

Pāli Text Society.

Journal

OF THE

PALI TEXT SOCIETY.

1882.

EDITED BY

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

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW,

PROFESSOR OF PĀLI AND BUDDHIST LITERATURE IN UNIVERSITY COLLEGE,
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P A L I T E X T S O C I E T Y.

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(With power to add workers to their number.)

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

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

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

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

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

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

REPORT OF THE PÂLI TEXT SOCIETY

FOR 1882.

By T. W. RHYS DAVIDS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NAME OF BOOK.	PROBABLE NO. OF PAGES. ¹	EDITOR.
The Digha Nikâya	500 . . .	Mr. Rhys Davids.
The Majjhima	650 . . .	Mr. Trenckner.
The Saṃyutta	500 . . .	
First Saṃyutta	M. Léon Feer.
The Aṅguttara	950 . . .	Dr. Morris.
	2600	

¹ This includes the text only; not the notes and extracts from the commentaries.

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

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

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

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

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

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

1905

And with regard to the Abhidhamma books :—

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

1600

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

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

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

NAME OF BOOK.	NO. OF PAGES.	PROBABLE EDITOR.
Visuddhi-magga	500	. Prof. Lanman.
Netti-pakaraṇa	180	
Jâtaka-mâlâ	200	. Prof. Kern.
Lalita Vistara	300	
Madhyamaka Vritti	250	. Mr. Bendall.
Mahâvañsa	200	
Lalâta-dhâtu-vânsa	50	. Dr. Morris.
Bodhi-vânsa	100	
Âyâraṅga Sutta	120	. Prof. Jacobi.
Bhagavatî	150	. Dr. Leumann.
Abhidhammattha-saṅgaha	50	
Mûla- and Khudda-sikkhâ	50	. Dr. Edward Müller.
<hr/>		2150

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

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

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

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

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

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

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

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

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

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

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

T. W. RHYS DAVIDS,
CHAIRMAN.

TEMPLE,
20th Dec. 1882.

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

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

MEMBERS OF THE PÂLI TEXT SOCIETY.

1. DONORS.

[Those marked with an asterisk are also subscribers.]

	£	s.	d.
HIS MAJESTY THE KING OF SIAM	200	0	0
H.R.H. KROM MUN DEVAVÂNSA VAROPRAKAR . . .	20	0	0
A FRIEND TO HISTORICAL RESEARCH	105	0	0
EDWIN ARNOLD, Esq., C.I.E., 15, <i>Haroldstone Road,</i> <i>Cromwell Road, S.W.</i>	3	3	0
*THOMAS ASHTON, Esq., <i>Ford Bank, Didsbury, Manchester</i>	10	0	0
*L. T. CAVE, Esq., 13, <i>Lowndes Square, S.W.</i> . . .	5	0	0
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APPENDIX.

LETTERS FROM THERAS IN CEYLON.¹

I.—*From Piya-ratana Tissa Thera, of Dodanduwet, near Galle.²*

Loñdon nuwara Pâli pot sampâdaka sabhâwe pradhânatwaya ta patwû T. W. Rhys Davids mahatmayâ pradhâna ema sabhâwa ta âsirwâca stuti mulwa liyâ matak-kara ewa nam.

Mahat waruni,

Sâstrayen diyunuwi gaurawânwita nam lat Yûropeya âdi noyek rata wesi ugat mahatun-wisin suddhawû âgamak soyana mê kâlaya tula Buddha-desanâwa Ingrisi, akureñ accugaswâ lowa patala kirîma podu samûhayâge diyunuwa sandahâ itâ utum wœdak wa hengenawâya. Eseheyin me pañan-gat mâ-hœngi yahapat kriyâwa at no hoera awaşânaya dakwâ utsaha darañawâ oetoyi api du balâ porottu wemu.

Sâkyâ-munîndrayan - wahansê - wisin desanâ - karaya - lada suddhawû dharmaya Winaya-piṭakaya Sûtra-piṭakaya Abhidharma-piṭakaya yî Piṭaka-wasuyen tunaka. Ehi Winaya-piṭaka nam Pârâjikâ, Pacitti, Mahâwagga, Cûlawagga, Parivâra yana me pot pahayi. È bawa mesê kiyana ladî.

Tesu Pârâjikâ-kañdam Pacittiyam athâparam
Bhikkhunînam Vibhaṅgo ea Mahâvaggo athâparo
Cûluvaggo ea Parivâro Vinaya-piṭakam mataip.

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

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

² He is mentioned in the list of scholars given in Letter III.

Catuttiñs' eva suttantâ ti-vaggo yassa saṅgaho
 Esa Dîgha-nikâyo ti pañhamo anulomiko
 Diyadḍhasata-suttantâ dve ca suttâni yaththa so
 Nikâyo Majjhimo pañcadasa-vagga-pariggaho
 Satta-sutta-sahassâni satta-sutta-satâni ca
 Dvâsatthi c' eva suttâni eso Samyutta-samgaho
 Nava-sutta-sahassâni pañca-sutta-satâni ca
 Satta paññâsa-suttâni sañkhâ Aṅguttare ayañ
 Khuddaka-pâtho Dhammapadam Udânam Itivuttakam
 Suttanipâto Vimânam Petavatthum athâparam
 Thera-theri ca Jâtakam niddeso Pañisambhidâ
 Apadânam Buddhavañso Cariyâpiṭakam eva ca
 Paññârasa-pabhedo 'yañ nikâyo Khuddako mato.

Abhidhamma-piṭakaya nam [*Here follow the names*]. È
 bawa mesê kiyana ladi.
 Dhamma-saṅgani Vibhaigañ ca Kathâwatthuñ ca Puggalam
 Dhâtu-Yâmaka-Paṭṭhânam Abhidammo ti vuucati.

Mchi sandahan karaṇa lada Pârâjikâ pota âdi koṭa ceti pot
 tis eka pamanak Budun wadâla tun Piṭakayaṭa cœtulat wê.
 Meyin piṭatwû Wisuddhi-mârgaya âdi anikudu pot siyallama
 purâtana âcârya-warayan wisin tun Piṭakayaṭa cœtulat è è
 karunu prakâṣa kirîma wasayen karaṇa lada pot ya. Eyinut
 tun Piṭakayaṭa karaṇa lada aṭuwa-kathâ Buddha matayaṭa
 awiruddha paridden ma ita anuwa karaṇa lada bœw aṭuwa-
 kathâ âcârihu dakwâ tibê. Eheyin mehi mûla sandahan
 karaṇa lada Winaya-piṭakayaṭa ayiti pot paha wena-wenamat,
 esêma Sutra-piṭakayaṭa ayiti pot dahanamaya da, Abhidharma-
 piṭakayaṭa ayiti pot hata da wenwa tibenṭa accugœsimâ hon-
 wâ misu, Kudusika Mulusika âdi prakaraṇa pot ita ekatu
 kirîma yutu noeta.

Siyam Buruma Laṅkâ yana râṭa tunehi suddhawa niwara-
 diwa tibena peļa potwalin yam râṭaka potwalin accugœsimâ
 karaṇawâ nam itiri râṭa dekê potwala ita wenaswa tibena
 tœn adho lipi waṣayen yedîma da, aṭuwâ pot accugœswîma
 karaṇa wiṭaka da è è pelâṭa karaṇa ladu aṭuwâ wen wen
 waṣayen ma yedîma hondawa pênavaya.

Me pot accugœsimâ gœna ape adahasa Sabhâwaṭa danwâ
 yawana lesa E. R. Gunaratna Gâllê Atapattuwê Mudianse

Râlahâminnânse wisin kiyana ladin me bawa Sabhâwaṭa mesê liyâ oppu karante yedune Laṅkawê Gâllê Wœllabâda pattuwê Dodanduwa Ṣailabimbârâmâdhipati Piyaratana Tissa Sthâwira wana mama.

Warsha, 1882, Mârtu masa
24 weni dini Ṣailabimbârâmediya.

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

Namo mahâ-kâruṇikassa Satthuno
Namo sudhammassa ti-loka-ketuno
Namo mahâ-saigha-gaṇassa tâdino
Namo karitvâna sivam bhajâmano.

Amhakam kira bhagavatâ jânatâ passatâ arahatâ sammâ-sambuddhena sata-sahassâdhike catu asaṅkheyye kappe dâ-nâdayo dasa-pârâmiyo puretvâ sadevakassa lokassa saggamokkha-sukhatâya desitesu tîsu piṭakesu Vinaya- piṭako Buddha-sâvakânam bhikkhûnam sikkhâpada-paññatti-vasena loka-vajja-sâsana-vajjam pakâsetvâ nânâ-nayâya nîtiyâ desito. Tam Mahâ-kassapa-thera-pamukhehi pañca-satehi arahantehi sammâ-sambuddhassa santike sutvâ dhârita-nayena samgâ-yitvâ idam Pârâjikâ-pâtho Pâcitti Cûlavaggo Mahâvaggo Parivâra-pâtho ti pañca potthakâ thapitâ. Suttanta-piṭako gahaṭṭha-pabbajita-deva-brahmâdînam sâdhâraṇa-nanovâdehi c' eva nânâ-nayehi ca paṭimanditâ sâtthâ savyañjanâ gambhîra-desanâ. Tam pi yathâ-vutte samgâyana-samaye idam Dîgha-nikâyam Majjhima-nikâyam Aṅguttara-nikâyam Samyutta-nikâyam Khuddaka-nikâyan ti pañca nikâyâ samgâyanârûḥhâ. Abhidhamma-pitako deva-brahma-pamukhânam sabbesam gahaṭṭha-pabbajitânam sâdhâraṇa-visiṭṭha-desanâ. Tasmim citta-gati-lakkhanâ pakâsitâ. Tam pi yathâ-vuttehi Buddhassa sammukhâ sutehi arahantehi samgâyitvâ idam Dhammasamgani-pakaraṇam Vibhaṅgam Kathâvatthum Pug-galam Dhâtu Yamaka-pakaraṇan ti satta-pakaraṇa-vasena thapitâ.

Imesu sattasu pakaraṇesu sabbe abhidhammatthe piṇḍetvâ porânakena Anuruddha-mahâ-therena ati-khuddako Abhidhammattha-samgaho kato. Tam Abhidhammattha-samgaham yo koci âcâriya-mukhena uggaṇheyya sattasu pakara-

ñesu nirussâhena nissañsayena cheko bhavati yeva. Imassa mahaggha-bhâvam yadi vaññayissam̄ dasa-dvâdasa-paññamattena likhitabbâni honti. Tasmâ ettakena mahaggha-bhâvam̄ vijânitvâ tîkâ-dvayena saddhim Abhidhammatthasamgahañ ca tad-antogadham̄ Sucittâlañkârañ ca Abhidhammâvatârañ ca pariyesitvâ abhidhamma-nayam̄ pañhamataram̄ uggañhituñ ca satta-pakarañam̄ anantaram̄ katvâ lañjâpituñ ca yuttataran̄ ti maññâmi.

Yadi Abhidhammattha-samgahâdi-khuddaka-pañca-potthakâni samîpe na santi tâni mamañ lekhanena jânâpeyya Lañkâdîpikam̄ mârisânam̄ sâmâjikam̄ Gâlu-nagare mahâ-maccam̄ sahâyañ katvâ lekhâpetvâ pahînitum̄ sakkhissâmi. Tadâ paribhayam pi yojetabbam bhavissati.

Imâni yatthâ-vuttâni sabbâni pi potthakâni amhâkam̄ Bhagavatâ yeva desitâni. Imesam̄ desanâ-potthakânam̄ ajjhâsa-yattha-vijânananatthâya aṭhakathâ-tîkâ-lînattha-pakarañâni c' eva Mâgadhika-veyyâkaraña-potthakâni ca bahavo santi. Tâni sabbâni icchitabbâ' eva. Sabba-potthakesu nâmâ-lekhanam̄ amaccânam̄¹ santike santi ti maññâmi.

Amaccehi mudrâpana-potthakâni yathâ-sattiyâ anavajja-potthakan' eva pariyesitva mudrâpetabbâni. Tam̄ tathâ sampâdetum̄ yuttatara-ñayam̄ vakkhâmi. Maramma-ratthavâsino c' eva Syâma-desa-vasino ca dve tayo pañdite bhikkhavo Lañkâdîpikesu Syâma-nikâya-Maramma-nikâyesu pañdite dve bhikkhavo sahâye katvâ yathâ-sattiyâ sodhitâni potthakâni gâhâpetvâ potthake mudrâpeyyum̄ sundarataram̄ no ce mudrâpeyyum̄ na sâdu bhavissanti ti maññâmi. Mam' etam̄ viññâpanam̄ apañikkhipitvâ âbhogam̄ katvâ yuttaram̄ sallekkhentu pañdîtâ ti.

Tumhehi mârisehi Lañkâdîpa-ppahite sâsana-paññe Sârañga-suttan̄ ti [the Âyâranga Sutta] ekam̄ potthakam̄ mudrâpitum̄ yojitan̄ ti saññitam̄. Tam̄ Lañkâdîpa-Syâma-Maramma-ratthesu apâkañtam̄. Tasmâ tam kena desitam̄ kîdisan̄ ti viññâtum̄ na sakkomi.

Sâsanika-pañdite yeva sahâye katvâ anavajja-potthake labhitvâ mudrâpitum̄ dutiya-tatiyam pi jânâpemi.

Tumhehi Yuropa-desikehi pañditâmaccehi Mâgadhikâni

¹ Scilicet 'the officers of the Pali Text Society.'

Sammâ-sambuddha-desitâni saddhamma-potthakâni Yuropa-akkharehi mudrâpetum hitassa âbhogassa pasañsanâya loke arahantâ yeva pahoñakâ honti. Iminâ lokatthasiddhim sab-baso samijjhati ti maññâmi.

Vividha-jana-pasattho dûrakittî viyatto
 Vedita-ariya-sattho pîṇadeho sumitto
 Jayatu jayatu nâma mantisu mantî
 Nikhila-budha-gaṇehi rakkito dîghakâlam

Buddhassa bhagavato parinibbânato catusatâdhikânam dvi-nnâm vassa-sahassânâm upari pañca-vîsatime samvachchare Citta-mâsassa sukka-pakkhe paññarasiyam kujavâre Lañkâ-dipe Gâlû-purassa uttara-disâbhâge Rajjamagane siri-Ghanânanda-vihârâdhivâsinâ siri-Saddhânanda-therena pesitam idan ti datthabbam.

III.—*From Paññânanda Unnânsê of Gintoṭa, near Galle.*

Gaurawanîya T. W. Rhys Davids mahatâ pradhânawa Pâli pot mudrâñkañaya karawana samâgame siyalu mahatuñta no pamana âśirwâda pœwoetwîmen danwana waga nam.

Dayâwantawu mahatuni,

Tamunnânsêlâ wisin pañan gena tibena Pâli pot mudrâñkañaya karawimê mâ-hœngiwû mè wœdê gana mulu hridayen ma tamunnânsêlâtâ bohôsê ma stuti karañawat oera podu janayâta prayojana wana pinisa ema pot niwaradiwa suddhawa Sutta-Vaggâdi wasayen sudusu paridden galapâ mudrâñkañaya karawâ kal no yawâ lœbenayâ da oetœyi prârthanâ karami.

Garu kaṭa yutu âgama dharmayak pilibandawa pawatnâwû siyalu denâge ma prayojanaya pinisa karanâ pañan gena tibena mè wisâlawû wœdaya itâ scelakillen saha mahat prâwesamen da kala yutu ekak ma bawa sœma andamin ma no kiyâ bœriya. At lipien liyana lada bohô Pâli pot dœnata waradin gahañawa tibenat Pâli bhâshâwa saha Buddha dhar-mayê tatwayat hondâkâra dœnagat Buddha bhaktika paññita-warun wisin niwaradi lesa ehi prayojana labanawâ maya. Ema pot mudrâñkañaya karawîma esê nowa suddhawa niwuradi lesa ma karanâ ônœya. Niwaradawû suddha pot podu janayâta bedâ dîmen hondâkâra Pâli bhâshâwa igana gœnîma

saha suddhu Buddha dharmayê tatwaya dœna gœnmat sidu wenawâ pamanak da nowa tamunnânsêlágê wisâlawû kirtiyat no nesi bohô dîrgha kâlayat lôkayehi pœtira pawatinawâta kisi ma sœkayak nœta. Esê kerîmen Buruma Siyam Lankâ yana tun raṭê ma Buddha dharmaya dat siyalu paṇḍitayo ma satuṭu karanta puluwan wennâ wâgê ma mîta dâyakawa pot labâ gœnîmaṭa balâ porottu wennâwû Buddha bhaktikayangê da sit no hakuluwâ pubudu karawanṭa tamunnânsêlâtâ hōki menawâta maṭa sattakaya. Mê bandu mahat wœdak niwaradiwa suddhawa eka waraṭa ma kirîmê tibena amâru kam no dœna mama kiyanawâ nowêya.

Dœnaṭa mudrânkaṇaya karawana laduwa apa raṭaṭat lœbî tibena Mahavagga Pâli nam œti Winaya pota waradin gahaṇawa tibena nisâ me raṭa kisima paṇḍita kenek ita ruci no weti. Tamunnânsêlágê mânsiyatat esê uni nam eka mahat kanagâṭuwak saha alâbhayak da weyi.

Buruma Siyam Lankâ yana tun raṭê itâ wœdagat mahatun tun denek da me utum wœdagat wœdêṭa boendî siṭina nisat dhanawantawû ñânawantawû tamunnânsêlâ no pasu basnâ lada dhairyâ sit œtto nisat niwaradiwa suddhawa ma mê wœdê itâ hondin ma karawanṭa tamunnânsêlâtâ puluwun ma wêyayi mama wiṣwâsa karami.

Buruma raja tumek wisin Pâli bhâshâwehi daksha Buddha dharmayehi tatwaya manâ lesa dat prasiddha paṇḍita maha sthawirayan wahansêlâ lawâ suddha karawâ kiri-garuddha gal lœliwala Buruma akuruwalin koṭawana laduwa Maṇḍale nuwara Maha-dharma-cetiya nam wû pot gulehi dœnaṭa pihiṭawâ tibena ti piṭaka desanâ Pâliyen pitapat genwâgana Siyam Lankâ yana de raṭehi potwalaṭat samakara balâ Winaya piṭakayata ayiti [*Here follow the names of all the Pâli Piṭaka books*]. Mesê nam dakwana lada mê siyalu pot saha mesê ma suddha karana laduwa ma Atṭhakathâ-Tîkâdi pot da mudrânkaṇaya karawanamen illanawat œera paṭhama mahâ dhamma saṅgâyana âdiyen âraksha lœbî amiṣrawa ada dakwâ ma Siyam Buruma Lankâ yana raṭawala pawatwâgana ena mê potwalaṭa Jain yana purâna bhaktikayangê pot miṣra no koṭa nohot yâ no kara wen wasayen ma mudrânkaṇaya karawanamen da udak ma illami. Magê me kalpanâwata

Siyam Burma Lankâ yana tun rate Buddha bhaktika siyalu pañditayo ma ekanga wetwayi nisēkawa mama wiśwâsa karami.

Tawada Ingrisi akuruwalin Pâli bhâshâwê şabda hari âkâra upadawanṭa nu puluwan nisâ da nâgara akuru dannâ aya koyi raṭawalat dœnata bohôsê ma sitina nisâ da hari âkâra şabda upadawanṭa puluwanwû nâgara akuruwalin Pâli pot mudrâṅkaṇaya karawanawâ nam wadâhonda bawat woḍi wasayen Èrôpâkâra janayan sandahâ ma karâna wœdak bœwin Ingrisi akuruwalin mudrâṅkaṇaya karawanawâṭa mage wiruddha kamak nœti bawat matak karami.

Me wagaṭa me wœdagat utum wœdêta dâyaka wîmen saha wenat dâyakawaru mœdahat kara demin prîtyen balâ porottu wennâwu Lankâ dwîpayehi Gâllê Gintoṭa Tibhummi-kârâmâdhîwâsî Paññânanda terunnânseyea.

S. PAÑÑÂNANDA.

Warsha 1882 kwû Martu masa
27weni dina Tibhummikârâmèdîya.

IV.—*From Sri Sumana Tissa, of Minuwângoda, near Galle.*

Anant' âśîrwada stuti peraṭuwâ warada hœra liyâ matak kara ewana waga hœti nam.

T. W. Rhys Davids nam ceti pinwat mahatamayânani,

Tamunnânsê cœtuluwû basnâhira disâ wâsiwû Yurôpi śâstrawanta mahattun sabbhâwuk wisin apa suddhu Buddhâgamê Buddha desita sutrâbhidhammadwinaya sankhyâta tri piṭâka Pâli pot Ingrisi aksharawalin acugaswanṭa dœn paṭan gena tibenawâyayi yana waga Gâllê E. R. Gunaratna atapattu mudiyansê râlahâmingen dœna kiyâ gat Lankâ wâsi gihi pœwidi api bohô samûhayak ema tamunnânsêlâgê mâ-hœngi utum wœdê gœna itâ prîtyata pœminiyâ pamanak nowa è gœna tamunnânsêlâṭa mulu hṛdayen apramâna stuti da karânawaya.

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

wî namut ê tri piṭaka deśanâ pot ita Buddhasokâdî atuwâcârîhu da Sâriputrâdi tîkâcârîhu da gaṇthi pada wiwaranâdi prakaraṇadœyi yana Buddhâgamê siyalu ma pot kalen liwuwen mē apa Lankâ dwîpêya. Esê liwu siyalu ma pot dewanu Siyam Buruma Râmaṇya râṭawalaṭa gena gos liyâ gœnîmen dœn dakwât pawatinnê ema pot maya. È cera pûrwa disâwê pawatnâ siyalu bhâshâ aturen Prâkṛta Saṅskṛta Siñhala bhâshâ tuna ma tatsama bhâshâya hewat bohôseyin samawa pawatina bâshâyayi. Yam Buruma Râmaṇyâdi anikudu bhâshâ Pâli bhâshâwaṭa samahara suwalapa wacana sama namut bohôseyin wisadrisayi hewat sama noweyi. È bæwin Siyam Burumâdi râṭawala Pâli nûgat lipi karuwo liyana potwala tamatamangê bhâshâ rîti puruduwê sœtiyaṭa akuru saha wacanat liyawîmen warada œti bawa api dœna gena tibennêya. In nisâ tamunnânsêtâ bohô lokayâṭa mahat upakâra sandahâ bohô wehesa mânsi daramin da wiyadamin da Ingrîsi aksharawalin accugaswana tri piṭake potwalaṭa gannâ guru pot Siyam Buruma râṭawalin yannâ potwalaṭa wœdi wusayen Lañkâwê Siñhala. akuru potwaliñ êka êka wargê pot kîpayak boegin sapayâ gena êkaṭa samawana pot balâ ema Lañkawê pot guru potwalaṭa gena eyaṭa sama no wana Siyam Buruma potwala tibena yam yam akshara wacawala wenas tibunot ê mewâya kiyâ saṭahan kirîmen pot accuyaswanṭa itâ yutuyayi sitami.

