, texts such as the *Theragāthā-aṭṭhakathā* originate from Southeast Asian text traditions. The colophon of the *Theragāthā-aṭṭhakathā* manuscript of the Royal Library in Copenhagen states that it was copied in 1768 from a Siamese original. Von Hinüber, however, appears to have been unaware of a 15th- or 16th-century manuscript with this text predating the re-introduction of the *upasampadā*. It is located in the Nevill Collection; see below.

It also appears that some texts were only partly available. According to the colophon of the Sinhalese *Milindapañha* text in a manuscript in the collection of the Cambridge University Library (Add. MS. 1251), it is partly a copy of a text in a manuscript brought from Siam: *Siyamdesato ānitapoththako issatthassa pañhato paṭṭhāya pariyosānavacanāni gahetvā likhitan-ti jānitabbam*.<sup>14</sup> The colophon of the Sinhalese *Milindapañha* manuscript in the Bibliothèque Nationale de France (BnF 359) states the same in different words: *Siyam desena ānītam gahetvā potthakeṇa ca paṭṭhāya issatthassa pañhato avasānāni vacanāni idaṃ sabbaṃ likhitan ti mataṃ tathā ti*. However, there is no *Milindapañha* MS in the list of texts sent from Siam, only a *Milinda-ṭīkā*. There is also no mention of a Siamese *Milindapañha* MS in any of the indexes, etc., of manuscripts in Sri Lanka.

The manuscripts sent to Sri Lanka by the second mission were ordered by the King of Siam and it is therefore likely that they were of good quality. It is possible that some rare and important Siamese Khom-script texts have been preserved in Sri Lanka which have better readings than the ones preserved in Thailand, or perhaps they no longer even exist in Thailand. Many manuscripts, most importantly the Royal collection, were destroyed during the plundering and burning of Ayudhyā by the Burmese in 1768 — well after many Siamese manuscripts were sent to Sri Lanka in 1756 and the following years. Ayudhyā period manuscripts are therefore rare in Siam. So few manuscripts were left that the new Siamese king brought manuscripts back from his military campaigns against Nakhorn Sri Thammarat and Cambodia, etc. In 1788 a council was summoned by King Rāma I to purify the Tipiṭaka and produce a revised edition (called the “Edition of the Council”), since the existing edition, which had been made from unreliable texts after the more authentic texts had perished in Ayudhyā, was full of errors.<sup>15</sup>

The monastery in which a text is found usually gives an indication about its origin, e.g., if a *Pātimokkha* text is found in an Amarapura Nikāya monastery then it is based on the Burmese tradition (i.e., introduction, the chapter titles, readings, etc., of the *Pātimokkha* text is the same as the Burmese tradition), but if it is found in a Siyam Nikāya monastery it is based on the Siamese tradition. Occasionally one even finds typical Siamese readings like *ukāsa* instead of *okāsa*<sup>16</sup> in the introductions of *Pātimokkha* manuscripts found in Siyam Nikāya monasteries. The same affiliation principle applies for printed editions of Pali texts: if the monk who edited a Pali printed edition was ordained in the Amarapura Nikāya tradition then it is likely that he would have used manuscripts available within that tradition and it is likely that these texts are copies of Burmese manuscripts. Given the threat the new Burmese ordained lower-caste monks posed to the supremacy of the high-caste Siyam Nikāya, it is likely that no or few Pali texts were passed from the Siyam Nikāya to the Amarapura Nikāya. This would be the reason why many manuscripts were imported by Amarapura Nikāya monks from Burma.

There is a higher chance that there are older and more original Sinhalese textual lineage MSS found in Siyam Nikāya monasteries because they are the inheritors of an older

<sup>13</sup> See von Hinüber 1983: 65–79.

<sup>14</sup> See Liyanaratne 1993: 139–40.

<sup>15</sup> See Saddhātissa 1993: 38.

<sup>16</sup> See Bizot 1988.



Sinhalese tradition. However, it is also possible that some older, Sinhalese textual tradition manuscripts are found in Amarapura Nikāya monasteries because the Amarapura Nikāya apparently took over some Siyam Nikāya as well as unaffiliated (i.e., with *ganninānsela* novices) monasteries, e.g., the Ambarukkhārāmaya near Balapiṭṭiya.

The fact that texts came to Sri Lanka with the Siamese missions does not necessarily mean that these texts were lost in Sri Lanka, rather, it could be that the texts were not available to the monks in Pupphārāma (Malvatta) in Kandy because they might have been in an unknown location such as monastery libraries in the distant Mātara district. They could also have been in monastery libraries whose owners were uncooperative as they were opposed to the re-establishment of the *upasampadā*.

For example, in the list of manuscripts which came from Siam the *Cullavagga* is mentioned, and yet in the National Museum in Colombo there is a 13th- or 14th-century *Cullavagga* manuscript (MS 2363).<sup>17</sup> There is an old (17th-century?) fragmentary *Majjhimanikāya* manuscript in the Bibliothèque Nationale in Paris (BnF 906)<sup>18</sup> and an even older 15th- or 16th-century *Paramatthadīpanī-thera-therī-gāthā-aṭṭhakathā* manuscript in the Nevill Collection in the British Museum (Or.6601[80]). The latter two manuscripts are incomplete and damaged. Perhaps these were the only known manuscripts and therefore new manuscripts needed to be imported. It is also possible that the monks in Kandy, if they were aware of them, were not satisfied with the quality of the texts because they were damaged or contained many scribal errors, etc., and therefore preferred the new Thai manuscripts.

There appears to be a difference in the texts preserved in the southwestern coastal low country around Mātara and Galle and the ones in the highlands of Kandy. Although monasteries had been destroyed by the Portuguese, Buddhism was more tolerated under Dutch rule. Some monasteries in the southwest, such as Mulgirigala, flourished in the Dutch period and manuscripts would have been copied there. Certain texts appear to have survived or been common in the low country which did not exist in the highlands (and vice versa).

Nevill mentions in his note on the *Siṃhala Bodhivaṃśaya* (Or.6606[1]) that: “In the reign of Narendrasinha, about 1710, this work seems to have been rare or unknown to the priests about the court, as we find Saraṇāṅkara translating the Pāli work into Sinhalese, apparently in ignorance of the existence of this ancient version.” In his note on Or.6605(12) he mentions that many books found in the low country, such as the *Amāvatura*, are rare or little known in the Kandy area. The British archaeologist and manuscript collector Bell mentions that the palm-leaf manuscripts he got copied in 1895 for the National Museum Library in Colombo were very rare, if not unknown in the low country, and not often met in the Kandyan districts.<sup>19</sup> Thus, there is a possibility that there are textual traditions in the South West which predate the reintroduction of the Siamese *upasampadā*.

An interesting historical detail regarding the second mission from Thailand is that the request for manuscripts from Ayudhyā apparently was a pretext to obtain a Buddhist prince from Siam to replace the Kandyan king. King Srī Kīrti Rājasimha was a man of South Indian origin (*nāyakkar*) of Śaivite upbringing and was not considered supportive enough of Buddhism. A younger brother of the king of Siam came along with the mission as one of the monks and was to become the new king of Kandy. However, the sinister plot to kill the king in the Pupphārāma Vihāra monastery (Malvatta) failed and the Siamese prince and the other Siamese monks were banished.<sup>20</sup>

<sup>17</sup> For more details on this manuscript see Fernando 1982: 146–157, and Gunawardhana 1997: 41–43.

<sup>18</sup> See Perera 1935: 53.

<sup>19</sup> See Bell and Bell 1993: 264.

<sup>20</sup> See Miranda 1985: 58–59 (n. 74) and 138–40. The story of the plot is narrated in the *Sāsanāvātīrṇa-*

2.2 *The list of texts in Somadasa's Lankāve Puskola Pot Nāmavaliya and in Mudiyanse's "A Catalogue of Palm Leaf Manuscripts Written in Burmese, Cambodian and Siamese Script"*

The most comprehensive survey made so far of manuscripts in Sri Lanka was carried out by Somadasa in the 1950s and 1960s, and published in the first two volumes of *Lankāve Puskola Pot Nāmavaliya* 20 (LPPN).<sup>21</sup> This survey was done by mail — not in person — and is therefore not always accurate. Some collections have deteriorated or disappeared (i.e., sold to antique shops, stolen, or taken to other monasteries) since the survey was made. Another survey, by Nandasena Mudiyanse (1972–1974), was done in person and is much more accurate and detailed, but it only covers a limited number of monasteries. It appears that there are many more texts in libraries which could not be accessed, etc., and which are therefore not given in Somadasa's and Mudiyanse's surveys. Both surveys do not provide any details about the affiliations and history of the monasteries where the manuscripts are found.

When comparing the list of Somadasa with the list of Mudiyanse, it appears that almost all of the Siam (Si) script manuscripts listed in LPPN are actually Khom-script manuscripts, e.g., one Khom-script manuscript mistakenly being listed as a Siam-script manuscript in LPPN is the *Saddasāratthajālīnī* manuscript of Sunandārāmaya in Uṇavatuna. In LPPN the Siamese Khom script is mistakenly called *Kāmbōja*, i.e., “Cambodian,” and also Mudiyanse mistakenly calls it “Cambodian script.” There are also quite a few manuscripts identified by Mudiyanse that are not listed in LPPN although sometimes other manuscripts of the same monasteries are listed in LPPN; probably this is because the monks providing the indexes to Somadasa did not know the scripts. A comparison of a part of the library index of the Ambarukkhārāma with LPPN shows that the library contains several manuscripts that are not listed in LPPN or are not attributed as foreign script manuscripts in LPPN; see 2.13 below. There are also monasteries with Mainland Southeast Asian manuscripts — such as the Subhūti Vihāra in Waskaduwa — that are not listed in LPPN, probably because they did not send the requested data to Somadasa (perhaps out of non-cooperation, fear of thieves, etc.).

As can be easily noticed, by far the majority of manuscripts are in the Burmese script. These manuscripts came from Burma to Sri Lanka in the 19th century during the formation of the Amarapura Nikāya. Many Sinhalese monks went — and some still do go — to study Abhidhamma and Pali at the large monastic universities in Burma and they naturally would have brought the manuscripts back to Sri Lanka. Burmese monks also came to Sri Lanka to teach and visit and would have brought manuscripts as gifts and study material.<sup>22</sup> Burmese or Thai lay pilgrims could also have donated manuscripts to monasteries and temples, such as the Temple of the Tooth, where a few Khom-script manuscripts are found.

The Khom-script manuscripts came to Sri Lanka in the last half of the 18th and in the first half of the 19th century during the formation of the Siyam Nikāya. Some of the manuscripts would have come with the abovementioned official missions, and some with Sinhalese monks returning from visits to Siam or with Siamese monks visiting Sri Lanka.

Most of the Khom-script manuscripts are found in Rājamahāvihāras (“great royal monasteries”), especially in and around Kandy, the founding place and headquarters of the Siyam Nikāya, which has a Siamese *upasampadā* lineage. Most of the Burmese manuscripts are found in Amarapura Nikāya monasteries in the cinnamon plantation areas along the Southwestern coastal road and railway line, e.g., the Ambarukkhārāmaya near Balapi-

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*varṇanāvā* (Nevill Collection: Or.6606[12]) and the *Hārispattu-rājāvaliya*. A more detailed description is given by Vachissara 1961: 322–327.

<sup>21</sup> The third volume deals only with Sinhalese manuscripts in the British Museum.

<sup>22</sup> There are still Burmese vihāras in Colombo, Galle, and Kandy with resident Burmese monks.

ṭiya. The Amarapura Nikāya — which is divided into more than twenty subsets of different Burmese *upasampadā* lineages — was initially founded and supported by members of the cinnamon peelers caste (*chaliya*) of the Southwestern coastal area, who could not be ordained in the Siyam Nikāya which was (and is) exclusive to members of the highest Goviyo caste.

Occasionally one or two Burmese manuscripts are found in “Siamese tradition” monasteries<sup>23</sup> and sometimes Siamese manuscripts are found in “Burmese tradition” monasteries.<sup>24</sup> As Blackburn (2002: 29, n. 138) suggests,<sup>25</sup> there is a possibility that these Burmese manuscripts in Siamese tradition monasteries were brought from Arakan in the 17th century; however, this possibility is rather remote and it is more likely that they came with Siyam Nikāya monks visiting or studying in Burma or with Burmese monks visiting Sri Lanka.

