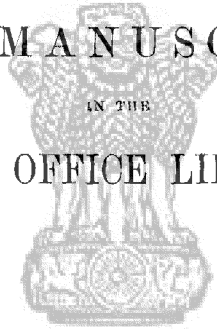
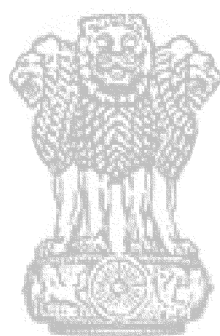


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PALI MANUSCRIPTS

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I.—THE SACRED LITERATURE WITH THE COMMENTARIES.

1 (Phayre Collection).

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

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

I. 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—to ; Bhikkhunūvibhaṅga, fol. ṭau—dha).

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

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

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

II. SUTTAPITAKA.

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

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

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

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

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

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

11. The *Salāyatanavagga* (fourth vaggā of the *Samyuttanikāya*). 192 leaves (ka—fāḥ); 8 lines.

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

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

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

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

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

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

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

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

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

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

f. *Peta-catthu*. 26 leaves (ka—gā); 9 lines.

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

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

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

c. *Buddharāṇsa*. 32 leaves (ūāḥ—je); 9 lines.

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

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

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

19. Two identical copies of the *Mahāniddeśa*, both ending with the *Sāriputtasutta*. 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—mâl); 9 lines.

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

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

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

III. ABHIDHAMMAPITAKA.

22. *Dhammasaṅgani*. 144 leaves (ka—thāl); 8 lines.

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

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

a. *Dhātukathā* (ka—ñi).

b. *Puggalapāṇṇatti* (ñi—jha).

c. *Kathāvatthu* (jha—ri).

25. First part of the *Yamaka*. 291 leaves (ka—mi); 8 lines. Contains the *mūlayamaka* (ka—ko), the *khandhayamaka* (kau—gau), the *āyatanyamaka* (gaṁ—jah), the *dhātuyamaka* (jha—jhu), the *saccayamaka* (jhû—tau), the *saṅkhārayamaka* (taṁ—ghâ), the *anusayayamaka* (lhi—mi).

26. Second part of the *Yamaka*. 171 leaves (mī—cyu); 8 lines. Contains the *cittayamaka* (mī—yī), the *dkammayamaka* (yu—vi), the *indriyayamaka* (vi—cyu).

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

28. *Tikapattihāna*. 292 leaves (ka—mī); 10 lines.

29. *Dukatikapattihāna*. 260 leaves (ka—phai); 10 lines. Contains anulomadukatikapattihāna (ka—cha), anulomatika-dukup. (chā—ti), anulomatikatikap. (ti—thā), anulomaduka-dukup. (thi—thau), paccanikadukadukup. (tham—ne), anulomapaccanikadukadukup. (nai—dhai), paccanikānulomaduka-dukup. (dho—phai).

2.

Burmese MS., see the Burmese Catalogue, No. 3138.¹

Nissaya of the Pārājika. Begins :—

anantakarunādhāraṃ vineyyadamanam jinam
natvā sunipūṇaṃ dhammaṃ dakkhiṇeyyaṃ gaṇuttamaṃ |
mahāaggabu(d)dhin nāmaṃ sabbarājāna pūjitaṃ
bahu(s)sutaṃ mahāpu(ñ)ṇaṃ saṅghassa parināyakaṃ |
saddhamma(t)ṭṭhitikāmeti santehi abhiyāceto
vinaye mandabuddhinam pātavatthāya nissayaṃ |
pubbācariyasihānaṃ avalambya vinicchayaṃ
suvi(ñ)ṇeyyaṃ karissāmi tosayanto vicakkhaye |
purātanesu santesu nissayesu pi tehi na
līnantarapadān' attho sakkā vi(ñ)ṇātave yato |
sādhippāyaṇ ca sambandham vacanattāṇ ca katthaci
dussayanto karissāmi venayikamanoharam |
vinayapitake tṭhite sāsanaṃ suppati(t)ṭṭhitaṃ
mahussāhena yaṃ yassa taṃ nissāmeta sādhave ti |

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

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—pañcamatthehi—bhikkhusatthehi pañcasatapamāṇehi bhikkhuhi—saddhi—viharati . . . vigato rañjo assâ ti ca veramjattahajâtan ti ca vividhehi rañjayatî ti ca veram abhivhavitvâ 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 *Suttaribhāṅga*, Pâli text with Burmese Nissaya. Begins: namo, *etc.*, | âyasmanto—ime kho dve navutî pācittiya dhammā—uddesaṃ—âgacchanti—tena samayena—Sakyaputto—Itthako—vādakkhitto—hoti.

4.

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

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

5.

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

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

6.

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

The *Mahāvagga*, with Burmese Nissaya. Begins: namo, *etc.* | tena samayena tena kâlana—bhagavâ—buddho—Urûvelāyaṃ—Neraṅcarāya—naggi nadiyâ—tira—bodhirukkhamûle—abhisambuddho hutvâ—pathamaṃ—viharati—atha tasmi samaye—kho—bhagavâ—bodhirukkhamûle—sattāhaṃ—vimuttisukhaṃ—paṭisaṃvedi—ekapallāṅgena—nisīdi.

7.

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

Another copy of the same work.

8.

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

The *Cūlaragga*, with Burmese Nissaya. Begins: namo, etc. | tena samayena tena kâlena—bhagavâ—buddho—Sāvatthiyam—viharatī—tena kho pana samaye—Paṇḍukalohitakâ—bhikkhū—attanāpi—bhaṇḍanakârakâ—kalahakârakâ—vivâ-dakârakâ—bhassakârakâ—saṅghe—adhikaraṇakârakâ, etc.

9.

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

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

Begins: namo, etc. |

ānâtikkamato raṇo Yamavhānassa tādino
ṭhapetum arahantassa ānâcakkam sudullabham |
namasitvā tilokaggayatindadhammarājino
pādambujāmulaṃ seṭṭham molaalisevitam¹ |
racayissām' aham dāni ānâcakkam yathābalaṃ
ṭhapitam dhammarājena nāthena puṇasirinā |
paṭhamam upajjham gāhāpetabbo, etc.

The subscription runs (fol. khau'): iti pañcappidhibalasam-annāgatena sāsanamahodayagapesinā nānāratanaṇḍapaṭasāmi-bhūtena² imasmiṃ ratanaṇḍapaṭasāmi-ābhūtanapuramhi ābhūtabbā-
nam³ mahāsuvannapāsādānam sāmibhūtena devānamindato māghavambhā buddho bhavissatīti laddhavaśanena dutiyam pi tāvatīṇisabhavanato orohitvā imam sariyakadhātum imasmi
rājamaṇicūlānāmikam cetiyamhi ṭhapanam karotīti⁴ vatvā tena dātupabba sarirakadhātunā⁵ ṭhapitassa tassa munindarāja-
maṇicūlāṇika (ṇi has been changed into mi)⁶ mahāsuvannacetī-
yassa dāyakabhūtena *Sīrisudhammarājāmahāripaṭināmikama-
hādhammarājena*⁷ āyājitenā *Suddhammasīrināmathereṇa* sāsa-
nassa aṭṭhāsītyeka dvesahassakālo sukkaṇḍajassa pana chādhi-

¹ kamaṇḍalisevitam, the text repeated with the Burmese version.

² vāta³, the repeated text.

³ ābhūtapubbānam.

⁴ rājamaṇicūlānāmiketiyamhi ṭhapani karotīti.

⁵ dātubbasariradhātunā.

⁶ rājamaṇicūlāṇika².

⁷ mahādhipatin².

kasahassakāle sampatto rucitā sādhibbāyā saniddhā Kamma-vācāya Mramabhāsā.

10—16.

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

Parts of the *Kammavācā* collection.

10. 17 leaves (ka—khu); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: saṅgho itthannāmassa bhikkhuno itthannāmam nāmasamuti dadeyya | esā utti (ñatti?) suṇātu me bhante saṅgho ayaṃ—

11. 18 leaves (cha—jū); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: sammata saṅghena itthannāmassa bhikkhuno nissayamuttasamuti khamati saṅghassa tasmā tuṇhi evam etaṃ dhārayāmi ti.

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

13. 13 leaves (ka—kāḥ, the first leaf being without signature); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: gaṇabhojanam yāvatatthacivaram yo ca tattha civarappādo (civaruppādo?) ti. यमिव जयते

14. 15 leaves (ka—khi); 4 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: assanaṇo hoti asakyaputtiyo | tan te yāvajivam akaraṇīyam | āna bhante | nibbānapaccayo hotu.

15. 11 leaves (khai—gū); 5 lines. Begins: yapi yo bhikkhu methunam kammam (dhammam?) patisevati assanaṇo hoti asakyaputtiyo. Ends: suṇātu me bhante saṅgho ayaṃ itthannāmo bhikkhu sañācikāya kuṭi katthukāmo asāmikam atthuddesaṃ so saṅgham kuṭivattum o—

16. 12 leaves (ka—kāḥ); 5 lines. Begins: suṇātu me bhante saṅgho | ayaṃ itthannāmo bhikkhu sambahulā saṅghādisesā āpattiyo āpajji. Ends: abbhito saṅghena itthannāmo bhikkhu | khamati saṅghassa tasmā tuṇhi evam etaṃ dhārayāmi ti | kammavācam katvā abbhetaḥ.

17.

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

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

18.

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

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

Begins: namo, etc.

samaccani padīpo ca udakaṃ āsarena ca
uposathassa etāni puppakaraṇaṃ ti vuccati |
chandhapārisuddhi utukkhaṇaṃ bhikkhugaṇaṇā ca ovādo
uposathassa etāni puppakiccaṃ ti vuccati |

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

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

Introduction:¹

desakam pātimokkhasa natvā buddhutthamadhammaṃ
(buddhaṃ—uttamaṃ—dhammaṃ ca B.)
pātimokkham (pāmokkham B.) anavajjānaṃ pātimokkhaṇaṃ saṅghaṃ |
pātimokkhaṇ' ubhinnaṃ tu likkhissaṃ navanissayaṃ
nātisaṅkhepavittāraṃ atāya mandabuddhinaṃ |
porāṇā nissayā kāmāṃ yasmā panātisaṅkhepā
kocātivittakā keci tasmā te mandaṃ buddhinaṃ |

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

na sakkâ dhâritum disvâ taṃ pubbe kâtukâmâya
 satiya pi ca cintâya katokâsam alabbhitvâ
 cīram okâsam esanto dān' okâsaṃ labhivāna |
 āgatehi vibhange tu sikkhâpadehi tampada
 bhājanivaṇṇanāh' eva (nāhi ca B.) gaṇṭhi visodhanili ca |
 tallekhananayehi ca saṃsanditvāna sādhukaṃ
 sodhetvāna viruddhaṃ ca pahāya adhikam padaṃ |
 unakaṃ pakkhipitvāna pāyuttānaṃ nayehi ca
 dvihi vā tili yuttesu pāṭhesu gayha sāsane |
 sukhuccāraṇapāṭhaṃ ca katvâ sukhāvaṛaṇaṃ (dhāra-
 ṇaṃ B.)

nissayaṃ racayissan taṃ sam(m)â dhārentu sajjanâ |

The text begins : samajjani ca—padipo ca—âsanena—uda-
 kaṃ ca—etāni cattāri kammāni—uposathassa—pubbakaraṇa
 ti—vuccati akkhâtāni—chanda-parisuddhi utukkhānaṃ—bhi-
 kkhuḡaṇanâ ca—ovâdo ca—etāni pañca kammāni—uposa-
 thassa—pubbakiceca ti—vuccati akkhâtāni.

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 n̄ — jhū.
 9 lines. Sakk. 1127.

2nd part of the *Kaṅkhâvitaranī* in Pāli (comment. on the Pātimokkha 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) : Kaṅkhâvitaranīyâ Pātimokkhavaṇṇanâya bhikkhupātimokkhavaṇṇanâ niṭṭhitâ || paramavisuddhabuddhiviriya-paṭimaṇḍitena silâkarajjivama-
 ddivâdiguṇasamudayasamudaya (sic) samuditena sakalasama-
 yasamayantaragabhanajjhoguhavasamatthena puñâveyyattiya-
 samanâgatena tipīṭakapariyattippabbede sâṭhakathe satthu-
 sāsane appaṭihataññâkappabhâvena mahâveyyâkaraṇena kara-
 ṇasampattijanitasamukhaviniggaṭanadhurodānavacana-lāvaṇ-
 nayuttana yuttavâdinâ vâdivadena mahâkavinâ pabbinnuka-
 paṭisambhitâ-parivāre cha-lābbhiṇâpaṭisambhidâdippabhedagu-
 ṇapatiṇḍito uttarimanussadhamme suppatitṭhitabuddhināṃ

theravamsappadīpaṇaṃ therāṇaṃ *Mahāvihāravarāsināṃ* ti alaṇ-
kārahāsitaṇa vipulavisuddhabuddhinā *Buddhaghōsā* ti ga-
ruhi gahitaṇāmaterena katā ayaṃ *Kaṇṭhācūṭarāṇi* nāma Pāti-
mokkhavaṇṇanā ti.