Mê cera tri piṭakayaṭa ayiti Pâli pot kîpayak Yurôpiya paṇḍita mahattun gaṇanak wisin Ingrîsi bhâshâwaṭa peralâ hewat bhâshâ karalâ accugaswanṭat sudânanya kiyât dœna gaṇṭa lœbî tibeyi. È gœna da api apramaṇa prîtiya pœmini-yemu. Kumak heyin dayat? Buddha dharmayehi tibennâwû yahapat dharma tatwayâdiya Ingrîsi bhâshâwê siyalu ma desa wâsînṭa nirâyâsayen dœna gaṇṭa lœbena nisâya. Eheyin mula kî prakârayaṭa ma Lañkâwê pot ma wœdi wasayen gurukamaṭa gena bhâshâ karanṭa yutuwû pamanakut nowa ê potwala âwâwû tatwârtha saha Buddha dharma ritiya da ehi niyama adahas da Buddhâgamê sâstrawanta dharma winaya dœna ugat bhâwitâ œti paṇḍitayangê matawalaṭa da têrimwalaṭa da awiruddhawa bhâshâ karanṭa waṭimaya. Esê bhâshâ karanṭa no yedunê nam bhâshâ koṭa nimawûwâyen

pasu pot aceugasâ raṭe patala unâma noyek dôshâropaṇa kathâ ipadîmen potwalin pot bhâshâ kaṭa paṇḍita mahattunṭa da loka wâsi bohô janayâṭa da lœbiya yutu phala nispala wenṭat samahara wiṭa weyayi sitami.

Esêheyin Ingrîsiyaṭa bhâshâ karaṇako pi accugahanṭa êko pi ho esê nowa ewâya yam yam ârthawala ho adahaswala ho sœka ceti pamaṇak mewâyayi kiyâ Laṅkâwê dœnaṭa innâ gihi pœwadi ugat samârthayanṭa e nam Sipkaḍuwe Sumanḍala nâyaka sthawira, Batuwantudâwê paṇḍitamayâ, Luis Wijayasiñha mudiyansê râlahâmi, Gâllê Paññâsekharâ sthawira, Wœlitara Wimalasâra sthawira, Wœligama Siri Sumanḍala sthawira, Waskaduwê Subhûti sthawira, Ambagahawatte Indâsabhawara Nânasâmi sthawira, Heyiyantuḍuwê Dewamitta sthawira, Doḍanduwê Piyaratana sthawira, Dhammâlaṅkâra sthawira, Koggala Samghatissa sthawirâdîngen manâpa pamaṇa-kaṭa ewâ cettangê têrum adahas dœna kiyâgana pot translât kara accugaswanawâ nam itâ yahapatyayi magê kalpanâwê sœtiyaṭa matak karami.

Tawada nama dœnaṭa itâ wayo wřddhakamininne wi namut me bandu lôkôpakkârî yahapat utum sâdhâraṇa wœda gœna nohot tamunnânsê pradhâna prasiddha Yuropiya paṇḍita mahattun samûhayak wisin gannâ lada utsâha-wanta wœdê gœna mage attâk utsâha wiryayaṭa wœdi taramin wehesa mânsi gena âdhâra upakâra karanṭa karawanta nitara ma mahat âdara karuṇâwen balâ porottuwa innâ bawat awaṅka bhâwayen danwâ siṭinnemi.

Mesê mê waga awaṅkâdara sitin liyâ matak kara ewuwê tamunnânsêgê ekânta hita mitrawu Gâllê Minuwaingoda Paramânanda wihârâdhipatiwu Bulaṅgama Dharmâlaṅkâra Sri Sumana Tissâbhîdhâna maha terun wahansê wisina.

D. S. SUMANA TISSA.

List of Pâli MSS. in the Bodleian Library, Oxford.

By Dr. FRANKFURTER.

KAMMAVÂCA.

- Pâli 1 7 chapters.
 2 7 chapters.
 3–6 1 and 4 chapters.
 Ouseley 632, 717, and Pâli 7, 8, 9, fragments of Kamma-vâca MSS.

SUTTA PIÂKA.

Majjhima Nikâya Or. 742 Assalâyana Sutta and commentary.

Khuddaka Nikâya Pâli 13 Dhammapada.

JÂTAKA.

- Wilson 25a Vessantarajâtaka with a Burmese transl.
 Pâli 15 Nemi Jâtaka ditto.
 Pâli 16 Mahosadhajâtaka vatthu ditto.
 Wilson 55b Buddhavamsa. Old Burmese writing.

ABHIDHAMMAPITAKA.

- Wilson 56a Dhammasaṅganippakaraṇa. Burmese.
 (56b A Burmese Nissaya to do. Ditto.)
 Pâli 18 Dhâtukathâ and Yamaka (the first chapter of the Yamaka is wanting).

NON-CANONICAL WRITINGS.

- Pâli 10 Samanta Pâsâdikâ of Buddhaghosa.
 Ous. 415 Ditto, interlined with a Burmese translation.
 Of 412 leaves numbered ka—gyî, only 240 are extant.
 Pâli 11 Samanta Pâsâdikâ. The Pâli text of the Mahâ-vagga interlined with a Burmese translation.
 Pâli 12 Vimati Vinodanî. Fragment. Siamese characters.
 24 leaves.

- Pâli 14 Saddhammaratanâvali by Dhammasenayatissara.
Pâli 17 Atthasâlinî by Buddhaghosa.
Pâli 19 Mahâvamsa. Turnour's copy. Sinhalese.
Pâli 20 List of about 200 towns and temples in Ceylon.

Sinhalese.

- Pâli 21 Janananda with a Sinhalese transl. Sinhalese.
Pâli 22 Vattamâla Sandeha Sataka with a Sinh. transl.
Pâli 23 Kaccâyana's Sandhikappa.
Pâli 24 Saddasârattha Jâlini.
Wilson 51 A Pâli Dictionary with Burmese translation
(Aufrecht 363).
Wilson 54 A Pâli Dictionary with a Hindûstânî transl.
(Aufrecht 364).

List of Pâli MSS. in the Bibliothèque Nationale, Paris.

By M. LÉON FEER.

I. PIṬAKA BOOKS (Texts and Commentaries).

1. VINAYA.

- Pâtimokkha, 4 copies (2 Sinh. 1 Burm. 1 Kâmb.).
 _____, several fragments (Kâmb.).
 Pâtimokkha atthakathâ || Kankhâvitaranî (Burm.).
 Pârâjika, 4 copies (1 Sinh. 3 Burm. one very complete).
 Pâcitti, 3 copies (1 Sinh. 1 Burm. 1 Kâmb. (incomplete).
 _____ (Bhikkhunî) (Sinh.).
 Mahâ-vagga, 2 copies (Sinh. Burm.).
 Cûla-vagga, 3 copies (1 Sinh. 2 Burm.).
 Parivâro (Burm.).
 Kammavâcâ (Sinh.).
 _____ several copies and several fragments (Burm.).
 Samanta-pâsâdikâ, 2 complete copies (Sinh. Burm.).
 _____ Parts I. II., 3 copies (Burm.).
 _____ Parts III. et V., 2 copies (Sinh. Kâmb.).
 Vajira Buddha Tîkâ (Sinh.).
 Sârattha-dipanî (Sinh.).

2. SUTTA.

- Dîgha-nikâya, 4 copies (3 Sinh. 1 Burm.).
 Pâtika, Part II., 2 fragments (Pâli and Burm. version).
 Pâtika-vaggo, incomplete (Kâmb.).
 Sâmañña-phala-suttam, fragment (Kâmb.).
 Singâla-suttam, fragment (Kâmb.).
 Sumangala-vilâsinî (Sinh.).
 _____ Parts I.-III. (Burm.).
 Majjhima-nikâya, 3 copies (2 Sinh. one of which has a great part wanting; 1 Burm.).
 Angulimâla-suttam (Sinh.).

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

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

3. ABHIDHAMMA.

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

II. EXTRA-CANONICAL WORKS.

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

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

Anâgata-vâmsa (Kâmb.).

Amatarasadhâra (Kâmb.).

————— fragments (Kâmb.).

Aththakâ-sutta-sangaha (Kamb.).

Sammoha-nidâna (Kâmb.).

Maṅgala-dîpanî (Kâmb.).

Dasavatthu, fragments (Kâmb.).

Dasapunyakriyâ-vatthu, fragments (Kâmb.).

Rasa-vâhinî (Sinh.).

Rasa-bâhini (Kâmb.).

Sotabba-mâlinî (Kâmb.).

Tiṇṇapâlakavatthu (Kâmb.).

Mâleyya-deva-thera-vanṇanâ (Kâmb.).

Mahâthera-maleyya (Pâli and Siamese Kâmb.).

Paññâsa-jâtaka, incomplete (Kâmb.).¹

Sivijaya (Kâmb.).

Silajâtaka, 2 copies (Kâmb.).

Vijâdhâra-jâtaka (Kâmb.).

Lokaneyya-Dhananjaya (Kâmb.).

Pancagati (text) (Kâmb.).

————— (comment) (Kâmb.).

Paññâkathâ (Pâli with Burm. trans.).

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

Jinâlankara-sangaha, 2 copies (Kâmb.).

Visuddhi-magga (Sinh.).

Netti-pakaraṇam (Burm.).

Pedakopadesa (Burm.).

Milinda-pañha, 2 copies (Sinh.).

————— numerous fragments (Kâmb.).

Thûpavâmsa (Sinh.).

Lalâṭadhâtuvâmsa-vanṇanâ (Sinh.).

Dîpavâmsa, 2 copies (Sinh.).

Mahâvâmsa (Kâmb.).

Mâhâvâmsa-tîkâ (Sinh.).

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

III. GRAMMARS, ETC.

- Kaccayâna (text), several copies and fragments (Sinh.).
 ———— (comment), 1 copy (Kâmb. with Burm. trans.).
 Kaccâyana-sâra (Sinh.).
 Kaccâyana-sâra-ṭîkâ (Sinh.).
 Kaccayana-sâra-yojanâ (Sinh.).
 Kaceâyana-dhâtu-mañjûsâ, 2 copies (Sinh.).
 (Kaccâyana)-dhâtu-pâtha (Sinh.).
 Dhâtu-vattha-dîpaka (Burm.).
 Dhâtu-unâdi-kaccâyana, 2 copies (Kâmb.).
 Dhâtu-âkhyâta, Dhâtu-unâdi (Kâmb.).
 Akkhara-kosa (Sinh.).
 Ekakkhara-kosa, 2 copies (Sinh.).
 Ekakkhara-koso-ṭîkâ (Sinh.).
 Yojanâ-mûla-kaccâyana-sandhi, incomplete (Sandhi-rupâ-dipanî) (Kâmb.).
 Mukha-matta-sâra-dîpanî (Burm.).
 Mahâ-sadda-nîti (Sinh.).
 Sammoha-vighâtanî (Sinh.).
 Cûla-nirutti (Sinh.).
 Rûpa-siddhi, 2 copies (Sinh.).
 Rûpa-mâlavarana Gilla (Sinh.).
 Sambandha-cintâmañi, 3 copies (Sinh.).
 Sambandha-cintâmañi-ṭîkâ (Sinh.).
 Gandhatthi (Sinh.).
 Gandhabhârana-sâra, 2 copies (Sinh.).
 Gandhabhârana-ṭîkâ (Sinh.).
 Saddattha-bedha-cintâmañi (Sinh.).
 Saddattha-bedha-cintâ-ṭîkâ (Sinh.).
 Saddasarâtthajâlinî, 2 copies (Sinh. Kâmb.).
 Saddasarâtthajâlinî-ṭîkâ (Sinh.).
 Bâlavatâra, 3 copies (Sinh.).
 Bâlappabodhanî (Sinh.).
 Bâlappabodhanî-ṭîkâ (Sinh.).
 Vicitta-sâra (Sinh.).

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

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

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

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

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

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

62. Trîṣadbhishajāṅgaya.
63. Wandaru Sangarâwa.
64. Bhamini Lakshaṇa.
65. Mul Akkhara Vikâsaniya.
66. Pilikâ Prakaranayā.
67. Râhula Wata.
68. Bârasa Kâwyaya.
69. Saddanta Hœlla.
70. Magamâṇa Jâtakaya.
71. Sidat Sangarâ Liyana Sannaya.
72. Waṇawâsa Nighaṇḍawa.
73. Arishta Śatakaya.
74. Shatpancâsikâ.
75. Jina Dharmâ Vikâsaniya.
76. Dinatara Kathâwa.
77. Kawacha Sangrahawa.
78. Bhâwanâ Wâkyaya (with a paraphrase).
79. Jaya Mangala Gâthâ. (See 118.)
80. Subhâsitaya.
81. Lô Wœda Sangarâwa. (See 195.)
82. Siya Bas Mal Dama. (See 175.)
83. Pœrakum Bâ Sirita.
84. Warta Mâlâwa.
85. Nimi Jâtakaya.
86. Daladâ Warṇanâwa.
87. Paladâ Walliya.
88. Mechanics' Handbook.
89. Vaidyâmartaya.
90. Sirimal Nighaṇḍuwa.
91. Sûriya Śatakaya.
92. Kashtahâri Jâtakaya.
93. Anuruddha Śatakaya.
94. Kâlinga Bôdhi Jâtakaya.
95. Drawya Gunâ Dipanîya.
96. Siddhaushadha Nighaṇḍuwa.
97. Saṅskrita Śabdamâlâwa. (See III. 48.)
98. Mâsartu Lakṣhanaya.
99. Muhurta Cintâmaṇi.

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

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

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

¹ Commentary on No. 110, on which see *Rhys Davids*, "Buddhist Birth Stories," pp. lxxx-lxxxii.

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

II.—PÂLI BOOKS (IN ALMIRAH, NO. 4).

1. Vinaya Piṭaka.
2. Majjhima Nikâya.
3. Bôdhiwaiṇśa.
4. Abhidharma Cûla Tîkâwa.
5. Dharma Sangaṇaprakaraṇa.
6. Sandhi Visôdhanî Tîkâwa.
7. Cûla Śabda Nîti.
8. Nighaṇḍu Tîkâwa.
9. Bâlâwatâra.
10. Rûpasiddhi.
11. Sandhikappa.
12. Abhidhânappadîpikâ.
13. Vyâkaraṇapadasâdhani.
14. Âkkhâtapada.
15. Pâlinighaṇḍu. (See 24.)
16. Dadasârârthajâlinî.
17. Vartamâlâkkhyava.
18. Vâma Wara Nœgilla.
19. Pirit Pota.
20. Vartha Mâlâkkhyâ.
21. Bâlâwatâra.
22. Sandhikappa.
23. Rûpasiddhi.
24. Pâlinighaṇḍu. (See 15.)
25. Piriwâna Pota.
26. Saddhammôpâyana.
27. Mahâsatipatṭhanasutta.
28. Têlakaṭâhagâthâ.

III.—SANSKRIT Books.

1. Sâraswati.
2. Raghuwaṇṣa.
3. Mêghadûtakâwya.
4. Bâlâwabôdhana. (See I. 187 and below 52, 53.)
5. Sanskrit Bible, Part I.
6. ,, ,, II.
7. ,, ,, III.
8. ,, ,, IV.
9. Sanskrit New Testament.
10. Mânawadharmaśâstra.
11. Śabdaśaktiprakâsika.
12. Hitôpadêsa.
13. Mêghadûta.
14. Chandômañjarî.
- 15–47. Vêdârthayatna.
48. Sanskrit Śabdamâlâwa. (See I. 97.)
49. Sataşlôka.
50. Pâninî Vyâkaraṇasûtra.
51. Sanskrit Sîkshâwa.
52. Bâlâwabôdhaṇa.
53. ,,
54. Mâdhawanidhâne.
55. Saṭikadrawyaguṇa.
56. Suṣsruta.
57. ,, Part II.
58. Mugdhabôdha.
59. Amârakôsha.
60. Târkasaṅgraha.
61. Siddhântakaumudê.
62. ,, Part II.
63. Patyâwâkyâ.

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

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

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

The manuscripts have been classified as follows :—

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

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

Digha Nikâya.

Sanyutta Nikâya.

Anguttara Nikâya.

Portions of the Khuddaka Nikâya.

The whole of the Abhidhamma Piṭaka.

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

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

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

And a few other minor commentaries.

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

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

E.—Poetry, etc., sixteen volumes.

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

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

T. W. RHYS DAVIDS.

A.—CANONICAL SCRIPTURES OF BUDDHISM.

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

11. Parivâra Pâtho (in Siñhalese characters).
12. Dîgha Nikâya (in Burmese characters).
13. Majjhima Nikâya (in Burmese characters).
14. Majjhima Nikâya (in Siñhalese characters).
15. Sañyutta Nikâya Part I. (in Burmese characters).
16. —————— Part II. (in Burmese characters).
17. —————— Part III. (in Burmese characters).
18. Aṅguttara Nikâya, Part I.
19. —————— Part II.
20. —————— Part III.
21. Khuddaka Nikâya, consisting of—
 Khuddaka Pâtha.¹
 Dhammapada.
 Udânam.
 Iti-uttaka.
 Sutta Nipâta.
 Vimâna Vatthu.
 Peta Vatthu.
 Thera Gâthâ.
 Bhikku Pâtimokkha.
 Bhikkuni Pâtimokkha.
 Therî Gâthâ.
 Buddha Vañsa.
 Cariyâ Piṭaka.
22. Jâtaka.
23. Mahâ Niddesa.
24. Cûla Niddesa.
25. Patisambhidâ Magga.
26. Apadâna.

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

27. Jâtaka (Pâli).
28. Khuddhaka Pâtha.
29. Peta Vatthu.
30. Buddha Vañsa.

¹ This and the following twelve works are bound in one volume.

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

B.—MISCELLANEOUS RELIGIOUS WORKS.

1. Abhidhammattha Saṅgaha.
2. Abhidhamma Vibhâvanî.
3. Abhidhamma Vikasinî.
4. Abhidhamma Mûla Tîkâ.
5. Abhidhammâvatara.
6. Anâgata Vansa Atthakathâ.
7. " " "
8. Apadâna Atthakathâ (in Burmese characters).
9. Buddha Vañsa Atthakathâ.
10. Cariyâ Piṭaka Atthakathâ.
Cariyâ Piṭaka Atthakathâ. [Bound with Iti-uttakam,
etc., see A. 33.]
11. Daham Saraṇâ (a prose work in Siñhalese).
12. Dhammapada Atthakathâ.
13. Dampiya Sannê (Siñhalese version of Dhammapada).
14. Dampiya Aṭuwa Gœṭa Padê (an ancient Siñhalese
glossary on the Commentary on Dhammapada).¹
15. Dam-sak Pœwatuṇ Sûtra Sannê.
16. Iti-uttaka Atthakathâ.
17. Jâtaka Pota (Siñhalese version of the 550 Jâtakas).
18. Jinâlañkâra (Pâli).
19. " " "
20. Jina-pañjara.
Catu-kammaṭṭhâna.
Dâthâ Vansa.
Attanagaluvansa (Pâli).
Kosala Bimba Vañjanâ. (See No. 24.)
Dina Cariyâ and Sâra Sûtra (Pâli).
21. Kañkhâ Vitaranî (Commentary on the Pâtimokkha).
22. Khuddaka Atthakathâ.
23. Khudda Sikkhâ.

¹ Copied from an exceedingly rare manuscript discovered in 1873, at the Tissâwa Monastery in Seven Kôralê. It is, perhaps, the oldest Siñhalese prose work yet discovered. It was written by King Abhâsalemewan Kasab (Kâsyapa, A.D. 954).

24. Khudda Sikkhâ Tîkâ.
 Kosala Bimba Waṇṇanâ. (See B. 20.) (History of
 an image of Buddha set up by King Kosala.)
25. Majjhima Nikâyâ Tîkâ, Part I.
26. _____ Part II.
27. Mahâ Niddesa Atthakathâ.
28. Maṅgalattha Dîpanî.
29. Milinda Pañha (in Burmese characters).
30. Milinda Pañha (in Siñhalese characters).
31. Nettippakaraṇa and Peṭakopadesa (in Burmese charac-
 ters).
32. Nettippakaraṇa (in Siñhalese characters).
33. Nettippakaraṇa Atthakathâ.
34. Pâlimuttaka Vinaya.
35. Pâlimuttaka Vinaya.
36. _____ Tîkâ.
37. Paramattha Mañjûsâ. (Comment on the Sutta Nipâta.)
38. Pâtimokkha Ganthi Sikkhâpada Valañjani, and Vinaya
 Viniccaya, bound in one volume.
39. Paṭisambhidâ Atthakathâ. (See No. 42.)
- 40.¹ " " "
41. Petavatthu Atthakathâ.
42. Saddhammappakkâsinî. (See B. 39 and 40.) Another
 name for Patisambhidâ Atthakathâ.
43. Saddharma Ratnâkâra. (In Siñhalese.)
44. " "
45. Samanta Pâsâdikâ.
46. Sampiṇḍita Nidâna.
47. Sañyutta Tîkâ.
48. Sârattha Dîpanî.
49. Sâra Saṅgahâ.
 Sâra Sûtta. (See B. 20.)
- Sikkhâpada Valañjanî. (See B. 38.)
50. Sotabba Mâlinî. (Tales in Pâli.)²
51. Sucittâlankâra.

¹ A very old copy, once in the possession of the celebrated Pâli scholar Atta-
 ragama Baudâ of Kandy.

² Copied from a manuscript found at Ridi Vihara in the Seven Kôralès.