### 2.2.1.1 Texts in Lankāve Puskola Pot Nāmaṭṭhiya I<sup>26</sup>

Āṅguttaranikāya: 305 3 Bu, 349 Bu\* (part), 357 Bu, 359 Bu, 364 Si, 630 Bu & 3 part Bu, 636 Bu

Āṅguttaranikāya-aṭṭhakathā: 305 Bu, 630 2 Bu

Apadāna Pāli: 402 Bu, 630 Bu

Apadāna-aṭṭhakathā: 58 Bu (= 586?), 305 2 Bu

Apheggusāradīpanī Buruma Sannaya<sup>27</sup>: 587 2 Bu

Abhidhammatthavibhāvinī-vaṇṇanā, Anuṭṭikā-saṅgaha, Anusaṅgaha-ṭīkā, Paramatthasāramañjūsā, (Abhidhammatthasaṅgaha dutiya mahā-ṭīkāya dutiya anuṭṭikā): 239 2 (or 3) Kh, 665 Si\*

Abhidhammatthasaṅgaha, Abhidhamma-saṅgaha: 283 Bu, 305 Kh & Bu, 314 Bu, 359 Bu, 398 Bu\*, 519 2 Bu, 622 Bu\*, 630 Bu, 665 Si\*

Abhidhammatthasaṅgaha-anuṭṭikā: 630 Bu

Abhidhammatthasaṅgaha-tatiya-ṭīkā, Saṅkhepa-vaṇṇanā, Culla-ṭīkā: 235 Bu\*, 305 Bu, 357 Bu, 398 Bu

Abhidhammatthasaṅgaha-dīpanī: 355 Bu

Abhidhammatthasaṅgaha dutiya mahā-ṭīkā, Abhidhammattha-vibhāvinī, Vibhāvinī-ṭīkā, Ṭīkā Jo: 235 Bu\*, 305 2 Bu, 398 Bu\*, 437 Kh, 519 Bu

(Abhidhammatthasaṅgaha dutiya mahā-ṭīkāya anuṭṭikā,) Abhidhammatthasaṅgaha-anuṭṭikā, Maṇi-sāra-mañjūsā: 630 Bu

Abhidhammatthasaṅgaha-nissaya (Buruma Sannaya<sup>28</sup>): 369

Abhidhammapiṭaka, Vijam-piṭaka, Satta-ppakaraṇa: 239 Kh

Abhidhammapiṭaka-ṭīkā, Abhidhamma-mūlaṭṭikā, Mūla-ṭīkā, Satta-ppakaraṇa-ṭīkā, Paramattha-ppakāsinī: 349 Bu\*, 630 Bu

Abhidhammamātikā-aṭṭhakathā, Mohavicchedanī: 665 Si\*

Abhidhammāvatāra: 630 Bu

Abhidhammāvatāra-nava-ṭīkā, Abhidhammattha-vikāsinī: 305 Bu

Abhidhammāvatāra-purāṇa-ṭīkā: 601 Bu

Abhidhānappadīpikā, Pālinighaṇḍu: 239 Bu, 355 Bu, 357 Bu

Abhidhānappadīpikā-ṭīkā: 305 Bu

Āvāsa-dānānisamsa, Pasādajananī: 817 Kh

Itivuttaka: 326 2 Bu, 359 Bu, 519 Bu

Udāna: 359 Bu, 519 Bu

Uposatha-vinicchaya: 305 Bu

<sup>23</sup> E.g., one in the Vijayasundara Rājamahāvihāra in Asgiriya, Kandy; see Filliozat 1995: 135–191.

<sup>24</sup> E.g., several at the Ambarukkhārāmaya at Ambagahapiṭiya near Balapiṭiya.

<sup>25</sup> The 40 *Buruma Tunpiṭaka pot* in the Saṅgharāja Museum in Malvatta that Blackburn refers to are printed books (*pot*), not MSS.

<sup>26</sup> Works also listed by Mudiyanse are marked with an asterisk (\*).

<sup>27</sup> *Buruma sannaya* presumably means a Burmese *nissaya*.

<sup>28</sup> Probably a Burmese *nissaya*.

Kaccāyana, Sandhikappa: 305 Bu part, 335 Bu, 359 Bu part, 398 2 Bu, 630 Bu  
 Kaccāyana-ṭīkā (tatiya), Kaccāyana suttaniddesa: 305 Bu  
 Kaccāyana-ṭīkā (dutiya), Kaccāyana-vaṇṇanā: 305 Bu, 630 Bu  
 Kaccāyana-ṭīkā (purāṇa), Mukhamatta-dīpanī, Nyāsa: 630 2 Bu  
 Kaccāyana-ṭīkā (purāṇa), Dutiya Mahā Anuṭṭikā, Nirutti-sāra-mañjūsā: 305 2 Bu, 369 Bu  
 Kaccāyana-vaṇṇanā, Kaccāyana-ṭīkā (dutiya): 305 Bu, 630 Bu  
 Kaccāyana-sāra: 630 Bu  
 Kammavācā: 84 Kh, 235 Bu\*, 249 Bu, 305 Bu, 331 Bu, 331 Bu & Si, 332 Bu, 335 2 Bu, 357 Bu,  
 368 Kh, 375 Bu, 392 Bu, 396 Bu, 398 Bu, 437 Kh, 472 Bu, 511 Si, 518 Bu, 595 Bu, 630 3 Kh,  
 807 Kh, 813 Bu, 858 Bu  
 Kāraka Vistaraya: 305 Bu  
 Khuddaka-pāṭha: 305 Bu, 359 Bu, 522 Bu, 630 Bu  
 Khuddasikkhā: 305 Bu, 357 Bu, 386 Bu, 437 Kh, 518 Bu  
 Khuddasikkhā-nissaya (Buruma Sannaya<sup>29</sup>): 348 (? Bu), 586 Bu  
 Gandhāharaṇa, Nipātattavibhāvinī: 396 Bu  
 Cakka-pūjanālaṅkāraya: 437 Kh  
 Cariyāpiṭaka: 305 Bu  
 Cullavagga-pāli: 305 Bu, 335 Bu, 359 Bu, 398 2 Bu\*, 402 Kh\*  
 Cullavagga-aṭṭhakathā (Samantapāsādikā part): 239 Kh  
 Cullasuddhanta<sup>30</sup>: 621 Bu  
 Chakesa-dhātuvamṣa: 305 Bu  
 Jātaka-aṭṭhakathā, Paramattha-jotikā: 239 Kh, 305 2 Bu & 2 part Bu, 513 2 Kh part  
 Jātaka kathā (kīpayak)<sup>31</sup>: 305 Kh  
 Tun Sūtraya, Pirit Tun Sūtraya<sup>32</sup>: 703 Bu  
 Terasa-khaṇḍa-ṭīkā: 630 Bu  
 Thera-gāthā: 630 Bu  
 Dasa-dānavatthu-ppakaraṇa: 335 Bu  
 Dīghanikāya: 151 2 Bu part, 305 2 Bu and 2 Bu part, 359 Bu, 398 2 Bu, 630 Bu  
 Dīghanikāya-aṭṭhakathā: 326 Bu, 472 Kh\*  
 Dīpālaṅkāra-sandeśa: 437 Kh  
 Dhammapada: 305 Bu  
 Dhammapada-aṭṭhakathā: 235 Kh, 392 Kh, 629 Bu  
 Dhammasaṅgani-ppakaraṇa: 154 Bu\*, 305 4 Bu, 374 Bu, 522 Bu, 630 Bu  
 Dhammasaṅgani-ppakaraṇa-aṭṭhakathā: 305 Bu, 601 Bu, 630 Bu  
 Dhammasaṅgani-ppakaraṇa-saṅkhēpa-ṭīkā: 349 Bu\*  
 Dharma-pustakaya (Saṅgraha-baṇa-potada, Banadaham Potada): 335 Bu  
 Dhātukathā-ppakaraṇa: 151 Bu, 305 3 Bu, 359 Bu, 398 Bu, 522 Bu, 630 Bu  
 Dhātukathā-ppakaraṇa-gaṇṭhi: 349 Bu\*  
 Dhātukathā-ppakaraṇa-ṭīkā: 305 Bu  
 Nāmarūpa-paricchedaya: 437 Kh  
 Niddesa-pāli<sup>33</sup>: 359 Bu  
 Nirutti-vibhāvanī-ṭīkā: 586 Bu  
 Netti-ṭīkā, Netti-vibhāvanī: 364 Si  
 Pañca-ppakaraṇa-aṭṭhakathā, Paramattha-dīpanī: 305 Bu, 630 Bu  
 Paṭicca-samuppāda: 425 Bu, 519 Bu  
 Paṭisanthāra-kathā: 402 Bu  
 Paṭisambhidā-magga: 374 Bu

<sup>29</sup> Probably a Burmese *nissaya*.

<sup>30</sup> A *Saṅghādisesa* procedure.

<sup>31</sup> Some *Jātaka* stories.

<sup>32</sup> Three *Paritta* Suttas.

<sup>33</sup> Uncertain whether *Culla-* or *Mahā-niddesa*.

Paṭṭhāna-pāli, Paṭṭhāna-ppakaraṇa: 151 Bu & 4 part Bu, 305 4 Bu & 4 part Bu, 359 Bu, 630 part Bu  
 Paramattha-mañjūsā Buruma Sannaya<sup>34</sup>: 305 Bu  
 Parivāra-pāli: 335 Bu, 398 Bu  
 Parivāra-aṭṭhakathā (Samantapāsādikā part): 437 Kh  
 Parivāsa-kammavācā<sup>35</sup>: 305 Bu  
 Pācittiya-pāli: 26 Bu\*, 151 Bu, 239 Kh, 305 6 Bu, 398 Bu  
 Pācittiya-pāli-aṭṭhakathā (Samantapāsādikā part): 601 Bu, 630 Bu  
 Pāṭika-sutta: 305 Bu  
 Pātimokkha, Ubhaya-mātikā: 305 Kh & 2 Bu, 369 Bu, 437 Kh, 517 Bu, 518 Bu, 519 Bu, 807 Bu  
 Pātimokkha-aṭṭhakathā, Kaṅkhāvitaraṇī, Mātikā-aṭṭhakathā: 146 Bu, 155 B, 305 3 Bu, 516 Bu, 519 Bu, 630 Bu  
 Pātimokkha-ṭīkā<sup>36</sup>: 630 2 Bu  
 Pātimokkha-nissaya: (348 Bu?) 586 Bu  
 Pātimokkha-padārtha-varṇanā<sup>37</sup>: 237 Bu  
 Pārājikā-pāli, Pārājikā-khaṇḍha: 151 Bu, 232 Kh, 235 Kh, 392 part Kh, 398 Bu, 437 Kh, 630 Bu  
 Pārājikā-pāli-aṭṭhakathā (Samantapāsādikā part): 357 Bu, 359 Bu  
 Pālimuttaka-vinayavinicchaya-saṅgaha, Mahāvinaya-saṅgaha, Vinaya-saṅgaha: 305 Bu, 392 Kh  
 Pālimuttaka-vinayavinicchaya-saṅgaha-nava-mahāṭīkā, Vinayālaṅkāra-ṭīkā: 305 Bu & part Bu, 335 Bu, 357 Bu, 592 Bu  
 Puggalapaññatti: 305 Bu  
 Petavatthu: 359 Bu  
 Petavatthu-aṭṭhakathā, Paramattha-dīpanī: 396 Si  
 Bālāvatāra-liyana-sannaya, Okandapola-sannaya: 326 Bu<sup>38</sup>  
 Buddhavaṃsa: 359 Bu  
 Bodhivaṃsa-ṭīkā: 630 Bu  
 Bhikkhunī-pātimokkha: 235 Kh\*  
 Bhikkhu-pātimokkha: 305 Kh, 368 Bu, 398 Bu, 437 2 Kh, 630 Bu  
 Bhedacittā-dīpanī: 586 Bu  
 Majjhimanikāya: 351 Bu, 630 3 part Bu  
 Majjhimanikāya-aṭṭhakathā: 630 2 part Bu  
 Majjhimanikāya-nava-ṭīkā, Duttiya-līnatthappakāsinī, Līnatthappakāsinī, Līnatthavaṇṇanā: 326 Bu  
 Mantra-potak: 211 (Sinhala-Burmese, incomplete)  
 Mahāniddeśa-aṭṭhakathā, Saddhamma-ppajotikā: 630 Bu  
 Mahāpadāna-sutta-aṭṭhakathā: 335 Bu  
 Mahāvaṃsa: 630 Bu  
 Mahāvaṃsa-ṭīkā, Pajjapadoruvaṃsa vaṇṇanā, Vaṃsatthapakāsinī: 305 Bu  
 Mahāvagga-pāli: 151 2 Bu, 239 Kh, 305 4 Bu & 2 part Bu, 359 Bu, 398 2 Bu\*, 630 Bu, 807 Bu  
 Mahāvagga-saṃyuttaya<sup>39</sup>: 665 Si  
 Mahā-suddhanta<sup>40</sup> (sampūrṇa kālayama vatpirīma): 621  
 Mātikā-dīpanī: 398 Si\*  
 Mārammaka<sup>41</sup> Sīhala Sandeśa: 437 Bu  
 Milindapañha<sup>42</sup>: 402 Bu  
 Mūlakaccāyanaya: 239 Kh

<sup>34</sup> Probably a Burmese *nissaya*.

<sup>35</sup> A *saṅghādisesa* procedure.

<sup>36</sup> Somadasa notes that it is uncertain whether this is the *purāṇa*- or *nava*-ṭīkā.

<sup>37</sup> Perhaps a Burmese *Nissaya* or perhaps the *Pātimokkha-gaṇṭhidīpanī* by Ñāṇakitti.

<sup>38</sup> This seems to be a mistake, as this is a Sinhalese *sannaya*.

<sup>39</sup> Presumably the last book of the *Saṃyuttanikāya*.

<sup>40</sup> A *saṅghādisesa* procedure.

<sup>41</sup> *Māramma* = Myanmar/Burma.

<sup>42</sup> Uncertain, as it is listed under the heading of the Sinhala *Milindapaśnaya*.