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

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

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

20. (Turnour Coll.)

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

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

21.

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

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

namāṃ' ahaṃ pakāsaṇṇaṃ nibbuti amataṃ padaṃ
apaṭipuggalaṃ buddhaṃ devasaṅghapurakkhitaṃ |
mayā katena puñ(ṇ)ena suttaṃ sukhāvaheṇa ci (ca?)
sabbe upaddave hantvā rajissāmi yathābalaṃ |

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

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

majâlasuttam—me mayâ—bhagavato—sam(m)ukbâ—evam
sutam (the same sentence is repeated still twice more)—ekam
—samayam—bhagavâ—Râjagaham—antarâ ca—Nâlantam
Nâlantassa—antarâ ca—mahakâ mahantena—bhikkhusa-
nghena—pañcamattehi—bhikkhusatehi—saddhî—addhâna-
maggapaṭipanno—hoti.

22.

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

The *Mahâcagga* (Suttas 14-22) of the *Dīghanikâya*, Pâli text with the Burmese Nissaya by *Ariyâluṅkāra*. Begins :

mahâpuṇam namassitvâ mahâkâruṇikam jinam
pûjayitvâna saddhammam katvâ saṅghaṃ ca añjali |
yam silakkhandhavaggassa adesayi anantaram
mahavaggaṃ mahâpuṇ(ṇ)o mahâkâruṇiko jino |
racissam tassa nissayam |
nâtisamkhepavittthâram paripuṇṇavinicchayam
sambuddhasâsanatthâya sotthunam nânavaddhanam |

bhante—Kassapa—idaṃ suttam—me mayâ—bhagavato—
samukhâ—evam etena âkârapena—sutam upalakkhitam—
ekam—samayam—bhagavâ—Sâvatthiyam—Anâthapiṇḍi-
kassa—ârâme—kârîto—Jetavan—karerikuṭikâram—vihar-
rati.

सयमेव जयते

23.

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

The *Pâṭikavagga* of the *Dīghanikâya*; Pâli text with the Burmese version by *Ariyâluṅkāra*. Begins :

vatthuttayam namas(s)itvâ saramam sabbapâṇinam
samâsena racissâham pâtheyavagganissayam |

bhante Kassapa—idaṃ suttam—bhagavato—santike—evam
—me mayâ—sutam upalakkhitam—ekam—samayam—bha-
gavâ—Mamallesu (*sic*)—Anupîyam nâma Mallânâ—niggamo
—atthi—tattha—viharati.

24. (Turnour Coll.)

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

The *Sumaṅgalavilāsinī*, Atthakathā to the *Dighanikāya*. 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.

karmāsitalahadayam puññapañjotavibatamohatamaham
 sanarāmaralokagurum vande sugatam gativimuttam |
 buddho pi buddhabhāvam bhāvetvā ceva succhikatvā ca
 yaṃ upagato gatamalam vande tam anuttaram dhammam |
 sugatassa orasānam puttānam mārāsenamathanānam
 atthannam pi samūham sīrasā vande ariyasamgham |
 itī me paṣannamatino ratanattayavanditvānāmayam puññam
 yaṃ suvihataṭṭāyo hutvā tassānubhāyena,
 dīghassa dīghasuttamkīṭassa nipunassa āgamavarassa
 buddhānubuddhasamvannitassa saddhāvahagunassa |
 atthappakāsanattham atthakathā ādito vāsīsatēhi
 pañcahi yā saṅgītā ca anusaṅgītā ca paccāpi |
 Sīhaḷadīpam pana ābhatātha vasinā Mahāmahindena
 ṭhapitā Sīhaḷabhāsāya dīpavāsinam atthāya |
 anetvāna tato haṃ Sīhaḷabhāsam manoramam bhāsam
 tantinayānucchavikam āronto vigatadosam |
 samayam avilomento therānam theravamsappadīpānam
 sunipunavinicchayānam Mahāvihārādhipāsānam |
 hitvā punappunāgatam attham attham pakāsayissāmi
 sujanassa ca tuṭṭhattham ciraṭṭhitatthañ ca saddhammassa |
 sīlukathā dhutadhammā kammaṭṭhānāni ceva carī sabbāni
 cariyāvidhānasahito jhānasamāpattivittāro |
 saddhā ca abhiññāyo puññāsamūkalananicehāyo ceva
 bandhā (khandhā?) dhātūyatanindriyāni ariyāni ceva cat-
 tārī ||

saccāni paccayākāraḍḍesānā supārisuddhanipunanayā
 avimuttan timaggā vipassanā bhāvanā ceva |
 itī pana sabbam yasmā Visuddhimaggo mayā supārisuddham
 vuttam

tasmā hi bhiyyo na taṃ idha vicārayissāmi ||
 majjhe Visuddhimaggo esa catunnam pi āgamānaṃ hi
 ṭhatvā pakāsayissam tattha yathābhāsitam attham |

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

tattha Dīghāgamo nâma sīlakkhandhavaggo mahāvaggo
pāṭikavaggo tivaggato tivaggo hotiti suddato catuttimsa-
suttasaṅgaho | tassa vaggesu sīlakkhandhavaggo âci suttasu
brahmajâlaṃ | brahmajâlassâpi | evaṃ me sutan ti âdikam
âyasmâtâ Ānandena paṭhamamahâsaṅgītikâle vuttaṃ nidā-
nam âdi |

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

ettâvatâ ca || âyâcīto Sumaṅgalapariveṇanivâsinâ thiragu-
ṇena Dāṭhâsaṅghatheravaṃsatvayenâbhaṃ¹ || Dīghāgamaṃ²
dassabalagupaganaṃaparidīpanassa atthaka thaṃ yaṃ ârabhiṃ³
Sumaṅgalavilâsiniṃ nâma nâmena⁴ sâram âdâya nīṭṭhitâ esâ
ekâsītippumânâya pâliyâ bhāṇavârehi || ekûṇasatṭhūmatto Visu-
ddhimaggo pi bhāṇavârehi atthappakâsanatthâya âhamânâṃ⁵
kato yasmâ | tasmâ tena sahaṃ atthakathâbhāṇavâraṃpa-
nâya⁶ suparimitaparicchinnaṃ cattâlisaṃ satam⁷ hoti⁸ | bhā-
ṇavârato esu mayaṃ pakâsayanti⁹ Mahâvihârâdhivâsinaṃ¹⁰
mûlatthakathâsâraṃ âdâya¹¹ mayâ imaṃ karontena yaṃ
puññaṃ upacitaṃ tena hotu sabbo sukhi loko ti ||

Various readings of the following MS. : 1) dâdhânâgasam-
ghaterena theravaṃsanvayo, 2) dīghogamavarassa, 3) ârabhi,
4) the MS. adds sâhimahatthakathâya, 5) âgamânâṃ, 6) 'gaṇa-
nâya, 7) 'lîsasakam, 8) the MS. adds sabbavattâlîsâdhikasa-
taṃ parimâṇam, 9) evaṃ samayaṃ pakâsayanti, 10) 'sinaṃ,
11) mûlakathakathâvârasamâdâya.

25.

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

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

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

26. (Turnour Coll.)

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

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

27. (Turnour Coll.)

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

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

28.

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

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

29. (Turnour Coll.)

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

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

30. (Turnour Coll.)

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

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

The first ten stanzas of the introduction are (excepting the fifth) identical with the beginning of the introduction to the *Sumaṅgalavilāsinī* as given above, No. 24. The readings in which this MS. differs are:—1. °mohatamaṃ 4. °vandanāmayam, savihatantarāyo hutvā. 5. ekadukāḍipatimaṇḍitassa Āṅuttarāgamavarassa dhammakathikapuṇigavānaṃ vicittapaṭibhānajanassa. 6. saṅgitā. 7. paṇa, °vāsīnam. 8. apānetvāna, āropento. 9. sunipuna°, °vāsānaṃ changed into °vāsīnaṃ. 10. ca dhammassa. Then follows:—

Sāvathhippabhutīnaṃ naṅgarānaṃ vaṇṇanā kathā heṭṭhā
Dighassa Majjhimassa ca yā me atthaṃ vadantena |
vitthāravasena sudam vatthūni ca tattha yāni vuttāni
tesam pi na idha bhīyyo vitthārakathaṃ kathayissāmi |
suttānaṃ paṇa atthā na vinā vatthūhi ye pakāsayanti
tesam pakāsanatthaṃ vatthūni pi dassayissāmi |

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

nava suttasahassāni pañca suttasatāni ca
sattapaññāsa suttāni honti Āṅuttarāgame |

31.

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

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

32.

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

The *Dhammapada*.

33.

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

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

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

34.

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

Jātakassa aṭṭhavaṇṇanā, beginning with the dukkanipāta
(Rājovādajātaka), ending with the pañcanipāta (Kapotajātaka).

35.

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

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

36.

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

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

37.

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

The *Mahājanakajātaka*.

38.

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

The *Nemiyañātaka*.

39.

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

A *Jātaka*. Subscription : Candakumāñjāṭakaepa (?) paripuno. Begins : paṇḍabhisīyāsīdubbaṇḍati. idaṃ sattā Jeta-vane viharanto Pañcācāram ārabbhā kathesi | ekadivasamhi bhikkhu, etc.

40.

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

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

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

The following 7 leaves contain explanations on these Suttas.

41.

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

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

42.

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

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

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

mahākārunikaṃ nāthaṃ ñeyyasāgarapāraguṃ
vande nipuṇagambhīraṃ vicītranayadesanaṃ |
vijjācaraṇasampannā yena nīyyanti lokato
vande taṃ uttamaṃ dhammaṃ sammāsambuddhapūjitaṃ |
sīlādiguṇasampannā tṛīto maggaphalesu yo
vande 'haṃ ariyasāṅghaṃ taṃ puññakkhettaṃ anuttaraṃ |
vandanā arahataṃ puññaṃ iti yaṃ ratanattaye
hatantarāyo sabbattha hutvā 'haṃ tassa tejasā |
devatāhi kataṃ puññaṃ yaṃ yaṃ purimajātisu
tassa vimānādīphalasampattibhedato (*sic*) |
pucchavasena yā tāsāṃ vissajjanavasena ca
pavattā desanā kammaphalapaccakkhakarīṇi |
Vimānavatthu icceva nāmena vasiṇo pure
yaṃ Khuddakanikāyasmiṃ saṅgāyimsu mahesaye |
tassāsamaṇi ca lambitvā porāṇayakathānayaṃ (porāṇa-
tṭhak^o !)

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

I extract from the introduction the following passage about the contents of the *Vimānavatthu* (fol. kâ): idaṃ hi Vimānavatthum duvidhena pavattaṃ pucchâvasena vissajjanavasena ca | tattha vissajjanagāthā tā hīdevatāhi bhāsītā pucchâgāthā pana kâci bhagavato bhāsītā kâci Sakkâdīhi kâci sâvakehi kâci therchi | tatthāpi yebhuyyena so yeso kappā sata-sataṃ sahasāsādhikaṃ ekaṃ asaṃkheyyaṃ buddhassa bhagavato aggasāvakabhāvāya puññāna sambhāre sambharanto

anukkamena sāvaka-pāramiyo pūretvā chalabhiññācatupaṭṭi-sambhidādiguṇavisesaparivārassa sakalassa sāvaka-pāramiṇānassa matthaṃ patto dutiyo aggasāvakaṭṭhāne tīto iddhi-mantoso ca bhagavato etadagge ṭhapito āyasmā *Mahāmoggallāno* tena bhāsitaṃ bhāsanto (changed into bhāsantā) tena ca paṭhamam tāva lokahitāya devacārikam carantena devaloke ve devatānam pucchānavasena puna tato manussalokam āgantvā manussānam puññaphalassa paccakkhakaranattham pucchā-vissajjanaṃ ca ekajjham katvā bhagavato pavedetvā bhikkhūnam bhāsitaṃ sakena pucchānavasena devatāhi tassa vissajjana-bhāsitaṃ pi Mahāmoggallānattherassa bhāsitaṃ evaṃ evaṃ bhagavatā therchi devatā pi ca hi ca (*sic*) pucchāvasena ca devatāhi tassā vissajjanavasena tattha tattha bhāsitaṃ. pucchā dhammavinayaṃ saṅgāyantehi dhammasaṅgāhakehi ekato katvā *Vimānavatthu* icceva saṅgaham āropitā.