52. Sumangala Vilâsinî.
53. Sumaṅgala Vilâsini Tîkâ. Part I.
54. _____ Part II.
55. Sutta Saṅgaha. (In Burmese characters.)
56. Sutta Nipâta Atthakathâ.
57. Theragâthâ Atthakathâ.
58. Tuṇḍilovada Sûtra and Satasloka. (On the last see F. 4.)
59. Udânatthakathâ.
60. Upâsâka Janâlaṅkâra.
61. Vajirabuddhi Tîkâ. (On the Vinaya.)
62. Vessantara Jâtaka Sannê. (In Siñhalese.)¹
Vedavinicchaya. (See D. 26.)
63. Vessantara Tîkâ. (Pâli.)²
64. Vidhura Jâtaka Sanné. (In Siñhalese.)³
65. Vimati Vinodanî. (A Tîkâ on Buddhagosha's Commentary on the Vinaya.)
66. Vimânavatthu Atthakathâ.
Vinaya Vinicchaya. (See B. 38.)
67. Vinaya Vinichchaya Tîkâ.
68. Vinayâlaṅkâra.
69. Vinaya Sannê. (Siñhalese translation of portions of the Vinaya, both text and comment.)⁴
70. Vinayattha Manjûsâ.
71. Visiddhi Magga.

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

² Copied from a manuscript discovered in Seven Kôralê.

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

⁴ A very valuable and rare work. Copied from a manuscript found at Kandê Vihârê, Seven Kôralê.

C.—HISTORICAL.

1. Attanagalu Vānsa. (See B. 20.)
Bodhi Vānsa.
2. „
3. Bodhivānsa Sannē. (In Siinhalese.)
4. Dambedini Asna. (Siinhalese History of Dambedeni in Seven Kōralēs.)
5. Daladâ Pūjāwali. (Siinhalese. On offerings to the Tooth Relic.)¹
6. Daladâ Sirita. (History of the Tooth Relic.)²
Dāthāvansa. (Pāli. See B. 20. History of the Tooth Relic in Pāli verse.)
- Dīpa Vānsa. (In Siinhalese characters. See C. 11. History of Ceylon in Pāli.)
7. Dīpa Vānsa. (In Siinhalese characters. History of Ceylon in Pāli.)
- Kadayim Pota. (Siinhalese. See C. 9. Ancient boundaries, etc., of Ceylon.)
8. Kalyāni Prakaraṇa. (Siinhalese. Account of a mission of Burmese Buddhist monks to Ceylon in the reign of Bhuvaneka Bāhu VI. A.D. 1464.)
9. Kurunēgala Vistarâ and Kadayim Pota. (See C. 7. The first is a history, in Siinhalese, of the ancient city of Kurunēgalla.)
10. Lak Diwa Widhi Warṇanāwa. (Siinhalese. A legendary account of Ceylon.)
11. Mahāvānsa and Dīpavaṇsa. (In Burmese characters.)
12. Mahāvānsa. (In Siinhalese characters.)
13. Mahāvānsa. (In Siinhalese characters.)
14. Mahāvānsa Tīkâ. (In Burmese characters.)
15. Mahāvānsa Tīkâ. (In Siinhalese characters.)
16. Nikâya Saṅgraha. (Siinhalese. History of the Buddhist sects in Ceylon.)

¹ Copied from a manuscript in Tissāwa monastery in Seven Kōralēs.² Written in Elu. Copied from a manuscript in Pādeniya monastery in Seven Kōralēs.

17. Râjâvali. (Sinhalese. History of Ceylon.)
18. Râjâdhîrâja Vilâsinî. (Pâli. History of the Kings of Burma.)
19. Rasavâhini. (Pâli. Tales of India and Ceylon.)
20. Rasavâhini Gañthi. (Glossary on above.)
21. Saddharmâlañkâra, (Sinhalese version of Rasavâhini.)
22. Saddharmâ Saṅgraha. (Sinhalese. History of Buddhism.)
23. Siyam Sandêsa. (Letters written to the King of Siam by Buddhist Bhikkhus in Ceylon, A.D. 1746. Copied from original copies preserved at Hittetiya Monastery at Matâra.)
24. Thûpa Vañsa. (Pâli. History of Thûpas (Dagobas).)
25. Thûpa Vañsa. (Sinhalese) " "

D.—PHILOLOGICAL, GRAMMARS, DICTIONARIES, ETC.

1. Abhidhâiappadîpikâ Tîkâ. (See Nîghanda Tîkâ.)
2. Bâlappabôdhanî. (Pâli.) Grammar for beginners.
Subôdhâlaïnkâra. (See D. 26.) On Rhetoric.
3. Kaccâyana Bhêda. (See D. 6.) On Grammars.
4. Ekakkhara Kôsa. (See D. 5.) Vocabulary.
5. Vibhattiyattha. On Cases.
6. Vuttodaya. On Metres.
7. Sadda Sârattha Jâlinî. (See D. 26.) On Grammar.
8. Moggallâyana Vutti. (See D. 12.) On Grammar.
9. Cûla Sadda Nîti. (See D. 11.)
10. Cûla Nirutti.
11. Dutch, Siinhalese, and Tamil Vocabulary.
12. Ekakkhara Kosa. (See D. 2.)
13. Kaccâyana.
14. Kaccâyana Bhêda.
15. Kaccâyana Bhêda Tîkâ.
16. Kaccâyana Vaññanâ.
17. Kaccâyana Niddeso.
18. Lakuñumina. On Elu Poetry.
Lînattha Sûdani. (See D. 26.) (Pâli.)
19. Mahâ Sadda Niti.
20. Moggallâyana Pañcika Pradîpa (by Sri Râhula Thero, of Totagamuwa).
Moggallâyana Vutti. (See D. 2.)
21. Moggallâyana Vutti Sannâ. (See D. 2, 12.) (Old Siinhalese. A most rare and valuable work. Copied from a manuscript discovered at Mulgirigala Temple in Giruwâ Pattu.)
22. Mukhamattha. (Commentary on Dîpanî Kaccâyana's Grammar.)
Nîghanda Tîkâ.
23. Nirutti Sâra Mañjûsâ.
24. Padasâdhâna Tîkâ. (Pâli. By Sri Râhula of Totagamuwa. Another very rare and valuable work, copied from an ancient manuscript discovered at Ridi Vihâra.)

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

E.—POETRY, ETC.

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

F.—MISCELLANEOUS, SCIENTIFIC, MEDICAL.

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

Catalogue of the Pâli Manuscripts in the India Office Library.

By H. OLDBERG, Ph.D.

I.—THE SACRED LITERATURE WITH THE COMMENTARIES.

1 (Phayre Collection).

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

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

I. VINAYAPITAKA.

1. *Suttavibhaṅga* (first part). 195 leaves, signed with the Burmese letters ka—thi; 8 lines.
2. *Suttavibhaṅga* (second part). 217 leaves (ka—dha); 8 lines (*Bhikkhuvibhaṅga*, fol. ka—ṭo; *Bhikkhunivibhaṅga*, fol. ṭau—dha).
3. *Mahâragga*. 249 leaves (ka—po); 8 lines.
4. *Cullaragga*. 181 leaves (ka—ñâh and mû; the leaves ta—mu are missing); 8 lines.
5. *Parirâra*. 213 leaves (ka—do); 8 lines.

II. SUTTAPITAKA.

6. *Dighanikâya*. 360 leaves (ka—hâḥ; the letters ba—bâḥ are omitted); 8 lines.
7. The *Mûlapaññâsaka* of the *Majjhimanikâya*. 219 leaves

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

8. The *Majjhimapaññâsaka* of the *Majjhimanikâya*. 234 leaves (ka—nû); 8 lines.

9. The *Uparipaññâsaka* of the *Majjhimanikâya*. 164 leaves (ka—dhai); 9 lines.

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

11. The *Salâyatanaragga* (fourth vagga of the *Samyuttanikâya*). 192 leaves (ka—tâh); 8 lines.

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

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

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

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

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

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

b. *Udâna*. 54 leaves (ka—nû); 9 lines.

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

d. *Suttanipâta*. 52 leaves (ka—nî); 9 lines.

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

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

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

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

b. *Therigâthâ*. 19 leaves (ghu—näm); 9 lines.

c. *Buddhavañsa*. 32 leaves (nâh—je); 9 lines.

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

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

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

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

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

a. 186 leaves (ka—tû); 9 lines.

b. 196 leaves (jho—mâh); 9 lines.

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

b. *Nettipakaranya*. 63 leaves (ka—ci); 10 lines. The subscription of this work places it among the sacred scriptures: ettâvatâ samattâ nettiyâ âyasmatâ *Mahâkaccânena bhâsitâ bhagavatâ anumoditâ mûlasangîtiyam saṅgîtâ ti*. About the style and the contents of this work, see d'Alwis, Introd. xxiii. 105.

21. *Apadâna*. 244 leaves (ka—pî); 9 lines. (Therâpadâna fol. ka—thau, Therîapadâna fol. tham—pî.)

III. ABHIDHAMMAPITAKA.

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

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

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

a. *Dhâtukathâ* (ka—ñi).

b. *Puggalapaññatti* (ñi—jha).

c. *Kathâvatthu* (jha—rî).

25. First part of the *Yamaka*. 291 leaves (ka—mi); 8 lines. Contains the *mûlayamaka* (ka—ko), the *khandhayamaka* (kau—gau), the *âyatayanayamaka* (gam—jah), the *dhâtuyayamaka* (jha—jhu), the *saccayayamaka* (jhû—ṭau), the *saṅkhârayayamaka* (ṭam—ḍhâ), the *anusayayamaka* (dhi—mi).

26. Second part of the *Yamaka*. 171 leaves (mî—eyu); 8 lines. Contains the *cittayayamaka* (mî—yî), the *dhammayayamaka* (yu—vi), the *indriyayayamaka* (vî—eyu).

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

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

29. *Dukatikapaṭṭhâna*. 260 leaves (ka—phai); 10 lines. Contains anulomadukatikapaṭṭhâna (ka—cha), anulomatikadukap. (châ—ti), anulomatikatikap. (tî—thâ), anulomadukadukap. (thi—thau), paccanîkadukadukap. (tham—ne), anulomapaccanîkadukadukap. (nai—dhai), paccanîkânulomadukadukap. (dho—phai).

2.

Burmese MS., see the Burmese Catalogue, No. 3438.¹

Nissaya of the Pârâjîka. Begins :—

anantakaruṇâdhâram vineyyadamanam jinam
 natvâ sunipunam dhammam dakkhiṇeyyam gaṇuttamam |
 mahâaggabu(d)dhin nâmam sabbarâjûna pûjitatam
 bahu(s)sutam mahâpu(ñ)ñam saṅghassa parinâyakam |
 saddhamma(t)thitikâmehi santehi abhiyâcito
 vinaye mandabuddhinam pâṭavatthâya nissayam |
 pubbâcariyasihânam avalambya vinicchayam
 suvi(ñ)neyyam karissâmi tosayanto vicakkhaṇe |
 purâtanesu santesu nissayesu pi tehi na
 linantarapadân' attho sakkâ vi(ñ)ñâtave yato |
 sâdhippâyañ ca sambandham vacanathañ ca katthaci
 dassayanto karissâmi venayikamanoharam |
 vinayapiṭake ṭhite sâsanam suppati(t)thitam
 mahussâhena yam yassa tam nissâmenta sâdhavo ti |

The Pâli text is intermixed with the Burmese version. The first phrases of the Pârâjîka, for instance (tena samayena buddho bhagavâ Verañjâyam viharati Nâlerupucimandamûle mahatâ bhikkhusaṅghena saddhiñ pañcamattehi bhikkhusatehi) are given in the following way :—yena samayena âyasmato Sâriputtassa vinayapañ(ñ)attiyâcanahetubhûto parivitakke udapâdi tena samayena buddho bhagavâ Verañcâyam viharati Nâlerupucimandamûle mahatâ bhikkhusaṅghena saddhi pañcamattehi bhikkhusatehi | yena samayena yena kâlena—âyasmato—Sâriputtassa—vinayapañ(ñ)attiyâcanahetubhûto—parivitakko—udapâdi—tena samayena tena kâlena bhagavâ—buddho—Verañjâyam Verañjâya samipe—Nâleru-

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

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

3.

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

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

4.

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

Opening sections of the same second part of the *Sutta-vibhaṅga* (the sections referring to the Bhikkhusaṅgha).

5.

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

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

6.

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

The *Mahâragga*, with Burmese Nissaya. Begins: namo, etc. | tena samayena tena kâlena—bhagavâ—buddho—Urûvelâyam—Nerañcarâya—najjâ nadiyâ—tire—bodhiruk-khamûle—abhisambuddho hutvâ—pathamam—viharati—atha tasmi samaye—kho—bhagavâ—bodhirukkhamûle—sattâham—vimuttisukham—patisamvedi—ekapallaṅgena—nisidi.

7.

Burmese MS., see the Burmese Catalogue, No. 3450. Another copy of the same work.

8.

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

The *Cûlaragga*, with Burmese Nissaya. Begins: namo, etc. | tena samayena tena kâlena—bhagavâ—buddho—Sâvatthiyam—viharati — tena kho pana samaye — Pañdukalohitakâ — bhikkhû — attanâpi — bhañdanakârakâ — kalahakârakâ — vivâ-dakârakâ — bhassakârakâ — sainghe — adhikarañakârakâ, etc.

9.

Burmese MS., see Catalogue of Burmese MSS., No. 3519.
First chapter of the *Kammarâcâ* collection, Pâli text with Burmese version and commentary.

Begins: namo, etc. |

âñâtikkamato raño Yamavhânassa tâdino
thaþpetum arahantassa âñâcakkam sudullabham |
namasitvâ tilokaggayatindadhammarâjino
pâdambujâmalam sethâm moalaisevitam¹ |
racayissâm' aham dâni âñâcakkam yathâbalam
thaþpitam dhammarâjena nâthena puñasirinâ |
paþhamam upajjhâm gâhâpetabbo, etc.

The subscription runs (fol. khau'): iti pañcappidhibalasam-annâgatena sâsanamahodayagapesinâ nânâratanâpâtâsâmi-bhûtena² imasmîm ratanapûraavabhitapuramhi abhûtabbâ-nam³ mahâsuvañnapâsâdânam sâmibhûtena devânamindato mâghavamhâ buddho bhavissatîti laddhavacanena dutiyam pi tâvatimsabhavanato orohitvâ imam sariyakadhâtum imasmî râjamuniçûlânâmikam cetiyamhi thaþpanam karotîti⁴ vatvâ tena dâtapabba sarirakadhâtunâ⁵ thaþpitassa tassa munindarâja-municûlânika (ñi has been changed into mi)⁶ mahâsuvaññacetî-yassa dâyakabhûtena *Sîrisudhammarâjâmahâripañinâmikama-hâdhammarâjena*⁷ âyâjitenâ *Saddhammasîrinâmatherena* sâsa-nassa aþhâsityeka dvesahassakâle sakkarâjassa pana châdhî-

¹ kamojialisevitam, the text repeated with the Burmese version.

² "vâta", the repeated text.

³ abhûtabubbânam.

⁴ râjamuniçûlâmikacetiyamhi thaþpani karohîti.

⁵ dâtabbasariradhâtunâ.

⁶ "râjamuniçûlâmânika".

⁷ mahâdhipatinî".

kasahassakâlê sampatte racitâ sâdhibbâyâ saniddânâ Kamma-vâcâya Mrammabhâsâ.

10—16.

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

Parts of the *Kammarâcâ* collection.

10. 17 leaves (ka—khu); 5 lines. Begins: pañhamam upajjhâm gâhâpetabbo. Ends: saṅgho itthannâmassa bhikkhuno itthannâmam nâmamasamuti dadeyya | esâ utti (ñatti?) suñâtu me bhante saṅgho ayam—

11. 18 leaves (cha—jû); 5 lines. Begins: pañhamam upajjhâm gâhâpetabbo. Ends: sammatâ saṅghena itthannâmassa bhikkhuno nissayamuttasamuti khamati saṅghassa tasmâ tuñhi evam etam dhârayâmi ti.

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

13. 13 leaves (ka—kâh, the first leaf being without signature); 5 lines. Begins: pañhamam upajjhâm gâhâpetabbo. Ends: gañabhojanam yâvatatthacivaram yo ca tattha civa-rappâdo (cîvaruppâdo ?) ti.

14. 15 leaves (ka—khi); 4 lines. Begins: pañhamam upajjhâm gâhâpetabbo. Ends: assamaño hoti asakyaputtiyo | tan te yâvajîvam akarañiyam | âma bhante | nibbânapaccayo hotu.

15. 11 leaves (khai—gû); 5 lines. Begins: yapi yo bhikkhu methunam kammam (dhammam ?) patisevati assamaño hoti asakyaputtiyo. Ends: suñâtu me bhante saṅgho ayam itthannâmo bhikkhu sañâcikâya kuñi katthukâmo asâ-mikam atthuddesam so saṅgham kuñivatthum o—

16. 12 leaves (ka—kâh); 5 lines. Begins: suñâtu me bhante saṅgho | ayam itthannâmo bhikkhu sambahulâ saṅghâdisesâ âpattiyo âpajji. Ends: abbhito saṅghena itthannâmo bhikkhu | khamati saṅghassa tasmâ tuñhi evam etam dhârayâmîti | kammapâcam katvâ abbhetabbo.

17.

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

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

18.

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

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

Begins: *namo, etc.*

samaccani padipo ca udakam̄ âsanena ca
uposathassa etâni puppakarañan ti vuccati |
chandhapârisuddhi utukkhânam̄ bhikkhugañanâ ca ovâdo
uposathassa etâni puppakiçcan ti vuccati |

At the end of the Bhikkhupâtimokha follows (f. kâh) a short passage called in the subscription *Orâdapâtimokha*. It begins: *khanti paramam̄ tapo titikkhâ* | *nibbânam̄ paramam̄ vadanti buddhâ* | *na hi ppajjito parûpaghâti*. Then follow some passages, which the Burmese subscriptions show to be taken from the Parivâra, the Cûlavagga, etc.

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

Introduction :¹

desakam̄ pâtimokkhassa natvâ buddhutthamadhammañ
(buddham̄—uttamam̄—dhammañ ca B.)
pâtimokkham (pâmokkham B.) anavajjânam̄ pâtimokkhagatañ saṅgham̄ |
pâtimokkhâñ' ubhinnan tu likkhissam̄ navanissayam̄
nâtisañkhepavitâram atlâya mandabuddhinam̄ |
porâñâ nissayâ kâmam̄ yasmâ panâtisañkhepâ
kecâtivittakâ keci tasmâ te mandambuddhinam̄ |

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

na sakkâ dhâritum disvâ tam pubbe kâtukâmâyâ
 satiyâ pi ca cintâya katokâsam alabbhitvâ
 cîram okâsam esanto dân' okâsam labhitvâna |
 âgatehi vibhañge tu sikkhâpadehi tampada
 bhâjanivaññanâh' eva (^nâhi ca B.) gañthi visodhanîhi ca |
 tallekhananayehi ca sañsanditvâna sâdhukam
 sodhetvâna viruddhañ ca pahâya adhikam padam |
 unakanp pakkhipitvâna pâyuttânam nayehi ca
 dvihi vâ tihî yuttesu pâthesu gayha sâsane |
 sukhuccârañapâthañ ca katvâ sukhâvârañam (^dhâra-
 ñam B.)
 nissayañ racayissan tam sam(m)â dhârentu sajjanâ |

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

3-4. The Khuddasikkhâ. See No. 105.

19.

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

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

2nd part of the *Kañkhâvitarañi* in Pâli (comment. on the Pâtimokkha by *Buddhaghosa*, see Westerg. Cat. p. 20). The text begins in the explication of the 3rd Nissaggiya rule ; the end runs as follows (compare No. 45) : Kañkhâvitarañiyâ Pâtimokkhavaññanâya bhikkhupâtimokkhavaññanâ niñhitâ || paramavisuddhabuddhiviriyapañimanñditena silâkarajjavama-
 ddîvâdiguñasamudayasamudaya (*sic*) samuditena sakalasama-
 yasamayantaragahanajjhogahanasamatthena pañâveyyattiya-
 samanâgatena tipiñakapariyattippabhede sâthakathe satthu-
 sâsane appañihatâñkappabhâvena mahâveyyâkarañena kara-
 ñasampattijanitasamukhaviniggatamadhurodânavacanalâvañ-
 ñayuttena yuttavâdinâ vâdivadene mahâkavinâ pabhinnaka-
 pañisambhitâparivâre chalâbhîñapañisambhidâdippabhedagu-
 ñapatimanñdito uttarimanussadhamme suppatiñhitabuddhinam

theravâmsappadîpânâm therânam *Mahâvihârârâśinam* ti alâñ-kârabhûsitena vipulavisuddhabuddhinâ *Buddhaghôsâ* ti garuhi gahitanâmaterena katâ ayam *Kankhâvitaraṇî* nâmâ Pâtimokkhavanñanâ ti.

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

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

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

20. (Turnour Coll.)

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

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

21.

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

First part ("sîlakkhaṇ") of the Dîghanikâya, beginning with the Brahmajâlasutta and ending with the Tevijjasutta ; Pâli text with the Burmese version of the Mahâthera *Guparataṇsaka*. Begins : namo tassa, etc.

namâm' ahâm' pakâsantam' nibbuti amatam' padam'
apaṭipuggalam' buddham' devasaṅghapurakkhitam' |
mayâ katena puññena suttam' sukhâvahena ci (ca ?)
sabbe upaddave hantvâ rajissâmi yathâbalam' |

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

bhante Kassapa—idam' Brahmajâlasuttam'—evam iminâ âkârena—me mayâ—bhagavato—sa(m)mukhâ—sutam' (words with which Ânanda introduced at the first great convocation the proclamation of this Sutta)—bhante Kassapa—idam' Brahm-

majâlasuttam—me mayâ—bhagavato—sam(m)ukhâ—evañ sutam (the same sentence is repeated still twice more)—ekam—samayam—bhagavâ—Râjagaham—antarâ ca—Nâlantam Nâlantassa—antarâ ca—mahañ mahantena—bhikkhusañghena—pañcamattehi—bhikkhusatehi—saddhî—addhâna—maggapatipanno—hoti.

22.

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

The *Mahâragga* (Suttas 14–22) of the *Dighanikâya*, Pâli text with the Burmese Nissaya by *Ariyâlañkâra*. Begins :

mahâpuñam namassitvâ mahâkâruñikam jinam
pûjayitvâna saddhammam katvâ sainghañ ca añjali |
yam silakkhandhavaggassa adesayi anantaram
mahâvaggam mahâpañ(ñ)o mahâkâruñiko jino |
racissam tassa nissayam |
nâtisamkhepavithâram paripuñnavinicchayam
sambuddhasâsanathâya sotûnam ñânavadâdhanañ |

bhante—Kassapa—idam suttam—me mayâ—bhagavato—samukhâ—evañ etena âkârañena—sutam upalakkhitam—ekam—samayam—bhagavâ—Sâvatthiyam—Anâthapindîkassa—ârâme—kârito—Jetavane—karerikutikâram—viharati.