Mūlasikkhā: 305 2 Bu, 357 2 Bu, 437 2 Kh, 610 Bu  
 Maitrī-varṇanāva: 666 Bu  
 Moggalāyana, Moggalānaya-vutti: 402 Bu  
 Yamaka-ppakaraṇa: 151 3 part Bu, 305 2 Bu & 2 part Bu, 359 Bu, 398 Bu  
 Yojana-ṭīkā: 239 Kh [cf. note 56]  
 Rāja-mārtanadhaya (-pāḷi): 305 Bu  
 Vamsāṅkāra-dīpanī: 359 Bu  
 Vattakkhandhaya<sup>43</sup>: 305 Bu  
 Vācakopadesa-ṭīkā<sup>44</sup>: 586 Bu  
 Vāccavācaka-ṭīkā, Vāccavācaka-vaṇṇanā: 359 Bu, 586 Bu  
 Vidagdha-mukhaṇḍanaya (pāḷi): 665 Si\*  
 Vinaya-guḷhatthadīpanī: 357 Bu  
 Vinayamañjūsā: 305 Bu  
 Vinayavinicchaya, Vanavinisa: 437 Kh, 513 Kh  
 Vinayavinicchaya-ṇaṭṭīkā: 437 Kh  
 Vibhaṅgappakaraṇa: 151 Bu, 305 Bu & part Bu, 335 Bu, 398 Bu\*, 630 Bu, 665 Si  
 Vibhaṅgappakaraṇa-aṭṭhakathā, Sammohavinodanī: 305 Bu, 335 Bu, 378 Bu, 398 Bu, 630 3 Bu  
 Vibhattibheda: 239 Kh  
 Vibhatyathappakaraṇa (-gāthā): 586 Kh  
 Vimānavatthu-ppakaraṇa: 359 Bu  
 Visuddhimagga: 305 2 Bu & part Bu, 398 Bu, 519 Bu  
 Visuddhimagga-gaṇṭhipadaya: 369 Bu  
 Visuddhimagga-ṭīkā<sup>45</sup>: 392 Bu & 2 Kh, 630 2 Bu, 665 Si\*  
 Vuttodaya: 305 Bu (also at Island Hermitage)  
 Vuttodaya-ṭīkā<sup>46</sup>: 630 Bu  
 Vessantara-jātakaya-pāḷi: 335 Bu  
 Veda-vinicchaya (Naekaet<sup>47</sup>): 335 Bu  
 Saṃyuttanikāya: 305 Bu, 359 Bu, 630 3 Bu  
 Saṃyuttanikāya-aṭṭhakathā, Sāratthappakāsinī: 305 4 Bu, 335 Bu, 398 Bu  
 Saṃyuttanikāya-ṭīkā<sup>48</sup>: 305 Bu  
 Saṃyuttanikāya-nidāna: 305 Bu  
 Sacca-saṅkhepa-ṭīkā: 437 Kh  
 Satipaṭṭhāna-sutta, Mahā-satipaṭṭhāna-sutta: 622 Bu  
 Sattasuriyuggamana-sutta: 326 Bu  
 Saddatthabhedacintā: 305 Bu, 586 Bu  
 Saddatthabhedacintā-ṭīkā: 586 Bu  
 Saddanīti: 235 Kh, 305 Bu, 630 Bu  
 Saddavutti, Saddavuttippakāsaka: 302<sup>49</sup> Bu, 630 Bu  
 Saddavutti-ṭīkā: 305 Bu  
 Sandeśa (pāḷi): 630 7 Bu  
 Samantapāsādikā: 239 Kh, 305 2 Bu & 4 part Bu, 310 Bu, 335 Bu, 630 Bu & part Bu,  
 Samantapāsādikā-atthayojanā: 665 part Si

<sup>43</sup> The part of the *Khandhakas/Mahāvagga* dealing with *vatta*?

<sup>44</sup> Sinhalese MSS of the *Vācakopadesa* (part of the *Peṭakopadesa* or a synonym for it?) are listed in the preceding entry in LPPN.

<sup>45</sup> Somadasa notes that there might be a mix-up here of different *ṭīkā*s.

<sup>46</sup> Somadasa notes that there might be a mix-up here of different *ṭīkā*s.

<sup>47</sup> *Naekaet* = astrology.

<sup>48</sup> Somadasa notes that these might be *purāṇa*- or *nava*-*ṭīkā*s.

<sup>49</sup> This probably is a mistake for 305 as there is a Burmese *Saddavutti* MS found in 305 according to the current index.

Dutiya-vinaya-ṭīkā, Sāratthadīpanī (Samantapāsādikā-dutiya-ṭīkā): 305 3 Bu, 357 part Bu, 521 Bu, 630 Bu, 817 part Bu  
 Samantapāsādikā-ṇaṭṭīkā, Tatiya-vinaya-ṭīkā, Vimativinodanī: 305 Bu, 357 part Bu, 630 Bu, 665 Si\*  
 Samantapāsādikā-purāṇa-ṭīkā, Paṭhama Vinaya-ṭīkā, Vajirabuddhi-ṭīkā: 7 Bu, 326 Bu, 630 Bu, 665 Si\*  
 Sampiṇḍita-mahā-nidāna: 239 Kh  
 Sambandha-cintā: 305 Bu, 630 Bu  
 Sādhujana-pabodhinī: 437 Kh  
 Sārasaṅgaha: 239 Kh, 305 Si, 335 Bu  
 Sāsanavaṃsa: 357 Bu  
 Sitaṭṭhavadatthu: 359 Bu  
 Sīmāvisodhanī: 305 Bu  
 Sīlakkhandavagga-aṭṭhakathā: 335 Bu, 630 Bu  
 Sīhalavadatthu-ppakaraṇa: 305 Bu  
 Sīhalasandesa-kathā: 586 Bu  
 Sugatavidatthi: 437 Kh  
 Sucittālaṅkāra: 437 Kh  
 Suttanipāta: 359 Bu, 630 2 Bu  
 Suttanipāta-aṭṭhakathā, Paramatthajotikā: 630 2 Bu  
 Suttasaṅgaha: 630 Bu  
 Subodhālaṅkāra: 305 Bu  
 Sūtra sanna (or satta?): 639 Bu

### 2.2.1.2 Manuscripts which might be in Khom script or are connected to Siyam

Kāmboja hodiya<sup>50</sup>: 692 (=)  
 Siyam akurupota: 59, 61 (4), 342, 374, 407, 437, 688, 756  
 Siyam upasampadāva gaena vīstarayak hā vinya karunu: 650  
 Siyam deśīya varunaegilla<sup>51</sup>: 31  
 Siyam nikāya Pilibanda vāda lipiyak: 598  
 Siyam nikāye upasampadā karmaya (Siṃhala): 663  
 Siyam Buruma ādi sandeśa: 365  
 Siyam Mahanikāye Malvatu pārśvase katikāvattak hā sandeśayak (Siṃhala): 650  
 Siyam raḷuge sandeśa piṭapat (Pāli): 305  
 Siyam raṭin upasampadāva gena ime puvata: 513  
 Siyam sandeśa, Śyāma sandeśa: 310, 407, 437, 620, 692 (3)

### 2.2.1.3 Texts which might be in Burmese script or are connected to Burma

Burumayaṭa yuvū Sandeśaya (Pāli): 429  
 Burumayaṭa yuvū Sīmāvāda sandeśaya (Vimalasāratissa Mahānāyaka): 305  
 Buruma Śāsanavaṃsa, Śāsanavaṃsa-dīpikā: 305, 310, 311, 338, 369, 398, 433, 519, 577, 621, 638  
 Buruma Sandeśa: 357(11), 437 Bu, 586, 692  
 Buruma Siyam Sandeśa: 437  
 Buruma Hodhiya<sup>52</sup>: 476 Bu, 692 Bu

### 2.2.1.4 Libraries in which the above texts are found according to LPPN I

26: Jayasekarārāmaya, Kinigama, Butpitiya (Colombo Dist.)  
 31: Yaṭavatte Rājamahāvihāra, Kosvinna, Gaṇemulla (Colombo Dist.)  
 58: Karuṇātilakārāmaya, Koṭahena (Colombo Dist.)

<sup>50</sup> A Khom script syllabary.

<sup>51</sup> A Siamese dictionary.

<sup>52</sup> A Burmese script syllabary.

- 59: Kolonnāve Vihāraya, Colombo  
 61: Gaṅgārāma Vihāraya, Hunupitiya, Colombo  
 146: Pūjārāmaya, Totupitiya, Vāduva (Kālutara Dist.)  
 151: Vālakārāma Mahā-vihāsthānaya, Potupitiya, Vāduva (Kālutara Dist.)  
 154: Saddharmārāma Vihāraya, Nallūruva, Pāṇadura (Kālutara Dist.)  
 211: Aśvattārāmaya, Gomagodha, Kengalla (Mahānuvara Dist.)  
 232: Asgiri Vihāraye Vaelluva Pansala, Asgiri Vihāraya, Mahānuvara  
 235: Sri Daḷada Māligāva Puskolapot Pustakālaya Sri Daḷada Māligāva, Mahānuvara  
 237: Suduhumpola RMV, Mahānuvara  
 239: Bhayagiri Vijayasundarāma Purāṇavihāraya, Asgiriya, Mahānuvara  
 302: Abhinavārāmaya, Hiddaruva, Kosgoda (Gālle Dist.)  
 305: Mahāmūlavihāra/Ambarukkhārāmaya, Ambagahapitiya, Waelitoṭa, Balapitiya (Gālle Dist.)  
 310: Gaṇegodaella RMV, Kosgoda (Gālle Dist.)  
 326: Vanavāsa RMV, Paṇḍitaratna Yātrāmulla, Bentara, Bentota Pirivena (Gālle Dist.)  
 335: Sirivijaya Bodhirāmārāmaya, Boggopitiya, Galvehera, Ahunugalla (Gālle Dist.)  
 342: Sunandārāmaya, Mullegodha, Induruva (Bentota Area)  
 348: Tapodhanārāma Purāṇa Mahāvihāraya, Kaetapalagodha, Karandeniya, Vatugedara, Ambalangoda  
 349: Tāpasārāmaya, Dodanduva (Gālle Dist.) (= The Polgasduva Island Hermitage)  
 351: Nigrodhārāmaya, Randombe, Ambalangoda  
 357: Puṣpārāmaya, Godagena, Ambalangoda  
 359: Mahākappiṇa Mudalindārāmaya, Rajpakṣa Vaelitara, Balapitiya Pirivena, Balapitiya  
 364: Śikṣālāṅkāra Pirivena, Randombe, Ambalangoda  
 365: Śailābimbārāmaya, Dodanduva (Gālle Dist.)  
 368: Siri Sohanārāmaya, Kahava, Telvatta (Gālu Dist. Waellabadha Pattuva)  
 369: Sudarśanārāmaya, Bussa, Waellabadha, Gintoṭa (Gālle Dist.)  
 374: Subhaddarāma Mahāvihāraya, Baṭapoḷa (Gālu Dist. Waellabadha Pattuva)  
 378: Ānandārāmaya / Ānanda Pirivena, Kitulampitiya, Gālla  
 386: Jayavardhanārāmaya, Piṭivaella, Bussa, Gintoṭa (Gālle Dist.)  
 392: Paramānanda Mahāvihāraya, Miṇvatgoda, Gālla  
 396 Vālakārāma Purāṇa Vihāraya, Daḍalla, Gintoṭa (Gālle Dist.)  
 398: Vijayānanda Vihāraya, Waelivatta, Gālla (in Mudiyanse: Vijayānanda Pirivena, Galle)  
 402: Śvetabimbārāmaya, Bope, Gālla (Mudiyanse gives it as Kalegana, Galle)  
 407: Sudharmārāma Mahāvihāraya, Devātura, Māgālla, Gālla  
 425: Ganegoda Purāṇa Vihāra Kodāgodha, Imaduva (Gālle Dist. Talpe Pattuva)  
 437: Ranvaelle Vihāraya, Kataluva, Ahaṃgama (Gālu Dist. Talpe Pattuva)  
 472: Kaebiliyapola Purāṇa Mahāvihāraya, Hakmana  
 476: Ganegodha Purāṇa Vihāraya, Mūlaṭiyana (Mātara Dist. Kandbadha Pattuva)  
 511: Vidyāniketa Pirivena, Sapugodha, Kamburupitiya (Mātara Dist. Gangabadha Pattuva)  
 513: Śrī Nivāsārāmaya, Aturaliya (Mātara Dist. Gangabadha Pattuva)  
 516: Siri Pavarānivesārāmaya, Karapuṭugala (Mātara Dist. Gangabadha Pattuva)  
 517: Sujanakanta Vihāraya, Karagodha, Uyāngodha (Mātara Dist. Gangabadha Pattuva)  
 518: Sudarśana Mahāvihāraya, Indakkaetiya, Akuraessa (Mātara Dist.)  
 519: Sudarśanārāmaya (Siri Sudassanārāmaya), Godapitiya, Akuressa  
 521: Sudharmārāma Purāṇa Pirivena Potgul, Nāndugala, Mātara  
 522: Sudharmārāmaya, Petangahavatta, Nihagoda (Mātara Dist. Gangabadha Pattuva)  
 586: Ariyārāmaya, Kapugama, Devundara (Mātara Dist. Waellabadha Pattuva)  
 592: Galgaṇe Vihāraya, Uturudevutdara, Devutdara (Mātara Dist. Waellabadha Pattuva)  
 601: Jayavardhārāmaya, Yaṭayana, Mātara  
 610: Padumārāmaya (Padmārāmaya), Mātara Pīkvaella, Mātara (in Mudiyanse the address is Dhammaratana Mawatha, Polhena, Mātara)



- 620: Bombure Purāṇa Pirivena, Kapugama, Devundara  
 621: Mahamantinda Pirivena, Waelliveriya, Mātara  
 622: Māligātaenne RMV, Dodampagala, Kemagodha, Dikvaella (Mātara Dist.)  
 629: Vaeverukkannala Mahā Vihāraya, Dikvaella (Mātara Dist.)  
 630: Vijayabimbārāmaya (Sirivijayapustakālaya), Piliduva, Mātara  
 639: Siripavara-vijayārāmaya, Ihalawela, Kukanadure (Mātara Dist.)  
 665: Jayatilakārāmaya, Vaellavatta, Nakulagamuva (Hambantota Dist. Baṭahira Giruvā Pattuva)  
 688: Mūlgi-rājamahā vihāraya, Mūlgi-rigala, Vīrakaetiya (Hambantota Dist. Baṭahira Giruvā Pattuva)  
 666: Jayamahāvihāraya, Rukava, Teṭolpiṭiya (Hambantota Dist. Baṭahira Giruvā Pattuva)  
 692: Vanavāsakudhā Vihāraya (Śrī Dhammadinna Pustakālaya), Polonnāruva, Tangalla  
 703: Saddharmakośakārāmāya, Galahiṭiya, Valasmulla (Hambantota Dist.)  
 756: Naeluva Potgul Vihāraya, Periyakadu, Naeluva (Kurunaegala Dist.)  
 807: Jinajotikārāmaya, Maedavala, Udukinda, Fort Maekdonalds (Badulla Dist.)  
 817: Sumaṅgalārāmaya (Ratanajoti Pustakālaya), Vidurupola, Kaepitipola (Badulla Dist..)