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

Fol. *khāḥ*: *caṇḍālī vaṇ(ḍa) pādānāṭṭi caṇḍālīvimānaṃ* kā up-patti | bhagavā Rājagaho viharante paccusavelāyaṃ buddhā-cinṇam mahākaruṇāsanaṃ patti samāpujittvā vuṭṭhāya lokam olokento addasa tasmim yeva nāmgare caṇḍālāvāṭe santim ekaṃ mahallikam caṇḍalim khināyukam nirayasamvattanikaṃ e' assā kammaṃ upaṭṭhitam mahākaruṇāyā samussāhitamānaso saggasamvattaniyaṃ kammaṃ karetvā ten' assā niray-upputtim nisedhetvā sagge paṭiṭṭhāpessāmi cintetvā bhikkhusaṅghena saddhim Rājagaham piṇḍāya pāvisi ti tena ca samayena sā caṇḍālī daṇḍam olubbha nagarato nikkhanti bhagavantam āgacchantam disvā abhimukhī hutvā atṭhāsī bhagavā pi tassāgamanam nivārento viya pureto atṭhāsī atṭhāyasmā Mahāmoggallāno satthu cittaṃ nātvā tassā ca āyuparikkhaya bhagavato vandanaṃ niyojento |

caṇḍālī vanda pādāni Gotamassa yasassino
tam eva anukampāya atṭhāsī isisattamo |
abhippasādehi manam arahantamhi tādino
khippam pañjalikā vanda parittam tava jīvikam |

coditâ bhâvitatte sarîrantimadhârinâ
 caṇḍâlî vandi pādâni Gotamassa yasassino |
 tam ena avadhibhâviṃ caṇḍâlīṃ pañjalīṭhitam
 namassamānaṃ sambuddham andhakāre pabbhaṃkaram |
 khīṇāsavaṃ vigatarañjam atejaṃ ekaṃ araṇṇamhi mahō
 nisinnam
 deviddhipattā upasaṃkamitvā vandāmi taṃ vira mahā-
 nubhāvā |
 suvaṇṇavaṇṇā jalitā mahāyasaṃ vimānam oruḥha ane-
 citta
 parivāritā accharāsaṃgaṇona kâ tvaṃ subhe devato
 vandaso mham |
 ahaṃ bhante caṇḍâlī kāyavīreṇa pesitā
 vandim arahato pāde Gotamassa yasassino |
 sāhaṃ vanditvā pādāni eutā caṇḍālayoniyo
 vimāna sabbato bhattuṃ uppaṇuamhi nandane |
 acharānaṃ satasahassam purakkhatvāna tiṭṭhati
 tasāhaṃ pavarā seṭṭhā vaṇṇena sasāyukā |
 pahutakalyāṇā sampajāṇā patissatā
 muniṃ kārūnikam lokaṃ taṃam bhanteva vanditvātum
 āgatā |
 idaṃ vatvāna caṇḍâlī kaṭaṃmū katavedini
 vanditvā arahato pāde tatthevāntaradhāyati ||

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

1. caṇḍâlî B.—The commentary, after having explained
 isis' uttamo, gives the var. reading isisuttamo, and so reads B.
 —2. tādine B.—jivitaṃ C., jivitaṃ B.—3. moditā bhâvitattena
 C., cotitā bhâvitattena B.—^odhârinâ C.B.—4. enaṃ C.,
 enaṃ B.—avadhî gāvî C., avadhi gāvî B.—pañjalīṃ C.,
 aṇḍâlî B.—5. vitarajam anejaṃ B.—raho nis^o C.B.—vira C.—
 6. āruḥha C.—gaṇena C., gaṇena B.—mamanti C., mamaṃ B.—
 7. bhaddante B.—tassā therena B., tayā vīreṇa C.—8. ^oyoniya
 C.B.—vimānaṃ sabbato bhaddaṃ C.B.—upasaṃnamhi B.—
 9. acchârānaṃ satasahassā purakkhitvā maṃ tiṭṭhanti B.—
 tāsāhaṃ C.B.—yasasāvutā C., yasassāyūnā B.—10. pahūta-
 kalyāṇusampajāṇapatissatā C., bahutakatakalyāṇā sampajāṇā

patissutā B.—tam bhante vanditum āgatā C.B.—11. vandetvā B.—antaradhāyathā ti C.

43.

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

Petavattthuvannaṇā (*Paramatthadīpanī*), commentary on the seventh part of the Khuddakanikāya, similar to the preceding work and composed by the same author. The introduction is almost identical with the introd. to the *Vimānavattthuvannaṇā* (2 °sampaṇṇaṃ, tam anuttaraṃ, 3 °sampaṇṇo; 'ham is omitted, 4 vandanāṃ janitaṃ puññaṃ, 5 petehi ca kataṃ kammaṃ yaṃ yaṃ purimajātisu petabhāvāvaḥattaṃ tehi phalabhedato, 6 pakāsayanti buddhānaṃ desanāya viśesato saṃvegajānaṃ kammaphalaṃ paccakkhikāriṇi, 7 *Petavattthū ti nāmena supariññātavattthukā yaṃ, etc., mahesayo, 8 tassākammāvalumbitvā porāṇatthakathānaṃ, 10 sakkaccabhāso*).

Conclusion :

yo to petesu nibbattā sabbadukkataḥkārino
yehi kammehi tesā tṃ pāpakāṃ kaṭukapphalaṃ |
paccakkhato vibhāventi pucchāvissajjanehi vā
desanāniyameneva sattasaṃvega vadḍhati |
yaṃ kathāvatthukusalā supariññātavattthukā
Petarattthū ti nāmena saṃgāyīṃsu mahesayo |
tassatthaṃ pakāsetuṃ porāṇatthakathānaṃ
nissāya yā samāradḍhā atthasaṃvaṇṇanā mayā |
yā tattha paramatthānaṃ tattha tattha yathārahaṃ
pakāsanā *Paramatthadīpanī* nāma nāmato |
sappattā pariniṭṭhānaṃ anākulavinicchayo
sapaṇṇārasamattāya pāḷiyo bhānavārato |
iti tṃ saṃkhārontena yaṃ tṃ adhigataṃ mayā
puññaṃ assānubhāvena lokanāthassa sāsanaṃ |
ogāhetvā visuddhā ca sīlādipaṭipattiyā
sabbe pi dehino hontu vimuttirasabhāgino | *etc.*

Vadattittharivārasinā munivarayatinā bhadantena *Ācariyadhammapālena* katā *Petavattthusaṃvaṇṇanā* samattā ti.

It is evident that the commentary on the Theragāthā de-

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

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

The titles of the single stories are given thus in this MS. :
 Khentupamāpetavatthuvannaṇā (ends f. ki')—Sûkarap. (kî)—
 Pâtinukhap. (ku)—Pitṭhahhâlikap. (kû)—Tirokuḍḍap. (kḷi')
 —Pañcaputtakhâḍakap. (kḷi)—Sattaputtakhâḍakap. (ke')—
 Goṇap. (ko)—Mahâpesukârap. (kau)—Khalâtiyap. (kaḷ')—
 Nâgap. (khi)—Uraṅgaajātakavatthuv. (khu)—Saṃsâramoca-
 kap. (khrî)—Sâriputtattherassa mâtup. (kḷi)—Mattâp. (khai')
 —Nandâp. (kho)—Caṇḍakumḍalip. (kho')—Kaṇhap. (khâm')
 —Dhanapâlap. (gu)—Cūlasettḥip. (gi)—Ankurap. (gai')—
 Uttaramâtu p. (gau)—Suttap. (gah)—Kaṇṇamundap. (ghi)
 —Ubbarip. (ghu')—Abhiññhamânap. (ghyî')—Sānuvâsip.
 (ghe')—Rathakârap. (gho)—Bhusap. (ghau)—Kumârap.
 (ghaḷ)—Serinip. (ña)—Migaluddap. (nâ)—Dutiyaluddap.
 (nâ')—Kûṭṭavinicchayikap. (ni')—Dhâtuviṇṇap. (nî')¹—
 Nandikap. (nâṃ')—Revatip. (nâṃ')—Ucchup. (cu')—Kumâ-
 rap. (câ)—Râjaputtap. (ci')—Gûthakhâḍakap. (ci)—Gaṇap.
 (ci')—Pâtaliputtap. (cu')—Ambap. (cû')—Akkhadurakkhap.
 (eri)—Bhogasaṃharap. (eri')—Setṭhiputtap. (erî')—Setṭhi-
 kâṭṭasahassap. (eli').

44.

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

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

suttam suttam munindâham (aham—munindaṇ ca B.) sutta-
 saṅgahapāṭiyā
 anekavoraka (vorikaṃ B.) attham dipento desakehi ca |
 vanditvâ yâcito nâtham dhammadīpakabhikkhunam
 manam udâharam netvâ dīpossam appakam ida |

¹ Here are to be inserted : Ambasakkharap. and Serisakap., which titles are missing probably by the loss of fol. nai.

ādippâyaṃ (adh° B.) manorammam sundharaṃ (sund° B.)
 mana tosayam
 pitivivaḍḍhanam dīpaṃ saccānaṃ dassakaṃ mudu |
 sakkaccaṃ taṃ sunantu ve dhammadīpakatheravā
 ayañ ca me jane tosaṃ desentānaṃ hi tediya (bhediyya B.) |

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

45.

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

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

paramavisuddhasādhāvirīyapaṭipanditena silavācārajjava-
 maddavādiguṇasamudayasamuditena sakasamayasaṃmayanta-
 ragahaṇasamatthena pañāveyyuttīvyasaṃannāgatena tipiṭa-
 kappariyattippabbhedo sāthakathā suttu sāsane appaṭiṭaṇa-
 nānappabbhāvena mahāveyyākaraṇena karaṇasampattijanitasu-
 khaṇiggatamadhurodānaratanninēlavāṇṇayuttaṇa yuttamut-
 thavādi vādivareṇa mahākaviṇā mahātherena pabbhinnaṃ-
 paṭisaṃbhīdāparivāre chaḷābhīṇādiguṇapaṭimaṇḍitena uttari-
 manussadhamme supputtiṭṭhitaḥuddhīnaṃ theravaṃsappadī-
 pānaṃ *Mahārihāraśinā* therānaṃ vamsālaṅkārabhūtena
 vipūlavissuddhabuddhīnā *Buddhaghosa* ti guruhi gahitaṇāma-
 teyyena mahātherena *Aṭṭhasālinī* nāma ayaṃ Dhammasaṅga-
 haṭhakathā katā yāvayattakaṃ kālāṃ visuddhacittassa tādīno
 lokajēthassa mahesino buddho ti nāmaṃ pi lokamhi tiṭṭhati
 tāvatattakakālāṃ ayaṃ Dhammasaṅgahaṭhakathā lokasmiṃ
 lokaniddharaṇesinaṃ kulaputtānaṃ pañāsuddhiyā nayaṃ
 dassenti tiṭṭhatu. *Aṭṭhasālinī nāma samattā.*

Kusannāmassa nagarassa purattimāpadesake
 sāsanaṇḍhabhūtaṃ aḍḍhayojanaṃ mānake |
 Nerativayagāmassa pacchimāṃ isanissite
 uttarasmi disābhāge thāne pañcadhanussate |

gamanâgamanasampaṇṇe *Maṇiratanaṇḍamake*
 alaye puṇṇiṇṇipatte santâsane tibhumṇamake |
 bahuggaṇavâcukena atigambhirabuddhinâ
 âdimh' ariyasaddena *Atanṇkârâ* ti nâminâ |
 mahâtherena yuttana âhâpetvâna sabbaso
 sâdhakâna (sâvakânaṃ, the repetition with the Burmese
 version) vâcanaṃ ca antarâ antarakkhaṇe |
 ekâḍḍikam sattatiṇ ca dvisatam dvisahassakam (dvisatasu-
 hassakaṃ ca, the repetition)
 vasasamjhânaṃ (vassasamjhâ nâma, the repetition) vasesa
 sampatte jinasâsane |
 rajiko nissayo ayaṃ Aṭṭhasâlinîṇâmakko
 munisâsanaṃ ca buddhiyâ—caravato¹
 yathâ anantarâyena nittihito nissayo ayaṃ
 hontv ânantarâyenevaṃ sukhino sabbapâṇino | etc.

The work begins :

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

46.

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

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

47.

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

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

Commentary on the Vibhaṅga, Pāli and Burmese, called by the author in the introduction, atthavaṇṇanā porāṇatthaka-thānayā. I quote the following stanzas from the introduction (compare No. 105) :

viñātu 'ttho na sakkā hi sante pi pubbanissayo
sukhena mandapaññehi racayayissām' ahaṃ navam |
nāṭisankhepavitthāraṃ nissayaṃ mativaḍḍhakam
sikkhākāmena yatinā yācito *Candamañcunā* |

After the introduction the commentary begins (f. ko'-kau) :
pañca kkhandhā | rūpakkhando | pa | suttantabhājanīyaṃ
nāma—

48.

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

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

49.

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

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

50.

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

1. fol. ka-kham (the letter khe has been put twice) : the *Abhidhammatthasaṅgaha*. Subscription : *Anuruddhacarīyena racitaṃ Abhidhammatthasaṅgahaṃ nāma pakaraṇaṃ samattham niṭhitaṃ*.

Chapters (pariccheda) of this treatise :

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

—f. ko pakiṇṇakasaṅga(ha)vibhāga—f. kam' vidhisāṅgahavibhāga—f. khā' vidhimuttasaṅgahavibhāga ("niṭhito ca Abhidhammatthasaṅgahe sabbathā pi citta-cetasika-sāṅgahavibhāgo")—f. khî rūpasāṅgahavibhāga—f. khe 2 samuccaya-sāṅgahavibhāga—f. khai paccaya-sāṅgahavibhāga—f. kham kammaṭṭhāna-sāṅgahavibhāga.

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

51.

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

The *Abhidhammatthasaṅgaha*.

52.

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

The *Abhidhammatthasaṅgaha* with Burmese Nissaya by Aggadhammālaṅkāra.