23.

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

The *Pâtiñavagga* of the *Dighanikâya*; Pâli text with the Burmese version by *Ariyâlañkara*. Begins :

vatthuttayam nama(s)itvâ sarañam sabbapâñinam
samâsena raccissâham pâtheyavagganissayam |
bhante Kassapa—idam suttam—bhagavato—santike—evañ—me mayâ—sutam upalakkhitam—ekam—samayam—bhagavâ—Mamallesu (*sic*)—Anupîyam nâma Mallânam—niggamo—atthi—tattha—viharati.

24. (Turnour Coll.)

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

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

karuṇâśitalahadayam paññâpajjotavihatamohatamaham
 sanarâmaralokagurum vande sugatam gativimuttam |
 buddho pi buddhabhâvam bhâvetvâ ceva sacchikatvâ ca
 yanam upagato gatamalañ vande tam anuttaram dhammam |
 sugatassa orasânam puttânam mârasenamathanânam
 atthannam pi samûham sirasâ vande ariyasaṅgham |
 iti me pasannamatino ratanattayavanditvânâmayañ puññam
 yanam suvihatattâyo hutvâ tassânubhâvena |
 dîghassa dîghasuttamkitassa nipunassa âgamavarassa
 buddhânubuddhasamvâñnitassa saddhâvahaguñassa |
 atthappakâsanattham atṭhakathâ âdito vasisatehi
 pañcahi yâ saṅgîtâ ca anusaṅgîtâ ca pacchâpi |
 Sîhaladîpam pana âbhatâtha vasinâ Mahâmahindena
 thapitâ Sîhalabhâsâya dîpavâsinam atthâya |
 anetvâna tato ham Sîhalabhâsam manoramam bhâsam
 tantinayânuucchavikam âronto vigatadosam |
 samayam avilomento therânam theravamsappadîpânam
 sunipunavinicchayânam Mahâvihârâdhivâsânam |
 hitvâ punappunâgatam attham attham pakâsayissâmi
 sujanassa ca tutṭhattham ciratṭhitatthañ ca saddhammassa |
 sîlakathâ dhutadhammâ kammaṭhânâni ceva cari sabbâni
 cariyâvidhânasahito jhânasamâpattivithâro |
 saddhâ ca abhiññayo paññâsañkalananicchayo ceva
 bandhâ (khandhâ?) dhâtâyatanindriyâni ariyâni ceva cat-
 târi ||
 saccâni paccayâkâradesanâ suparisuddhanipunanayâ
 avimuttan timaggâ vipassanâ bhâvanâ ceva |
 iti pana sabbam yasmâ Visuddhimagge mayâ suparisuddham
 vuttam
 tasmâ hi bhiyyo na tam idha vicârayissâmi ||
 majjhe Visuddhimaggo esa catunnam pi âgamânam hi
 ṭhatvâ pakâsayissam tattha yathâbhâsitam attham |

icceva kato tasmâ tam pi gahetvâna saddhi me nâyâ
atthakathâya vijânâtha Dîghâgamanissitam atthan ti ||

tattha Dîghâgamo nâmâ sîlakkhandhavaggo mahâvaggo
pâtikavaggo tivaggato tivaggo hotiti puttato catuttiimsa-
suttasaingaho | tassa vaggesu sîlakkhandhavaggo âdi suttesu
brahmajâlam | brahmajâlassâpi | evam me sutan ti âdikam
âyasmâtâ Ânandena pathamamahâsaingîtikâle vuttam nidâ-
nam âdi |

Then follows the account of the first convocation. Conclusion of the whole work :

ettâvatâ ca || âyâcito Sumaṅgalaparivenyanivâsinâ thiragu-
ñena Dâthâsainghatheravamsatvayenâham¹ || Dîghâgamassa²
dassabalaguñaganaparidipanassa atthaka tham yam ârabhim³
Sumaṅgalavilâsinim nâmâ nâmenga⁴ sâram âdâya niñthitâ esa
ekâsítippamâñaya pâliyâ bhâñavârehi || ekûñasatthimatto Visu-
ddhimaggo pi bhâñavârehi atthappakâsanathâya âhamânam⁵
kato yasmâ | tasmâ tena sahâyam atthakathâbhâñavâravârañna-
nâya⁶ suparimitaparicchinnam cattâlisam satam⁷ hoti⁸ | bhâ-
ñavârato esa mayam pakâsayantim⁹ Mahâvihârâdhivâsiñnam¹⁰
mûlañthakathâsaram¹¹ âdâya¹¹ mayâ imam karontena yam
puññam upacitam tena hotu sabbo sukhi loko ti ||

Various readings of the following MS. : 1) dâdhânâgasam-
ghaterena theravamsanvaye, 2) dîghogamavarassa, 3) ârabhi,
4) the MS. adds sâhimahañthakathâya, 5) âgamânam, 6) °gañ-
nâya, 7) °lisasakanam, 8) the MS. adds sabbavattâlisâdhikasa-
tam parimânam, 9) evam samayam pakâsayanti, 10) °sinañ,
11) mûlakañthakathâvârasamâdâya.

25.

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

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

beginning :—adhammo ti—sammataṁ—tavoharati dhamma-sammataṁ ti—idâni—dhammo ti—samataṁ—dhammo ti—vicaranti—etc.

26. (Turnour Coll.)

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

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

27. (Turnour Coll.)

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

The *Papañcasûdani*, Atthakathâ of the Majjhimanikâya. See Westergaard, Catalogue, p. 24.

28.

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

The *Sâleyyasutta* (Majjhimanikâya 1, 5, 1); Pâli text with Sinhalese version and commentary. Subscription: Sâleyya-sûtraartthavyâkhyânayayi.

29. (Turnour Coll.)

463 leaves, signed with the Sinhalese letters ka—sâ (the leaves do, dau, dâm are missing); generally 8–9 lines. Sinhalese writing.

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

30. (Turnour Coll.)

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

The *Manorathapûraṇî*, Aṭṭhakathâ of the *Ānguttaranikâya*. Not quite complete ; the MS. ends in the tenth section. On the covering plate is written by mistake Samyuttakanikâ.

The first ten stanzas of the introduction are (excepting the fifth) identical with the beginning of the introduction to the Sumanagalavilâsinî as given above, No. 24. The readings in which this MS. differs are :—1. °mohatamam̄ 4. °vandanâ-mayam̄, savihatantarâyo hutvâ. 5. ekadukâdipatimanditassa Ānguttarâgamacarassa dhammakathikapungavânam̄ vicittapaṭibhânajanassa. 6. saṅgitâ. 7. paṇa, °vâsînam. 8. apanet-vâna, âropento. 9. sunipuṇa°, °vâsânam̄ changed into °vâsînam̄. 10. ca dhammadassa. Then follows :—

Sâvatthippabhutînam̄ naṅgarâṇam̄ vanṇanâ kathâ hetṭhâ
Dighassa Majjhimassa ca yâ me attham̄ vadantena |
vitthâravasena sudam̄ vatthûni ca tattha yânî vuttâni
tesam pi na idha bhîyyo vitthârakatham̄ kathayissâmi |
suttânam̄ paṇa atthâ na vinâ vatthûhi ye pakâsayanti
tesam pakâsanattham̄ vatthûni pi dassayissâmi |

The following six stanzas are identical with the 11–16 stanzas of the above-quoted introduction ; the various readings are : 11 °t̄hâṇâni ceva sabbâni—12 sabbâ ca, khandhâ-yatanindriyâni — 13 °nipunâ nayâ vim°—14 paṇa, tasmâ bhîyyo—15 pakâsayissâmi—16 kato yasmâ tasmâ, me tâya, Ānguttaranissitam̄.—Then follows : tattha Ānguttarâgamo nâma ekanipâto dukanipâto tikanipâto catukkanipâto pañca-kanipâto chakkanipâto sattakanipâto aṭṭhakanipâto navakanipâto dasakanipâto ekâdasakanipâto ti ekâdasakanipâtâ honti suttato |

nava suttasahassâni pañca suttasatâni ca
sattapaññâsa suttâni honti Ānguttarâgame |

31.

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

First part of the *Manorathapûraṇî*, nipâtas 1–3.

32.

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

The *Dhammapada*.

33.

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

Part of the *Aṭṭhakathâ* of the *Dhammapada*.

The text with Burmese Nissaya. Begins (v. 76 Fausb.) : nicini va pavattânan ti iman̄ dhammadesanam̄ satthâ Jeta-vane viharanto âyasmantam̄—Râdham—ârabbha—kathesi—so—gihikâle—Sâvatthiyam̄—dukkabrahmaño—ahosi kira, etc.—The MS. ends at v. 156.

34.

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

Jâtakassa aṭṭhavaṇṇanâ, beginning with the dukkanipâta (Râjovâdajâtaka), ending with the pañcanipâta (Kapotajâtaka).

35.

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

The first six *Jâtakas* of the sattanipâta (kukkujât.—da-sannakajât.), together with the aṭṭhavaṇṇanâ.

36.

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

The *Mahâressantarajâtaka*, the last in the whole collection, with the aṭṭhavaṇṇanâ.

37.

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

The *Mahâjanakajâtaka*.

38.

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

The *Nemiyajâtaka*.

39.

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

A *Jâtaka*. Subscription : Candakumâjâtakaepa (?) pari-puño. Begins : pañdabhisîyâsidubbañati. idam satthâ Jeta-vane viharanto Pañcâcâram ârabbha kathesi | ekadivasamhi bhikkhu, etc.

40.

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

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

- 1) nauññâtabbasutta.
- 2) jarâmaranâsutta (begins 2, 2).
- 3) attâpiyasutta (2, 7).
- 4) pamâdasutta (3, 2).
- 5) appamâdasutta (3, 8).
- 6) aputtakasutta (3', 7).

The following 7 leaves contain explanations on these Suttas.

41.

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

The text of a Sutta, beginning : ekam samayam bhagavâ Vesâliyam viharati Ambapâlivane tatra kho bhagavâ bhikkhû âmantesi bhikkhavo ti bhadante ti te bhikkhû bhagavato paccassosum bhagavâ etad avoca aniccâ bhikkhave sañkhârâ addhuvâ bhikkhave sañkhârâ anassâsikâ bh. s.—The text ends f. 4, 6 ; the end of the MS. contains explanatory remarks, taken probably from the atthakathâ.

42.

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

Vimânavatthu *vñanâ*, commentary on the Vimânavatthu (see Westergaard's Catal. p. 65), the sixth part of the Khuddakanikâya, by *Ácariyadhammapâla*.

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

mahâkârunikam nâtham ñeyyasâgarapâragum
 vande nipiñagambhîram vicitranyadesanam |
 vijjâcarañasampannâ yena nîyyanti lokato
 vande tam uttamam dhammam sammâsambuddhapûjitam |
 sîlâdiguñasampannâ tñito maggaphalesu yo
 vande 'ham ariyasañghan tam puññakkhettam anuttaram |
 vandanâ arahatam puññam iti yam ratanattaye
 hatantarâyo sabbattha hutvâ 'han tassa tejasâ |
 devatâhi katañ puññam yam yam purimajâtisu
 tassa vimânâdiphalasampattibhedato (*sic*) |
 pucchâvasena yâ tâsam vissajjanavasena ca
 pavattâ desanâ kammaphalapacchakkhakâriñ |
 Vimânavatthu icceva nâmema vasino pure
 yam Khuddakanikâyasmîñ sañgâyimîsu mahesaye |
 tassâsamañ ca lambitvâ porâñayakathânayam (porâñ-
 tñhak° !)
 tattha tattha nidânâni vibhâvento visesato |
 suvisuddham asañkiñnam nipiñatthavinicchayam
Mahârîhâravâsinam samayañ avilomayam |
 yathâbalam karissâmi atthasamvñnanam subham
 sakkaccam bhâsato tam me nisâmayatha sâdhavo tam (*sic*) |

I extract from the introduction the following passage about the contents of the Vimânavatthu (fol. kâ) : idam hi Vimânavatthum duvidhena pavattam pucchâvasena vissajjanavasena ca | tattha vissajjanagâthâ tâ hidevatâhi bhâsitâ pucchâgâthâ pana kâci bhagavato bhâsitâ kâci Sakkâdîhi kâci sâvakehi kâci therehi | tatthâpi yebhuyyena so yese kappâ sata-satam sahassâdhikam ekam asamkheyam buddhassa bhagavato aggasâvakabhâvâya puññâna sambhâre sambharanto

anukkamena sâvakapâramiyo pûretvâ chalabhiññâcatupaṭi-sambhidâdiguṇavisesaparivârassa sakalassa sâvakapâramîññâ-nassa matthaṭam patto dutiyo aggasâvakatthâne ṭhito iddhi-mantosu ca bhagavato etadagge ṭhapito âyasmâ *Mahâmoggallâno* tena bhâsitâ bhâsanto (changed into bhâsantâ) tena ca paṭhamam tâva lokahitâya devacârikam carantena devaloke ve devatânam puchchanavasena puna tato manussâlokam âgantvâ manussânam puññaphalassa paccakkhakaraṇattham pucchâ-vissajjanam ca ekajjhâm katvâ bhagavato pavedetvâ bhikkhûnam bhâsitâ sakena puchchanavasena devatâhi tassa vissajjanâ-bhâsitâ pi *Mahâmoggallânatherassa* bhâsitâ evam evam bhagavatâ therehi devatâ pi ca hi ca (*sic*) pucchâvasena ca devatâhi tassâ vissajjanavasena tattha tattha bhâsitâ. pacchâ dhammadvinayam saṅgâyantehi dhammasaṅgâhakehi ekato katvâ *Vimânavatthu* icceva saṅgaham âropitâ.

As a sample of these stories I give the Caṇḍâlivimâna with the introductory part of the vanṇanâ (the text of another Vimânavatthu without the introduction of the commentary has been printed by Minayeff, Pâli grammar, pp. xix–xxiv of the Russian ed.).

Fol. khâ' : *caṇḍâlî ran(da) pâdânti caṇḍâlivimânam kâ uppatti | bhagavâ Râjagahe viharante paccusavelâyam buddhâ-ciṇṇam mahâkaruṇâsamâpatti samâpajjivâ vutthâya lokam olokento addasa tasmin yeva naṃgare caṇḍâlâvâte santim ekaṃ mahallikam caṇḍâlim khîṇâyukam nirayasamvattanikam c' assâ kammam upatthitam mahâkaruṇâyâ samussâhitamâ-naso saggasamvattaniyam kammaṭ kâretvâ ten' assâ niray-upattim nisedhetvâ sagge patitthâpessâmi cintetvâ bhikkhu-saṅghena saddhim Râjagahaṭ piṇḍâya pâvisi ti tena ca sama-yena sâ caṇḍâlî danḍam olubbha nagarato nikkhanti bhagavantam âgacchantam disvâ abhimukhî hutvâ atthâsi bhagavâ pi tassâgamanam nivârento viya pureto atthâsi athâyasmâ *Mahâmoggallâno* satthu cittam ñatvâ tassâ ca âyuparikkhaya bhagavato vandanam niyojento |*

caṇḍâlî vanda pâdâni Gotamassa yasassino
tam eva anukampâya atthâsi isisuttamo |
abhippasâdehi manam arahantamhi tâdino
khippam pañjalikâ vanda parittam tava jîvikam |

coditâ bhâvitatte sarîrantimadhârinâ
 cañdâlî vandi pâdâni Gotamassa yasassino |
 tam ena avadhibhbâvîm cañdâlim pañjalîthitam
 namassamânam sambuddham andhakâre pabhamkaram |
 khînâsavam vigatarañjam atejam ekam araññamhi maho
 nisinnam
 deviddhipattâ upasamkamitvâ vandami tam vira mahâ-
 nubhâvâ |
 suvañnavanñâ jalitâ mahâyasâ vimânam oruhyâ aneka-
 cittâ
 parivâritâ accharâsamgañona kâ tvam subhe devate
 vandase mham |
 aham bhante cañdâlî kâyavîreña pesitâ
 vandin arabato pâde Gotamassa yasassino |
 sâham vanditvâ pâdâni cutâ cañdâlayoniyo
 vimâna sabbato bhattam uppannamhi nandane |
 acharânam satasahassam purakkhatvâna tiñthati
 tasâham pavarâ setthâ vaññena sasâyukâ |
 pahutakalyânâ sampajânâ patissatâ
 munim kârunikam loke tamam bhanteva vanditvâtum
 âgatâ |
 idam vatvâna cañdâlî katamñû katavedini
 vanditvâ arahato pâde tatthevantaradhhâyati ||

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

1. cañdâli B.—The commentary, after having explained isis' uttamo, gives the var. reading isisattamo, and so reads B.
2. tâdine B.—jîvitam C., jivitam B.—3. moditâ bhâvitattena C., cotitâ bhâvitatthena B.—°dhârinâ C. B.—4. enam C., enam B.—avadhî gâvî C., avadhi gâvî B.—pañjali C., añcali B —5. vitarajam anejam B.—raho nis° C.B.—vîra C.—
6. âruhya C.—ganena C., gañena B.—mamanti C., mamañ B.—
7. bhaddante B.—tassâ therena B., tayâ vîreña C.—8. °yoniyâ C. B.—vimânam sabbato bhaddam C. B.—upasannamhi B.—
9. achârânam satasahassâ purakkhitvâ mam tiñthanti B.—tasâham C.B.—yasasâvutâ C., yasassâyunâ B.—10. pahûta-kalyânâ sampajânapatissatâ C., bahutakatakalyânâ sampajânâ

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

43.

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

Petavatthuraññanâ (*Paramatthadîpanî*), commentary on the seventh part of the *Khuddakanikâya*, similar to the preceding work and composed by the same author. The introduction is almost identical with the introd. to the *Vimânavatthuvaññanâ* (2 °sampannam, tam anuttaram, 3 °sampanno; 'ham is omitted, 4 vandanam janitam puññam, 5 petehi ca katañ kammam yam yam purimajâtisu petabhâvâvahattam tehi phalabhedato, 6 pakâsayanti buddhânam desanâyâ visesato samvegajananî kammaphalâm paccakkhakârini, 7 Petavatthû ti nâmema supariññâtavatthukâ yam, etc., mahesayo, 8 tassâkammâvalambitvâ porânaṭhakathânayam, 10 sakkaccabhâsato).

Conclusion :

ye te petesu nibbattâ sabbadukkaṭakârino
 yehi kammehi tesan tam pâpakañ kaṭukapphalam |
 paccakkhato vibhâventi pucchâvissajjanehi vâ
 desanâniyameneva sattasamvega vadḍhati |
 yañ kathâvatthukusalâ supariññâtavatthukâ
Petavatthû ti nâmema samgâyimsu mahesayo |
 tassattham pakâsetum porânaṭhakathânayam
 nissâya yâ samâraddhâ atthamsamvaññanâ mayâ |
 yâ tattha paramatthânam tattha tattha yathârahâmañ
 pakâsanâ *Paramatthadîpanî* nâma nâmato |
 sampattâ parinîṭhânam anâkulavinicchayo
 sapaññârasamattâya pâliyo bhânavârato |
 iti tam samkhârontena yan tam adhigatañ mayâ
 puññam assânubhâvena lokanâthassa sâsanam |
 ogâhetvâ visuddhâ ca sîlâdipatipattiñâ
 sabbe pi dehino hontu vimuttirasabhâgino | etc.

Vadattittharîhâravarâsinâ muñivarayatinâ bhadantena Ācariyadhammapâlena katâ Petavatthusamvaññanâ samattâ ti.

It is evident that the commentary on the Theragâthâ de-

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

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

The titles of the single stories are given thus in this MS. : Khentupamâpetavatthuvanñanâ (ends f. ki')—Sûkarap. (ki)—Pûtimukhap. (ku)—Piññadadhîtalikap. (kû)—Tirokuddap. (kli')—Pañcaputtakhâdakap. (klî)—Sattaputtakhâdakap. (ke')—Goñap. (ko)—Mahâpesakârap. (kau)—Khalâtiyap. (kah')—Nâgap. (khi)—Uramgajâtakavatthuv. (khu)—Sañsâramocakap. (khrî)—Sâriputtatherassa mâtû p. (khli)—Mattâp. (khai')—Nandâp. (kho)—Cañdakuñdalip. (kho')—Kañhap. (khâm')—Dhanapâlap. (ga)—Cûlaseññhip. (gi)—Añkurap. (gai')—Uttaramâtu p. (gau)—Suttap. (gah)—Kañnamuñdap. (ghi)—Ubbarip. (ghu')—Abhijjhâmânap. (ghrî')—Sânuvâsip. (ghe')—Rathakârap. (gho)—Bhusap. (ghau)—Kumârap. (ghah)—Serinip. (ñâ)—Migaluddap. (ñâ)—Dutiyaluddap. (ñâ')—Kûtavinicchayikap. (ñi')—Dhâtuvivâññap. (ñi')¹—Nandikap. (ñâm')—Revatip. (ñâm')—Ucchup. (ca')—Kumârap. (câ)—Râjaputtap. (ci')—Gûthakhâdakap. (cî)—Gañap. (cî')—Pâtaliputtap. (cu')—Ambap. (cû')—Akkhadurakkhap. (cři)—Bhogasamharap. (cři')—Setñhiputtap. (cři')—Setñhi-kûtasahassap. (cلى').

44.

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

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

suttam suttam munindâham (aham—munindañ ca B.) suttasaṅgahapâliyâ
anekavoraka (°vorikam B.) attham dîpento desakehi ca |
vandityâ yâcito nâtham dhammadîpakabhikkhunam
manam udâharam netvâ dîpessam appakam ida |

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

âdippâyam (adh° B.) manorammam sundharam (sund° B)
mana tosayam

pitivivâddhanam dipam saccânam dassakam mudu |
sakkaccam tam sunantu ve dhammadîpakatheravâ
ayañ ca me Jane tosam desentânam hi tediya (bhediyya B.) |

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

45.