### 2.2.2.1 *Texts in Lankāve Puskoḷa Pot Nāmavaliya II*

- Abhidhammatthasaṅgaha: 41 Bu\*, 118 Si, 506 Bu, 516 2 Bu  
 Abhidhammatthasaṅgaha-tatiya-ṭīkā, °-mūla-ṭīkā: 665 Bu  
 Abhidhammatthasaṅgaha-dīpanī: 506 Bu  
 Abhidhammatthasaṅgaha-majjhima-ṭīkā, Paṭhamānuṭīkā: 424 Bu 2  
 Abhidhammāvatāra: 424 Bu, 516 Si  
 Aenuvam-pirita, Nava-sutta-paritta: 338 Bu  
 Uttariviniṇchaya: 506 Bu  
 Kaccāyana-ṭīkā Paṭhama, Kaccāyana-vutti-vaṇṇanā, Nyāsa: 424 Bu\* 2  
 Kaccāyana-ṭīkā Duttiya: 424 Bu\*, 506 Bu  
 Kaccāyana-ṭīkā Tatiya: 424 Bu\*  
 Kaccāyana-ṭīkā Paṭhama, Duttiya-mahā-anuṭīkā, Niruttisāramañjūsā: 506 Bu  
 Kaccāyana-bheda: 75 Bu\*  
 Kaccāyana-bheda-purāṇa-ṭīkā: 47 Bu\*  
 Kaccāyana-sāra-nava-ṭīkā: 506 Bu  
 Kammavācā: 37 Bu, 47 Bu, 100 Bu, 325 Kh, 356 Bu, 424 5 Bu\*, 440 Si\*, 474 Bu  
 Khandha-vibhaṅga: 506 Bu  
 Khuddasikkhā: 536 Bu\*, 665 Bu  
 Khuddasikkhā-navaṭīkā: 665 Bu  
 Cullavagga: 670 Kh  
 Temiya-jātaka: 506 Bu  
 Dhammasaṅganī: 424 Bu, 506 Bu  
 Dhammasaṅganī-aṭṭhakathā: 424 Bu 670 Kh  
 Dhātukathā: 424 Bu  
 Nāmacārādīpanī: 506 Bu  
 Paccayasikathā: 506 Bu  
 Paṭṭhāna: 424 2 Bu\* incompl  
 Pañcappakarāṇa-aṭṭhakathā: 424 Bu  
 Paramatthavinicchaya-ṭīkā?: 41 Bu  
 Parivāra: 512 Bu  
 Parivāra-ṭīkā: 670 Kh  
 Pācittiya-pāli: 424 Si 506 Bu 670 Kh  
 Pātimokkha, Ubhaya-pātimokkha: 656 Si  
 Pārājika-pāli: 41, 424 Bu  
 Pālimuttaka-vinaya-vinicchaya: 669 Bu

Buddhavaṃsa-aṭṭhakathā: 512 Bu  
 Bhikkhunī-pātimokkha: 665 Bu  
 Majjhimanikāya-aṭṭhakathā: 512 Bu 3  
 Mahāvaṃsa: 424 Bu  
 Mahāvagga: 670 Kh  
 Mūlasikkhā-ṭīkā?: 506, 665 Bu  
 Mūlasikkhā-nava-ṭīkā, Vinaya-vimaticchedanī: 506 Bu  
 Yamaka: 424 Bu\*  
 Rūpasiddhi, Pada-rūpasiddhi: 506 Bu  
 Vinayattha-dīpanī?: 506 Bu  
 Vinayavinicchaya: 506 Bu  
 Vibhaṅga: 424 Bu\*  
 Sammohavinodanī, Vibhaṅga-aṭṭhakathā: 424<sup>53</sup> Bu\*  
 Vimānavatthu: 440 Si  
 Visuddhimagga: 424 Bu\*, 516 Si\*  
 Saṅkhyāpakāsaka-ṭīkā: 506 Bu  
 Saddatthabhedacintā: 506 Bu  
 Saddanīti: 506 Bu  
 Saddasāratthajālīnī: 22 Si\*<sup>54</sup>  
 Samantapāsādikā: 516 Si\*  
 Samantapāsādikā-bhikkhunī-vibhaṅga-vaṇṇanā: 665 Bu  
 Samantapāsādikā-majjhima-ṭīkā: 506 Bu  
 Sambandhacintā-navaṭīkā: 47 Bu\*  
 Sādhū-janappamodanī: 506 Bu  
 Sucittālaṅkāra: 506, 665 Bu  
 Sutta-saṅgaha: 424 Bu

#### 2.2.2.2 Manuscripts in LPPN II which might be in Khom script or are connected to Siam

Kāmboja pot?: 522, 633, 634, 647, 649, 669 (2)  
 Kāmboja hodiya<sup>55</sup>: 522  
 Siyam Akuripot: 424  
 Siyamtānāpati vistaraya: 522 (No: 277350)  
 Siyamdeśayen laṃkāvaṭa upasampadāva genāvistaraya: 389  
 Siyamnikāya samaṅga vādaliyumak: 506  
 Siyamrajuḥ pinpota: 304  
 Siyamrajuḥ puṇyānumodanāva: 670  
 Siyamraṭeṇa evuṇu liyumak: 670  
 Siyamratnamālaya (Sinhala, Kavi, Kaṭupīṭiye Maetindu): 632  
 Siyam Liyum: 517  
 Siyam vinaya pot<sup>56</sup>: 522  
 Siyam sandeśaya: 424, 672  
 Siyāmdesa gamaṇam prakaraṇaya: 512  
 Siyāme Dhārmika Rajatumāge Puṇyakaraṇa pravrutti: 670  
 Siyāme Dhārmika Raju Kīrti Srī rājasimha rajuṭa Pin anumodankoṭa evanalada sandeśaya: 670.

<sup>53</sup> In the *Nāmaṇi* it is under 405, but the editor must have mixed it up, as 424 immediately follows 405 and a Burmese script *Sammohavinodanī* is found in the current library index of 424.

<sup>54</sup> According to Mudiyanse this manuscript is in Khom script.

<sup>55</sup> Khom script syllabary.

<sup>56</sup> This not a Vinaya work, but rather the *Yojana-ṭīkā-saṅgaha*. It is no. 277258 in the manuscript card-index of the Peradeniya University Library.

### 2.2.2.3 Manuscripts in LPPN II which might be in Burmese script or are connected to Burma

Buruma-pota?: 331, 534, 665, 668, 670, 671, 672.

Buruma-sāsanāvasa jāta: 669.

### 2.2.2.4 Places where the LPPN II manuscripts are found

[B = *Basnāhira* (West); D = *Dakuṇu* (South); M = *Maeda* (Central); S = *Saparangamu* (Southwest-central); U = *Uttara* (North); V = *Vayamba* (Northwest-central); P = *palāta* (province)]

- 22: Sunandārāma Vihāraya, Mutaramba, Unavatuna, Gālle Dist. (D.P.)
- 37: Sirinivesārāmaya, Mīgahagodha, Ahaṅgama (D.P.)
- 41: Siri Vijayārāmaya, Ahungalla (D.P.)
- 47: Sunandārāmaya, Paragahatoṭa, Vatugedara (D.P.)
- 75: Vijita-mahā-vihāraya: Koṇakalāgala, Alavatugodha (M.P.)
- 100: Sandagirilena Vihāraya, Sandagirilena, Maedamahānuvara (M.P.)
- 118: Rāmavihāraya, Udavatte, Mahānuvara (the fairly large collection of this monastery is now at Sagama Rājamahāvihāra, Sagama, Talatuoya, 10 km southeast of Kandy) (M.P.)
- 304: Sudharmārāmaya, Narandēniya, Gaṇetaenna, Kamburupitiya (D.P.)
- 325: Rājārāma Vihāraya, Rajgama, Dodanduva (D.P.)
- 331: Śāstrālaṅkāra Pirivena, Haeramiṭṭigala, Arambagama, Piḷimatalāva (M.P.)
- 338: Suddassanārāmaya, Murutava, Ibbāgamuva (V.P.)
- 356: Ratanajotyārāmaya, Raddalāna, Kuṇumadhe, Velpalla (V.P.)
- 389: Purāṇa Dharmaśālā Vihāraya, Bhūṭāvatta, Talātuoya (M.P.)
- 424: Vidyodaya Pirivena, Māligākanda pāra, Koḷombo 10 (B.P.)
- 440: Sunandārāmaya, Sandalaṅkāva (V.P.) (Mudiyanse: Sastrodaya Pirivena)
- 474: Gangārāmaya, Morakoḷa, Dodanduva (D.P.)
- 506: Mūlamahāvihāraya/Dharmagupta-pirivena, Payiyāgala, Dakuṇu Payiyāgala (B.P.)
- 512: Vidyālaṅkāra Pirivena, Kaelaniya (B.P.)
- 516: Daramitipola Pansala, Malwatta, Mahānuvara (M.P.)
- 517: Maeda Pansala, Moraṭota-nāyaka-pansala: Malvatte, Mahanuvara (M.P.)
- 522: Śri Lankā Viśva Vidyāliye Pustakālaya, Perādeniya (M.P.)
- 534: Jayavardhanārāmaya, Kandadaevala, Pāṇaduraya (B.P.)
- 536: Cakkindārāmaya, Ratmalāna, Galkissa (B.P.)
- 632: Siridevamitta Pustakālaya, Malwatte, Mahanuvara (M.P.)
- 633: Liyanagastenne purāṇavihāra. Guhāgoda, Kaṭugastota (M.P.)
- 634: Koṇḍadeniye Rājamahāvihāraya I. Kaṭugastota (M.P.)
- 647: Attaragama Rājamahāvihāraya Potgul Maligaya, Maedavala (M.P.)
- 649: Hapugodha Rājamahāvihāraya, Kaṭugastota (M.P.)
- 656: Issurumuni Rājamahāvihāraya, Pūjanīya Padesa, Anurādhapuraya (U.P.)
- 665: Sri Saddharmagupta Pirivena, Pedhipoḷa-Kospillaeve, Udugampola (B.P.)
- 668: Mīgahagoda Purāṇavihāraya, Paelmadulla (S.P.)
- 669: Śāstrodaya Pirivena, Mārapana (S.P.)
- 670: Paelmadulla Purāṇa Vihāraya, Paelmadulla (S.P.)
- 671: Sri Lankā Vidyālaya, Maradāna (B.P.)
- 672: Taraeṇa Bauddha Samitiya, Bolāna, Payāla (B.P.)

### 2.2.3 Manuscripts listed in A Catalogue of Palm Leaf Manuscripts Written in Burmese, Cambodian and Siamese Script by Nandasena Mudiyanse

This alphabetical catalogue was compiled by Dr. Nandasena Mudiyanse and published in three articles in the journal *The Buddhist*. The data given in this catalogue is not complete.

hensive, as Mudiyanse visited only a limited number of places; however, it lists some works and places not given in LPPN and gives details about the MSS.

Works also listed in LPPN are marked with an asterisk (\*) here, as in the LPPN list above. The works are in English alphabetical order, starting over again with each article. When the addresses of monasteries are given in LPPN they are not given in full, but a reference to LPPN is given.