53.

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

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

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

Sumaṅgalācarirena Abhidhammaravibhārāṇi
 tīkā yā racitā tassā sante pi pubbanissaye |
 mandapaṇehi sotūhi na sakk' atto hi jānitu
 paramattañukāmehi bhikkhūhi abhiyācito |
 nātisaṅkhepavittāraṃ racissam (navanissayaṃ)
 jinasāsanavaḍḍhattaṃ paripuṇṇavinicchayaṃ |

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

namo etc.

jitamârâtikaṃ buddhaṃ dhammaṃ mohavidhamsakaṃ
vanditvâ uttamaṃ saṅghaṃ *Kaṇḍâyanan* ca vaṇṇitaṃ |
Kaṇḍâyanassa bheda' haṃ sabbayogaṃ yathârahaṃ
sotuṇânâṇaṃ atthâya pavakkhâmi samâsato |
kasikammâdinâ byâpârena dippati yo pitâ
iti Kaccassa putto *thu* tassa Kaccâyano mato |
teneva katasuttaṃ pi Kaccâyanaṃ ti ñâyati
Kaccâyanaṃ' idaṃ sattaṃ timinâ vacanattthato | etc.

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

54.

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

1. The *Saṅkheparanāṇa*, commentary on the Abhidhammatthasaṅgaha by *Saddhammajotipāla*; Pāli text. Begins:

namo etc. |

tikkhattuṃ pattalaṅko yo patithapesi sâsanam
vanditvâ lokanâthaṃ taṃ dhammaṃ saṅghaṃ ca pūjitaṃ |
âgatâgamasatthena cando va sarad' ampare
pâkaṭen' idha dîpamhi Mahâvijâyabâhunâ |
ukkuṭikaṃ nisîditvâ sâsanatthâbhikaṅkhinâ
yâcito 'haṃ karissâmi Saṅkhepapadavaṇṇanaṃ |
porâṇehi katâ 'nekâ santi yâ pana vaṇṇanâ
etâ volâdigabbhesu ajotacundavûpamâ |
tasmâ khajjatantupamaṃ karissam kiñci vaṇṇanaṃ
taṃ sâdhavo nisâmetha sâsanassa subuddhiyâ ti |

tattha padavaṇṇanaṃ ti | sambandho padavibhâgo | pada-
cintâ pudattho |

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

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

II.—GRAMMATICAL AND LEXICAL WORKS.

55.

97 leaves, signed with the Burmese letters from ka to jha (two leaves are signed with nāi, the second being a repetition of the first; two leaves are signed eī; the signatures eū and jāḥ are omitted); 9 lines, Burmese writing. The MS. contains the date of Sakrāj 1168=A.D. 1807.

1. fol. ka-eī 2, *Kaccāyana'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):

mahataṃ mahā tulyādhikaraṇe pade ||

tesaṃ mahantasaddānaṃ mahā ādesā (*corr.* ādeso) hoti tulyādhikaraṇe pade. mahanto ca so puriso cā ti mahāriso (*sic*). mahantī ca sā devi cā ti mahādevī. mahantañ ca taṃ balañ cā ti mahāphalaṃ. mahanto ca so nāgo cā ti mahānāgo. manto (*sic*) ca so yaso cā ti mahāyaso. mahantañ ca taṃ padupavanañ (*sic*) cā ti mahāpadumavanaṃ. mahantī ca sā nadī cā ti mahānadī. mahanto ca so maṇi cā ti mahāmaṇi. mahanto ca so gahapatiko cā ti mahāgahatiko. mahantañ ca ta dhanañ cā ti mahāddhanaṃ. mahanto ca so puṇo cā ti mahāpuṇo. bahuvacanaggahaṇena kvaci mahantasaddassa mahā ādeso hoti. mantañ (*corr.* mahantañ) ca taṃ phalañ cā ti mahabbalaṃ. mahantañ ca taṃ phalañ cā ti mahappalaṃ. mahantañ ca taṃ dhanañ cā ti mahaddhanaṃ. mahatañ ca taṃ bhayañ cā ti mahabbhayaṃ ||

itthiyaṃ bhāsitaṃ pumittha pumā va ce ||

itthiyaṃ tulyādhikaraṇe pade ca bhāsitaṃ pumitthi pumā va datṭhabbā. dighā jaṅghā yassa so 'yan ti dighajaṅgho. kal-yāṇā bhariyā yassa so 'yan ti kalyāṇabhariyo. bahutā puṇā (*corr.* paṇā) yassa so 'yan ti bahupaṇo. bhāsitaṃ pumeti kim

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

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 say*; the Pâli text begins: parussamañâpayoge—lîngatthe paṭhamâ—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.

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

58.

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

59.

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

60.

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

61.

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

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

Śloka at the end of the Nāmakappa :

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

Śloka at the beginning of the Samāsakappa :

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

Ślokas at the end of the Uṇādikappa :

ādīmhi *Aggadhammo* 'ti *Alaikkāro* 'tha vissuto
tisāsanamhi āloka bhūtatthā (var. read. °attā) cīhanam
tathā |

yo thero jinacakkamhi dhāreti sāsanaṃ sadā
tena uddhāritam sādhum rūpaṃ unādino paraṃ |
may' uddhāritarūpaṃ pi sikkhantu sajjanā sadā
mettācittena saṃyuttā maṃ pi maññantu sabbadā |

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

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

62.

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

Introduction to the *Sandhikappa* :

dhammissaraṃ namassitvā buddhaṃ kilesachinditaṃ
dhammaṃ ariyaśaṅhaṃ ca niraṅgaṇaṃ gaṇuttamaṃ |
Kaccāyanaṃ mahātheraṃ tathāgatenā vaṇṇitaṃ
mahāpaññaṃ namitvāna sāvakesu ca pākataṃ
dhajūpanaṃ guṇādhāraṃ mahitaḷesu pākataṃ |

pathamāriyalaṅkāraṃ piṭakaṇṇavapāraguṃ
 sabbesaṃ hita(m) dhārentaṃ sutabuddhañ ca me guruṃ |
 itare guravo cāpi pāragū piṭakattaye
 namāmi sirasā dhīre visi(t)ṭhesu ca pākate |
 evaṃ nipaccakārassa antarāye asesato
 ānubhāvena sosetvā yathā atthaṃ samijjatu (sic) |
 pubbācariyasīhehi racitā santi nissayā
 yudhasotujānā yattha linaṛūpan ti vuccare
 tattha rūpaṃ vimamsitvā nyāsādianurūpato |
 sotujanānam atthāya uddharitvā va sādhuḥkaṃ
 nissayaṃ sandhikappassa yudhasotubudhāvahaṃ |
 pubbācariyasīhānam ahaṃ nissayasādhukaṃ
 pathamāriyalaṅkāramuhātherussa nissayaṃ
 sādhuḥkañ cupanissāya catuttho 'riyālaṅkāro
 nātivittārasaṅkhepaṃ racissāmi yathāphalaṃ (°ba-
 laṃ ?) |

Śloka at the end of the work :

Setibhissararājassa natthena (nattona !) dhammarājina
 kārite sovaṇṇāvāse *Dakkhiṇā* ti nāmake |
 catutthāriyālaṅkāratherena kāritaṃ imaṃ
 nātisaṅkhepavitthāra (var. read. °re) atthi rūpa samāhi-
 taṃ |
 ayaṃ gandho ciraṃ kālā yāva tiṭṭhatu sāsana (sic)
 sikkhantā sajjanā gandhaṃ pādaṃ labbhā tat' uttari |
 tiāgame adhibbāyaṃ (°ppāyaṃ ?) viñāpetvāna sādhuḥkaṃ
 dhārentu jinacakkā va piṭakaṇṇavapāragū |

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

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

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

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

64.

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

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

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

65.

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

The *Kaccāyanabhedaṭṭikā*. Subscription: *iti accuḷāracchanandaviriya pañāsamannāgatena Ariyalankā ti garuhi viditanāmatherena bhikkhunā vicarito (sic) Sāratthavikāsinināmā'ya(m) gandho Kaccāyanabhedaṭṭikā niṭṭhitā.*

The work begins: *namo etc. |*

jino jayakaraṃ dhammaṃ sañcayanto jayākare
 jītvā paraṃ jināpesi so me detu jayaṃ jino |
 yo munindindasuddhammaṃ sitābhāpu idehinam
 makam piṇeti 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* Kârakakappa, text and scholia. The fragment ends in the scholion on Sutta 2 at the words bhû ice etassa dhâ(tussa).

fol. gû begins in the scholion on Sutta 41 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 eu; 8 lines; Burmese writing.

Contains *Kaccâyana's* Akhyâtakappa 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 Vâkhoṇ, Sakkarāj 1176 (=A.D. 1817).

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

Kaccâyanaṇapakarane sandhi nâmañ ca kâraṇam
 samâso taddhit(â)khyâto kittakañ ca uñhâdikam |
 sandhimhi ekapaññâsam nâmamhi dvo satam bhavo
 kârake pañcatâlisam samâso atthavisañ ca |
 dvâsatthi taddhite matam atthârâsa satâkhyâte
 kite satam satam bhavo uñhâdimhi ca pañ(ñ)âsam |

69.

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

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

70.

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

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

visuddhasaddhammasādhassudidhitim subuddhasambodhisu-
gandharoditam (*sic*)

tibuddhakhettekadivākaram jīṇaṃ saddhammasaṅghaṃ si-
rasābhivaṇḍiya |

Kaccāyanaṃ cācariyaṃ namitvā nissāya Kaccāyanavaṇṇa-
nādim

bālappabodhattham ujum karissam vyattam sukaṇḍam pa-
darūpasiddhiṃ |

*attho akkharasaññāto. yo koci lokiya lokuttarādibhedo vacana-
ttho so sabbo akkhareheva saññāyate. akkharāpādāyo ekacattā-
lisam. te ca kho jinavacanānurūpā akārādayo niggahītāntā
ekacattālisamattā vaṇṇā paccakam akkharā nāma honti. tam
yathā. a ā i ē etc.*

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

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

sarantassa assa yuttatthabbutassa tividbassa līṅgassa pakati-bhāvo hoti. *taddhitasamāsakitakā nāmaṃ vātaṇṭādisu ca* (K. 7, 4, 12). *taddhitantā kitakantā samāsā ca nāmam iṇa daṭṭhabbā tavetūnatvānatvādippaccayante vajjetvā. so napuṃsakaliṅgo* (K. 4, 5). *so avyayibhāvasamāso napuṃsakaliṅgo va daṭṭhabbo ti napuṃsakaliṅguttaṃ. aṃ vibhattīnam akārantayihāro (sic)* (K. 4, 26). *etc.*

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

The Kârakakaṇḍa 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 sannê, the Pâli text with Sinhalese translation and commentary.

Begins: *namo, etc.*

buddhan tidhābhivanditvā buddhambujaṭṭhānāṃ
 Bālāvatāraṃ bhāsissam bālānaṃ buddhivuddhiyā |

Buddham abhivanditvā Bālāvatāraṃ bhāsissam yānumehi
 kriyākārapadasambandhayi.

74.

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

Saddalakkhaṇa, grammar composed by *Moggallāyana*.

Begins :

siddham iddhagūṇaṃ sādhu namassitvā tathāgataṃ
 saddhammasaṅghaṃ bhāsissam Māgadham *Saddalakkha-*
ṇaṃ |
 aādāyo ti tālisa vaṇṇā | dasādo sarā | dve dve savanṇā |

The chapters are : saṇṇādikāṇḍo paṭhamo (ends f. kâ'), syādik. dutiyo (kî'), samāsak. tatiyo (kri'), nādik. catuttho (kû'), khādik. pañcamo (kî), tyādik. chaṭṭho (ke').

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

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

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

75.