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

Atthasâlini, Atthakathâ on the *Dhammasaṅgani*, Pâli and Burmese. The very corrupt subscription runs thus (compare No. 19) :—

paramavisuddhasaddhâviriyapaṭipanḍitena silavâcârajjavamaddavâdiguṇasamudayasamuditena sakasamayasamayantaraṅghaṇasamatthena paññaveyyattiyyasamannâgatena tipiṭakappariyattippabhede sâthakathe satthu sâsane appatitañataññappabhâvena mahâveyyâkaraṇena karaṇasampattijanitasukhaniggatamadhurodânavacaninelâvaṇṇayuttena yuttamuthavâdi vâdivarena mahâkavinâ mahâtherena pabbinnam-patiṣambhidâparivâre chalâbhiñâdiguṇapatimañḍitena uttarimanussadhamme suppatiṭhitabuddhînam theravamsappadîpânâm *Mahâvihâravâsinam* therânam vamsâlañkârabhûtena vipulavisuddhabuddhinâ *Buddhaghoso* ti guruhi gahitanâma-teyyena mahâtherena *Atthasâlini* nâmâ ayam Dhammasaṅgahaṭhakathâ katâ yâvayattakam kâlam visuddhacittassa tâdîno lokajethassa mahesino buddho ti nâmam pi lokamhi tiṭṭhati tâvatattakâkâlam ayam Dhammasaṅgahaṭhakathâ lokasmim lokaniddharanèsinam kulaputtânam paññasuddhiyâ nayam dassenti tiṭṭhatu. *Atthasâlini* nâmâ samattâ.

Kusannâmassa nagarassa purattimapadesake
sâsanarûlhabhûtassa adḍhayojanamâṇake |
Nerativhayagâmassa pacchimam ïsanissite
uttarasmi disâbhâge thâne pañcadhanussate |

gamanâgamanasampanne *Mañiratananâmake*
 alaye puñanippatte santâsane tibhummake |
 bahuggaṇavâcakena atigambhirabuddhinâ
 âdimh' ariyasadenna *Alankârâ* ti nâmînâ |
 mahâtherena yuttena âhâpetvâna sabbaso
 sâdhakâna (sâvakânam, the repetition with the Burmese
 version) vâcanañ ca antarâ antarakkhañe |
 ekâdikam sattatiñ ca dvisatañ dvisahassakam (dvisatasa-
 hassakañ ca, the repetition)
 vasasanjhânam (vassasanjhâ nâma, the repetition) vasena
 sampatte jinasâsane |
 rajiko nissayo ayam Athasâlinînâmako
 munisâsanañ ca buddhiyâ—caravato¹
 yathâ anantarâyena nitthito nissayo ayam
 hontv ânantarâyenevam sukhino sabbapâñino etc.

The work begins :

namo etc. | kâmâvacarakusalam — dassetvâ — idâni — rûpâ-
 vacarakusalam — dassetum — katame dhammâ kusalâ tiâdi
 vacanam —

46.

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

The Pâli text of the *Vibhaṅga*. The appearance of this MS. and the style of writing are much older than the average of Burmese MSS. A large number of leaves is missing, and the order of the extant leaves is disturbed. The leaves are placed now in the following order : jhâh—cha, gha—câh, thah—tâ, ña—ñâh, ða—ðu, ðha, ðâh—ðû, ðhâ—ðhah, na—bhâh (tâh is placed between tâ and ti), mai—ma, mo—mâh, ya—lu, sâh—va, lâh—lû, ka, khâh, lâh—la, aû—aa, am—ae, ham—ha, kya—ghyam. Then follow 36 leaves (ka—gâh) containing another copy of the beginning of the work.

47.

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

¹ From this line only these words are extant intermixed with the Burmese version.

Commentary on the Vibhaṅga, Pâli and Burmese, called by the author in the introduction, atṭhavaṇṇanâ porâṇatṭhakathânayâ. I quote the following stanzas from the introduction (compare No. 105) :

viñâtu 'ttho na sakkâ hi sante pi pubbanissaye
sukhena mandapaññehi racayayissâm' aham navam |
nâtisaṅkhepavithâram nissayaṁ mativaddhakam
sikkhâkâmena yatinâ yâcito Candañcunâ |

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

48.

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

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

49.

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

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

50.

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

1. fol. ka-kham (the letter khe has been put twice) : the *Abhidhammatthaśaṅgaha*. Subscription : *Anuruddhâcariyena* racitam *Abhidhammatthaśaṅgaham* nâma pakaraṇam samatham nîthitam.

Chapters (pariccheda) of this treatise :

f. kî cittasaṅgahavibhâga—f. ke cetasikasaṅga(ha)vibhâga

—f. ko pakiṇṇakasaṅga(ha)vibhâga—f. kam' vidhisangahavibhâga—f. khâ' vidhimuttasaṅgahavibhâga (“niṭhitō ca Abhidhammatthaśaṅgahe sabbathâ pi cittacetasikasangahavibhâgo”—f. khî rûpasaṅgahavibhâga—f. khe 2 samuccaya-sangahavibhâga—f. khai paccayasaṅgahavibhâga—f. khaṇḍ kammaṭhânaśaṅgahavibhâga.

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

51.

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

The *Abhidhammatthaśaṅga*.

52.

Burmese manuscr., see Catal. of Burm. MSS., No. 3466.

The *Abhidhammatthaśaṅga* with Burmese Nissaya by *Aggadhammâlañkâra*.

53.

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

The *Abhidhammaribhârani*, commentary on the *Abhidhammatthaśaṅga*, by *Sumângalâcariya*; text with Burmese Nissaya by *Ariyâlañkâra*.

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

Sumângalâcarirena Abhidhammaribhârani
 tîkâ yâ racitâ tassâ sante pi pubbanissaye |
 mandapañehi sotûhi na sakk' atto hi jânitu
 paramattañukâmehi bhikkhûhi abhiyâcito |
 nâtisaṅkhepavittâram racissam (navanissayam)
 jinasâsanavaddhattam paripuṇṇavinicchayam |

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

namo etc.

jitamârâtikam buddham dhammam mohavidham sakaṁ
vanditvâ uttamam saṅgham *Kañcâyanan* ca vanṇitam |
Kañcâyanassa bhedâ 'ham sabbayogaṁ yathârahām
sotujanânam atthâya pavakkhâmi samâsato |
kasikammâdinâ byâpârena dippati yo pitâ
iti Kaccassa putto *thu* tassa Kaccâyano mato |
teneva katasattam pi Kaccâyanan ti ñâyati
Kaccâyanass' idam sattam timinâ vacanatthato | etc.

The second of these leaves contains the beginning of the fourth part of the Kammavâcâ collection (namo etc. sunâtu me bhante saṅgho idam saṅghassa kathinadussam uppannam etc.).

54.

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

1. The *Saṅkheparannanâ*, commentary on the Abhidhammatthasaṅgaha by *Saddhammajotpâla*; Pâli text. Begins:

namo etc. |
tikkhattum pattalañko yo patîthapesi sâsanam
vanditvâ lokanâthaṁ tam dhammaṁ saṅghan ca pûjitan |
âgatâgamasatthena cando va sarad' ampare
pâkaten' idha dîpamhi Mahâvijayabâhunâ |
ukkuṭikam nisiditvâ sâsanathâbhikañkhinâ
yâcito 'ham karissâmi Saṅkhepadavaññananam |
porânehi katâ 'nekâ santi yâ pana vanṇanâ
etâ velâdigabbhesu ajotacandavûpamâ |
tasmâ khajjatantupamam karissam kiñci vanṇanam
tam sâdhavo nisâmetha sâsanassa subuddhiyâ ti |

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

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

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

II.—GRAMMATICAL AND LEXICAL WORKS.

55.

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

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

mahatañ mahâ tulyâdhikarane pade ||

tesam̄ mahantasaddânam̄ mahâ âdesâ (*corr.* âdeso) hoti tulyâdhikarane pade. mahanto ca so puriso câ ti mahâriso (*sic*). mahantî ca sâ devi câ ti mahâdevi. mahantañ ca tam̄ balañ câ ti mahâphalam̄. mahanto ca so nâgo câ ti mahânâgo. manto (*sic*) ca so yaso câ ti mahâyaso. mahantañ ca tam̄ padupavanañ (*sic*) câ ti mahâpadumavanam. mahantî ca sâ nadî câ ti mahânadî. mahanto ca so mañi câ ti mahâmañi. mahanto ca so gahapatiko câ ti mahâgahatiko. mahantañ ca ta dhanañ câ ti mahâdhanam̄. mahanto ca so puñō câ ti mahâpuñō. bahuvacanaggahañena kvaci mahantasaddassa mahâ âdeso hoti. mantañ (*corr.* mahantañ) ca tam̄ phalañ câ ti mahabbalam̄. mahantañ ca tam̄ phalañ câ ti mahappalam̄. mahantañ ca tam̄ dhanañ câ ti mahaddhanam̄. mahatañ ca tam̄ bhayañ câ ti mahabbhayam̄ ||

itthiyam̄ bhâsitapumittha pumâ va ce ||

itthiyam̄ tulyâdhikarañe pade ca bhâsitapumitthi pumâ va datthabbâ. dighâ jaṅghâ yassa so 'yan ti dighajaṅgho. kalyâñâ bhariyâ yassa so 'yan ti kalyâñabhariyo. bahutâ puñâ (*corr.* pañâ) yassa so 'yan ti bahupaño. bhâsitapumeti kim

attham. brahmañabandhu ca sâ bhariyâ cati (*corr. ceti*)
brahmañabandhubhariyâ ||

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

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

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

56.

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

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

57.

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

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

58.

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

59.

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

60.

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

61.

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

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

Śloka at the end of the Nâmakappa :

ādo yo *Aggadhammo* 'tha *Alaṅkāro* ti vissuto
tena uddhâritam rûpam imam sikkhantu sâdhavo ti |

Śloka at the beginning of the Samâsakappa :

vanditvâ varapañño yo bodhesi janatam bahum
tam racissam samâsena samâsam sattharûpakan |

Ślokas at the end of the Uṇâdikappa :

ādimhi *Aggadhammo* 'ti *Alaṅkāro* 'tha vissuto
tisâsanamhi âlokabhûtatthâ (var. read. °attâ) cihanam
tathâ |
yo thero jinacakkamhi dhâreti sâsanam sadâ
tena uddhâritam sâdhum rûpam unâdino param |
may' uddhâritarûpam pi sikkhantu sajjanâ sadâ
mettâcittena samyuttâ mam pi maññantu sabbadâ |

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

attho akkharasañâto || attho—akkharasañâto—hoti— | sut ||
akkharavibhattiyam — sati — atthassa—dunniyathâ — vâ —
atthassa—dunnayathâ—hi yasmâ—hoti — tasmâ—vâ—tasmâ
—vacanânam — sabbo—attho—vâ—sabbavacanânam—attho
—akkharehi — saññâyate — tasmâ — suttantesu suttantânam
—bahupakâram — akkharakosallam — paṭhamam — sampâde-
tabbam—hoti— | vutti ||

62.

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

Introduction to the Sandhikappa :

dhammissaram namassitvâ buddham kilesachinditam
dhammañ ariyasañghañ ca niraṅgañam gaṇuttamam |
Kaccâyanam mahâtheram tathâgatena vaṇṇitam
mahâpaññam namitvâna sâvakesu ca pâkaṭam
dhajûpamam guṇâdhâram mahitalesu pâkaṭam |

paṭhamâriyalaṅkâram piṭakaṇṇavapâragum
 sabbesam̄ hita(m) dhârentam̄ sutabuddhañ ca me gurum̄ |
 itare guravo cāpi pâragû piṭakattaye
 namâmi sirasâ dhîre visi(t)̄thesu ca pâkate |
 evam nipaccakârassa antarâye asesato
 ânubhâvena sosetvâ yathâ attham̄ samijjatu (*sic*) |
 pubbâcariyasîhehi racitâ santi nissayâ
 yudhasotujanâ yattha linarûpan ti vuccare
 tattha rûpam̄ vimamsitvâ nyâsâdianurûpato |
 sotujanânam atthâya uddharitvâ va sâdhukam̄
 nissayam sandhikappassa yudhasotubudhâvaham̄ |
 pubbâcariyasîhânam aham nissayasâdhukam̄
 paṭhamâriyalaṅkâramahâtherassa nissayam
 sâdhukañ cupanissâya catuttho 'riyâlaṅkâro
 nâtivithârasaṅkhepam̄ racissâmi yathâphalam̄ (^ba-
 lam?) |

Ślokas at the end of the work:

Setibhissararâjassa natthena (nattena !) dhammarâjinâ
 kârite sovanṇâvâse Dakkhinâran ti nâmake |
 catutthâriyâlaṅkâratherena kâritam̄ imam̄
 nâtisaṅkhepavithâra (var. read. ^re) atthi rûpa samâhi-
 tam̄ |
 ayam gandho ciram̄ kâlam̄ yâva tiṭṭhatu sâsanâ (*sic*)
 sikkhantâ sajjanâ gandham̄ pâdam̄ labbhâ tat' uttari |
 tiâgame adhibbâyam̄ (^ppâyam?) viñâpetvâna sâdhukam̄
 dhârentu jinacakkam̄ va piṭakaṇṇavapâragû |

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

attho akkharasañâto || attho—akkharasañâto— | akkharavi-
 pattiyan̄—sati—atthassa—dunnayatâ—hi yasmâ—hoti—
 tasmâ—sabbavacanânam̄—attho—akkharehi—sañayate—
 yasmâ—akkharakosallam̄—suttantesu—bahupakâram—. A
 Burmese exposition with numerous Pâli quotations follows.

63.

Burmese MS., not in the Burmese Catalogue.

Contains the second part of *Kaccâyana's* grammar, beginning

with the Samâsakappa. The introduction of this Kappa begins: evam nânânavicitarâm Madhuratthavinissayakattukammâdi-
atthavivoccapâkâsakam kârakakappam dassetvâ idâni tada-
nantaram ligatthalapanagajjita (sic) sattavidham vâccapa-
kâsakam samâsakappam dassetum nâmânam samâso yutt-
attho tiâdi ârajjam (âraddham !) etc.

First Sutta : nâmânam samâso yuttattho | sut — — tesam
nâmânam—yo yuttattho yo padatthasamuddâyo (sic) so
padatthasamuddayo samâsasañ(ñ)o hoti—yâni pañcapakârâni
nâmâni santi âcariyena payujjamânam padattâ tesam nâmânam
yo yuttatto padasamuddâyo — so padasamuddâyo samâsa-
sañ(ñ)o hoti—katinnassa—dussa—katinnadussam nâma, etc.

64.

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

Commentary on *Kaccâyanâ's* grammar, by an unknown writer, based apparently on another commentary the single words of which are explained throughout this work. For instance it is said on the first introductory śloka of the grammar: vibhat(t)yantapadavibhâgavasena ekûnavîsatipadâ ayam gâthâ—; then follows an explanation of the single words of this sentence: vibhajitatî vibhatti, etc.; then the conclusion of the imperfect period: pañditehi veditabbo (sic), and an explanation of pañditehi and veditabbâ.

Beginning of the single books: Sandhikappa f. kli', Nâmak. f. khî', Kârakakappa is missing, Samâsak. f. ghau', Taddhitak. f. ñah, Âkhyâtak. f. ce', Kibbidhânak. f. jâ', Unâdikappa is missing.

65.

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

The *Kaccâyanabhedâtikâ*. Subscription : iti acculâraccha-
nandaviriyapañâsamannâgatena Ariyalânkâ ti garuhi vidita-
nâmatherena bhikkhunâ vicarito (sic) Sârattharikâsininâmâ
'ya(m) gandho *Kaccâyanabhedâtikâ* nitthitâ.

The work begins : namo etc. |

jino jayakaram dhammam sañcayanto jayâkare
 jitvâ param jinâpesi so me detu jayañ jino |
 yo munindindasaddhammam sitâbhâpu idehinam
 makam piñeti jantunam so sampinetu me manam | etc.

66.

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

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

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

67.

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

Contains *Kaccâyana's Âkhyâtakappa* with the scholia.

68.

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

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

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

Kaccâyanapakarañe sandhi nâmañ ca kârakam
 samâso taddhit(â)khyâto kittakañ ca uñhâdikam |
 sandhimhi ekapaññâsam nâmamhi dve satam bhave
 kârake pañcatâlisam samâse aṭṭhavisañ ca |
 dvâsatthi taddhite matam atthârasa satâkhyâte
 kite satam satam bhave uñhâdimhi ca pañ(n)âsam |

69.

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

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

70.

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

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

visuddhasaddhammasahassadîdhitiṁ subuddhasambodhisu-
gandharoditam̄ (sic)

tibuddhakhettekadivâkaram̄ jiṇam̄ saddhammasaṅgham̄ si-
rasâbhivâṇdiya |

Kaccâyanam câcariyam̄ namitvâ nissâya *Kaccâyanavaṇṇa-*
nâdîm

bâlappabodhattham ujum̄ karissam̄ vyattam̄ sukaṇḍam̄ pa-
darûpasiddhim̄ |

attho akkharasaññâto. yo koci lokiyalokuttarâdibhedo vacana-
ttho so sabbo akkhareheva saññâyate. *akkharâpâdayo ekacattâ-*
lisam̄. te ca kho jinavacanânurûpâ akârâdayo niggaḥitâtâ
ekacattâlisamattâ vaṇṇâ paccekam̄ akkharâ nâmâ honti. tam̄
yathâ. a â i î etc.

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

nâmânam samâso yuttattho (*Kacc.* 4, 1). tesam̄ nâmânam
payajjamânâpadatthânam̄ (sic) yo yuttattho so samâsasañño
hoti. *tesam̄ vibhattiyo lopâ ca* (*K.* 4, 2). tesam̄ yuttatthânam̄
samâsânam̄ taddhitâyâdippaccayânam̄ ca vibhattiyo lopanîyâ
honti. *pakati cassa sarantassa* (*K.* 4, 3). luttâsu vibhatti (sic)

sarantassa assa yuttatthabutassa tividhassa lingassa pakati-bhâvo hoti. *taddhitasamâsakitakâ nâmam vâtaretûnâdisu ca* (K. 7, 4, 12). *taddhitantâ kitakantâ samâsâ ca nâmam iva datthabbâ tavetûnatvânatvâdippaccayante vajjetvâ. so napumâsakalingo* (K. 4, 5). *so avyayibhâvasamâso napumâsakilingo va datthabbo ti napumâsakalingattam. am vibhattinam akârantayihâvo (sic)* (K. 4, 26). etc.

The work is divided into the following chapters : Sandhi-kânda, Nâmakanâda (begins f. kû), Samâsakanâda (f. khâ'), Taddhitakanâda (f. khli), Akhyâtakanâda (f. khau'), Kitakanâda (f. gî').

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

71 (Turnour).

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

The *Bâlâvatâra*.

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

72.

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

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

73 (Turnour).

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

Bâlâvatâra sanné, the Pâli text with Sinhalese translation and commentary.

Begins: namo, etc.

buddhan tidhâbhivanditvâ buddhambujavilocanam
 Bâlâvatâram bhâsissam bâlânâm buddhivuddhiyâ |
 Buddham abhivanditvâ Bâlâvatâram bhâsissam yanumehi
 kriyâkârakapadasambandhayi.

74.

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

Saddalakkhana, grammar composed by *Moggallâyana*.

Begins :

siddham iddhaguṇam sâdhu namassitvâ tathâgatam
 saddhammasaṅgham bhâsissam Mâgadham Saddalakkha-
 naṇam |
 aādayo ti tâlisa vaṇṇâ | dasâdo sarâ | dve dve savaṇṇâ |

The chapters are : saññâdikanḍo pathamo (ends f. kâ'), syâdik. dutiyo (kî'), samâsak. tatiyo (kri'), nâdik. catuttho (kû), khâdik. pañcamo (kli), tyâdik. chaṭṭho (ke').

The sequence of the suttas is disturbed at several points in the samâsak., nâdik. and khâdik., probably in consequence of the leaves of the original MS. having been misplaced.

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

fol. kâ : saro lopo sare pare kvaci | na dve vâ | yuvaṇṇâ-
 nam e o luttâ | yvâsare | eonam | gossâvamb (*sic*) (see Pâṇini
 6, 1, 123).

75.

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

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

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

câgavikkamasaddhânusampannaguṇasâlino
Parakkamanarindassa Sîhañindassa dhîmato |
 atrajenâ 'nujânatena (should be 'nujâtena?) bhûpâlaku-
 laketunâ
 disantapatthaṭadâravikkamena yasassinâ |
Bhuranekabhujavhena mahârâjena dhîmatâ
 catupaccayadânenâ santataṁ samupaṭṭhito |
Dhûmadon̄iti vikhyâtâvâse nivasato sato
Sumaṅgalamahâttherasâmino sucivuttino |
 vamse visuddhe sañjâto pantasenâsane rato
 pariyattimahâsindhunîyyâmakadhurandharo |
 appicchâdiguṇûpeto jinasâsanamâmako
Vanaratanañmahâtthero Medhañkarasamavhayo |
 pâṭavatthâya bhikkhûnam vinaye suvisârado
 Payo(ga)siddhiṁ suddhima (?) sadâsampaññagocaram
 (saddhâsampannag°!) ||

Division of the chapters :

- f. ke : iti payogasiddhiyam sandhikaṇdo paṭhamo—f. ge :
- i. p. nâmak. dutiyo—f. ghû : i. p. kârakak. tatiyo—f. nli—nlî :
- i. p. samâsak. catuttho—f. clî : i. p. ñâdik. pañcamo—f. jâ :
- i. p. tyâdik. chaṭṭho—f. jhî : iti p. khâdik. sattamo.