### Article 1

1. Bhikkhu-pātimokkha in Burmese script at Vanavasa-vihāra, Vanavasala, Kelaniya
2. Chanda-nissaya<sup>57</sup> in Burmese script at Vanavasa-vihāra, Vanavasala, Kelaniya
3. Kaccāyana-bheda-pāli\* in Burmese script at Śrī Vijita-mahāvihāra, Konatalagala, Alawatu-goda: LPPN II no. 75
4. (Upasampadā-)Kammavācā in Burmese script at Jayasumanārāmaya, Yalgama, Induruwa
5. Kibbidhanakappa<sup>58</sup> in Burmese script at Vanavasa-vihāra, Vanavasala, Kelaniya
6. Mūlasikkhā\* in Burmese script at Padumārāmaya, Mātara: LPPN I no. 610.
7. Pārājikā-pāli incomplete (29 folios) in Khom script at the Jayatilaka Memorial Library, YMBA, Borella, Colombo 8 (Ms. no. 072–2888.)
8. Saddasāratthajālīnī\* in Khom script at Sunandārāma, Unavatuna: LPPN II no. 22 (9 chapters; complete?)
9. Samakki-kathā<sup>59</sup> in Siamese (Thai) script at the Dīpaduttārāmaya in Kotahena, Colombo 13.<sup>60</sup> Bound along with no. 11 below.

### Article 2

10. Abhidhammatthasaṅgaha\* in Burmese script at Siri Vijayārāmaya, Ahungalla: LPPN II no. 41
11. Ānisam-savana-kit in Siamese (Thai) script, bound along with no. 9 Samakki-kathā above
12. Bhikkhuni-pātimokkha-vaṇṇanā in Burmese script at Cullālankāra viharaya, Paramulla, Mātara
13. Dīghanikāyaṭṭhakathā\* in Khom script at Kaebiliyapola viharaya, Hakmana: LPPN I no. 472
14. Kaccāyana-bheda-ṭīkā\* in Burmese script at Sunandārāmaya, Vatugedara: LPPN II no. 47
15. (Upasampadā-)Kammavācā in Burmese script at Wehellaka Mudalindārāmaya, Makandura, Atakalanpanna
16. (Upasampadā-)Kammavācā in Burmese script at Vanavasa viharaya, Hapugaspititiya, Kadugan-nava Road, Gampola
17. (Upasampadā-)Kammavācā in Burmese script at Subhadrārāmaya, Totagamuva, Hikkaduva
18. (Upasampadā-)Kammavācā\* in Khom script at Śāstrodaya Viśva Vidyāliye Pirivena Saṅdalankāva: LPPN II no. 440
19. Kaṅkhāvitaraṇī in Burmese script at Siri Nivāsārāmaya, Wattalpola, Pāṇadura
20. Khuddasikkhā\* in Burmese script at Cakkindārāmaya, Ratmalāna: LPPN II no. 536
21. Muttaka-vinaya-vinicchaya-saṅgaha (= Pāli-muttaka-vinaya-vinicchaya) in Khom script at Poyage Library,<sup>61</sup> Malvatte, Kandy
22. Paramatthabhidhammattha-saṅkhepa-kathā in Khom script bound along with no. 8 Sadda-sāratthajālīni

<sup>57</sup> A *nissaya* on a work on prosody. Probably it is the *nissaya* on the *Vuttodaya* by Cakkindābhisāri.

<sup>58</sup> A grammatical work related to the *Kaccāyana-sandhi-kappa*.

<sup>59</sup> Presumably *Sāmaggī-kathā*.

<sup>60</sup> The Thai prince Prisdang Jumsai, who became a bhikkhu called Jinavaravaṃsa in Sri Lanka in 1890, was the abbot of Dīpaduttārāmaya from 1905 to 1910. See Nyanatusita and Hecker 2008: 200–201, 207.

<sup>61</sup> This is the cupboard in the Uposatha Hall of which the Nāyaka therā is in charge.

23. Paramatthadīpanī-aṭṭhakathā (large ms. on Abhidhamma) in Khom script at Saṅgharājārāmaya (Vaelivita Pansala), Malwatta, Kandy
24. Petavatthu in Khom script at Saṅgharājārāmaya (Vaelivita Pansala), Malwatta, Kandy
25. Samantapāsādikā\* (Prayojana-pāṭhama-samantapāsādikā) in Khom script at Daramitipola Pansala, Malwatta: LPPN II no. 516
26. Sambandha-cintā-ṭīkā\* in Burmese script at LPPN II 47 bound along with no. 14 above
27. Vimānavatthu\* in Khom script at Śāstrodāya Pirivena: LPPN II no. 440
28. Visuddhimagga\* in Khom script at Daramitipola Pansala, Malwatta: LPPN II no. 516

### Article 3

29. Abhidhammāvatāra-ṭīkā in Burmese script at Śrī Subhūti Vihāraya, Waskaduwa. Reg. no. 228
30. Abhidhammattha-līnattha-vaṇṇanā in Burmese script at Subhūti V., see no. 29. Reg. no. 254
31. Abhidhammatthasaṅgaha\* (incomplete) in Burmese script at Vijayānanda Pirivena, Waelivatta, Galle: LPPN I no. 398
32. Abhidhammatthasaṅgaha\* (incomplete) in Khom script at Jayatilakārāmaya, Nakulagamuva: LPPN I no. 665
33. Abhidhammatthasaṅgaha\* (incomplete) in Burmese script at Māligātaenne RMV, Kemgoda, Dikvaella: LPPN I no. 622
34. Aṅguttaranikāya Catuttha-nipāta-vasana in Burmese script at Subhūti V., see no. 29. Reg. no. 178
35. Aṅguttara-ṭīkā in Burmese script at Subhūti V., see no. 29 (Mudiyanse mistakenly put it as no. 22); reg. no. 223
36. Aṅguttaranikāya in Burmese script at Subhūti V., see no. 29; reg. no. 226
37. Anusaṅgaha-ṭīkā\* in Khom script at Jayatilakārāmaya, Nakulagamuva: LPPN I no. 665 (same as the Abhidhammattha-vibhāvini-vaṇṇanā)
38. Apadāna in Burmese script at Subhūti V., see no. 29; reg. no. 232
39. Bhikkhunī-vibhaṅga\* in Burmese script at Jayasekarārāmaya, Butpitīya: LPPN I no. 26 (given there as Pācittiya-pāli.)
40. Cullavagga\* (part I) in Burmese script at Vijayānanda V., Waelivatta: LPPN I no. 398
41. Cullavagga\* (part II) in Burmese script at Vijayānanda V., Waelivatta: LPPN I no. 398
42. Cullavagga\* in Khom script at Śvetabimbārāmaya, Kalegana, Galle: LPPN I no. 402
43. Cullavagga in Khom script at Jayasumanārāmaya, Yalagama, Induruwa
44. Dhammapada-aṭṭhakathā in Burmese script at Subhūti V., see no. 29; reg. no. 238
45. Dhammasaṅgaṇi-ppakaraṇa\* in Burmese script at Saddharmārāma V., Pāṇadura: LPPN I no. 154
46. Dhammasaṅgaṇi-ppakaraṇa in Burmese script at Subhūti V., see no. 29; reg. no. 239
47. Dhātukathā-puggala-pakkarāṇa in Burmese script at Subhūti V., see no. 29; reg. no. 259
48. Dhātukathā-yamaka in Burmese script at Vijayānanda V., Waelivatta: LPPN I no. 398
49. Dīghanikāya in Khom script at Jayatilakārāmaya, Nakulagamuva: LPPN I no. 665
50. Dīghanikāya (Sīlakkhandhavagga & Aṭṭhakathā) in Burmese script at Subhūti V., see no. 29; reg. no. 218
51. Dīghanikāya-ṭīkā in Burmese script at Subhūti V., see no. 29; reg. no. 198
52. Dīghanikāya-ṭīkā (Sāratthadīpanī)<sup>62</sup> in Burmese script at Subhūti V., see no. 29; reg. no. 219
53. Ekakkhara-kosa-ṭīkā in Burmese script at Subhūti V., see no. 29; reg. no. 181
- 54–55. Jātaka-aṭṭhakathā part 1 and 2 in Burmese script at Subhūti V., see no. 29; reg. no. 224–5
56. Līnattha-jātakatṭhakathā in Burmese script at Subhūti V., see no. 29; reg. no. 240
57. Jātaka-pāli in Burmese script at Subhūti V., see no. 29; reg. no. 221
58. Jātaka-pāli\* in Khom script at Jayatilakārāmaya: LPPN I no. 665

<sup>62</sup> The *Sāratthadīpanī* is the subcommentary on the *Samantapāsādikā*. Perhaps the confusion is because both the *Dīghanikāya* and Vinaya Piṭaka contain a book called Mahāvagga.

59. Kaccāyana in Burmese script at Subhūti V., see no. 29; reg. no. 183
60. Kaccāyana-bheda-ṭikā in Burmese script at Subhūti V., see no. 29; reg. no. 185
61. Kaccāyana-ṭikā in Burmese script at Subhūti V., see no. 29; reg. no. 250
62. Kaṅkhāvitaraṇī\* in Khom script at Jayatilakārāmaya, Nakulagamuva: LPPN I no. 665
63. Kathāvatthu-ppakaraṇa in Burmese script at Subhūti V., see no. 29; reg. no. 233
64. Khuddakanikāya-aṭṭhakathā in Burmese script at Subhūti V., see no. 29; reg. no. 182
65. Khuddasikkhā-ṭikā in Burmese script at Subhūti V., see no. 29; reg. no. 195
66. Madhusārattha-dīpanī-ṭikā in Burmese script at Subhūti V., see no. 29; reg. no. 211
- 67–68. Mahākkhandhaka\* parts 1 and 2 in Burmese script at Vijayānanda V., Waelivatta: LPPN I no. 398 (= Mahāvagga and [Cullavagga?])
69. Mahāniddeśa-aṭṭhakathā in Burmese script at Subhūti V., see no. 29; reg. no. 212
70. Mahāniddeśa-aṭṭhakathā in Burmese script at Subhūti V., see no. 29; reg. no. 270
71. Mahāvagga\* in Burmese script at Vijayānanda V., Waelivatta: LPPN I no. 398
72. Majjhimanikāya Mūla-paṇṇāsaka in Burmese script at Subhūti V., see no. 29; reg. no. 196
73. Manorathapūraṇī in Burmese script at Subhūti V., see no. 29; reg. no. 213
74. Mātikā-dīpanī\* in Khom script at Vijayānanda V., Waelivatta: LPPN I no. 398. Incomplete MS<sup>63</sup>
75. Moggalāyana-sutta-niddeśa in Burmese script at Subhūti V., see no. 29; reg. no. 229
76. Mohacchedani-aṭṭhakathā\* in Khom script at Jayatilakārāmaya: LPPN I no. 665
77. Muttaka-vinaya (= Pāli-muttaka-vinicchaya) in Burmese script at Subhūti V., see no. 29; reg. no. 210
78. Niddeśa in Burmese script at Śvetabimbārāmaya, Kalegana, Galle: LPPN I no. 402
79. Ovādapātimokkha in Burmese script at Subhūti V., see no. 29; reg. no. 256
80. Pācittiya-aṭṭhakathā in Burmese script at Subhūti V., see no. 29; reg. no. 194
81. Pācittiya-pāli in Khom script at Jayatilakārāmaya: LPPN I no. 665
82. Padasādhani in Burmese script at Subhūti V., see no. 29; reg. no. 184 (half of first leaf missing)
83. Papañcasūdanī-līnattha-vaṇṇanā in Burmese script at Subhūti V., see no. 29; reg. no. 230
84. Papañcasūdanī-līnattha-ppakāsinī in Burmese script at Subhūti V., see no. 29; reg. no. 197
85. Pārājika-aṭṭhakathā in Burmese script at Subhūti V., see no. 29; reg. no. 220
86. Paṭhama-sambodhi-vitthāra-kathā\* in Khom script at Jayatilakārāmaya: LPPN I no. 665
87. Paṭṭhāna-ppakaraṇa in Burmese script at Subhūti V., see no. 29<sup>64</sup>; reg. no. 264
88. Pātimokkha-ṭikā in Burmese script at Pūjārāmaya, Potupitiya, Wadduwa
89. Paṭisambhidamagga in Burmese script at Subhūti V., see no. 29; reg. no. 268
90. Petavatthu-aṭṭhakathā\* in Khom script at Jayatilakārāmaya, Nakulagamuva: LPPN I no. 665
91. Puggalappaññatti-aṭṭhakathā in Burmese script at Subhūti V., see no. 29; reg. no. 255
92. Rūpasiddhi in Burmese script at Subhūti V., see no. 29; reg. no. 234
93. Samantapāsādikā-aṭṭhakathā\* (Catuttho Bhāgo) in Khom script at Jayatilakārāmaya: LPPN I no. 665
94. Samantapāsādikā-vinayaṭṭhakathā\* in Burmese script at Vijayānanda V.: LPPN I no. 398
95. Samantapāsādikā\* in Khom script at Śvetabimbārāmaya, Kalegana, Galle: LPPN I no. 402
96. Saṃyuttanikāya-aṭṭhakathā in Burmese script at Subhūti V., see no. 29; reg. no. 200
97. Saṃyuttanikāya-ṭikā in Burmese script at Subhūti V., see no. 29; reg. no. 199
98. Saṃyuttanikāya in Burmese script at Subhūti V., see no. 29; reg. no. 214
99. Saṃyuttanikāya-aṭṭhakathā in Burmese script at Subhūti V., see no. 29; reg. no. 261

<sup>63</sup> On Abhidhamma by Chapaṭa of Arimaddana. According to von Hinüber (1988: 177) the *Kaṅkhāvitaraṇī* is listed twice in the inventory of books sent from Siam to Ceylon in the 18th century, i.e., no. 42 and 36. The latter, however, is called *aṭṭhakathā-mātikā-ppakaraṇa* and might rather refer to the *Mātikā-dīpanī* by Saddhammajotipāla or to the *Abhidhamma-mātikā-aṭṭhakathā*, also called the *Mohavicchedanī*, by Kassapa, which is found in a Khom manuscript at Jayatilakārāmaya (No. 665 of LPPN I, see above). There are also other Siamese commentaries on the *mātikā*, i.e., *Mātikā-sarūpa-vibhāvinī*, *Sahassanaya-gaṇḍa*, *Chāyārāma-pakaraṇa*, *Ṭikā-lvaṇ*.