130 leaves, signed with the Sinhalese letters ka—jhî (the same leaf has got the two numbers nṛi nṛî, the following nṛi and nṛî), 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 :

câgavikkamasaddhânusampannagunâsâlinô
Parakkamanarindassa Sîhañindassa dhîmato |
 atrajenâ 'nujânatena (should be 'nujâtena?) bhûpâlaku-
 laketunâ
 disantapatthaṭṭadâravikkamena yasassinâ |
Bhuvanekabhujavhena mahârâjena dhîmatâ
 catupaccayadânena santatam samupaṭṭhito |
Dhûmadonṭi vikhyâtâvâse nivasato sato
Sumanâgalamahâttherasâmino sucivuttino |
 vamaṣe visuddhe sañjâto pantasenâsane rato
 pariyattimabâsindhuniyyâmakadhurandharo |
 appicchâdigunûpeto jinasâsanamâmakô
Vanaratanamahâtthero Medhanîkârasamavhayo |
 pâṭavattihâya bhikkhûnam vinaye suvisârado
 Payo(ga)siddhim suddhima (?) sadâsampaññagocaram
 (suddhâsampannag^o!) ||

Division of the chapters :

f. ke : iti payogasiddhiyam sandhikando paṭhamo—f. ge :
 i. p. nâmak. dutiyo—f. ghû : i. p. kârakak. tatiyo—f. nḷi—nḷi :
 i. p. samâsak. catuttho—f. clî : i. p. nâdik. 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 vuccate | lokaaggapuggalo paññâindriyam*
tîṇi imâni no hi etaṃ bhikkhuni (should be : bhikkhunîovâdo)
mâtuupaṭṭhânam sametu âyasmâ abhibhûâyatanaṃ dhanam
me utthi 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 adassanaṃ anuccâraṇam | saro
ti jâttekavacanavasena vuttam | sare ti opasilesikâdhârasat-
tamî tato vaṇṇakâlavyavadhâne kâriyan na hoti | tvam asi
katamâ cānanda aniccasamñā ti | evam sabbasandhisu | vidhîti
vattate || sattamiyam pubbassa || therayattḥinâyena pavattate
paribhâsâ dubbalavidhino patitṭhâbhâvato | sattamînidese

pubbasseva vidhīti pubbasaralopo | lokaggapuggapuggalo
(sic) paññindriyaṃ tīṇimāni no hetam bhikkhunovādo mātū-
 patṭhānam sametāyasmā abhibhāyatanam dhanam matthi
 sabbeva tayassu dhammā asantettha na dissanti | pubbassa
 kāriyavidhānā sattamīnidditṭhassa paratāvagamyate ti pare
 tu parivacanam pi ghaṭato | yassa idāni saṃñā iti. chāyā iva.
 iti api. assamaṇi āsi. cakkhuindriyaṃ. a(kata)ññū āsi. ākāse
 iva. te api. vande aham. so aham. cattāro ime. vasalo iti.
 Moggallāno āsi. bījako kathā eva. kâpoto evā tidha | pubba-
 saralope sampatte saro lopo saro tv eva | *paro kvaci* || saramhā
 paro saro kvaci lopaniyo hoti || yassa dāni saññāti chāyāva
 itipi assamaṇisi cakkhundriyaṃ akataññusi ākāseva tepi van-
 deham soham cattārome vasaloti Moggallānosi bījako kathāva
 kâpotova | kvacīti kiṃ paññindriyaṃ paññindriyāni sattut-
 tamo ekūnavisati sassetesu gatovādo dīṭṭhāsavo dīṭṭhogho
 cakkhāyatanam namkunettha labbhā (?) | vivakkhāto san-
 dhayo bhavantīti nāyāvatticchāpi idha sijjhati | kvacīty adhi-
 kâro sabbasandhisu tena nātippasaṅgo | assa idam vātañṛitam
 na upeti vāmaūru ati iva aññe viudakam itīdha | idam pacchi-
 modāharaṇam ca yaṃ (?) avanne lutte e o honti (hontīti ?)
 gāhassa nisedhanattam | pubbasaralope | saro veti ca vat-
 tate || *yuvanṇānam e o luttā* || luttā sarā paresam ivanṇu vaṇ-
 ṇānam e o honti vā yathākkamam | yathāsaṃkhyānudeso
 samānānam | vaṇṇapureṇa savaṇṇo pi | vaṇṇā saddo (vaṇṇa-
 saddo !) paro yasmā tena savaṇṇo pi guyhati sayaṇi ca rūpan
 ti iṇam pi e o | sabbattha rassajātīniddese dīghassāpi ga-
 haṇattha(ṇi) idham *(sic)* āradham | tassedam vāteritam no-
 peti vāmoru atevaññe vodakam | vā tv eva tassidam | katham
 pacorasmin ti yogavibhāgā | pati urasmin ti vibhajja yavā-
 sare ti yakāre tavaggavaraṇā dinā mo (co ?) vaggalasehi te
 ti pubharūpaṇi ca yuvanṇānam e o ti ussa o ca | lutteti
 kiṃ dasa ime dhammā yathā idam kusalassa upasampadā |
 atippasaṅgabādhakassa kvacisadassānuvattanato na vikap-
 pavidhi niyanā *(sic)* | tena upeto aveccāni *(sic)* evamādisu
 vikappo tārakitā sassindriyāni *(sic)* mahiddhiko sabbītiyo
 tenupasaṅkami lokuttaro tiādisu vidhi ca na hoti | paṭisan-
 dhāravutti assa sabbavitti anubhūyate viañjanam viākato dāsi
 aham ahu vā pure anu addhamāsam anueti suāgatam suākāro

duākāro cakkhuâpâtam bahuâbâdho pâtu akâsi na tu eva bhû-
âpanalânîlam itîdha | yuvaññānam veti ca vattate | *yavā sare* ||
sare pare ivaññuvaññānam yakāravakārā honti vā yathākka-
mam | paṭisanthāravutyassa sabbavutyānubhūyate byañjanam
byākato | byañjane dīgharassā ti dīghe | dāsyāham ahu vā
pura anvaddhamāsam anveti svāgatam svākāro cakkhvā-
pâtam bahvâbâdho patvākāsi na tveva bhvâpanalânîlam | vā
tveva viākato sâgatam | adhigato kho me ayam dhammo
putto te aham te assa palinā pabbate aham yo assa te ajja
yāvatako assa kāyo tāvatako assa byāmo ko attho atha kho
assa aham kho ajja so ayam so ajja yo eva yato adhikaraṇam
so aham itîdha | yavā sare veti ca vattate | *eonam* || eonam
yakāravakārā honti vā sare pare yathākkamam | byañjane
dīgharassā ti dīghe | adhigato kho myāyam dhammo putto
tyāham tyāssa palinā pabbatyāham yvāvāssa (*sic*) tyajja
yāvatakavassa kāyo tāvatakavassa byāmo kvattho atha khvāssa
aham khvajja svāyam svajja yveva yavvādhikaraṇam svā-
ham | vā tv eva tyajja soham | kvacī tv eva dhanam matthi
puttā matthi te tāgatā asantettha cattārome | goelakam goas-
sam goajinam itîdha | sare ti vattate || *gossāvaṇ* || sare pare
gossa avan ādeso hoti | sa ca | tanubandhānekavaññā sabbassā
ti (this rule is given by Moggallāyana in the first kaṇḍa,
comp. Pāṇini 1, 1, 46) sabbassa ppasaṅgo antasseti vattamāne |
ñanubandho (Moggall. I, comp. Pāṇini 1, 1, 53) | ñakārānu-
bandho yassa so nekavañño pi antassa hotīti okārasseva hoti |
saṅketo navayavonubandho ti (Moggall. I.) vacanā ñakāras-
sāppayogo | uvaññānantarappadhamsino (?) hi anubandho |
payojanam ñanubandho ti saṅketo | gavelakam gavāssam
gavājinam | iti eva iti evā tîdha || *ritissere vā* || evasadde pare
itissa vo hoti vā || sa ca || chaṭṭhiyantassa (Mogg. I, comp.
Pāṇini 1, 1, 49) || chaṭṭhīnidditṭhassa yaṃ kārīyaṃ tadan-
tassa viññeyyan ti ikārassādeso | ādesitṭhāne ādissatīti ādeso |
itv eva | aññatra yādese | tavaggavaraṇānam ye cavaggaba-
yañā ti (Mogg. I; the dental consonants, v, r, ṇ, change
before y into the palatals, b, y, ñ) tassa co vaggalasehite ti
(Mogg. I; y after consonants of the 5 vaggas or after l or s
is changed into the preceding consonant) yassa ca cakāro |
icceva | eveti kiṃ iccāha | tiāṅgulaṃ tiāṅgikaṃ bhûādayo

migī bhantā udikkhatityādi sandhaya vuccante || mayadā sare
 ti (comp. Kaccāyana, 1, 4, 5) vattate || vanataragā cāgāmā ||
 ete mayadā cāgāmā honti vā sare kvaci | āgaminō aniyame
 pi || saro yevāgamī hoti vanādīnan tu nāpakā aññathā hi
 padādīnaṃ yukvidhānaṃ anattakam || etthāgamā aniyatā-
 gamīnaṃ eva bhavanti ce yakārāgameneva nipajjan ti siddhe
 padādīnaṃ kvacīti (Mogg. fol. kṛi) byañjanassa yuk āgamo
 niratthako ti adhippāyo | tivaṅgulaṃ tivaṅgikaṃ bhvādayo
 migī bhantā vudikkhati pavuccati pāguññavujutā ito nāyati
 cinitvā yasmātiha tasmātiha ujjatagge nirantaraṃ nirālayo
 nirindhano nirīhakaṃ niruttaro nirojaṃ dūratikkamo durā-
 gatam duruttaram pāturaṃ ahosi punar āgaccheyya punar uttam
 punar eva punar eti dhir atthu pātaraṃso caturāṅgikaṃ catur-
 ārakkhā caturiddhipādapatilābho caturōghanittharaṇattham
 bhatur atthe vuttir esā paṭhaviddhāturaṃ eva sā nakkhattarājār
 iva tārakānaṃ vijjur ivabbhakūte āragger iva sāsapo usa-
 bhor iva sabbhir eva samāsetha puthag eva | rasse pag eva
 lahum essati gurum essati idham āhu kena te idham ijjhati
 bhadro kasāmīva ākāsemahipūjaye ekam ekassa yenam idhe-
 kacce bhāti yeva hoti yeva yathā yidaṃ yathā yeva mā yidaṃ
 na yidaṃ na yidaṃ cha yimāni na va yime dhammā bodhiyā
 yeva paṭhavi yeva dhātu tesu yeva teseva so yeva pāṭiyekkam
 viyañjanā viyākāsi pariyantaṃ pariyādānaṃ pariyutthānaṃ
 pariyesati pariyosānaṃ niyāyogo udaggo udayo udāhaṃ
 udito udīritaṃ udeti sakid eva kiñcid eva kenacid eva kas-
 micid eva kocid eva sammadattho sammadaññāvimuttānaṃ
 sammad eva yāvadattham yāvadicechakaṃ yāvad eva tāvad
 eva punad eva yaduttham yadantarā tadantaraṃ tadaṅgavi-
 mutti etadattham atthadattham tadattham tadatthapasuto siyā
 aññadatthu manasād aññāvimuttānaṃ bahud eva rattim | vā
 tv eva attaattham vādhitthitaṃ pātu ahosi | vavatthitavibhā-
 sattā vādhiakārassa byañjanato pi | bhikkhunīnaṃ vutthā-
 peyya ciraṃ nāyati tam yeva | chaabhiññā cha ahaṃ chaasīti
 cha amsā cha āyatanam itidha | vā sare āgamo ti ca vattate ||
chā lo || chasaddāparassa sarassa lakāro āgamo hoti vā | chāti
 anukaraṇattā ekavacanam | chaḷabhiññā chaḷ ahaṃ chaḷāsīti
 chaḷ amsā chaḷ āyatanam | vā tv eva | chaabhiññā || lopo
 adassanīm ṭhanīm yam āmaddiya dissati ādeso nāma so yātu

asantuppatti âgamo || *sarasandhi* || kaññâ iva kaññâ iccâdi
 sarasandhinisedho vuccati | pasaṅgapubbako hi paṭisedho |
 pubbaparasarāṇaṃ lope sampatte | saro veti ca vattate | *na
 dve vā* || pubbaparasarā dve pi vā kvaci na lupyante | kaññâ
 iva kaññeva kaññâ va | Sâriputta idhekacco ehi Sîvaka uttṛhehi
 âyasmâ Ânando gâthâ abhâsi devâ âbhassarâ yathâ tevijjâ
 idhippattâ ca bhagavâ uttṛhâyâsanâ bhagavâ etad avoca
 abhivâdetvâ ekamantaṃ uttṛhâsi gantvâ olokento bhûtavâdî
 atthavâdî yaṃ itthiṇ araham assa sâma vatî âha pâpakârî
 ubhayattha tappati nadî ottharati ye te bhikkhu appicchâ
 âmantesi bhikkhû ujjhâyaṃsu bhikkhû evaṃ âhaṃsu ima-
 mîṃ gâme ârakkhakâ sabbe ime katame ekâdasa gambhîre
 odakantiko appamâdo amatapadaṃ saṅgho âgacchatu ko imaṃ
 paṭhaviṃ vijessati âloko udapâdî eko ekâya cattâro oghâ are
 aham pi sace imassa kâyassa no abhikkamo aho acchariyo
 attho anto ca atha kho âyasmâ atho uttṛhavacittakâ tato
 âmantayi satthâ ti evamâdayo idha kâlavyavadhâneneva sij-
 jhanti | kvacîti kiṃ âgatattha âgatambâ katamassacâro appa-
 sutâyaṃ puriso camariva sabbeva sveda eseva nayo parisud-
 dhetthâyasmanto nettha kutettha labbhâ sakhesabbrâhmaṇâ
 tathûpamaṃ yathâ vâ jivhâyatanaṃ avijjogho itthindriyaṃ
 abhibhâyatanaṃ bhayatupatthânaṃ saddhîdha vittaṃ puri-
 sassa settham || *sara sandhinisedho* ||

76.