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

f. ki—kû. *sandhi rucate | lokaaggapuggalo paññâïndriyam*
tîpi imâni no hi etam bhikkhuni (should be : bhikkhunîvâdo)
mâtuupatṭhânam sametu âyasmâ abhibhûâyatanam dhanam
me atthi sabbe eva tayo assu dhammo (sic) asanto ettha na
dissanti itî dha | sarasamñâyam || saro lopo sare || sare saro
lopaniyo hoti | saro ti kâriyiniddeso lopo ti kâriyaniddeso (s. t.
kâriyan. l. t. kiriyân. ?) | lopo adassanam anuccâraṇam | saro
ti jâttekavacanavasena vuttam | sare ti opasilesikâdhârasat-
tamî tato vanṇakâlavyavadhâne kâriyan na hoti | tvam asi
katamâ cânanda aniccasamñâ ti | evam sabbasandhisu | vidhîti
vattate || sattamiyam pubbassa || therayaṭṭhinyâyena pavattate
paribhâsâ dubbalavidhino patitthâbhâvato | sattamîniddese

pubbasseva vidhîti pubbasaralopo | lokaggapuggapuggalo
 (*sic*) paññindriyam tînimâni no hetam bhikkhunovâdo mâtu-
 paññhânam sametâyasmâ abhibhâyatanam dhanam matthi
 sabbeva tayassu dhammâ asantettha na dissanti | pubbassa
 kâriyavidhânâ sattamînidditthassa paratâvagamyate ti pare
 tu parivacanam pi ghaṭato | yassa idâni saññâ iti. châyâ iva.
 iti api. assamañî âsi. cakkhuindriyam. a(kata)ññû âsi. âkâse
 iva. te api. vande aham. so aham. cattâro ime. vasalo iti.
 Moggallâno âsi. bijako kathâ eva. kâpoto evâ tidha | pubba-
 saralope sampatte saro lopo sare tv eva | *paro kvaci* || saramhâ
 paro saro kvaci lopanîyo hoti || yassa dâni saññâti châyâva
 itipi assamañîsi cakkhundriyam akataññusi âkâseva tepi van-
 deham soham cattârome vasaloti Moggallânosî bijako kathâva
 kâpotova | kvacîti kiñ paññindriyam paññindriyâni sattu-
 tamo ekûnavisati sassetesu gatovâdo ditthâsavo ditthogho
 cakkhâyatanam namkunettha labbhâ (?) | vivakkhâto san-
 dhayo bhavantîti nâyâvatticchâpi idha sijjhati | kvacîty adhi-
 kâro sabbasandhisu tena nâtippasaṅgo | assa idam vâtañritam
 na upeti vâmañru ati iva aññe viudakam itîdha | idam pacchi-
 modâharanam ca yam (?) avanñe lutte e o honti (hontîti ?)
 gâhassa nisedhanattham | pubbasaralope | saro veti ca vat-
 tate || *yuvanñnam e o luttâ* || luttâ sarâ paresam ivanñu van-
 ñnam e o honti vâ yathâkkamam | yathâsamkhyânudeso
 samânâmam | vanñapareñavañno pi | vanñâ saddo (vanñ-
 saddo !) paro yasmâ tena savanñno pi gayhati sayañ ca rûpan
 ti iñnam pi e o | sabbattha rassajâtiniddese dîghassâpi ga-
 hañattha(m) idham (*sic*) âraddham | tassedam vâteritam no-
 peti vâmoru atevaññe vodakam | vâ tv eva tassidam | katham
 pacorasmin ti yogavibhâgâ | pati urasmin ti vibhajja yavâ-
 sare ti yakâre tavaggavarañâ dinâ mo (co !) vaggalasehi te
 ti pubharûpañ ca yuvanñnam e o ti ussa o ca | lutteti
 kiñ dasa ime dhammâ yathâ idam kusalassa upasampadâ |
 atippasaṅgabâdhakassa kvacisadassânuvattanato na vikap-
 pavidhi niyanâ (*sic*) | tena upeto aveccâni (*sic*) evamâdisu
 vikappo târakitâ sassindriyâni (*sic*) mahiddhiko sabbitiyo
 tenupasañkami lokuttaro tiâdisu vidhi ca na hoti | pañsan-
 dhâravutti assa sabbavitti anubhûyate viañjanam viâkato dâsi
 aham ahu vâ pure anu addhamâsam anueti suâgatam suâkâro

duâkâro cakkhuâpâtam̄ bahuâbâdho pâtu akâsi na tu eva bhû-
 âpanalânîlam̄ itîdha | yuvanñânam̄ veti ca vattate | *yavâ sare* ||
 sare pare iwanñuvanñânam̄ yakâravakârâ honti vâ yathâkkamam̄ | patisanthâravutyassa sabbavutyanubhûyate byañjanam̄
 byâkato | byañjane dîgharassâ ti dîghe | dâsyâham̄ ahu vâ
 pura anvaddhamâsam̄ arveti svâgatam̄ svâkâro cakkhvâ-
 pâtam̄ bahvâbâdho patvâkâsi na tveva bhvâpanalânîlam̄ | vâ
 tveva viâkato sâgatam̄ | adhigato kho me ayam̄ dhammo
 putto te aham̄ te assa pahînâ pabbate aham̄ ye assa te ajja
 yâvatako assa kâyo tâvatako assa byâmo ko attho atha kho
 assa aham̄ kho ajja so ayam̄ so ajja yo eva yato adhikarañam̄
 so aham̄ itîdha | *yavâ sare* veti ca vattate | *eonam̄* || *eonam̄*
 yakâravakârâ honti vâ sare pare yathâkkamam̄ | byañjane
 dîgharassâ ti dîghe | adhigato kho myâyam̄ dhammo putto
 tyâham̄ tyâssa pahînâ pabbatyâham̄ yyâvâssa (*sic*) tyajja
 yâvatakassa kâyo tâvatakassa byâmo kvattho atha khvâssa
 aham̄ khvajja svâyam̄ svajja yveva yanvâdhikarañam̄ svâ-
 ham̄ | vâ tv eva tyajja soham̄ | kvacî tv eva dhanam matthi
 puttâ matthi te tâgatâ asantettha cattârome | goelakam̄ goas-
 sam̄ goajinam̄ itîdha | sare ti vattate || *gossârañ* || sare pare
 gossa avañ âdeso hoti | sa ca | ñanubandhânekavaññâ sabbassâ
 ti (this rule is given by Moggallâyana in the first kañda,
 comp. Pâñini 1, 1, 46) sabbassa ppasañge antasseti vattamâne |
 ñanubandho (Moggall. I, comp. Pâñini 1, 1, 53) | ñakârânu-
 bandho yassa so nekavañño pi antassa hotîti okârasseva hoti |
 sanketo navayavonubandho ti (Moggall. I.) vacanâ ñakâras-
 sâppayogo | uvaññânantarappadhamśino (?) hi anubandho |
 payojanam̄ ñanubandho ti sanketo | gavelakam̄ gavâssam̄
 gavâjinam̄ | iti eva iti evâ tîdha || *vitisseve râ* || evasadde pare
 itissa vo hoti vâ || sa ca || chaṭṭhiyantassa (Mogg. I, comp.
 Pâñini 1, 1, 49) || chaṭṭhinidditthassa yam̄ kâriyam tadan-
 tassa viññeyyan ti ikârassâdeso | âdesiññhâne âdissatîti âdeso |
 itv eva | aññatra yâdese | tavaggavarañnam̄ ye cavaggaba-
 yañâ ti (Mogg. I; the dental consonants, v, r, ñ, change
 before y into the palatals, b, y, ñ) tassa co vaggalasehite ti
 (Mogg. I; y after consonants of the 5 vaggas or after l or s
 is changed into the preceding consonant) yassa ca cakâro |
 icceva | eveti kim̄ iccâha | tiangulam̄ tiangikam̄ bhûâdayo

migî bhantâ udikkhatityâdi sandhayo vuccante || mayadâ sare ti (comp. Kaccâyana, 1, 4, 5) vattate || vanataragâ câgâmâ || ete mayadâ câgamâ honti vâ sare kvaci | âgamino aniyame pi || saro yevâgamî hoti vanâdinan tu ñâpakâ aññathâ hi padâdînam yukvidhânam anatthakam || ethâgamâ aniyatâgamînam eva bhavanti ce yakârâgameneva nipajjan ti siddhe padâdînam kvacîti (Mogg. fol. kri) byañjanassa yuk âgamo niratthako ti adhippâyo | tivañgulam tivañgikam bhvâdayo migî bhantâ vudikkhati pavuccati pâguññavujutâ ito nâyati cinitvâ yasmâtiha tasmâtiha ajjatagge nirantaram nirâlayo nirindhano nirîhakam niruttaro nirojam dûratikkamo durâgatam duruttaram pâtur ahosi punar âgaccheyya punar uttam punâr eva punar eti dhir atthu pâtarâso caturañgikam caturârakkhâ caturiddhipâpatilâbho caturoghanittharañattham bhattur atthe vuttir esâ pañhavidhâtur eva sâ nakkhattarâjâr iva târakânam vijjur ivabbhakûte âragger iva sâsapo usabhor iva sabbhir eva samâsetha puthag eva | rasse pag eva lahum essati gurum essati idham âhu kena te idham ijhati bhadro kasâmîva âkâsemahipûjaye ekam ekassa yenam idhekacce bhâti yeva hoti yeva yathâ yidam yathâ yeva mâ yidam na yidam na yidam cha yimâni na va yime dhammâ bodhiyâ yeva pathavi yeva dhâtu tesu yeva teseva so yeva pâtiyekkam viyañjanâ viyâkâsi pariyantam pariyâdânam pariyutthânam pariyesati pariyosânam niyâyogo udaggo udayo udâhañtam udito udîritam udeti sakid eva kiñcid eva kenacid eva kasmicid eva kocid eva sammadattho sammadaññâvimbottânam sammad eva yâvadattham yâvadicchakam yâvad eva tâvad eva punad eva yadattham yadantarâ tadantaram tadaingavimutti etadattham athadattham tadaratham tadarathapasuto siyâ aññadatthu manasâd aññavimuttânam bahud eva rattim | vâ tv eva attaattham vâdhîthitam pâtu ahosi | vavatthitavibhâsattâ vâdhikârassa byañjanato pi | bhikkhunînam vuññhâpeyya ciram nâyati tam yeva | chaabhiññâ cha aham chaasiti cha amsâ cha âyatanañ itîdha | vâ sare âgamo ti ca vattate || châlo || chasaddâparassa sarassa lâkâro âgamo hoti vâ | châti anukarañattâ ekavacanam | chaabhiññâ châl aham châlâsiti châl amsâ châl âyatanañ | vâ tv eva | chaabhiññâ || lopo adassanîm thânim yam âmaddiya dissati âdeso nâma so yâtu

asantuppatti âgamo || *sarasandhi* || kaññâ iva kaññâ iccâdi
 sarasandhinisedho vuccati | pasaṅgapubbako hi paṭisedho |
 pubbaparasarânam lope sampatte | saro veti ca vattate | *na*
dre râ || pubbaparasarâ dve pi vâ kvaci na lupyante | kaññâ
 iva kaññeva kaññâ va | Sâriputta idhekacco ehi Sîvaka uṭṭhehi
 âyasmâ Ânando gâthâ abhâsi devâ âbhassarâ yathâ tevijjâ
 idhippattâ ca bhagavâ uṭṭhâyâsanâ bhagavâ etad avoca
 abhivâdetvâ ekamantam aṭṭhâsi gantvâ olokento bhûtavâdî
 athavâdî yam itthim araham assa sâmavatî âha pâpakârî
 ubhayattha tappati nadî ottharati ye te bhikkhu appiechâ
 âmantesi bhikkhû ujjhâyimsu bhikkhû evam âhamsu imas-
 miṁ gâme ârakkhakâ sabbe ime katame ekâdasa gambhire
 odakantiko appamâdo amatapadam saṅgho âgacchatu ko imam
 paṭhavim vijessati âloko udapâdi eko ekâya cattâro oghâ are
 aham pi sacce imassa kâyassa no abhikkamo aho acchariyo
 attho anto ca atha kho âyasmâ atho oṭṭhavacittakâ tato
 âmantayi satthâ ti evamâdayo idha kâlavyavadhâneva sij-
 jhanti | kvacitî kim âgatattha âgatamhâ katumassacâro appa-
 sutâyam puriso camarîva sabbeva sveva eseva nayo parisud-
 dhetthâyasmanto nettha kutettha labbhâ sakhesabbrâhmaṇâ
 tathûpamam yathâ vâ jivhâyatanam avijjogho itthindriyam
 abhibhâyatanam bhayatupaṭṭhânam saddhîdha vittam puri-
 sassa setṭham || *sara sandhinisedho* ||

76.

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

Padasâdhana, grammatical work of *Piyadassi*, belonging to the school of Moggalâyana. The work begins:

buddhambujam namassitvâ saddhammamadhubbhâjanam
 guṇâmodapadam saṅghamadhubbatanisevitam |
Moggalâyanâcariyavaram ca yena dhimatâ
 kataṁ lahum asandiṭṭham anûnam *Saddalakkhaṇam* |
 ârabhissam samâsena bâlattham *Padasâdhanaṁ*
Moggalâyanasaddattharatanâkarapaddhatim |
 saññâpariggaheneva lakkhaṇesu sarâdayo
 ñâyatîti tam evâdo dassayissam vibhâgato |

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

paratthâya mayâ laddham (mayâ 'raddham?) katvâ (ka-
tvâna?) Padasâdhanaṁ
puññena tena loko 'yam sâdhetu padam accutam |
saddhâsayena parisuddhaguṇoditena sârena sârayati-
saṅghanisevitena
ramme 'nurâdhanagare vasatambujena vidvâlinam nija-
visuddhakulañḍajena |
mânentena tathâgatam paṭipadâyogehi saddhâluyâ
niccâbaddhataponalehi nikhilappârisantâpitâ
saddhammavhayasîhatelâthitiyâ câmîkaratthâlinâ
nânâvâdikudiṭṭhibhedapaṭunâ vânîvadhûsâminâ |
sattânam karuṇâvatâ guṇavatâ pâramparan dhîmatâ
therenâ 'tumapâdapañjaragato yo saddasatthâdisu
Moggalâyanavissuten' iha suvacchâpo vinîto yathâ
so 'kâsi *Piyadassi* nâma yati 'dam byattam sukhappattiyâ |
vutto ca vuttam upabhoginiyâ sakâya pînappayodharava-
nâpagasevikâya
rambhâvihâravadhuyâ tilakâtulena santena Kappinasa-
mavhayamâtulena |
Devîrâjavihâramhi ramme nivasatâ satâ
padassedam *Piyadassittherena* vihitam hitam |

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

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

sandhi vuccate | purisaüttamo paññâïndriyam satiârakkho
bhogiindo eakkhuâyatanaṁ abhibhûâyatanaṁ dhanam me
atthi kuto etthâ tidha | *saro lopo sare* | sare saro lopanîyo
hoti | sare topasilesikâdhârasattamî tato vanṇakâlavavâdhâne

kâriyam na hoti | tvam asi katamâ cânanda aniccasaññâ ti | aññatthâ pi samhitâyam (this seems to be corrected into samhatâyam) opasilesikâdhâre yeva sattamî | vidhîti vattamâne | sattamiyam pubbassa | sattamînddese pubbasseva vidhîti pubbasaralopo | purisuttamo paññindriyam satârakkho bho-gindo cakkhâyatanam abhibhâyatanam dhanam matthi kuteutta | pubbassa kâriyavidhânâ sattamîndditthassa paratâ-vagamyate ti pare tu parivacanam pi ghaṭato | so aham cattâro ime yato udakam pâto evâ nîdha (*sic*) | saro lopo sare ti vattate | *paro kvaci* | saramhâ paro saro kvaci lopaniyo hoti | soham cattârome yatodakam pâtova | kvacîti kim paññindriyam | assâdhikâro sabbasandhisu | tassa idam tassa idam vâtaîritam sítavâtaîritam sítâudakam sítâudakam vâmaûru vâmaûru itîdha | pubbasaralopo | saro veti ca vattate | *yuvannânam e o luttâ* | luttâ sarâ paresam ivanñnuvanññânam e o honti vâ yathâkkamam | vanñnaparena savanñno pi | vanñnasaddo paro yasmâ tena savanñno pi gayhati sayaceti (*sic*) iûnam pi e o | tassedam tassidam vâteritam vâtiritam sítodakam | byañjane dîgharassâ ti dîghe | sítûdakam | vâmoru vâmûrû | lutteti kim | dasa ime | atîta(atî!)ppasaṅgabâdhakassa kvaci saddassânuvattanato na vikappavidhi niyatâ | tena upeno (*sic*) ti evamâdisu vikappo nârakikâdisu (*sic*) vidhi ca na hoti | viakâsi viakâsi suâgatam suâgatam tîdha | yuvannânam veti ca vattate | *yarâ sare* | sare pare ivanñnuvanññânam yakâravakârâ honti vâ yathâkkamam | akârassa dîghe | vyâkâsi | ca(va!)nataragâ câgamâ ti (see Kacc. 1, 4, 6) yâgame | viyâkâsi | svâgatam sâgatam | kvaci tv eva yânîdha | te aija te aija so ayam so ayam itîdha | yavâsare veti ca vattate | *eonan* | eonam yakâravakârâ honti vâ sare pare yathâkkamam | tyajja tejja | byañjane dîgharassâ ti dîghe | svâyam soyam | kvaci tv ava (*sic*) dhanam matthi | goelakam itîdha | sare ti vattate | *gossârañ* | sare pare gossa avanî âdeso hoti | sa ca | tânubandhânekavaññâ sabbassâ ti sabbassa ppasaṅge | antasseti vattamâne | ianubandho | iâkâronubandho yassa so nekavanñno pi antassa hotiti iâkârasseva (read, okârasseva) hoti | samketo navayavonubandho ti vacanâ iâkârassâppayogo | payojanam ianubandho ti samketo | gavelakam | iti eva iti evâ tîdha | *rîtissera râ* | evasadde pare itissa vo hoti

vâ | sa ca | chaṭṭhiyatassa | chaṭṭhinidditthassa yam kâriyam
 tadantassa viññeyyan ti ikârassâdeso | thânînamaddiya dissati
 (?) uccâriyatîti âdeso | itv eva | aññatra yâdese | tavaggava-
 rañnam ye va (ca !) vaggabayañâ ti tassa co vaggalasehi
 te ti yassa ca cakâro | iceva | duvañgikam eitvâ ajjaagge pâtu
 ahesum pâ eva idha ijjati (*sic*) pariantam attamitidha (atta-
 attam itidha !) | mayadâ sare ti vattate | vanataragâ cágamâ |
 ete mayadâ cágamâ honti vâ sare kvaci | àgamino aniyame
 pi | saro evâgamî hoti vanâdinan tu ñâpakâ aññathâ ti padâ-
 dinam yukvidhânam anatthakam | duvañgikam cinitvâ ajja-
 tagge pâtur ahesum | byañjane dîgharassâ ti rasse | pageva
 idham ijjhati pariyantam attadattham | vâ tv eva attattham
 (*sic*) | chaabhiññâ chaabhiññâ tîdha | vâ sare âgamo ti ca
 vattate | châlo | chasaddâ parassa sarassa lakâro âgamo ti vâ |
 chalabhiññâ chaabhiññâ | *sarasandhi* | kaññâ iva kaññâ iva
 kaññâ ivâ tidha | pubbaparasarânam lope sampatte | saro lopo
 ti ca vattate | na dve râ | pubbaparasarâ dve pi vâ kvaci na
 lupyante | kaññâ iva kaññeva kaññâ va || *sarasandhinisedho* |

77.

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

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

namo, etc. |
 vatthuttayam namassitvâ *Kaccâyanañ* ca pubbake
 niruttimhi pavakkhâmi vacanam me nibodhaya |
 sarâ sare lopam | ekavacanaggahañena sabbaggahanañ-
 yayojanattham (*sic*) kâtabbam | byañjanasampindanattham
 sarâsare lopam | sarâ asare lopam |

78.

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

The *Sâramanjusâ*, commentary on the *Saddasâratthajâlini*.

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

nânâgandhesu sâraththam gahetvâ 'bhimatam nayam
vanñayissam samâsena *Saddasâratthajâlinim*.

vividhanayasamannâgatam vicittâcariyasamayasamohitam
paramavicittagambhîrañânaoggalhasamattham pakarañam
idam ârabhanto yam âcariyo tâva ratanattayapanânam
karonto âha namassitvâna tiâdi, etc.

79.

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

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

Begins : namo, etc. |
ito 'param pavakkhâmi saddhamme buddhasâsite
kosallatthâya sotûnam kappam âkhyâtasavhayam |
tattha kiriyam akkhâti ti âkhyâtam kiriyâpadam.

80.

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

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

namo etc.
tilokindamukhampojagambherâjâbhîrâjini
rammatañ me manovâni navañgaseta vanñini |
puppâcariyasabhânam nayam nissâya sâdhakam
viracissâmi Vâcakam-upadesakavañnanam |

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

tary on the conclusion of the Vâcakopadesa (f. khu, etc.) furnishes some dates about its author. The work is said to have been composed in Sakkâr. 967 (=A.D. 1606); then the commentary goes on (f. khû): Turaṅgapappato Pañyanagarato nâtidûre naccâsanne dvikosamatthe thâne nânâuppalamsañ-channâya sasîlâvâpiyâ samipe papputakutaceti�avihâralenâ-dihi virâjito Turaṅganâmako eko pappato atthi. tasmin—Turaṅgapappatavâsinam—vasâlamkârabhûtena—*Mahâvijitâ-vitinâmakena ayam Vâcakamupadesako nâmâ gandho kato ti yojanâ.*

The commentator then gives his own name, which is identical with that of the author: iti Cac kein ti khyâta-parassa pacchimadvârasamime mahâtherânâm âvâsenâ Mahiyaṅgaño nâmâ thûpo atthi. tassa uttaradisâbhâge pâkârasamipe Avavhanagarindassa 'maccena râjâñâya kârite kuṭâ-kâravirâjite tibhumikâvâso vâsantena *Mahâvijitâvi* itinâmakena mahâtherena katâyam *Vâcakopadesakattavañnanâ.*

81.

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

Namavaranægilla, grammatical work on declension. See Westergaard, Catal. p. 28.

82.

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

The *Abhidhânappadîpikâ*.

83 (Turnour).

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

84.

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

Abhidhânappadîpikâ-sanyaya (text with Sinhalese translation and explanations).

85.