<sup>64</sup> Mistakenly given as 9 in Mudiyanse.

100. Sāratthadīpanī-mahāvagga-ṭīkā\* in Khom script at Jayatilakārāmaya: LPPN I no. 665
101. Sāratthadīpanī-vinaya-aṭṭhakathā in Burmese script at Subhūti V., see no. 29; reg. no. 201
102. Sīmālankāra in Burmese script at Subhūti V., see no. 29; reg. no. 231
103. Subodhālankāra in Burmese script at Subhūti V., see no. 29; reg. no. 186
104. Suttanipāta-pāḷi and Suttanipāta-aṭṭhakathā in Burmese script at Subhūti V., see no. 29; reg. no. 179
105. Suttanipāta-jotikā in Khom script at Śrī Siddhatthārāmaya, Nawala, Rājagiriya (Colombo)
106. Theragāthā-aṭṭhakathā in Burmese script at Subhūti V., see no. 29; reg. no. 212. Bound along with Mahā-niddesa, no. 69
107. Theragāthā-pāḷi and Theragāthā-aṭṭhakathā in Burmese script at Subhūti V., see no. 29; reg. no. 217
108. Udāna-pāḷi and Udāna-aṭṭhakathā in Burmese script at Subhūti V., see no. 29; reg. no. 216
109. Vajirabuddhi-ṭīkā\* in Khom script at Jayatilakārāmaya, Nakulagamuva: LPPN I no. 665
110. Vibhaṅga-pāḷi\* in Burmese script at Vijayānanda V., Waelivatta: LPPN I no. 398
111. Vibhāvinī-ṭīkā\* in Burmese script at Vijayānanda V., Waelivatta: LPPN I no. 398
112. Vibhāvinī-ṭīkā\* in Khom script at Jayatilakārāmaya: LPPN I no. 665 (identical with no. 37)
113. Vidagdhamukhamāṇḍanaya (-atthayojana)\* in Khom script at Jayatilakārāmaya: LPPN I no. 665
114. Vimānavatthu-pāḷi and Vimānavatthu-aṭṭhakathā in Burmese script at Subhūti V., see no. 29; reg. no. 193
115. Vimativinodanī in Burmese script at Subhūti V., see no. 29; reg. no. 227
116. Vimativinodanī\* in Khom script at Jayatilakārāmaya, Nakulagamuva: LPPN I no. 665
117. Vinayaṭṭhakathā-pada-yojana in Burmese script at Subhūti V., see no. 29; reg. no. 263
118. Vinaya-saṅkhepa in Burmese script at Subhūti V., see no. 29; reg. no. 267
119. Vinayavinicchaya-ṭīkā in Burmese script at Subhūti V., see no. 29; reg. no. 269
120. Visuddhimagga in Burmese script at Subhūti V., see no. 29; reg. no. 192
- 121–24. Visuddhimagga-ṭīkā\* parts I–IV in Khom script at LPPN I no. 665
125. Vuttodaya-ṭīkā in Burmese script at Subhūti V., see no. 29; reg. no. 256 (bound along with no. 79)
126. Yamakappakaraṇa-yojana\* in Khom script at Jayatilakārāmaya: LPPN I no. 665
127. Yamakappakaraṇa in Burmese script at Subhūti V., see no. 29; reg. no. 200 (bound along with no. 96)
128. Yamakappakaraṇa in Burmese script at Subhūti V., see no. 29; reg. no. 41

### 2.3 Khom-script manuscripts from Sri Lanka in the Hugh Nevill Collection at the British Museum, London, UK

In the late 19th century Hugh Nevill collected a large number of Sinhala-script manuscripts which were acquired by the British Museum after his death. The collection also contains manuscripts in Khom script which Nevill would have acquired along with Sinhala-script manuscripts.<sup>65</sup> Nevill mistakenly calls them ‘Cambodian manuscripts’. The following data are from the *Catalogue of the Hugh Nevill Collection*, volume I (see Somadasa 1987).

1. Dhammacakkappavattana-sutta: Or.6599(9)
2. Aṅguttaranikāya (Duka-nipāta): Or.6599(32)
3. Samantapāsādikā (Pañcama-nipāta): Or.6599(32)
4. Samantapāsādikā (Tatiya-nipāta): Or.6601(104)

<sup>65</sup> According to Dr. Jacqueline Filliozat (personal correspondence, 16 March 2005) there are many more Khom-script manuscripts acquired by Nevill. Perhaps she is referring to the ones given in LPPN III. But are all these texts from Sri Lanka?

#### 2.4 *A Khom-script manuscript from Sri Lanka in the Bodleian Library, Oxford, England*

In the Bodleian Library there is one illustrated Khom-script folding paper book manuscript acquired in Kandy, Sri Lanka, in 1819. See Filliozat 1998: 38.

It has the catalogue number BODL. MS. Pali a. 27(R) and it contains the following texts:

1. Suttavibhaṅga and Parivāra extract
2. Brahmajālasutta (Dīghanikāya) extract
3. Abhidhamma-mātikā: Dhammasaṅgaṇī, Vibhaṅga, Dhātukathā, Puggalapaññatti, Kathāvatthu, Yamaka, Mahāpaṭṭhāna
4. Sahassaneyya
5. Mahābuddhaguṇā
6. Mahābuddhaguṇā-vaṇṇanā
7. Uṇhisavijaya

#### 2.5 *Burmese manuscripts from Sri Lanka in the Royal Library of Copenhagen*

Godakumbura (1980: xliii–xliv) mentions that Rasmus Rask bought a Burmese manuscript from a Sinhalese ex-Buddhist monk who had converted to Christianity: “In Colombo he (i.e. Rask) began the study of Pali with Modelliear George Nadoris de Silva who had been a Buddhist monk at Daḍalla-vihāra under the name of Rājaguru Dhammakhandha and who had gone to Burma and brought many Pali books to his temple. While in Burma he had received the title Rājaguru from the Burmese king Mahādharmarāja. ... Rask describes two Buddhist temple libraries in the South. ... The other is at Daḍalla, the temple where George Nadoris de Silva was a monk. There were about 500 books there and among them were many Pali books in Burmese script brought from Ava by George Nadoris de Silva.”<sup>66</sup>

The presence of Burmese manuscripts at Daḍalla is confirmed by Somadasa’s lists, in which a few Burmese manuscripts are said to be at Vālakārāma Purāṇa Vihāraya, Daḍalla, Gintoṭa, in Gālle District (no. 396 of the list; see above).

#### 2.6 *A Khom-Sinhala syllabary in the Bibliothèque Nationale de France*

There is an 18th-century manuscript with a syllabary in which Sinhala and Khom characters are placed next to each other: BNF Pali 541 in the collection as given in *Catalogue des manuscrits Pālis des collections françaises* by Jacqueline Filliozat, Jinadasa Liyanaratne, William Pruitt.<sup>67</sup> In brackets is added Tolfrey no. 10.<sup>68</sup>

#### 2.7 *Burmese-script and Khom-script manuscripts in the National Library in Colombo*

There are some Burmese-script manuscripts in the Library of the National Museum in Colombo.<sup>69</sup> In the descriptions of the sixty manuscripts in the *Catalogue of Manuscripts in the Colombo Museum* (pp. 267–271), de Silva only mentions that these manuscripts (MSS 1744–56, 1759–76, 1779–82, 1784–85, 1788–1803, 1851, 1909, 1914, 2146) were given by the King of Burma. Hugh Nevill mentions that the *Peṭakopadesa* manuscript he had (Or.6601(38)) was a copy of the Burmese script manuscript given by the father of Thebaw, the last king of Burma, to the Colombo Museum. Supposedly the other Burmese manuscripts in the collection were also given by Thebaw.

<sup>66</sup> A footnote to Godakumbura’s text reads “Rask bought the Majjhimanikāya-ṭīkā (Cod. Pal. VIII–X) from Nadoris on 1st May 1822. Other Pali books in Burmese script in Rask’s collection also may have come from the same source.”

<sup>67</sup> In the EFEO database. Also in the outdated *Catalogue sommaire des manuscrits Sanscrits et Pālis II*, A. Cabaton ed., Paris, 1908.

<sup>68</sup> W. Tolfrey (1778?–1817) was the translator-in-chief for the Resident in Kandy in 1816.

<sup>69</sup> Previously called the Colombo Museum.



The sixty manuscripts given by the king mostly contain the texts of the Tipiṭaka. Non-canonical texts in the manuscripts are: Ms 1851 *Dīpavaṃsa*, MS 1909 *Mahāvaṃsa*, MS 1914 *Mahāvaṃsaṭṭikā*, and MS 2146 *Saddanīti*.

Besides the manuscripts given by the father of Thebaw, there are also a few other Burmese script manuscripts in this collection: two *Kammavācā* manuscripts (MS 1757–8), a *Suttasaṅgha* manuscript (MS 1787) of unknown origin, and a *Apadāna-aṭṭhakathā* (MS 1783) given by Bulatgama Siri Sumanatissa Terunnanse of Paramānanda Vihāra in Galle (= LPPN I no. 392. More Burmese MSS are found in this monastery; see above).

There is only one Khom-script manuscript (MS 1786) in this collection. Two chapters of it are in Sinhala script. It is the *Maṅgaladīpanī-aṭṭhakathā* and its origin is unknown.

The two Khmer-script manuscripts containing the *Paññāsa-jātaka* (MS 1777–78) come from Cambodia and were given by the Bibliothèque Royale de Phnom Penh in the first half of the 20th century.

## 2.8 Burmese manuscripts at the Polgasduva Island Hermitage, Dodanduva, Galle District

This monastery was founded by the German monk Ñāṇatiloka Bhikkhu in 1911. The manuscripts in this collection were probably brought from Burma by Ñāṇatiloka, who was ordained in Burma in 1903 and who visited Burma several times in the first half of the 20th century. He also visited Burma in 1951–52 and 1954 in connection with the *Chaṭṭha-saṅgāyana* (Sixth Council); see Nyanatusita and Hecker 2008. The manuscripts and the covering cloths look fairly new. The entry no. 349 in LPPN I: *Tapasārāma, Dodanduva*, corresponds to Polgasduva because MSS 1, 3, 7a, and 8 at Polgasduva are listed in LPPN as Burmese MSS.

1. Aṅguttaranikāya pañcaka-nipāta\* (in crimson velvet cloth)
2. Pārājika-pāli-aṭṭhakathā (in pink cloth with white spots)
3. Atthasālinī-saṅkhepa-vaṇṇanā-ṭīkā\* (in red silk with green flowers)
4. Visuddhimagga-aṭṭhakathā (in yellow flowered cloth)
5. Unidentified ṭīkā (in red cloth with wavy lines)
6. Parivāra (in violet velvet)
7. a. Dhātukathā\* (in mottled blanket); b. Vuttodaya; c. Abhidhānappadīpikā; d. Sammohavinodanī
8. Mūla-ṭīkā\* (i.e., Abhidhamma-mūla-ṭīkā; in pink cloth with yellow stripes)
9. Sammohavinodanī (in white cloth with pink stripes)
10. Kammavācā (in green velvet)
11. Kammavācā, Vākhyā (made of gilt and lac; in green velvet)

## 2.9 Khom-script manuscripts in the library of the Chandananda Nāyakathera Vihāra at Asgiriya, Kandy

1. Majjhimanikāya, dated 1719 CE (*Buddhasakarāja* 2262, *Cullasakarāja* 1091) The manuscript is in very good condition. It is not certain whether the manuscript is the complete Majjhimanikāya, but it includes the *Brāhmaṇa-vagga*.
2. Pācittiya-pāli, less than good condition.
3. Bundle with some badly deteriorated folios with fragments of different unidentified texts.

## 2.10 Khom-script manuscripts in the library of the Vijayasundara Purāṇavihāra at Asgiriya, Kandy

At least twelve Khom-script manuscripts containing several texts and one Burmese manuscript are found in this monastery library. See Filliozat 1995: 135–191.

The manuscripts are well preserved. Dr. Filliozat neatly wrapped the Mainland South-east Asian MSS she found in cloth covers. All manuscripts except one are undated. The MS that has been catalogued by Dr. Filliozat as Asgiriya Siamese (AS) 9 is dated 1835 CE and this implies that at least some of the MSS came to this *vihāra* in or after 1835.

A manuscript Filliozat did not describe is the Khom-script *Bālāvatāra* manuscript without cover that I noticed on a corner shelf where some loose leaves and other odds and ends were kept. The MS is probably incomplete. It has for the time being been put with the *Pātimokkha* MS, Asgiriya Siamese 9. There are probably more manuscripts Filliozat did not see because of restricted access due to communication problems. In LPPN I several Siamese MSS are listed which are not in the catalogue of Filliozat. The *vihāra* is location 239 in LPPN I. AS stands for Asgiriya Siamese, while AB stands for Asgiriya Burmese.