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

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

buddhambujaṃ namassitvâ saddhammamadhuhâjanaṃ
 guṇâmodapadaṃ saṅghamadhubbatanisevitaṃ |
Moggalâyanâcariyavaraṃ ca yena dhîmatâ
 kataṃ lahuṃ asandittham anûnaṃ *Saddalakkhaṇaṃ* |
 ârabhissaṃ samâsena bâlatthaṃ *Padasâdhanam*
Moggalâyanasaddattharatanâkarapaddhatim |
 saññâpariggaheneva lakkhaṇesu sarâdayo
 ñâyaṇtîti tam evâdo dassayissaṃ vibhâgato |

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

paratthâya mayâ laddham (mayâ 'raddham ?) katvâ (ka-
tvâna ?) Padasâdhanam
puññena tena loko 'yaṃ sâdhetu padaṃ accutam |
saddhâsayena parisuddhagunoditena sârena sârayati-
saṅghanisevitena
ramme 'nurâdhanagare vasatambujena vidvâlinam nija-
visuddhakulaṇḍajena |
mânentena tathâgatam paṭipadâyogehi saddhâluyâ
niccâbaddhataponalehi nikhilappâpârisantâpitâ
saddhammavhayasâhatelaṭṭhiyâ cāmikaratthâlinâ
nânâvâdikudṭṭhibhedapaṭunâ vâṇivadhûsaminâ |
sattânam karuṇâvatâ guṇavatâ pâramparan dhîmatâ
therenâ 'tumaṇḍapaṇḍaragato yo saddasatthâdisu
Moggalâyanavissuten 'iha suvacchâpo vinîto yathâ
so 'kâsi *Piṇḍalassi* nâma yati 'dam byattam sukhappattiyâ |
vutto ca vuttam upabhoginîyâ sakâya pîṇappayodharava-
nâpagasevikâya
rambhâvihâravadhuyâ tilakâtulena santena Kappinasa-
mavhayamâtulena |
Devîrâjavihâraṃhi ramme nivasatâ satâ
padassedam *Piṇḍalassattherena* vihitam hitam |

The disposition of the work is contained in the following dates : saññâvidhâna (ends f. ka')—sandhi vuccate (f. ka')—atha nâmanî vuccante (f. ki')—atha saṅkhyâsaddâ vuccante (f. kaḥ')—athâsaṅkhyam uccate (tam duvidham pâdi-câdibhedena) (f. khâ)—vuttâni syâdyantâni, atthekattham uccate (f. khâ)—atha itthiyappaccayantâ niddisiyante (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 Padasâdhanâ the chapter treating of the sandhi of vowels (f. ka'—ki') :

sandhi vuccate | purisaūttamo paññâñdriyaṃ satiâraakkho
bhogîṇdo cakkuhâyatanaṃ abhibhûâyatanaṃ dhanam me
atthi kuto etthâ tîdha | saro lopo sare | sare saro lopaniyo
hoti | sare topasilesikâdhârasattamî tato vaṇṇakâlavyavadhâno

kâriyaṃ na hoti | tvam asi katamā cānanda aniccasaññā ti |
 aññatthā pi saṃhitāyaṃ (this seems to be corrected into saṃ-
 hatāyaṃ) opasilesikādhāre yeva sattamī | vidhīti vattamāne |
 sattamiyaṃ pubbassa | sattamīniddese pubbasseva vidhīti
 pubbasaralopo | purisuttamo paññīndriyaṃ satārakkho bho-
 gindo cakkhāyatanam abhikkhāyatanam dhanam matthi ku-
 tettha | pubbassa kâriyavidhānā sattamīniddiṭṭhassa paratā-
 vagamyate ti pare tu parivacanam pi ghaṭato | so ahaṃ
 cattāro ime yato udakam pāto evā nīdha (sic) | saro lopo
 sare ti vattate | *paro kvaci* | saramhā paro saro kvaci lopaniyo
 hoti | sohaṃ cattārome yatodakam pātova | kvacīti kiṃ pañ-
 ñīndriyaṃ | assādhikāro sabbasandhisu | tassa idam tassa
 idam vātāritam sītavātāritam sītūḍakam sītūḍakam vāma-
 ūru vāmaūru itīdha | pubbasaralopo | saro veti ca vattate |
yuccaṇṇānam e o luttā | luttā sarā puresam ivanṇuvannānam
 e o honti vā yathākkamam | vannaṇaparena savanṇo pi | vaṇ-
 ṇasaddo paro yasmā tena suvanṇo pi gayhati sayaceti (sic)
 iṇnam pi e o | tassedam tassīdam vāteritam vātīritam sītoda-
 kam | byañjane dīgharassā ti dīghe | sītūḍakam | vāmoru
 vāmūrū | lutteti kiṃ | dasa ime | atīta(uti!)ppasaṅgabādhā-
 kassa kvaci saddassānuvattanato na vikappavidhī niyatā | tena
 upeno (sic) ti evamādisu vikappo nārakkikādisu (sic) vidhī ca
 na hoti | viakāsi viakāsi suāgatam suāgatam tīdha | yuvanā-
 nam veti ca vattate | *yārā sare* | sare pare ivanṇuvannānam
 yakāravakārā honti vā yathākkamam | ukārassa dīghe | vyā-
 kāsī | ca(va!)nataragā cāgamā ti (see Kacc. 1, 4, 6) yāgame |
 viyākāsī | svāgatam sāgatam | kvaci tv eva yānīdha | te ajja
 te ajja so ayaṃ so ayaṃ itīdha | yavāsare veti ca vattate |
eonam | eonam yakāravakārā honti vā sare pare yathākka-
 mam | tyajja tejja | byañjane dīgharassā ti dīghe | svāyaṃ
 soyaṃ | kvaci tv ava (sic) dhanam matthi | goelakam itīdha |
 sare ti vattate | *gossāraṇ* | sare pare gossa avan ādeso hoti | sa
 ca | ṭanubandhānekavannā sabbassā ti sabbassa ppasaṅge |
 antasseti vattamāne | nanubandho | nākāronubandho yassa
 so nekavannō pi antassa hotīti nākārasseva (read, okārasseva)
 hoti | saṃketo navayavonubandho ti vacanā nākārassāppa-
 yogo | payojanam nanubandho ti saṃketo | gavelakam | iti
 eva itī evā tīdha | *itīsseva vā* | evasudde pare itīssa vo hoti

vā | sa ca | chaṭṭhiyantassa | chaṭṭhiniddiṭṭhassa yaṃ kâriyaṃ
 tadantassa viññeyyaṃ ti ikârassâdeso | ṭhâṇinamaddiṃya dissati
 (?) uccâriyatîti âdeso | itv eva | aṇṇatra yâdese | tavaggava-
 raṇaṇaṃ ye va (ca!) vaggabayaṇā ti tassa co vaggalasahi
 te ti yassa ca cakâro | icceva | duaṅgikaṃ ciitvâ ajjaugge pâtu
 ahesuṃ pā eva idha ijjati (sic) pariyaṇṭaṃ atthamîtidhu (atta-
 attham itidhu!) | mayadā sare ti vattate | vanataragā cāgamā |
 ete mayadā cāgamā honti vā sare kvaci | āgamino aniyame
 pi | saro evāgamî hoti vanâdinaṃ tu nâpakā aṇṇathā ti padâ-
 dinaṃ yukvidhânaṃ anattakam | duvaṅgikaṃ cinitvâ ajja-
 tagge pâtur ahesuṃ | byañjane dīgharassā ti rasse | pageva
 idhaṃ ijjhati pariyaṇṭaṃ attadattham | vā tv eva atthattam
 (sic) | chaabhiñṇā chaabhiñṇā tidha | vā sare āgamo ti ca
 vattate | chālo | chasaddā parassa sarassa ṭakâro āgamo ti vā |
 chaabhiñṇā chaabhiñṇā | *sarasandhi* | kañṇā iva kañṇā iva
 kañṇā ivā tidha | pubbaparasarāṇaṃ lopo sampatte | saro lopo
 ti ca vattate | *na dve vā* | pubbaparasarā dve pi vā kvaci na
 lupyante | kañṇā iva kañṇeva kañṇā 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.

Cālaniruttī, Pāli grammar based on Kaccâyana's system.
 The work begins :

namo, etc. |

vattuttayam namassitvâ *Kaccâyanaṃ* ca pubbake

niruttimhi pavakkhâmi vacanaṃ me nibodhaya |

sarā sare lopam | ekavacanaggahaṇena sabbaggahanapa-
 yayojanattham (sic) kâtabbam | byañjanasampiṇḍanattham
 sarāsare lopam | sarā asare lopam |

78.

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

The *Sāramañjūsā*, commentary on the *Saddasāratthajālinī*.

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

nânâgandhesu sârattham gaḥetvâ 'bhimataṃ nayaṃ
vaṇṇayissaṃ samâsena *Saddasâratthajâlinim*.

vividhanayasamannâgataṃ vicittâcariyasamayasaṃmohitaṃ
paramavicittagambhîraññaoggaḥhasamattham pakaraṇam
idaṃ ârabhanto yaṃ âcariyo tâva ratanattayapaṇāṃam
karonto âha namassitvânâ tiādi, *etc.*

79.

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

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

Begins : namo, *etc.* |

ito 'paraṃ pavakkhāmi saddhamme buddhasâsite
kosallatthāya sotūnaṃ kappam ākhyātasavhayaṃ |
tatta kiriyaṃ akkhāti ti ākhyātaṃ kiriyaṇupadaṃ.

80.

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

Ṭikā on the *Vācakopadesa*, very incorrect MS. The introductory stanzas run thus :

namo *etc.*

tilokindamukhampojagambherâjâbhirâjini
rammataṃ me manovāṇi navaṅgasetavaṇṇini |
puppâcariyasabhānaṃ nayaṃ nissāya sādhaḥkam
viracissāmi Vācakam-upadesakavaṇṇanaṃ |

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

tary on the conclusion of the *Vācakupadesa* (f. khu, *etc.*) furnishes some dates about its author. The work is said to have been composed in Sakkar. 967 (=A.D. 1606); then the commentary goes on (f. khû): Turaṅgapappato Paṃyanagarato nâtidûre naccâsanne dvikosamatthe ðhâne nânâuppalaṃsañchannâya sasilâvâpiyâ samipe papputakuṭacetiya vihâra leṇâdili virâjito Turaṅganâmakō eko pappato atthi. tasmîṃ—Turaṅgapappatavâsinam—vasâlaṃkârâbhûtena—*Mahârijitâvritinâmakena* ayam *Vācakupadesako* nâma gandho kato ti yojanâ.

The commentator then gives his own name, which is identical with that of the author: iti Cae keiṃ ti khyâta-parassa pacchimadvârasamime mahâtherânâm âvâsena Mahiyaṅgaṇo nâma thûpo atthi. tassa uttaradisâbhâge pâkârasamipe Avavhanagarindassa 'naccena rajânâya kârîte kuṭâkâravirâjite tibhumikâvâso vâsantena *Mahârijitâri* itinâma-kena mahâtherena katâyaṃ *Vācakupadesakuttavanṇanâ.*

81.

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

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

82.

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

The *Abhidhânappadipikâ*.

83 (Turnour).

Another copy of the same work, preceded by the *Bâlâvâtâra* (No. 71), followed by a Pāli-Sinhalese vocabulary (No. 90). 29 leaves, signed with the Sinhalese letters ka—khu; 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.

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

85.

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

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

rājarājaṃ mahāpuṇ(ñ)āṃ dhammadhammaṃ mahādhu-
naṃ
saṅghasaṅghaṃ nama cāraṃ namitvā cādaraṃ (ādaraṃ
B.) tayaṃ |
yo ratṭhindaṇḍagindho (°gindo B.) jagindajagumānadho
puṇ(ñ)ā (puṇa B.) bhūpādhipuṇ(ñ)o ca cakkārahasulak-
khaṇo |
asambhinno ca vaṃsena putto Goribhasāmino
susuto ca Mahādhammarājādhipatināminā |
sampunṇo caturāṅgehi dasarājavatāṃ caro
hitattayaṃ bahusuto dhāreti buddhapetakāṃ |
so pasanto (passanto B.) bhūpālo va vajirūpamacakkhunā
nissayesu purāṇesu 'bhidhānassa unādhikaṃ |
cakkamūlaṃ (°malaṃ B.) idaṃ satthaṃ kārethacariye
mama
vadeti mahāmattassa mahāsatvivarājino |
uyyojito bhūpālassa sāsanaṃ jutattino (jutaththino B.)
vācāya senāpatino (°nā B.) teneva cittabuddhinā |
satamandiravārīte rājaseyye vasantohaṃ
kiñci taṃ apanetvāna (°tvā B.) likkhissaṃ navanissayaṃ |

Conclusion :

Jambūdīpatale ra(t)ṭhaṃ sabbara(t)ṭhāna (°naṃ B.) ke-
tayaṃ (ketujaṃ B.)
Tambadīpaṃ Mramma(t)ṭhānaṃ mahāra(t)ṭheli vārītaṃ |

ratanâpuram yam tattha pâsâdûlâram âlayam
 râja(t)thânam manorammam nadinagavanappullam |
 Mahâdhammarâjâdhipatîti bhûpati tattha yo
 medhâvi dakkho pañito vicitto cittapañ(ñ)avâ |
 susippo dhatavacano tikkhatejo ripujjayî
 kesaro va atisûro susurûpo vayena vâ |
 yena râjathânî seyyathûpakûpavanehi ca
 atije(t)thamandirehi nâgassehi (nâgâssehi B.) ca sobhitâ |
 kârîte teneva seyye nânâbhavanabhûsite
 Kittijayathapakhyamhi satamandiravârîte |
 saddhamma(t)thitikâmena vasatâ santavuttinâ
 dvikkhattum laddhalañcena mahâtherena dhîmatâ |
 tassedisanuggahañ cāsâdhâranam u(y)yojitam
 patvâna racito peso (yeso B.) Abhidhânassa nissayo |
 nitthito so sukkarâje sahasse '(t)thasatâdhike
 je(t)thamâse juphapakkhe 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 saṅkāyam. 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 munim
 vanditvâ dhâtumañjûsam brûmî pâvacanañjasam.

