# Just some little bits:

I think most of these are in the Pariyatti edition but haven’t been reflected in latest Word file. Maybe the Pariyatti editor didn’t feed back to you?

### General punctuation changes

Where there is a quote followed by a full stop or comma it has been changed so that it’s the other way around (see example below). I think Pariyatti are technically correct here from what I can make out, although it was new to me.

e..g. from Notes of Usage:  
Throughout, ‘the text’ or ‘the earliest texts’ are used interchangeably with ‘the **Tipitaka’.**  
Throughout, ‘the text’ or ‘the earliest texts’ are used interchangeably with ‘the **Tipitaka.’**

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After i.e. or e.g. Pariyatti have put commas or full stops

e.g. from Introduction:

… after his coronation, Beloved-of-the-Gods, King Piyadasi (**i.e. Asoka**), visited this place … ->  
… after his coronation, Beloved-of-the-Gods, King Piyadasi (**i.e., Asoka**), visited this place …

### Foreward

Ven Dhammika ->  
Ven. Dhammika

### Preface

**Imput** from Bhikkhu Khemarato ->  
**Input** from Bhikkhu Khemarato

### 1. Introduction

… view of the Buddha and who gave a **common sense** rebuttal to this claim. ->   
… view of the Buddha and who gave a **common-sense** rebuttal to this claim.

a claim repeated later by other **Puraṇas** ->  
a claim repeated later by other **Purāṇas**

This list of rules is **imbedded** in a commentary explaining each rule ->  
This list of rules is **embedded** in a commentary explaining each rule

cloth manufactured in Bārāṇasī and which the Buddha **described it** as having ->  
cloth manufactured in Bārāṇasī and which the Buddha **described** as having

fine Siveyyaka cloth from Sivi; **conch** shells from the far south, to name but a few ->  
fine Siveyyaka cloth from Sivi; **and conch** shells from the far south, to name but a few

### 2 Era of Change

\*

Queen Mallikā of Kosala built such a hall next to a line of Tinduka **tree** in her park in Sāvatthī ->  
Queen Mallikā of Kosala built such a hall next to a line of Tinduka **trees** in her park in Sāvatthī

It was common to see **itinerate** entertainers in city streets ->  
It was common to see **itinerant** entertainers in city streets

cities and towns to try to get some basic necessities, like **castoff** clothes ->  
cities and towns to try to get some basic necessities, like **cast-off** clothes

### 3. Gods, Brahmins and Ascetics

Milk and water **was** poured ->  
Milk and water **were** poured

and yet never took the opportunity to meet and **debate of their** respective views ->  
and yet never took the opportunity to meet and **debate their** respective views

As mentioned above, the Jains looked back to Pārśva ->  
As mentioned before, the Jains looked back to Pārśva

the lady of the house might **politly** refuse him ->  
the lady of the house might **politely** refuse him

### 4. The Sakyans

As mentioned above, Brahminism, the precursor of Hinduism ->  
As mentioned previously, Brahminism, the precursor of Hinduism

The **Manarathapūraṇi** also mentions a half-sister named Nandā ->  
The **Manorathapūraṇi** also mentions a half-sister named Nandā

somewhere between Kapilavatthu and **Devadaha,the** main Koliyan town ->  
somewhere between Kapilavatthu and **Devadaha, the** main Koliyan town

### 5 Towards the Light

he says says he was twenty-nine ->  
he said he was twenty-nine

subdued, and **supressed** my mind using my mind ->  
subdued, and **suppressed** my mind using my mind

Recalling this experience **year** later, the Buddha said he thought like this ->  
Recalling this experience **years** later, the Buddha said he thought like this

### 6 A Teacher of Gods and Humans

9

A few may have **momenteraly** wanted to become a disciple ->  
A few may have **momentarily** wanted to become a disciple

Sakuludāyin expressed the wish to become a disciple, **unil** his dismayed followers ->  
Sakuludāyin expressed the wish to become a disciple, **until** his dismayed followers

10

This made him unpopular with **his fellow, and** the continual taunts ->  
This made him unpopular with **his fellow monks, and** the continual taunts

11

any difference to the **lot of slaves’ lot** is hard ->  
any difference to the **lot of slaves** is hard

and he lauded being healthy as a good **fortunes** (sampadā), ->  
and he lauded being healthy as a good **fortune** (sampadā),

# Footprints – potential corrections 09/11/23

## Bibliography:

Mann**e**, J. ‘The Dīgha Nikāya Debates: ->  
Mann**é**, J. ‘The Dīgha Nikāya Debates:

Tatia, N. ‘The Interaction of Jainism and Buddhism’, A. K. Narain, (ed.), Studies in **History**, 1980. -> Tatia, N. ‘The Interaction of Jainism and Buddhism’, A. K. Narain, (ed.), Studies in **the History of Buddhism**, 1980.