1. Atthasālinī-Dhammasaṅgaṇī-aṭṭhakathā: AS 3, 12
2. Abhidhammattha-vibhāvanī-ṭīkā: AS 11
3. Abhidhammatthasaṅgaha: AS 11
4. Abhidhānappadīpikā-pālinighaṇṭu: AS B 1
5. Kathāvatthu-aṭṭhakathā: AS 3, 12
6. Jātakas: Paññāsa-j. part, Candakumāra-j. part, Nimi-j., Temiya-j. part, Bhūridatta-j., Ummagga-j., Mahājanaka-j., Mahānārada-j., Vidhura-j. part, Suvannasāma-j.: AS 4
7. Jātaka fragments: (Ummagga-j?), Nandivissāla-j., Tittira-j.: AS 2
8. Dhammapadaṭṭhakathā: AS 7
9. Dhātukathā-aṭṭhakathā: AS 3, 12
10. Paritta: Aṭṭaviśi-p., Aṅgulimāla-p., Abhaya-p., Ariyadhana-gāthā, Āṭānāṭiya-sutta, Jaya-p., Devatārādhana, Dvādasa-p., Nakkhatta-yakkha-bhūtānam, Buddha-jayamaṅgala, Bojjhaṅga-p., Maṅgala-cakkavāḷa, Satta-p., Sabbāṭiya.: AS 1
11. Pācittiya-pāli: AS 8
12. Puggalapaññatti-aṭṭhakathā: AS 3, 12
13. Bālāvatāra part: AS 13<sup>70</sup>
14. Buddhavaṃsa-pāṭha: AS 6
15. Bhikkhu-pātimokkha: AS 9
16. Madhurattavilāsinī-Buddhavaṃsaṭṭhakathā: AS 6
17. Mahāpaṭṭhānaṭṭhakathā: AS 3, 12
18. Mūlakaccāyana: AS 10
19. Yamakaṭṭhakathā: AS 3, 12
20. Sammohavinodanī-Vibhaṅgaṭṭhakathā: AS 3, 12
21. Sārasaṅgaha: AS 5

#### Mainland South-East Asian MSS in Vijayasundara according to LPPN I

1. (Abhidhammatthasaṅgaha dutiya mahā-ṭīkāya dutiya anuṭīkā) \*: 2 (or 3) Kh
2. Abhidhamma-piṭaka: Kh
3. Abhidhānappadīpikā\*: Bu
4. Cullavagga-aṭṭhakathā (Samantapāsādikā part): Kh
5. Jātaka-aṭṭhakathā\*: Kh
6. Pācittiya-pāli\*: Kh
7. Mahāvagga-pāli: Kh
8. Mūla-kaccāyanaya\*: Kh
9. Yojana-ṭīkā: Kh
10. Vibhatti-bheda<sup>71</sup>: Kh
11. Samantapāsādikā: Kh

<sup>70</sup> This item is not in the catalogue of Filliozat.

<sup>71</sup> = *Vibhatti-pabheda-vivaraṇa* listed at PLCS 4.113?

12. Sampiṇḍita-mahā-nidāna: Kh
13. Sāra-saṅgaha\*: Kh

### 2.11 *Burmese- and Khom-script manuscripts in the Library of the Temple of the Tooth: Sri Daḷadā Māligāva Puskolapot Pustakālaya*

The manuscript catalogues (one of the Kandy National Archives and the other and older one in chapter 31 of Gunawardhana 1997) of this library — or rather two libraries as it is divided in two — list the following manuscripts:

1. Abhidharma-saṅgraha-ṭīkā\* (MS no. 582) (Burmese script)
2. Karmavākyaya\* (MS nos. 404, 406) (Burmese script)
3. Janasoma-sūtraya (Jānussoni-s?) (Only in G [G 523] Burmese script)
4. Dhammachakkaya (G notes: Tibet Aksara Valin [G 311])
5. Buruma Potak (MS no. 556) = Pācittiya Pāḷi<sup>72</sup>
6. Bhikkhunī-pātimokkha\* (MS no. 1460) (Khom script)<sup>73</sup>

According to Somadasa's LPPN I (see above) the following non-Sinhala script manuscripts are supposed to be in the Sri Daḷadā Library<sup>74</sup> (Temple no. 235)

1. Abhidhammatthasaṅgaha-tatiya-ṭīkā, Saṅkhepa-vaṇṇanā, Culla-ṭīkā: Burmese script
2. Abhidhammatthasaṅgaha-dutiya-mahā-ṭīkā, Abhidhammattha-vibhāvinī: Burmese script
3. Kammavācā: Burmese script
4. Dhammapada-aṭṭhakathā: Khom script
5. Pārājikā-pāḷi: Khom script
6. Bhikkhunī-pātimokkha: Khom script
7. Saddanīti: Khom script

### 2.12 *Unidentified Khom-script manuscripts in other monasteries*

There are unidentified Siamese manuscripts in the following monasteries:

Śrī Narendrasinha Rājamahāvihāra, Kundasāla, Teldeniya, Kandy. A few large Siamese manuscripts can be seen in the glass cupboards in the library-cum-museum. They appear to be well preserved. A large gilded and painted Siamese manuscript box can also be seen in one of the cupboards. This vihāra was an important royal monastery in the 18th century and was the vihāra of the late nāyaka thera of the Malvatta chapter of the Siam Nikāya who passed away in 2004.

Pādeniya Rājamahāvihāra, Pādeniya, Kurunegala District. There is at least one unidentified Khom-script manuscript according to the index given by Blackburn (2002: 41), but possibly more according to information provided in the accompanying introduction (p. 33).

Hanguranketa Rajamahāvihāraya, Hanguranketa, Kandy District. At least eight Khom-script manuscripts<sup>75</sup> and a Burmese manuscript according to the survey done by Blackburn (2002: 45, 50, 51, 54).

According to LPPN I, see above, there are also unidentified *Siyam* character (i.e., most probably Khom script) MSS at:

<sup>72</sup> The author personally checked this MS and it is the Pācittiya-pāḷi part of the *Suttavibhaṅga* in Khom script.

<sup>73</sup> The author checked this MS and it seems to be in the same handwriting style as the preceding one and the Khom-script *Bālāvatāra* MS in the Asgiriya Vijayasundara Vihāraya.

<sup>74</sup> The permission of the Director of the National Archives in Kandy used to be required to get access to this well maintained library. But now access can be gotten through the management of the temple itself.

<sup>75</sup> One Khom-script MS in first glass cabinet; one MS in second glass cabinet; five Khom-script MSS and a Burmese-script MS in second cabinet with wooden drawers; one Khom-script in fourth cabinet. For more information about this important collection, see Bowden 2004: 227.

- 59: Kolonnāve Vihāraya, Colombo  
 61: Gaṅgārāma Vihāraya, Hunupitiya, Colombo<sup>76</sup>  
 342: Sunandārāmaya, Mullegodha, Induruva (Bentota Area)  
 374: Subhaddārāma Mahā Vihāraya, Baṭapoḷa (Gālla Dist. Waellabadha Pattuva)  
 407: Sudharmārāma Mahāvihāraya, Devāture, Māgālla, Gālla  
 688: Mūlgi-rājamahā vihāraya, Mūlgi-rigala, Vīrakaetiya (Hambantota Dist.)  
 756: Naeluva Potgul Vihāraya, Periyakadu, Naeluva (Kurunaegala Dist.)

According to LPPN II, see above, there are also unidentified *Kāamboja* (i.e., Khom-script) MSS at:

- 474: Gaṅgārāmaya, Morakoḷa, Dodanduva (D.P.)  
 633: Liyanagastenne purāṇavihāra. Guhāgoda, Kaṭugastota (M.P.)  
 634: Koṇḍadeniye Rajamahāvihāraya I, Kaṭugastota (M.P.)  
 647: Attaragama Rajamahāvihāraya Potgul Maligaya, Maedavala (M.P.)  
 649: Hapugodha Rajamahāvihāraya, Kaṭugastota (M.P.)  
 669: Śāstrodaya Pirivena, Mārapana (S.P.)

### 2.13 *Sugata Sāsanodaya Library, Ambarukkhārāma, Ambagahapiṭiya, Ahungala, Balapiṭiya*

This large and important collection of 568 manuscripts — of which 148 are of Mainland Southeast Asian origin — is kept in the library of an old *pirivena* monastery called Ambarukkhārāma (called Mahāmūlavihāra in LPPN).

At this monastery the founder of the Amarapura nikāya, Venerable Ambagahapiṭiyē Ñāṇavimala, started his mission. Not being able to obtain *upasampadā* in the high-caste Siyam Nikāya, Ñāṇavimala and five other novices went to Burma in 1799 to receive *upasampadā*. In 1802 he and his companions returned to Sri Lanka with several Burmese *theras* from Amarapura, Northern Burma, to found the original Amarapura Nikāya (*Mahāmūla Amarapura Nikāya*). Later on the Amarapura Nikāya divided and grew into about thirty subsects, and the branch founded by Ñāṇavimala *thera* is now called Mūlavamsika Amarapura Nikāya (see Arunatilaka 1998: 308–312; K. D. de Silva 2009; Malalgoda 1976: 134–161). The library might contain the manuscript collection of a lay priest<sup>77</sup> who earlier managed it, and perhaps there are some original or older Sinhalese text lineage manuscripts found in the collection.<sup>78</sup> The monastery was a famous centre of learning in the past, but now has lost its former glory.

There are 139 *Buruma*, 4 *Kāamboja*, and 5 *Siyam* manuscripts. The exact number of texts in the 148 Mainland Southeast Asian manuscripts still needs to be determined.

I could not see the library, although I visited the monastery twice (the reason given was that the key was not there). Fortunately, I was provided with the index list from which the data below has been taken. The collection is divided into the three sections of the Tipiṭaka and a miscellaneous section with grammatical works, etc. The numbers are the reference numbers in the collection. In LPPN I the library has been given the location reference number 305.

A comparison of the first 40 items (i.e. the Sutta section)<sup>79</sup> with the LPPN shows that the *Theragāthapīṭhakathā* is not attributed to this library in LPPN, either in Burmese or Sinhala

<sup>76</sup> Four *Kāamboja* MSS. There is a very large collection of MSS, probably well over a thousand, in this well-known monastery in the centre of Colombo, but the index list is lost.

<sup>77</sup> A *gaṇinnānsē* is a lay priest who managed and lived off monastery estates during the period when there were no, or very few, bhikkhus and sāmaṇeras; see Malalgoda 1976: 54–58; Mirando 1985: 116–117.

<sup>78</sup> See Arunatilaka 1998: 320–321.

<sup>79</sup> Some texts, such as the *Saddanīti* (a grammatical work, but listed in the Sutta section), are not given in the right section in the index list.

script. The *Sumaṅgala-vilāsinī* and *Sumaṅgala-vilāsanī-līnatthavaṇṇanā* (= *Dīghanikāya* commentary and subcommentary) are also not attributed to it.

The Apadāna, *Buddhavaṃsaṭṭhakathā* and *Maṅgalatthadīpanī* are attributed as Sinhala script, not as Burmese script.

### Sutta

1.	Buruma	1	Cariyā Piṭakaya, ehi aṭuvāva <sup>80</sup> ; Khuddaka-pāṭhaya, ehi aṭuvāva
2.	...	2	Jātakatṭhakathā-koṭasak <sup>81</sup>
3.	...	3	Apadānatṭhakathā
4.	...	5	Samyuttanikāyatṭhakathā
5.	...	6	Theragāthattṭhakathā
6.	...	7	Sumaṅgala-vilāsanī-līnattha-vaṇṇanā <sup>82</sup>
7.	...	8	Samyuttanikāya. Nidāna-khandha-vāra
8.	...	9	Manorathapūraṇī. Duka-nipātaya-paṭana-vasanaṭa
9.	...	10	Samyutta-tīkā. Mahā-vagga
10.	...	11	Sumaṅgala-vilāsinī nāma Dīghanikāyatṭhakathā
11.	...	12	Samyuttanikāya. Nidāna. Khandhavāra. Sagātha-vagga
12.	...	14	Rāja-mārtaḍaya
13.	...	15	Visuddhi-magga
14.	...	16	Samyutta-tīkā
15.	Kāamboja	17	Jātakakathāvak. Abhidhammatthasaṅgaha. Sūtrayak
16.	Buruma	18	Maṅgalatthadīpanī
17.	...	19	Visuddhi-magga
18.	...	21	Aṅguttaranikāya. Nipātas 5–7
19.	...	22	Samyuttanikāyatṭhakathā—Sagātha-vagga
20.	...	22	Samyuttanikāya
21.	...	23	Visuddhi-magga
22.	...	24	Dīghanikāya-kāṇḍa-kīpayak
23.	...	25	Apadāna-pāli
24.	...	26	Majjhimanikāya-sūtra-kīpayak. Gaetapada-vivaraṇayak
25.	...	27	Pot Koṭas Kīpayak
26.	...	34	Saddanīti
27.	Sinhala-Buruma <sup>83</sup>	41	Dhammapada 2
28.	...	42	Vimāna-vatthu. Peta-vatthu. Atṭhakathā
29.	Buruma	47	Buddha-vaṃsaṭṭhakathā
30.	...	48	Samyuttanikāya-Sagātha-vagga
31.	Siyam	49	Sārasaṅgaha
32.	Buruma	51	Mahāpadāna-pe-Pāyāsī. Samyuttaka-sūtra 10
33.	...	59	Aṅguttaranikāya 1 bhāgaya
34.	...	59	Aṅguttaranikāya 2 bhāgaya
35.	...	68	Samantapāsādikā-vinayatṭhakathā
36.	...	69	Samantapāsādikā-koṭasak
37.	...	70	Jātakatṭhakathā-koṭasak
38.	...	71	Ambatṭha-sūtraya-paṭan Jālinī Sūtraya-avasan Koṭasak

<sup>80</sup> *Aṭuvāva* = *aṭṭhakathā*. *Ehi aṭuvāva* = “(and) its commentary.”