Subscription : *Kaccâyaṇadhâtumañjûsâ 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. Sak. 1146 = A.D. 1785.

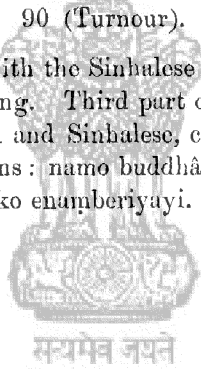
Ṭikâ called *Vacanatthajotikâ* on the *Vuttodaya*, by the Thera *Samantapâsâdika*. See Minayeff, in the *Mélanges Asiatiques*, vi. 196. The MS is very incorrect. Begins : namo *etc.* |

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

90 (Turnour).

74 leaves, signed with the Sinhalese letters ka—ṇi ; 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 sûryâyayi | akko varagâsayi | amko enambeyyayi.



III.—HISTORICAL AND MISCELLANEOUS WORKS.

91.

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

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

tattha Uppalavannassa devarājassa bhāsuraṃ,
rūpaṃ patitṭhapetvāna mahāpūjaṃ 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 :

Mahāmahindatheramhi taṃ ṭhānaṃ samupāgate
teracchā eva netū ti katikañ ceva kārayī.

93 (Turnour Collection).

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

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

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

From Chapter XXXII. Turnour, p. 193.

anitthite chattakamme sudhâkamme ca cetiye
 maraṇantikarogena rājā āsi gilânako |
 Tissaṃ pakkosayitvā so kaniṭṭhaṃ Dighavâpito
 thûpe anitthâpehiti abravî |
 bhâtuno dubbalattā so tunnavâyehi kâriya
 kañcukaṃ suddhavattēhi tena chādiya cetiyaṃ |
 cittakārehi kāresi vedikaṃ tattha sādhuṃ
 paṇṇapuggaḥṭṭānā ca pañcaṅgulakapantikaṃ |
 chattaḥkārehi kāresi chattaṃ velumayaṃ tathā
 kharapattamaye candasuriyaṃ muddhavediyaṃ | 5
 lākhākumkumakehi' etaṃ cittaṃ yitvā sucittikaṃ
 raṇṇo nivedayî thûpe kuttabbāṃ niṭṭhitaṃ iti |
 sivikāya nipajjitvā idhâgantvā mahîpati
 padakkhiyaṃ karitvāna sivikā ceva cetiyaṃ |
 vanditvā dakkhinadvāre sayane bhumisanthate
 sayitvā dakkhinapassena so Mahâthûpam uttamaṃ |
 sayitvā vâmapassena Lohapâsâdam uttamaṃ
 passanto sumano āsi bhikkhusaṃghapurakkhato |
 gilânapucchanaṭṭhāya āgatehi tato tato
 channavutî koṭṭiya bhikkhu tasmiṃ āsu samâgame 10
 gaṇasajjhāyaṃ akarūṃ vaggabandhena bhikkhavo
 Theraputtâbhayaṃ therāṃ tatthâdisvā mahîpati |
 atthavisa mahâyuddhaṃ yujjhanto aparâjaya
 yo so na paccudâvatto mahâyodho vasi mama |
 maceyyuddhamhi sampatto disvā maṇṇa parâjayam
 idāni so maṇṇa topeti thero Therasutâbhayo |
 iti cintiya so thero jânitvā tassa cintitaṃ
 Karindanadiyâ sise vasaṃ Pañjalipabbate |
 pañcakhinâsavasataṃ parivârena iddhiyâ
 nabhasâgama rājānaṃ atthâsi parivâriyaṃ |

Readings of No. 92: 1 mārānantikarogena—2 thûpe anitthi-

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

No. 93: 1 mār^o—2 thūpe anitṭhitam kammaṃ niṭṭhāpehīti abruvi—3 °vatthehi—4 pantip^o. paṅguṇcalakap^o, *corr.*: pañcaṅgulakap.—6 lākhakunṇakutṭhakeh', *corr.*: °makeh'—7 sivikāyayeva, *corr.*: °kāyeva—8 bhūmis^o—9 pasanto, *corr.*: passanto—10 bhikkhū. āsum—12 aparājayam—13 sampatte. maññe man nopeti. therāsutābhayo—14 cintayī. sīse.—15 parivāriyam, *corr.*: °riya.

From Chapter XXXVII. Turnour, p. 250.

(Story of Buddhaghosa.)

bodhimandasaṃpamāmbī jāto brāhmaṇamānavo
vijjāsippukalāvedī tisu vedesu pārāgo |
saṃmāvinīnātasamayo sabbavādavisārado
vādatthi sabbadīpamhi āhindanto pavādino |
vihāram ekam āgamaṃ rattim pāt' amjaṇnatam
parivatteti sampuṇṇapadam suparimaṇḍalam |
tattheko Revato nāma mahāthero vijāniya
mahāpamūṇo ayaṃ satto dāmetum vaṭṭatīti so |
ko nu bhadrabharāvena viravanto ti abravi
gudrabhānam rave attham kiṃ jānāsīti āha tam | 5
aham jāne ti vutto so otāresi sukam matam
vuttaṃ vuttaṃ viyākāsi virodham pi ca dassayī !
tena hi tvaṃ sukam vadam otārehi ca codito
pālīmahābhiddhammassa attham assa na so 'dhigā |
āha kassetiṃ manto ti buddhamanto ti so 'bravī
dehi me tan ti vutthehi gaṇha pabbajja tam iti |
mantatthi pabbajitvā so uggaṇhi Piṭakattayaṃ
ekāyano ayaṃ maggo iti pacchā tam aggahi |
buddhassa viya gambhīraghosattānaṃ viyākaraṃ
Buddhaghoso ti ghoso hi buddho viya mahītale | 10
tattha Nānodayaṃ nāma katvā pakarāṇa tudā
Dhammasaṅgaṇiyo 'kāsi kaṇḍam so Atthasālinam |
Parittaṭṭhakathaṃ ceva kātum ārabhi buddhimā

tam disvâ Revato thero idam vacanam abravî |
 pâlinattam idhânîtam natthi aṭṭhakathâ idha
 tathâcariyavâdâ ca bhinnarûpâ na vijjare |
 Sihalaṇḍakathâ suddhâ Mahindena matîmatâ
 saṅgîttitayam âruḥham sammâsambuddhadesitam |
 Sâriputtâdigîtañ ca kathâmaggaṃ samekkhiya
 kathâ Sihalaḥhâsâya Sihalesu pavattati | 15
 tam tattha gantvâ sutvâ tvaṃ Mâgadhânam niruttiyâ
 parivattehi sâ hoti sabbalokahitâvahâ |
 evaṃ vutto pasanno so nikkhamitvâ tato imaṃ
 dîpani âgâ imasseva raṇṇo kâlô mahâmati |
 Mahâvihâraṃ sampatto vihâraṃ sabbasâdhûnam
 mahâpulhânam gharaṃ gantvâ saṃghapâlassa santikâ |
 Sihalaṭṭhakathaṃ sutvâ theravâdāñ ca sabbaso
 dhammassāmiṣṣa eso va adhippāyo ti nicchīyaṃ |
 tattha saṃgha samānetvâ kātum aṭṭhakathaṃ mama
 potthake detha sabbe ti âha vīmaṃsitum satam | 20
 saṃgho gâthâdvayaṃ tassa dâsi sāvattiyaṃ tava
 ettha dassēhi tam disvâ sabbe demâ ti potthake |
 piṭakattayaṃ ettheva saddhim aṭṭhakathâya so
 Visuddhinaggaṃ nāmaḥkâ saṅgahetvâ samāsato |
 tato saṃghaṃ samūhetvâ sambuddhamatakovidam
 mahâbodhisamīpamhi so tam vācetum ārabhi |
 devatâ tassa nepuṇṇaṃ pakāsetum mahâjane
 chādesum potthakaṃ so pi dvuttikkhattum pi tam ukā |
 vācetum tatiye vāre potthake samudāhaṭe
 potthakadvayaṃ aṇṇam pi saṇṭhapesum tabiṃ marû 25
 vācayimṣu tadâ bhikkhû potthakattayaṃ ekato
 ganthato atthato vâpi pubbâparavasena vâ |
 theravādehi pâlihi padehi vyañjanehi ca
 aṇṇatattam (*corr.* °thattam) ahû neva potthakesu pi
 tisu pi |
 atha ugghosayî saṃgho tuṭṭhahatṭho visesato
 nissamsayaṃ sa Metteyyo iti vatvâ punappunam |
 saddhim aṭṭhakathâya 'dâ potthake Piṭakattayo
 Ganthâkare vasanto so vihâre dûrasaṃkare |
 parivattesi subbâ pi Sihalaṭṭhakathâ tudâ
 sabbesum muḥaḥhâsâya Mâgadhâya niruttiyâ | 30

sattānaṃ sabbabhāsānaṃ sâ ahosi hitāvabâ
 theriyâcariyâ sabbe pâlin viya tam aggaham |
 attakattabbakieccesu gatesu pariniṭṭhitim
 vanditum so mahâbodhim Jambudîpam upâgamî |
 bhutvâ vâvisavassâni Mahânâmo mahâmahim
 katvâ puṇṇâni citrâni yathâkaminam upâgamî |

sabbe pete dharanîpathayo (*corr.* °tayo) maccum accetum
 ante no sakkhimsu pacitasubalâ sâdhusampanṇabhogâ evam
 sabbe nidhanavasagâ honti sattâ ti niccam râgam sammâ
 vinayatu dhane jivite cāpi dhîmâ ||

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

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

94 (Turnour Collection).

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

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

Yā ettāvatā Mahāvamsatthānusārakusalena Dighasandase-
nāpatinā kārāpita-Mahāparivenavāsina *Mahānāmo* ti gurūhi
gahitanāmadheyyena thereṇa pubbasīhalabhāsītāya Sīha-
atthakathāya bhāsantaram eva vajjiya atthasāram eva gahetvā
tantinayānurūpena katassa imassa Saddapadānuvamsassa
atthavaṇṇanā mayā tam eva sammissitena āradhā pade-
sissariyadubbutthibbhayarogabhayādīvividhaantarāyayuttakāle
pi anantarāyena niṭṭhānam upagatā sā buddhabuddhasāva-
kapaceekabuddhādinam porāṇānam kiccaṃ pubbavamsattha-
ppukāsanato ayaṃ Vamsatthappakāsini nāma ti dhāretabbā
| |

Padyapadānuvamsavaṇṇanā vamsatthappakāsaṇi niṭṭhitā.

sukho buddhānam uppādo sukhaṃ saddhammadesunā
sukhaṃ saṅghassa sāmaggī samaggānam tapo sukho |
siddhir astu | subham astu |

Sambuddhapariṇibbānā dvisahassasatattike
vasse asītisampatte māsamhi sāvano paṇa |
kālapakkhe tu tatiye divase potthukam ayaṃ
katvāna lekhanam Atthadassinā niṭṭhitam katam |

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

fol. kha': evaṃ ācariyo paṭhamāya gāthāya ratanattayassa
katābhimānena vihatantarāyo Mahāvamsam pavakkhāmīti
paṭiññam katvā idāni yeva *Porāṇasīhalatthakathāmahāvamsa*
vijjamāne pi kasmā ācariyo imam *Padyapadānuvamsaṃ* akāsi

ti vadeyya tesam taṃ saṃkhepaṃ vacanaṃ apacchinditvā Padyapadānuvaṃsassa karaṇe payojanaṃ ca ettha Porāṇa-kaatṭhakathāmahāvamsamhi atisaṃkhepādayo pi siyā parikkappitā dosā nāma atthi te tato parivajjetvā kathetukāmassa imassa Padyapadānuvaṃsassa attanā karaṇavidhiṃ ca dassento dutiyagāthān āha.