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

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

râjarâjam̄ mahâpuñ(ñ)am̄ dhammadhammam̄ mahâdhumam̄
 saṅghasaṅgham̄ name câram̄ namitvâ câdaram̄ (âdaram̄
 B.) tayam̄ |
 yo ratthindaïndagindho (^gindo B.) jâgindajagumânadho
 puñ(ñ)â (puña B.) bhûpâdhipuñ(ñ)o ca cakkârahasulak-
 khaṇo |
 asambhinno ca vam̄seno putto Goribhasâmino
 susuto ca Mahâdhammarâjâdhipatinâminâ |
 sampañño caturaṅgehi dasarâjavataṁ caro
 hitattayaṁ bahusuto dhâreti buddhapetakam̄ |
 so pasanto (passanto B.) bhûpâlo va vajirûpamacakkhunâ
 nissayesu purâñesu 'bhidhânassa unâdhikam̄ |
 cakkamûlam̄ (^malam̄ B.) idam̄ sattham̄ kârethacariye
 mama
 vadeti mahâmattassa mahâsatvivarâjino |
 uyyojito bhûpâlassa sâsanassa jutattino (jutaththino B.)
 vâcâya senâpatino (^nâ B.) teneva cittabuddhinâ |
 satamandiravârite râjaseyye vasantoham̄
 kiñci tam̄ apanetvâna (^tvâ B.) likkhissam̄ navanissayam̄ |

Conclusion :

Jambûdîpatale ra(t)ṭham̄ sabbara(t)ṭhâna (^nam̄ B.) ke-
 tajam̄ (ketujam̄ B.)
 Tambadîpam̄ Mramma(t)ṭhânam̄ mahâra(t)ṭhehi vâritam̄ |

ratanâpuram yam tattha pâsâdûlâram âlayam
râja(t)thânam manorammap nadinagavanappullam |
Mahâdhammarâjâdhipatî bhûpati tatta yo
medhâvi dakkho pañito vicitto cittapañ(n)avâ |
susippo dhatavacano tikkhatejo ripujjayî
kesaro va atisûro susurûpo vayena vâ |
yena râja(t)hânî seyyathûpakûpavanehi ca
atije(t)thamandirehi nâgassehi (nâgâssehi B.) ca sobhitâ |
kârite teneva seyye nânâbhavanabhûsite
Kittijayaṭhapakhyamhi satamandiravârite |
saddhamma(t)thitikâmena vasatâ santavuttinâ
dvikkhattum laddhalâñcena mahâtherena dhimatâ |
tassedisanuggahañ cásâdhârañam u(y)yojitañ
patvâna racito peso (yeso B.) Abhidhânassa nissayo |
nitthito so sakkarâje sahasse '(t)thasatâdhike
je(t)thamâse junhapakkhe sattamiyam gaguddine |

86.

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

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

87.

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

Dhâtumañjûsâ. Begins: namo etc.

niruttinikarâpârapârâvârantagam muniñ
vanditvâ dhâtumañjûsam brûmî pâvacanañjasam.

Subscription : *Kaccâyaṇadhadhâtumañjûsâ samattâ.*

88.

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

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

89.

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

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

natvâ buddhâdiccam̄ pubbam̄ veneyyuppalabodhakam̄
vanñayissam̄ samasena Vuttodayam̄ padakkamam̄ |
porâñehi katâ tîkâ na sâ sabbathabodhakam̄
vacanatthañ ca ekaththam̄ adhippâyañ ca bhâsato |

90 (Turnour).

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

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

III.—HISTORICAL AND MISCELLANEOUS WORKS.

91.

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

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

tattha Uppalavannassa devarâjassa bhâsuram,
rûpam patitîhapetvâna mahâpûjam pavattayi.

92 (Turnour Collection).

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

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

Mahâmahindatheramhi tam thânam samupâgate
teracchâ eva netû ti katikañ ceva kârayî.

93 (Turnour Collection).

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

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

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

From Chapter XXXII. Turnour, p. 193.

aniṭṭhite chattakamme sudhâkamme ca cetiye
 marañantikarogena râjâ âsi gilânako !
 Tissam pakkosayitvâ so kanîṭham Dighavâpito
 thûpe aniṭṭhâpehîti abravî | 5
 bhâtuno dubbalattâ so tunnavâyehi kâriya
 kañcukam suddhavattehi tena châdiya cetiyam |
 cittakârehi kâresi vedikam tattha sâdhukam
 pantipuṇṇaghaṭânañ ca pañcaṅgulakapantikam |
 chattakârehi kâresi chattam vêlumayam tathâ
 kharapattamaye candasuriyam muddhavediyam |
 lâkhâkumkumakeh' etam cittayitvâ sucittikam
 ramño nivedayî thûpe kattabbam niṭṭhitam iti |
 sivikâya nipajjityvâ idhâgantvâ mahîpati
 padakkhiṇam karitvâna sivikâ ceva cetiyam |
 vanditvâ dakkhinadvâre sayane bhumisanthate
 sayitvâ dakkhiṇapassena so Mahâthûpam uttamam |
 sayitvâ vâmapassena Lohapâsâdam uttamam
 passanto sumano âsi bhikkhusamghapurakkhato |
 gilânapucchanaṭthâya âgatehi tato tato 10
 channavuti koṭiyo bhikkhu tasmiṁ âsu samâgame
 gaṇasajjhâyam akarum vaggabandhena bhikkhavo
 Theraputtâbhayam theram tatthâdisvâ mahîpati |
 atṭhavîsa mahâyuddham yujhanto aparâjaya
 yo so na paccudâvatto mahâyodho vasî mama |
 maccuyuddhamhi sampatto disvâ mamñâ parâjayam
 idâni so man topeti therô Therasutâbhayo |
 iti cintiya so therô jânitvâ tassa cintitam
 Karindanadiyâ sise vasam Pañjalipabbate |
 pañcakhîṇâsavasatam parivârena iddhiyâ
 nabhasâgamma râjânam atṭhâsi parivâriyam |

Readings of No. 92: 1 mârañantikarogena—2 thûpe aniṭṭhi-

tam kammaññ niññhâpehîti abrûvî—3 °vatthehi—4 pañcaangu-likap°—7 mahîpatî. padakkhinaññ. sivikâyeva—8 bhûmis°—9 âsi—10 bhikkhû. âsum—12 aparâjayam—13 sampatte. maññe. man ñnopeti—14 cintesi. sîse—15 parivâretvâna. parivâriya.

No. 93: 1 mîr°—2 thûpe aniññhitam kammaññ niññhâpehîti abruvi—3 °vatthehi—4 pantîp°. pañguñcalakap°, corr.: pañcaangukulakap.—6 lâkhâkumkuñthakeh', corr.: °makeh'—7 sivikâyayeva, corr.: °kâyeva—8 bhûmis°—9 pasanto, corr.: passanto—10 bhikkhû. âsum—12 aparâjayam—13 sampatte. maññe man ñnopeti. therâsutâbhayo—14 cintayi. sîse.—15 parivâriyam, corr.: °riya.

From Chapter XXXVII. Turnour, p. 250.

(Story of Buddhaghosa.)

bodhimaññasamâpnamamhi jâto brâhmañnamânavo
vijjâsippakalâvedî tisu vedesu pârago |
sammâvimñâtasamayo sabbavâdavisârado
vâdatthî sabbadîpamhi âhiñdanto pavâdino |
vihâram ekam âgamma rattim pât' amjalîmatam
parivatteti sampaññapadam suparimañdalam |
tattheko Revato nâma mahâthero vijâniya
mahâpañño ayam satto dametum vuttaññiti so |
ko nu bhadrabharâvena viravanto ti abravî
gadrabhânam rave attham kiñ jânâññiti âha tam | 5
aham jâne ti vutto so otâresi sakam matam
vuttam vuttam viyâkâsi virodham pi ca dassayî !
tena hi tvam sakam vâdam otârehi ca codito
pâlimahâbhidhammassa attham assa na so 'dhigâ |
âha kassetim manto ti buddhamanto ti so 'bravî
dehi me tan ti vuttehi gañha pabbajja tam iti |
mantatthî pabbajitvâ so uggañhi Piñkattayam
ekâyano ayam maggo iti pacchâ tam aggahi |
buddhassa viya gambhîraghosattânam viyâkarum
Buddhagoso ti ghoso hi buddho viya mahitale | 10
tattha Nânodayam nâma katvâ pakarañña tadâ
Dhammasaṅgañyo 'kâsi kañdam so Athasâlinam |
Parittatthakathañ ceva kâtum ârabhi buddhimâ

tam disvâ Revato thero idam vacanam abravî |
 pâlimattam idhânitam natthi atthakathâ idha
 tathâcariyavâdâ ca bhinnarûpâ na vijjare |
 Sihalañdakathâ suddhâ Mahindena matîmatâ
 sañgîtittayam âruñham sammâsambuddhadesitam |
 Sâriputtâdigîtañ ca kathâmaggam samekkhiya
 kathâ Sihalâbhâsâya Sihalesu pavattati | 15
 tam tattha gantvâ sutvâ tvam Mâgadhânam niruttiyâ
 parivattehi sâ hoti sabbalokahitâvahâ |
 evam vutto pasanno so nikhamitvâ tato imam
 dîpam âgâ imasseva ramño kâle mahâmati |
 Mahâvihâram sampatto vihâram sabbasâdhûnam
 mahâpadhânam gharam gantvâ samghapâlassa santikâ |
 Sihalañthakatham sutvâ theravâdañ ca sabbaso
 dhammassâmissa eso va adhippâyo ti nicchiyam |
 tattha samgha samânetvâ kâtum atthakatham mama
 potthake detha sabbe ti âha vîmamsitum satam | 20
 samgho gâthâdvayam tassa dâsi sâvatthiyam tava
 ethha dassehi tam disvâ sabbe demâ ti potthake |
 piñkattayam ettheva saddhim atthakathâya so
 Visuddhimaggam nâmâkâ sañgahetvâ samâsato |
 tato samgham samûhetvâ sambuddhamatakovidañ
 mahâbodhisamîpamhi so tam vâcetum ârabhi |
 devatâ tassa nepumñamî pakâsetum mahâjane
 châdesum potthakam so pi dvattikkhattum pi tam akâ |
 vâcetum tatiye vâre potthake samudâhaṭe
 potthakadvayam amñam pi sañthapesum tahiñ marû 25
 vâcayim̄su tadâ bhikkhû potthakattayam ekato
 ganthato atthato vâpi pubbâparavasena vâ |
 theravâdehi pâlihi padehi vyâñjanehi ca
 amñatattham (corr. °thattam) ahû neva potthakesu pi
 tisu pi |
 atha ugghosayî samgho tutthahaṭho visesato
 nissamsayam sa Metteyyo iti vatvâ punappunam |
 saddhim atthakathâyâ 'dâ potthake Piñkattaye
 Ganthâkare vasanto so vihâre dûrasamkare |
 parivattesi sabbâ pi Sihalatthakathâ tadâ
 sabbesam mulabhâsâya Mâgadhâya niruttiyâ | 30

sattānam sabbabhâsânam sâ ahosi hitâvahâ
theriyâcariyâ sabbe pâlim viya tam aggahum |
attakattabakiccesu gatesu pariniṭhitim
vanditum so mahâbodhim Jambudîpam upâgamî |
bhutvâ vâvisavassâni Mahânâmo mahâmahim
katvâ pumñâni citrâni yathâkammam upâgamî |

sabbe pete dharaṇîpathayo (*corr. °tayo*) maccum accetum
ante no sakkhim̄su pacitasubalâ sâdhusampaṇñabhogâ evam
sabbe nidhanavasagâ honti sattâ ti niccam râgam sammâ
vinayatu dhane jîvite câpi dhîmâ ||

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

No. 93 : 1 brâhmanam°. tîsu—2 jambud°. asiñdanto, *corr.*
ah°.—3 sampunnap°—5 gadr°. jânâtîti, *corr.* °sîti—6 jâne,
corr. jânâmi. Afterwards the reading of the first hand has
been restored. osâresi—6 vuttam, *corr.* vuttam vuttam.
virodham, *corr.* vîrodham—7 pâlim°—8 kassetam, *corr.*
kasseso. brûvî. ganha. pabbajjam tam, *corr.* °jja tam—10
ghose hi, *corr.* ghoso hi—11 pakaraṇam °niyâ. °sâlinim—
12 abruvi—13 pâlim°. âcariyâv° *corr.* °yav°—14 sîhalatth°.
ârûlham—15 °dîgitañ ca. katâ sîhalabh°—17 mahâmati—
18 °sâdhunam. °padhânagharam. santikam, *corr.* °kâ.—19
therâvâdañ ca. nicchiyam, *corr.* °ya—20 samghassamânetvâ.
satam, *corr.* satîm—21 gâthadvayam. sâmatthiyam—22
°marggam, *corr.* maggam—23 ârahi, *corr.* °bhi—25 sañ-
thâpesum—26 bhikkhu—27 pâlihi. aññatathabahû, *corr.*
°mahû. pi—31 pâlim—32 atha k°. pariniṭhitim, *corr.* °tam—
33 dvâv°. mahâmaham—34 dharaṇîpathayo, *corr.* °tayo.
°sampaṇna°. dhane, *corr.* sadhane.

94 (Turnour Collection).

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

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

Yâ ettâvatâ Mahâvâmsatthânusârakusalena Dîghasandase-nâpatinâ kârâpita-Mahâparivenavâsinâ *Mahânâmo* ti garûhi gahitanâmadheyyena therenâ pubbasîhalabhâsitâya Sîhal-âṭṭhakathâya bhâsantaram eva vajjiya atthasâram eva gahetvâ tantinayânurûpena katassa imassa Saddapadânuvâmsassa âṭṭhavaṇṇanâ mayâ tam eva sannissitena âraddhâ padessissariyadubbuṭṭhibhayarogabhayâdîvividhaantarâyayuttakâle pi anantarâyena niṭṭhânam upagatâ sâ buddhabuddhasâvâkapaccekabuddhâdinam porâṇnânam kiccam pubbavamsattha-ppakâsanato ayam Vâmsatthappakâsini nâmâ ti dhâretabbâ | |

Padyapadânuvâmsavaṇṇanâ vamsatthappakâsanî niṭṭhitâ.

sukho buddhânam uppâdo sukhâ saddhammadesanâ sukhâ saṅghassa sâmaggi samaggânam tapo sukho | siddhir astu | subham astu |

Sambuddhapariṇibbânâ dvishassasatattike
vasse asîtisampatte mâsamhi sâvane paṇa |
kâlapakkhe tu tatiye divase potthakam ayam
katvâna lekhanam Atthadassinâ niṭṭhitam katam |

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

fol. kha' : evam âcariyo paṭhamâya gâthâya ratanattayassa katâbhimânenâ vihatantarâyo Mahâvâmsam pavakkhâmîti patiññam katvâ idâni yeva *Porâṇasîhalâṭṭhakathâmahâvamse* vijjamâne pi kasmâ âcariyo imam Padyapadânuvâmsam akâsi

ti vadeyya tesam tam • samkhepam vacanam apacchinditvâ Padyapadânuvamsassa karaṇe payojanam ca ettha Porâṇakaatṭhakathâmahâvamsamhi atisaṃkhepâdayo pi siyâ pari-kappitâ dosâ nâma atthi te tato parivajjetvâ kathetukâmassa imassa Padyapadânuvamsassa attanâ karaṇavidhiñ ca dassento dutiyagâthâm âha.

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

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

Dhammarucikâ ti ime Abhayagirivâsino bhikkhu, Sâgalikâ nâma Mahâsenarañño Jetavanavâsino bhikkhû ti datthabbâ | tesam Abhayagirivâsino Lamkâdipamhi sâsanassa patiṭṭhânâ sattarasavassamattâdhikesu dvîsu vassasatesu atikkantesu Vatṭagâmanirañño kâle bhagavato âhaccabhâsita-Vinayapiṭakato bandhakaparivâram (read: Khandhakaparivâram) atthantarapâṭhantararakaraṇavasena bhedam katvâ theravâdato nikhamma Dhammarucikavâdâ nâma hutvâ tena Vatṭagâmaninâ Abhayagirivihâramhi kârâpîte tattha vasimsu | tato Jetavanavâsino pi ekacattâlisavassamattâdhikesu tisu vassasatesu atikkantesu Jetavanavihârapatiṭṭhânâ pubbe eva Dhammarucikavâdato nikhamma Dakkhinavihâramhi vasitvâ te pi bhagavato âhaccabhâsita-Vinayapiṭakato Ubhatovibhaṅgam gahetvâ atthantarapâṭhantararakaraṇavasena tam bhedam katvâ Sâgalikavâdâ nâma hutvâ Mahâsenarañño Jetavanamhi vihâre kârite vepullam gantvâ tattha vasimsu | tena vuttam Dhammarucikâ Sâgalikâ Lamkâdipamhi bhinnakâ ti | tato pana atirekapaññâsamattâdhikesu tisu vassasatesu atikkantesu Bhâgineyyadâṭhâpatissa rañño kâle Jetavanavihâramhi Kurundacullakaparivenavâsi Dâṭhâvedhakanâmako ca bhikkhu tatthe[va] Kolambahârakaparivenavâsi Dâṭhâvedhanâmako bhikkhu câ ti iti ime dve asappurisacittakâ attukkaṃsakaparavamsakâ ussâpitaniķâyantaraladdhikâ vihataparalokabhayadassâvitâ vihatadhammasuttikâ ca Dhammaruci-

kavâdato Ubhatovibhaṅge Sâgalikâvâdato Khandhakapari-vârañ ca gahetvâ Mahâvihâravâsino patiyekkâ jâtâ ti idam abhûtatthaparidîpakavacanañ ca añnavâdantarapaṭisamyut-tavacanañ ca attânam pâṭhabbyâkhyânantarâgatañ katvâ likhitvâ ṭhapesum.

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

f. ghī—ghrî (Turnour, p. xxxvii) : ayam pana Susunâgo nâmam amacco kassa putto kena posito ti | Vesâliyam hi aññatarassa Licchavirañño putto | tassâyam evam ekâya nagarasobhiniyâ kuechismim gahitapaṭisandhiko aññatarena amacca-puttena posito ti *Uttaravihâravâsinam atṭhakathâyan* vuttam evam sati pi mayam samayavirodhabhâvattâ tass' uppatisam-khepamattam dassayissâma | katham | ekasmim hi samaye kira Licchavirâjâno sannipatitvâ na amhâkam nagaram thânapattâya nagarasobhnikâya virahitam sobhatîti (comp. *Mahâvagga*, viii. 1, 2) evam maññitvâ aññatarasamâna jâti-kam mâtugâmam tasmim thânantare ṭhapesum | tesam aññataro râjâ tam gahetvâ attano geham ânetvâ sattâham attano gehe yeva vasâpetvâ tasmim gahitagabbho vissajesi | sâ attano geham gantvâ paripuṇṇagabbho vijâyanti mamsapesim vijâyitvâ kin ti pucchitvâ mamsapesiti vutte domanassappattâ lajjabhayâ pi upaddutâya ukkhaliyâ pakkhipitvâ aññena pidahanena supihitam katvâ dhâtiyâ datvâ paccûsakâle yeva samkhâraṭhâne ṭhapâpesi | tasmim tâya ṭhapitamatte yeva tam nagarapariggâhiko eko nâgarâjâ disvâ attano bhogehi parikkhipitvâ upari mahantañ phaṇam katvâ dissamâna-rûpeneva ṭhatvâ attânam disvâ sannipatitesu mahâjanesu sû sû ti saddham katvâ antaradhâyi | atha kho tam thânam upagatajano tam disvâ vivaritvâ pariṇatamam sapesijam sampanṇalakkhaṇam dhaññavatiputtaṭilâbhâm addasa disvân' assa sañjâtapemo ahositi | tattheko amaccuputto tasmin sañjâtapemo tam gharam netvâ patijagganto nâmaghanâdivase amunâ sû sû ti katasaddena nâgrañño rakkhitattâ

Susunâgo ti nâmam akâsi | so tato pañjhâya evam tena posiyamâno anukkamena viññubhâvam patvâ âcârasampannataro nâgarehi sâdhusundarataro 'tîva sammato ahosi | tasmâ tassa Nâgadâsakassa rañño kujjhitvâ | tehi nâgarehi katâbhisekâ Susunâgo nâmam râjâ ti pâkaṭâ ahosi |

f. għau'—ghaḥ (Turnour, p. xxxviii) : Kâlâsokassa puttâ tû (p. 21, 7 Turn.) tiâdim âha | Kâlâsokassa atraja-puttâ dasa bhâtukâ ahesun ti attho | tesam pana nâmam *Atthakathâya* vuttam | nava Nandâ tato âsun ti tato dasa bhâtunam antarâ samânâm eva nâmakâ Nandanâma nava râjâno ahesun ti attho | tesam hi jetħo pana aññâtakulassa putto ti ca paccantavâsiko ti ca tesam navannam uppattik-kamañ ca *Uttaravihâratthakathâyam* vuttam | mayam pi sam-khepena tesam uppattimattam samayâvirodhamattâ kathey-yâma | pubbe kira Kâlâsokaputtânam rajje yeva paccanti-vâsiko eko mahâcoro uppajjivtâ laddhapakkho ratħtam vilumpamâno vicarati | tassa manussâ pane gâmagħâṭakam-mam karontâ yam gâmam vilumpanti bhaṇḍam tasmim gâme manussehi gâħpetvâ Malayam netvâ bhaṇḍam gaħetvâ manusse ca vissajjenti | ath' ekadivasam te corâ evam karontâ ekam nibbitikam thâmajasampannam yodhasadisam purisam gaħetvâ tena saddhim gâħpetvâ Malayam nenti | so tehi niyamâno te kim vo kamnam karontâ vicarathâ ti puechitvâ tehi bho dâsa purisa na mayam aññam pi kasigorakkhâdi-kammam karoma iminâ va nîħârena gâmagħâṭakâdini katvâ dhanam ca dhaññam ca uppâdetvâ macchamamsasurâpâñâdini patiyâdetvâ khâdantâ sukhena jîvitavutti karomâ ti vutte sâdhlu vata ayam eva tesam jîvitavutti aham pi teh' eva saddhim evam eva jîvitam kappeyyâmîti cintetvâ puna âha aham pi tumhâkam santike vasitvâ tumhâkam sahâyo bhavissâmîti tumhe mam pi gaħetvâ vicarathâ ti | te sâdhû ti tam gaħetvâ attânam santike vasâpesum | ath' ekadivasam te corâ gâmagħâṭakammañ karontâ ekam āvudhhaħatħasurapurisehi sampan-nam paccantagħamam pavisiñsu | tesu paviñħamattesu gâmagħâsino uṭṭâya te majjhe katvâ gâmanim gaħetvâ asinâ parityâ jîvitakkhayam pâpesum | corâ pana yena vâtena vâ palâiyitvâ Malayam gantvâ tattha sannipatitvâ tassa mata-bhâvam jânitvâ tasmim vinaṭṭhe amħakam parihâni bhâvo