<sup>81</sup> *Koṭasa(k)* = “a part,” i.e. an incomplete text.

<sup>82</sup> Presumably the old *Dīghanikāya* subcommentary called *Līnatthapakāsinī*-(*purāṇaṭīkā*) or *Dīghanikāya-tīkā*.

<sup>83</sup> Perhaps these are texts partly in Sinhala script and partly in Burmese script.

39. ...	72	Dik Saṅgiya <sup>84</sup> -Udumbara-sūtraya
40. ...	73	Samyuttanikāyaṭṭhakathā. Sagātha-vagga-aṭuvāva

### Abhidhamma

1. Buruma	74	Paṭṭhāna-ppakaraṇaya. Dukapaṭṭhānaya
2. ...	75	Sammoha-vinodanī
3. ...	76	Yamaka-ppakaraṇaya
4. ...	77	Pañcappakaraṇa-aṭuvāva
5. ...	80	Dhammasaṅgani-ppakaraṇa
6. ...	81	Abhidhammatthavibhāvinī
7. ...	82	Paramārttha-mañjūsā. Buruma-bhāṣā Sannaya
8. ...	83	Paramārttha-viniścaya-ṭīkāva
9. ...	85	Saṅkhepa-vaṇṇanā
10. ...	86	Paṭṭhāna-ppakaraṇaya
11. ...	87	Sammohavinodanī
12. ...	88	Vibhaṅga-ppakaraṇaya
13. ...	89	Dhammasaṅgani-ppakaraṇaya
14. ...	91	Saṅkhepa-vaṇṇanā
15. ...	93	Dhammasaṅgani-ppakaraṇaya
16. ...	94	Dhammapadaya-vibhaṅga
17. ...	95	Paramārtha-viniścaya-ṭīkāva
18. Siyam	96	Nāmarūpa-samāsaya. Abhidharmārttha-saṅgraha
19. ...	97	Abhidharmāvatārādī Pot <sup>85</sup> 6
20. ...	98	Abhidhammatthasaṅgaha
21. Buruma	99	Paṭṭhāna-ppakaraṇaya
22. ...	100	Pañcaprakaraṇa-aṭuvāva
23. ...	103	Paṭṭhāna-ppakaraṇaya
24. ...	105	Jātaka-aṭuvāvē ṭīkā-nipātaya
25. ...	106	Abhidhammattha-vibhāvinī
26. ...	107	Dhātuṭīkā-kathāva
27. ...	108	Kathāvastu-prakaraṇaya
28. ...	109	Paṭṭhāna-ppakaraṇaya
29. ...	114	Niruttiśāra-mañjūsā
30. ...	115	Yamaka-prakaraṇaya
31. ...	116	Puggala-paññatti-ppakaraṇaya
32. ...	120	Netti-līnatthavaṇṇanā
33. ...	121	Dhātukathā 3
34. ...	122	Puggala-paññatti
35. ...	123	Dhammasaṅgini-mātikā-uddesa
36. ...	125	B. <sup>86</sup> Atthasālinī, Dhammasaṅginī. Aṭṭhakathā

### Vinaya

1. Buruma	126	Bhikkhuṇī-vibhaṅgaya
2. ...	127	Mahāvagga-pāḷi
3. ...	128	Mahāvagga-pāḷi
4. ...	129	Mahāvagga-pāḷi
5. ...	130	Kaṅkhāvitaraṇī-mātikaṭṭhakathā

<sup>84</sup> = *Dīghanikāya*.

<sup>85</sup> *Pot* is “book,” i.e., “6 books.” It could refer to Siamese paper manuscripts or to palm-leaf MSS.

<sup>86</sup> “B” means that it is the second text in the manuscript.

6. ...	131	Bhikkhu-pācittiya 2
7. ...	132	Sīmāvisodhana, Sāgarathera-viracita
8. ...	134	Mulusika. Kudusika. Prātimokṣa 2
9. ...	137	Vinayālaṅkāra-vaṇṇanā
10. ...	138	Nettivibhāvinī
11. ...	139	Samantapāsādikā. Bhikkhuvibhaṅga-vaṇṇanā
12. ...	140	Sāratthadīpanī-ṭīkā. Terasa-kāṇḍaya
13. ...	142	Mūlasikkhā 2
14. ...	144	Pācittiya-pāḷi
15. Kāmboja	146	Bhikkhu-pātimokkha
16. Buruma	147	Vinaya-aṭuvāvē Sārārttha-dīpanī Mūla-varga-varṇanāva
17. ...	148	Samantapāsādikāvē Tissaka-vaṇṇanā
18. ...	149	Cullavaggaya
19. ...	150	Pārājikā-pāḷi
20. ...	156	Vinayalakkhitarāsī
21. ...	157	Bhikkhuṇī-vibhaṅgaya
22. ...	158	Cullavagga-pāḷi
23. ...	160	Pāḷi-muttaka-vinaya-vinisa
24. ...	161	Bhikkhu-pātimokkha-gaṇṭha-padaya
25. ...	162	Sikkhāpada-valaṅjanī
26. ...	169	Bhikkhupācitti
27. ...	171	Kaṅkhāvitarāṇī <sup>87</sup> 2
28. ...	172	Sārattha-dīpanī
29. ...	173	Vinaya-sannaya
30. ...	174	Vinayālaṅkāra-aga-koṭasa
31. ...	177	Mahāvagga-pāḷi
32. ...	178	Buruma-pot koṭas kīpayak <sup>88</sup>
33. ...	181	Karmavākya ādī koṭas 2 kīpayak
34. Siṃhala-Buruma	184	Sāsanasāra-saṅgha
35. ...	185	Pātimokkha 2 or 3 (list unclear)
36. Buruma	186	Pācittiya-pāḷi
37. ...	189	Vimativinodanī
38. ...	190	Pārājikā-pāḷi
39. ...	192	Samantapāsādikā Mul Koṭasa
40. ...	194	Pārājikā-pāḷi 3

### Miscellaneous (Grammar, etc.)

1. Siyam	283	Mūla-kaccāyana-vyākaraṇaya
2. Kāmboja	291	Mūlakaccāyanaya
3. Buruma	300	Sīlavatthu-ppakaraṇa
4. ...	301	Mūlakaccāyanaya (Bhāvahi?) ṭīkāva
5. ...	302	Saddanīti deka
6. ...	317	Sandhikappayē koṭasak
7. ...	325	Kaccāyana-vaṇṇanā
8. ...	326	Sadda-vuttiya hā ṭīkāva. Gandhābharaṇa-ṭīkāva. Sadda bindu. Kārikā. Saddavuttiṭṭipakāsīnī. Kaccāyana-sārāya-nirutti. Sambandhacintā-vibhatti-vibhāga. Vibhakty-artthaya-nayalakṣaṇavibhāvinī
9. ...	337	Kaccāyana-sūtra-nirdeśaya

<sup>87</sup> In the list there are three dots and I assume that it is the same text as the preceding entry.

<sup>88</sup> *Kīpayak* means “some.” *Koṭas kīpayak* = “some parts.”

10. ...	339	Saddavuttiya hā tīkāva; Gandhābharaṇaya; Kāraka-vistara. Subodhālaṃkāraya; Vuttodaya
11. ...	340	Gandhābharaṇa-tīkāva; Karttu—Subaṇṇara
12. ...	344	Mahāvamsa-tīkāva
13. ...	459	Buruma-potak <sup>89</sup>
14. ...	461	Abhidhammatthasaṅgaha
15. ...	462	Mahavagga-koṭasak
16. ...	463	Pāṭhika-sutta
17. ...	464	Abhidhammatthasaṅgaha
18. ...	465	Chakesadhātuvamsaya
19. ...	466	Kaccāyana-koṭasak
20. ...	467	Visuddhimagga-koṭasak
21. ...	468	Samanta-pāsādikā-kāṇḍayak
22. ...	469	? <sup>90</sup>
23. ...	470	Jātakatthakathā-koṭasak
24. ...	475	? <sup>91</sup>
25. ...	476	Pācittiya-bhikkhunī-vibhaṅgaya
26. Kāamboja	482	Sandēsa-kathā
27. Buruma	486	? <sup>92</sup>
28. ...	488	Jātakatthakathā-koṭasak
29. ...	490	Mulusika
30. ...	491	Mahā-satipatthāna-sutta
31. ...	492	? <sup>93</sup>

#### 2.24 Burmese manuscripts in the Vidyodaya Pirivena Library

This is a large and famous monastic university located at Māligākanda pāra, Maradāna, Colombo 10. It is affiliated with the Siam Nikāya and was founded by the scholar monk Hikkaduvē Sri Sumaṅgala in 1873 (see Blackburn 2010: 34–68; Malalgoda 1976: 188, 236–237).

The palm-leaf manuscript collection, located in the main library, is fairly well kept in cupboards with doors with glass windows. The index was provided by the librarian. Although the numbering of the manuscripts goes to 233, there are only 134 manuscripts in the current index, 14 of which are Burmese. This suggests that either some manuscripts have been moved elsewhere or, more likely, that the current index is incomplete. This explains why more Mainland Southeast Asian manuscripts (27), including some Siamese MSS, are listed in LPPN than are found in the current index. The monastery has been assigned the location number 424 in LPPN II.

The first numbering is our numbering, the second is the library catalogue numbering, and the third is the older manuscript numbering.

The data below is only preliminary. It has not been properly checked and edited yet. There are 3 commentaries on the *Kaccāyana* according to the current list, but 4 according to LPPN. Some texts are not given exactly the same title, but they might well be the same works.

1.	30:	(232)	Visuddhimagga*
2.	31:	(209)	Yamakappakarāṇa-pāḷi*

<sup>89</sup> A *Buruma-potak* = “a Burmese book.”

<sup>90</sup> In the list there is a blank space. Perhaps it is the same text as the preceding entry.

<sup>91</sup> In the list there is a blank space. Perhaps it is the same text as the preceding entry — the *Sutta-nipāta*.

<sup>92</sup> In the list there is a blank space. The preceding entry contains several texts and cannot be identical.

<sup>93</sup> In the list there is a blank space. Perhaps it is the same text as the preceding entry.



3.	32:	(226)	Kaccāyana-vaṇṇanā* (= Sandhikappa-ṭīkā)
4.	33:	(210)	Duka-paṭṭhāna*
5.	34:	(206)	Vibhaṅga-ppakaraṇa-pāḷi*
6.	36:	(228)	Mukhamattadīpanī* (= Ñāsa, Kaccāyana-purāṇa-ṭīkā)
7.	37:	(227)	Kaccāyana-sutta-niddēsa*
8.	38:	(221)	Kamma-vācā*
9.	39:	(222)	”
10.	40:	(220)	”
11.	41:	(219)	”
12.	42:	(223)	”
13.	43:	(217)	Sārattha-dīpanī (= Sp-ṭ)
14.	44:	(216)	Sammoha-vinodanī*

### 2.25 MSS in Vidyodaya Library according to LPPN II

1. Abhidhammatthasaṅgaha-majjhima-ṭīkā, Paṭhamānuṭṭikā: Bu 2
2. Abhidhammāvatāra: Bu
3. Kaccāyana-ṭīkā Paṭhama, Kaccāyanavutti-vaṇṇanā, Nyāsa: Bu 2
4. Kaccāyana-ṭīkā Duttiya: Bu (= Mukhamattadīpanī)
5. Kaccāyana-ṭīkā Tatiya: Bu
6. Kammavācā: 5 Bu
7. Dhammasaṅganī-aṭṭhakathā: Bu
8. Dhātukathā: Bu
9. Pañcappakaraṇa-aṭṭhakathā: Bu
10. Pācittiya-pāḷi: Si
11. Paṭṭhāna: 2 Bu incompl
12. Pārājika-pāḷi: Bu
13. Mahāvamsa: Bu
14. Yamaka: Bu
15. Vibhaṅga: Bu
16. Sammohavinodanī, Vibhaṅga-aṭṭhakathā: Bu
17. Visuddhimagga: Bu
18. Sutta-saṅgaha: Bu
19. Siyam Akurupot: Si
20. Siyam sandeśaya

*Abbreviations*

Bu:	Burmese script
Kh:	Khom script. Also called “old Siamese script” <sup>94</sup>
LPPN:	<i>Laṅkāvē Puskola Pot Nāmaṭṭhiya</i> (Somadasa 1959–64)
Si:	Modern Thai script
part:	partial or incomplete text
MS:	manuscript
MSS:	manuscripts
V.:	Vihāraya

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<sup>94</sup> The rounded script variant — in opposition to the straighter Khom script — is called “Mūl script.”

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