paññâyissati tam hi vinâ amhehi ito paññâya gâmaghâtâdi-
 kammakarañam nâmâ kassa bhâro idha vasitum pi na sakkâ
 evam no nânâbhâvo vinâbhâvo paññâyissatiti rodamânâ nisî-
 dimsu | amu esa puriso te upasamkamityâ kasmâ rodathâ ti
 pucchitvâ tehi no gâmaghâtakammakarañakâle pavesanikkha-
 manâya purecârikasûrapurisassa abhâvakarañena rodamhâ ti
 vutte tena bho tumhe mât rodatha so yeva kammam kâtum
 sakkoti na añño aham eva tam kammam kâtum sakkhissâmîti
 itho paññâya mât cintayitthâ tiâdim âha | te tassa vacanena
 assâsajâtâ sâdhu ti tam purisam tasmi gâmaniñthâne thape-
 sum | so tato paññâya aham Nando nâmâ ti attano nâmam
 sâvetvâ tehi saddhim purimanayeneva râtham vilumpamâno
 vicaranto attano sabhâtu ke nâtivagge ca sannipâtâpetvâ tehi
 pi laddhapakkho hutvâ vicaranto | ath' ekadivasam sapurisam
 sannipâtâpetvâ aham bho na idam kammam surapurisehi
 kâtabbam amhâdisânam nânuechavikam hinapurisânam eva
 idam kammam anucchavikam tasmâ kim iminâ rajjam gan-
 hissâmâ ti | te sâdhû ti sampañcchimsu | so tasmim sampa-
 ñicchite saparivâro yuddhasajo ekam paccantanagaram gantvâ
 rajjam vâ detu yuddham vâ ti | te tam sutvâ sabbe samâ-
 gamma tadanurûpâya mantanâya mantetvâ samânacchandâ
 tena saha mittasatthavam akamstu | iminâ va nayena so
 yebhuyyena Jambudîpavâsino manusse hatthagatam katvâ
 tato Pâtaliputtam gantvâ tattha rajjam gahetvâ râtham
 anusâsamâno na cirasseva kâlam akâsi | tato tassa bhâtarâ
 pañipâtîyâ rajjam anussâsimsu | te pana sabbe dvâvisati vassâni
 rajjam karimsu ti | tena vuttam nava Nandâ tato âsum | pe |
 rajjam samanusâsiyun ti | pe | tattha kamenevâti vuddha-
 pañipâtîyâ eva | tesam pana kaniñtho navamo sayam dhanani-
 dahanavittikatâya Dhananando nâmâ ahosi | so hi pañiladdhâ-
 bhiseko va macchariyâbhîbhûto dhananidahanakammam eva
 me kâtum vattatiti cintetvâ tato tato asîtikoñippamânânam dha-
 nasañcayam katvâ sayam eva tam gâhapatvâ Gamgâtiram
 gantvâ sâkhâvarañena Mahâgañgam pidahâpetvâ mâtikañ
 ca katvâ tato udakam añnatthaabhimukham kârâpetvâ anto-
 Gañgâyâ pâsâñatale mahantam âvâtam kârâpetvâ tattha dha-
 nam nidahitvâ tatopari pâsâne santharâpetvâ tatopari udaka-
 nivârañatthâya vilinaloham okirâpetvâ gulapâsâne attharâ-

petvâ puna sodakam vissajjâpetvâ tam pakatipâsânatalam
 viya jâte udakam vissajjâpesi | puna attano ânâpavattana-
 tthâne cammajaturukkhapâsâñapavattâpanakârañâdîhi dha-
 nasañcayam kârâpetvâ tattheva akâsi | evam katipayavârehi
 akâsiti vuttam hoti | tena avocumha tesam pana kaniñtho
 navamo sayam dhananidahanavittikattâya Dhananando nâmâ
 ahosî ti | Moriyânan ti attânam nagaram siriyâ eva sañjâtam
 Moriyâ ti laddhavo(hâ)râñam khattiyanan ti attho | tehi
 pana dharamâne yeva bhagavati Viñudhabhena upaddutâ
 te pi Sâkiyâ Himavantam pavisitvâ aññataram salilâya sam-
 pannam ussannapippalipavanâdîhi pâdapavanehi upasobhi-
 tam ramañiyam bhûmibhâgam disvâ tatthâ 'bhinivitthapema-
 hadayâ tasmim thâne suvibhattam mahâpathadvârakotthâ-
 kam thirapâkâraparikkhittam ârâmauyyânâdivividharâma-
 neyyasampannam nagaram mâpesum | api ca tam mayûragî-
 vasamkâsam chadaniñthikapasâdapanti koñcamayûragananâ-
 dehi pûritam ugghositañ ca ahosi | tena te tassa nagarassa
 sâmino Sâkiyâ ca | tesam puttapatutâ ca sakala-Jambudîpe
 Moriyâ nâmâ ti pâkañâ jâtâ | tato ppabhuti tesam vamso
 Moriyavamso ti vuccati | tena vuttam Moriyânam khatti-
 yânam vamse jâtan ti |

95 (Turnour Collection).

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

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

2. fol. gû—caï (8 lines). The *Dâthâramsa*.

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

Begins: namo etc. |

sambuddham atulam suddham dhammad saṅgham anut-
tarām
namassitvâ pavakkhâmi Dhâtuvamsapakâsakam |
tikkhattum âgamâ nâtho Lamkâdîpam manoramam
sattânam hitam icchanto sâsanassa ciratthitim |

The chapters of the work are : tathâgatassa gamano nâma pathamo paricchedo (ends f. cha')—tathâgatassa parinibbutâdhikâro n. dutiyo p. (f. chû')—dhâtuparamparâgato n. tatiyo p. (f. chlî')—pakinnako n. catuttho p. (f. châm')—dhâtundiâdhikâro n. pañcamo p. (f. jai).

96 (Turnour Collection).

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

The *Milindapañha*.

97.

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

The same work.

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

namo tassa bhagavato arahato sammâsambuddhassa |
Milindo nâma so râjâ *Sâgalâyam* purattame
upagañchi *Nâgasenam* Gaṅgâ va yatha sâgaram |
âsajja râjâ citrakathim¹ ukkâdhâram tamonudam
âpucchi nipuno pañhe² thânâthânagate puthu |
puechâvissajjanâ ceva gambhîratthupanissitâ
hadayaṅgamâ kannasukhâ³ abbhutâ lomahaṁsanâ |
Abhidhammavinayogâlhâ⁴ suttajâlasamatthitâ
Nâgasenakathâ citrâ opammehi nayehi ca |
tattha ñâṇam panidhâya⁵ hâsayitvâna mânasam⁶
suñotha nipuno (corr. nipune)⁷ pañhe kamkhâthânavi-
dâlane⁸ ti |

tam yathânusûyate | atthi *Yonakâkam* (corr. °nam)⁹ nânâ-
puṭabhedanam *Sâgalan* nâma nagaram nadîpabbatasohitam
ramanîyahûmippadesabhâgam¹⁰ ârâmuyyânopavanatalâka-

pokkharaṇīsampannam nadīpabbatavanarāmaneyyakam¹¹ sutavantanimmitam nihatapaccattikapaccâmittam¹² anupapîlitam¹³ vividhavictradalham¹⁴ atṭâlakotṭakam¹⁵ varapavaragopuratoraṇam gambhîraparikhapandarapâkâraparikkhittan-tepuram suvibhattavitthi(*corr.* vîthi-)eaccaratukkasimghâtakam¹⁶ suppasaṇitânekavidhavarabhaṇḍapariṇîritantarâpanam vividhadânaggasatasamupasobhitam¹⁷ Himagirisikharasamkâsavarabhavanasatasahassi (*corr.* °ssa-) patimanḍitam¹⁸ gajahayarathapanti (*corr.* patti-) samâ-kulam¹⁹ abhirûpanaranârigaṇânuçaritam akîṇñajanamanussam puthukhattiyabrâhmaṇavessasuddham²⁰ (*corr.* °ddam)²⁰ vividhasamanabrahmaṇâsabhajanasaṁghaṭitam²¹ bahuvidhavijjâvantanaravîranisevitam kâsikakoṭumbarakâdinânâvidhavatthâpaṇasampaṇam²² suppasaṇitarucirabahu- (*added:* vidha) pupphagandhagandhâpanagandhagandhitam²³ âsiṁsanîyyabahuratta- (*corr.* °tana) pariṇîritam²⁴ disâmukhasuppasaṇitâpaṇasimghârivâri- (*corr.* °ni) jaganânuçaritam²⁵ kahâpanarajatasuvaṇṇakamṣapattharaparipuram²⁶ pajjotamânanidhiniketam pahutadhanadhamñavittûpakaraṇam²⁷ pariṇuṇṇakosakoṭthâgâram bahuvaṇṇapânam²⁸ bahuvidhakhajjabhojjaleyyapeyyasâyanîyya²⁹ Uttarakurusamkâsam³⁰ sampannasassam Âlakamandâ³¹ viya devapuram |

*Various readings of No. 97: 1) °kathî, 2) pañho, 3) kaṇṇa-sukhâ, 4) °gâthâ, 5) paṇidhâya, 6) mânasam, 7) nipiṇe, 8) °ṭhânavidhâlane, 9) yonam, *corr.* yonakânam, 10) bhitam ramaṇîyyam (*corr.* °yya°) bhumi°, 11) °vaṇarâmaṇeyyakam, 12) °paccatthika°, 13) anuppilîtam, 14) °vicitrâdalham, 15) °kotthakam, 16) °vîthivaccara°, 17) °samûpas°, 18) bavaṇasatasahassa°, 19) pantis°, 20) °suddam, 21) °samaṇa-brâhmaṇasabbâjanasaṁghaṭitam, 22) °vatthâpanasampaṇnam, 23) °bahuvidhapuppha°, 24) °nîyabahuratana°, 25) °simgrâvânija°, 26) °paripûram, 27) pahûtadhanadhaññavittûpakaṇam, 28) bavhannapânam, 29) °sâyanîyam, 30) °sam-khâsam, 31) âlak°.*

98.

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

Kalyâṇî kyom cā. Pâli and Burmese. For the history and contents of this work see the Burmese Catalogue.

The Pâli introduction runs thus: namo, etc.

nâtham natvâna nâthassa kassam sâsanavuddhiyâ
 Kalyâñisimây' uppattibhûtapâthassa nissayam |
 Dhammadcetyâbhidhânena Râmâdhipatinâminâ
 rañâ Râmañadese hi Kalyâñinâmikam simam |
 âcariye sammanetvâ tâya uppattikârañam
 ñâtum sîlápattakesu¹ thapitam likkhiya 'kkharam |
 tato pi nihato gandho aparâcariyehi so² |
 na uggañitakkharattâ³ sudujjânattato mayâ
 sodhetum nussahattâ pi thapito cîrassam 'dhunâ |
 paramparagottâvâsanâbhinnikkhañagâminâ
 ñâtakupâsakeneva tumhâdisehy adipane |
 gandhasâravijjanterhi satti satti⁴ sujânitum
 pacchimâjanatâ kivam ityâdinâbhîyâcito |
 sâsanassopakârâya Mrammabhâsâya jânitum
 visodhetvâ yathâsattim racissam tassa nissayam |
 yuttâyuttam vicintetvâ ayuttam tam susodhiya
 yuttam thânam dhârayantu mânadosavivajjitâ |

99.

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

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

This Nissaya begins:⁵ namo, etc.

Manumanosâram vande dasabbalam amanñdite (âmanñdite, B.)
 pañhavîyâ pañcchanne vassantam 'malakam viyam (amañlakam viya passantam, B.) |
 lokiyuttarasaddhammam Nerucakkavalâdikanam
 dhammañ cassa supûjeyyam puñ(ñ)akhettam gañam api |
 Manusâradhammasatt(h)am kâlantarena sabbaso
 paramparalikkhitena pamâdasahitam yato |

¹ °pañttakesu, the text repeated with the Burmese version.

² yo.

³ ñathagg°.

⁴ sakkhissati.

⁵ I design by B. the readings of the text repeated together with the Burmese version.

tasmâ atthañ ca tandiyañ (tandiyañ ca, B.) visodhento
 maham dâni
 akkhadassânâm athâya bâlânâm suñhu dîpissam |
 karuñaya 'ssa codite buddhesi 'nena bhâtunâ
 sagâravam 'bhiyâcito porânakam matam niya (matam
 andhiya, B.) |

The text then begins after this preface :

sajjanâsajjanâsevañ narânarâbhivuddhikam
 pârañgam 'pârañgam netam viram viram 'bhivandiya |
 dhammasattam vicâremi vicittanayamañditam
 bahusattakalokânâm catvâgatativimuccitam |

100.

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

101.

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

102.

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

lokanîdhi pavakkhâmi nânâsattasamuddhitam
 mâgateneva sañkhepam vanditvâ ratanattayam |

103.

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

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

104.

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

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

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

The fragment begins : lâtu-(ku ?)salam kammam avisesena samuddayasaccan ti saccavibhainge vuttam | tasmâ avijjâ-paccayâ sañkharâ ti avijjâsayasañkharam dutiyasaccappabhavam etc.

105.

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

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

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

âdito upasampannasikkhitabbam samâtikam
Khuddasikkham pavakkhâmi vanditvâ ratanatthayam |
 pârâjikâ ca cattâro garukâ nava cîvaram
 rajanâni ca patto ca tâlakâ (thâlakâ, the Nissaya) ca pavâvanâ |
 kâlikâ ca patiggaho mamsesu ca akappiyam
 nisaggyâni pâcitti samañatappâ ca bhûmiyo (samakap-
 piya bhummiyo ca, the Nissaya) | etc.

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

mahato kittisaddassa yassa lokavicârino
 parissamo na sambhoti mâtulasseva niccayo (niccaso the
 MS. of the Nissaya) |
 tena *Dhammasirikena* Tambapaññiyaketunâ
 therena rajitâ dhammadvinayaññupasamsitâ |
 ethâvatâ 'yam nitthânâm Khuddasikkhâ upâkatâ
 pañcamattehi gâthânâm satehi parimânato ti |

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

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

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

viñâtu 'ttho hi sakkâ nañ sante pi pubbanissaye
sukhena mandamañenahi bhikkhunâ 'ham bhiyâcito |
racissa Pañâmañjûnd sikkhâkâmena nissayam
nâtisañkhepavithâram navam pitivivaddhanam |

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

Kusannâmassa nagrassa purattimapadesake
sâsanârûlabhûtassa addhayojanapamânaké |
Nerantivhayagâmassa pacchimam ïsanissite
uttarasmi disâbhâge thâne pañcadhanusake |
gamanâgamanasampanna Maniratananâmake
alaye puñanippatte santâsane tibhummike |
bahuggahanavâcakena atigambhiyabuddhinâ
âdimh' ânisasadenna (*sic, ariyasadenna* the repetition
with the Burmese version) Alankâro tinâminâ |
mahâtherena yuttena na âhâpetvâna sabbaso
sâvakânam vâcanañ ca antarâ antarakkhake |
sampaÑo dvisahassañ ca dvisatam jinasâsane
tesathivavassa(vessa?)katato (vassaganato, the repetition)
racito nissaro sayam |
navabhû Khuddhasikkhâya muñisâsanabuddhiyâ |

106.

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

107.

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

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

The work begins : namo etc.

jitajeyyam varam buddham tilokaggavinâyakam
natvâ gîhipati padam vakkh' uddhari tato tato |

atthânaththam manati jânâtîti manusso | gahaṭhasilam
nâma pañcaṅgasilam aṭhaṅgasilam dasaṅgasilañ ca terasa
dhûtaṅgesu ekâsanikaṅgapattapinḍikaṅgavasena dve dhû-
taṅgâni ca | imâni sîlâni gahaṭhânam vattanti.

108.

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

The *Sârasaṅgaha*. Begins : namo etc.

mahâkâruṇikam nâtham dhamman tena sudesitam
natvâna ariyasamghañ ca dakkhiṇeyyam niraṅgaṇam |
dassayissam samâsena pavaram Sârasaṅgahañ
samâharitvâ vividham nayam sotasukhâvahan ti |

Conclusion :

Dakkhiṇârâmapatino Pitakattayadhârino
Buddhappiyavhayatherassa yo sissân' antimo yati |
tena Siddhatthanâmena dhîmatâ suciyuttinâ
therena likhito eso vicitto Sârasaṅgaho |

The work is a short encyclopædia of Buddhist theology and cosmology. It is divided into the following chapters : buddhânam abhinîhârakathâ (ends f. kî)—tathâgatassa acchariyakathâ (f. kâm')—pañcaantaraduhânakathâ (f. khu')—munnino cakkavattino ca cetiyakathâ (f. khû')—sammajjaniyâphalasaṅgahanayo (f. khri')—dhamme acchariyakathâ (f. kho')—saṅge acchariyakathâ (f. gû')—niddâvibhâvanam (f. gri')—supinavibhâvanam (f. gli')—ratanadvayasantakaparivattanakathâ (f. gli')—saraṇagamanassa bhedasaṅgahanayo (f. ge')—sîlânam pabhedasaṅgahanayo (f. ghi)—kammaṭhâ-nasaṅgahanayo (f. gho)—nibbânassa vibhâvanam (f. ghau)—ratanattaye agâravavibhâvanakathâ (f. ghau')—janakâdi-kammaṭhâ-nasaṅgahanayo (f. ñu)—ânantariyakammavibhâvanam (f. ñri')—micchâdiṭṭhivibhâvanam (f. ñli')—ariyûpavâdavibhâvananayo (f. ñli')—kuhakâdînañ ca kathâsaṅgahanayo

(f. ne')—maccherakathâ (f. nai')—tividhaggivibhâvanakathâ (f. nâm')—dânâdipuññasaṅgahanayo (f. cû)—sattânam âhârabhedanayasaṅgaho (f. cî')—yonivibhâvananayasâṅgaho (f. cha)—pumitthiparivattanakathâ (f. chi)—yuvatînam sarûpavibhâvanam (f. chu)—pañdakânam vibhâvanam (f. chu')—nâgânam vibhâvanakathâ (f. chri)—supaññânam vibhâvana-kathâ (f. chri')—petânam vibhâvanam (f. chli)—asurânam vibhâvanam (f. chli)—devatânam vibhâvanam (f. chli')—mahivadâhanakathâ (f. che')—mahicalanakathâ (f. chau')—vuṭṭhivâtâdînam saṅgahanayo (f. ja)—pakiṇṇakakathâ (f. je')—iddhividhâdisaṅgahanayo (f. jhu')—lokasaṅthânakathâ (f. ñri').

109 (Turnour Collection).

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

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

settham setthadadam buddham loke lokagganâyakam loka-bandham mahâvîram lokanâtham namâmi 'ham.

Subscription : Siriratanapurâbhidhâne uttamanagare setakuñjarâdhipatibhûtassa mahârañño mâtubhûtâya Susaddhâya mahâdeviyâ kârîte ti | punapaṭalachâdite soṇṇamayamahâvi-hâre vasantena sîlâcârâdisampannena Tipitakapariyattidha-reṇa saddhâbuddhiviriyapatimâṇḍitena Sîhaṭadipe arañña-vâsînam pasatthamahâtherânam vamsâlañkârabhûtena Medhamkaramahâtherâkkhyappatitenâ *Samgharaññâ* karato 'yam Lokappadîpakasâro ti | — — Lokappadîpakasârapakaraṇam *Mahâsaṅgharâjena Dayarâjassa* garunâ racitam samattan ti.

The chapters, as given in the index, are :

I. saṅkhâralokaniddeso. II. nirayagatiniddeso. III. pe-tagatiniddeso (comprehends: sâmaññadukkhabavaññanâ—tiro-kuddasuttam—mahâdevavatthum—pâsânapetavatthum—pâ-sânatthambhapetavatthum—kasipetavatthum—addhataṇḍula-petav.—patâkap.). IV. tiracchânagatiniddeso. V. manussa-gatiniddeso¹ (comprehends: thûpârbhakathâ—thûpakara-

¹ This chapter contains almost entirely extracts from the *Mahâvâmsa*. The story of the Magadha kings and the former kings of Ceylon is given very shortly; the account of Dûṭṭhagâmani's works is almost identical with the *Mahâvâmsa*.

ṇakathâ — mahâdhâtunidhânakathâ — Abhayaduṭṭhagâmani-
rañño Tusitadevalokagamanam—Asokamâliniyâ uppattikathâ
—Sâlirâjakumârassa uppattikathâ—bhatikammakaraṇakathâ).
VI. sattalokaniddeso (comprehends: aṭṭhakkhaṇaparidîpana-
kathâ—kâmâvacaradevânam uppattikathâ). VII. okâsaloka-
niddeso. VIII. pakiṇṇakanayasâraniddeso.

110.

Burmese MS., see Catal. of the Burmese MSS., No. 3495, 1.
Ratanamâlâ che kyam, a medical work; Pâli text with
Burmese Nissaya. The MS. is very incorrect. The Pâli
introduction begins:¹ namo tassa etc.

sampannâ puñaamitam piyajarakhilajanam (piyadh° B.)
buddha(m) trelokasaranaṁ ārabbhâ 'dha pranamyam
(idha atthayojanam B.) |
jararogâ yadi bhavâ tato nikkhitum
ratanamâlâcariyo osaṭhâ (°ṭham B.) gâyâgâyati |

111 (Turnour Collection).

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

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

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

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

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

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

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

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

text ends with the words : Vajjînam pâti kamkhâ no parihânîti (end of p. 3 in Childer's edition).

- No. 10. 1 leaf containing 3 verses in honour of Turnour.
 No. 11. 1 leaf containing statements about the bringing over of the Bodhi-tree from India to Ceylon.

- No. 12. Another leaf treating of the same subject.
 No. 13. One leaf containing Pâli and Sinhalese notes on the words saddhammam antaradhpenti.

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

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

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

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

buddhañ ca dhammañ ca gaṇam namitvâ aggam visud-
 dham janapumñkhettam
 chakesadhâtûnañ ca *Thúpavâmsam* vakkhâm' aham sâsa-
 navaddhanâya !

ekasmiñ kira samaye amhâkam bhagavâ Râjagahe viharati
 Veļuvane Kalandakanivâpe tatrâpi kho bhagavâ catunnam
 parisânam dhammad desesi âdikalyânam majjhe kalyânam
 pariyośânakalyânam sâttham sabyañjanam kevalaparipuṇṇam.
 tena kho pana samayena Anuruddho Sobhito Padumuttaro
 Guṇasâgaro Nâṇapaṇḍito Revato ti cha khîṇâsavâ eka-
 cchandâ hutvâ yena bhagavâ ten' upasamkamimsu etc.

The fragment ends : Revatatherassa hatthato anûpamam
 kesadhâtum sampaticchitvâ gandhadakanûnâpetvâ suvanṇa-
 rajatamayehi pupphehi dîpehi ca dhâtu khamâpetvâ caṅgo-
 take thapesum tam khaṇañ ñeva hetṭhâvuttappakârâni paṭha-
 vikampanâdîni acchariyâni pâturaḥesum dasa sahassa ca.