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

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

Dhammarucikā ti ime Abhayagirivāsino bhikkhu, Sāgalikā nāma Mahāsenarañño Jetavanavāsino bhikkhū ti datṭhabbā | tesam Abhayagirivāsino Lamkāḍīpamhi sāsanaṃ patitṭhānā sattarasavassamattādhikesu dvīsu vassasatesu atikkantesu Vattagāmanīrañño kāle bhagavato āhaccabhāsita-Vinayapitakato bandhakaparivāraṃ (read: Khandhakaparivāraṃ) atthantarapāṭhantarakaraṇavasena bhedaṃ katvā theravādato nikkhamma Dhammarucikavādā nāma hutvā tena Vattagāmaninā Abhayagirivihāramhi kārāpīte tattha vasīṃsu | tato Jetavanavāsino pi ekacattālīsavassamattādhikesu tīsu vassasatesu atikkantesu Jetavanavihārapatitṭhānā pubbe eva Dhammarucikavādato nikkhamma Dakkhinavihāramhi vasitvā te pi bhagavato āhaccabhāsita-Vinayapitakato Ubhatovibhaṅgaṃ gahetvā atthantarapāṭhantarakaraṇavasena taṃ bhedaṃ katvā Sāgalikavādā nāma hutvā Mahāsenarañño Jetavanamhi vihāre kārīte vepullaṃ gantvā tattha vasīṃsu | tena vuttaṃ Dhammarucikā Sāgalikā Lamkāḍīpamhi bhinnakā ti | tato pana atirekapaññāsumattādhikesu tīsu vassasatesu atikkantesu Bhāgiṇeyyadāṭhāpatissa rañño kāle Jetavanavihāramhi Kurundacuḷlakaparivenavāsi Dāṭhāvedhakanāmako ca bhikkhu tatthe[va] Kolambahārakaparivenavāsi Daṭhāvedhanāmako bhikkhu cā ti iti ime dve asappurisacittakā attukkaṃsakaparavaṃsakā ussāpitanikāyantaraladdhikā vihatapurulokabbayadassāvitā vihatadhammasuttikā ca Dhammaruci-

kavâdato Ubhatovibhange Sâgalikavâdato Khandhakapari-vâraṇ ca gahetvâ Mahāvihâravāsino paṭiyekkâ jâtâ ti idaṃ abhûtatthaparidîpakavacanaṇ ca aññavâdantarapaṭisaṃyut-tavacanaṇ ca attânaṃ pāṭhabbākyānāntarāgataṃ katvâ likhitvâ ṭhapesuṃ.

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

f. ghrī—ghrī (Turnour, p. xxxvii): ayaṃ pana Susunāgo nāma amacco kassa putto kena posito ti | Vesāliyaṃ hi aññatarassa Licchavirañño putto | tassāyaṃ evaṃ ekāya nagarasobhiniyâ kucchismiṃ gahitapatisandhiko aññatarena amaccaputtena posito ti *Uttaravihārācāsinaṃ atthakathāyaṃ* vuttaṃ evaṃ sati pi mayaṃ samayavirodhabbhavattâ tass' uppatṭisaṃkhepamattaṃ dassayissāma | kathaṃ | ekasmiṃ hi samaye kira Licchavirājāno sannipatitvâ na ambhakaṃ nagaraṃ ṭhānappattāya nagarasobhinikāya virahitaṃ sobhatīti (comp. Mahāvagga, viii. 1, 2) evaṃ maññitvâ aññatarasamānājātikaṃ mātugāmaṃ tasmīṃ ṭhānantare ṭhapesuṃ | tesam aññataro rājā taṃ gahetvâ attano gehaṃ ānetvâ sattāhaṃ attano gehe yeva vasāpetvâ tasmīṃ gahitagabbho vissajjesi | sâ attano gehaṃ gautvâ paripuṇṇagabbho vijāyanti maṃsapesiṃ vijāyitvâ kin ti pucchitvâ maṃsapesīti vutte domanassuppatṭe lajjabhayaṃ pi upaddutāya ukkhaliyâ pakkhipitvâ aññena pidahanena supihitaṃ katvâ dhātīyâ datvâ paccūsakāle yeva saṃkhāratthāne ṭhapāpesi | tasmīṃ tāya ṭhapitamatte yeva taṃ nagarapariggāhiko eko nāgarājā disvâ attano bhogehi parikkhipitvâ upari mahantaṃ phaṇaṃ katvâ dissamāna-rûpeneva ṭhatvâ attānaṃ disvâ sannipatītesu mahājānesu sū sū ti saddhaṃ katvâ antaradhāyi | atha kho taṃ ṭhānaṃ upagatajaṇo taṃ disvâ vivaritvâ pariṇatamaṃsapesijaṃ saṃpanṇalakkaṇaṃ dhaññavatiputtapaṭilābhaṃ addasa disvā assa sañjātapemo ahoṣīti | tattheke amaccuputto tasmīṃ sañjātapemo taṃ gharaṃ netvâ paṭijagganto nāmagahana-divase amunâ sū sū ti katasaddena nāgarañño rakkhitattâ

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

f. ghau'—ghaḥ (Turnour, p. xxxviii): Kālāsokassa puttā tū (p. 21, 7 Turn.) tiādim āha | Kālāsokassa atraja-puttā dasa bhātukā ahesun ti attho | tesam pana nāmaṃ *Atthakathāya* vuttaṃ | nava Nandā tato āsun ti tato dasa bhātunam antarā samānam eva nāmakā Nandanāma nava rājāno ahesun ti attho | tesam hi jeṭṭho pana aññātakulassa putto ti ca paccantavāsiko ti ca tesam navannaṃ uppattikamañ ca *Uttaravihāratthakathāyaṃ* vuttaṃ | mayam pi samkhepena tesam uppattimattaṃ samayāvirodhamattā kattheyyāma | pubbe kira Kālāsokaputtānaṃ rajje yeva paccantivāsiko eko mahācoro uppajjitvā laddhapakkho rattham vilumpamāno vicarati | tassa manussā pane gāmaghātakammaṃ karontā yaṃ gāmaṃ vilumpanti bhaṇḍaṃ tasmim gāme manussehi gāhāpetvā Malayam netvā bhaṇḍaṃ gahetvā manusse ca vissajjenti | ath' ekadivasaṃ te corā evaṃ karontā ekaṃ nibbitikaṃ thāmajavasampannaṃ yodhasadisam purisaṃ gahetvā tena saddhim gāhāpetvā Malayam nenti | so tehi niyamāno te kiṃ vo kammaṃ karontā vicarathā ti pucchitvā tehi bho dāsa purisa na mayam aññaṃ pi kasigorakkhādikkammaṃ karoma iminā va nibharena gāmaghātakādīni katvā dhanam ca dhaññaṃ ca uppādetvā macchamamsasurāpānādīni paṭiyādetvā khādantā sukhena jīvitavuttiṃ karomā ti vutte sādhu vata ayam eva tesam jīvitavutti aham pi teh' eva saddhim evam eva jīvitaṃ kappeyyāmīti cintetvā puna āha aham pi tumbhakaṃ santike vasitvā tumbhakaṃ sahāyo bhavissāmīti tumhe maṃ pi gahetvā vicarathā ti | te sādhu ti taṃ gahetvā attānaṃ santike vasāpesuṃ | ath' ekadivasaṃ te corā gāmaghātakammaṃ karontā ekaṃ āvudhahatthasurapurisehi sampannaṃ paccantagāmaṃ pavisiṃsu | tesu pavitthamattesu gāmavāsino utthāya te majjhe katvā gāmanim gahetvā asinā paritvā jīvitakkhayaṃ pāpesuṃ | corā pana yena vātena vā palāyitvā Malayam gantvā tattha sannipatitvā tassa matabhāvaṃ jānitvā tasmim vinnatthe amhakaṃ parihānibhāvo

paññâyissati taṃ hi vinā amhehi ito paṭṭhāya gāmaghātādi-
kammakaraṇaṃ nāma kassa bhāro idha vasitum pi na sakkā
evaṃ no nānābhāvo vinābhāvo paññâyissatīti rodamaṇā nīsi-
dīmsu | amu esa puriso te upasaṃkamitvā kasmā rodathā ti
pucchitvā tehi no gāmaghātākammakaraṇakāle pavesaṇikkha-
maṇāya purecārikasūrapurisassa abhāvakaraṇena rodamaṇā ti
vutte tena bho tumhe mā rodatha so yeva kammaṃ kātum
sakkoti na añño aham eva taṃ kammaṃ kātum sakkhissāmīti
itho paṭṭhāya mā cintayitthā tiādin āha | te tassa vacanena
assāsajātā sādhu ti taṃ purisaṃ tasmi gāmanitṭhāne ṭhape-
sum | so tato paṭṭhāya ahaṃ Nando nāmā ti attano nāmaṃ
sāvetvā tehi saddhiṃ purimaṇayeneva raṭṭhaṃ vilumpamāno
vicaranto attano sabhātuke nātivagge ca sannipātāpetvā tehi
pi laddhapakkho hutvā vicaranto | ath' ekadivasaṃ sapurisaṃ
sannipātāpetvā ahaṃ bho na idaṃ kammaṃ surapurisehi
kātabbaṃ amhādisānaṃ nānucchavikaṃ hinapurisānaṃ eva
idaṃ kammaṃ anucchavikaṃ tasmā kiṃ iminā rajjaṃ gau-
hissāmā ti | te sādhu ti sampaticchīmsu | so tasmiṃ sampa-
ticchite saparivāro yuddhasajjo ekaṃ paccantanagaraṃ gantvā
rajjaṃ vā detu yuddhaṃ vā ti | te taṃ sutvā sabbe samā-
gamma tadanurūpāya maṇṇāya mantetvā samānacchanda
tena saha mittasatthavaṃ akāmsu | iminā va nayeṇa so
yebhuyyeṇa Jambudīpavāsīno manusso hatthagataṃ katvā
tato Pātāliputtaṃ gantvā tattha rajjaṃ gahetvā raṭṭhaṃ
anusāsamaṇo na cīrasseva kalam akāsi | tato tassa bhātara
paṭipāṭiyā rajjaṃ anussāsīmsu | te pana sabbe dvāvisati vassāni
rajjaṃ karīmsu ti | tena vuttaṃ nava Nandā tato āsum | pe |
rajjaṃ samanussāsīyunt ti | pe | tattha kamenevāti vuddha-
paṭipāṭiyā eva | tesam pana kanitṭho navamo sayam dhanani-
dahanavittikatāya Dhananando nāma ahosi | so hi paṭiladdhā-
bbhiseko va macchariyābhibhūto dhananidahanakammam eva
me kātum vaṭṭatīti cintetvā tato tato asīkoṭippamānaṃ dha-
nasaṇcayam katvā sayam eva taṃ gāhapetvā Gaṅgātīraṃ
gantvā sākāhvaraṇeṇa Mahāgaṅgaṃ pidahāpetvā mātikaṇ
ca katvā tato udakaṃ aññatthaabbhimukhaṃ kārāpetvā anto-
Gaṅgāya pāsānatale mahantaṃ āvātaṃ kārāpetvā tattha dha-
naṃ nidahitvā tatopari pāsāṇe santharāpetvā tatopari udaka-
nivāraṇatthāya vilinaloham okirāpetvā gulapāsāṇe attharā-

petvā puna sodakam vissajjāpetvā tam pakatipāsānataḷaṃ
 viya jāte udakam vissajjāpesi | puna attano ānāpavattana-
 tṭhāne cammajaturukkhapāsānapavattāpanakāraṇādīhi dha-
 nasañcayam kārāpetvā tattheva akāsi | evaṃ katipayavārehi
 akāsīti vuttam hoti | tena avocumha tesam pana kaniṭṭho
 navamo sayam dhananīdahanavittikattāya Dhananando nāma
 ahoṣi ti | Moriyānan ti attānam nagaram siriya eva sañjātam
 Moriyā ti laddhavo(hā)rānam khattiyānan ti attho | tehi
 pana dharamāne yeva bhagavati Viḍuḍḍhabhena upaddutā
 te pi Sākiyā Himavantam pavisitvā aññataram salīlāya sam-
 pannaṃ ussannapipphalipavanādīhi pādapavanehi upasobhi-
 tam ramaṇīyam bhūmibhāgam disvā tatthā 'bhinivṛṭṭhapema-
 hadayā tasmim ṭhāne suvibhataṃ mahāpathadvārakoṭṭha-
 kam thirapākāraparikkhittam āramaṃyānādivividharāma-
 neyyasampannam nagaram māpesum | api ca tam mayūragi-
 vasamkāsam chadanitṭhikapasādapanti koṇcamayūragananā-
 dehi pūritam ugghositaṃ ca ahoṣi | tena te tassa nagarassa
 sāmīno Sākiyā ca | tesam puttapaputtā ca sakala-Jambudīpe
 Moriyā nāmā ti pākātā jātā | tato ppabhūti tesam vaṃso
 Moriyavaṃso ti vuccati | tena vuttam Moriyānam khatti-
 yānam vaṃse jātan ti |

95 (Turnour Collection).

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

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

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

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

Begins : namo *etc.* |

sambuddham aṭṭaṇṇaṃ suddham dhammaṃ saṅghaṃ anu-
 taraṇṇaṃ
 namassitvā pavakkhāmi Dhātuvamsapakāsakaṃ |
 tikkhattum āgamā nātho Lamkādīpaṃ manoranamā
 sattānaṃ hitaṃ icchanto sāsanaṃ ciraṭṭhitim |

The chapters of the work are : tathāgatassa gamano nāma paṭhamo paricchedo (ends f. cha')—tathāgatassa parinibbutā-dhikāro n. dutiyo p. (f. chū')—dhātuparamparāgato n. tatiyo p. (f. chī')—pakinnako n. catuttho p. (f. chām')—dhātuni-dhānādhikāro n. pañcama p. (f. jai).

96 (Turnour Collection).

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

The *Milindapañha*.

97.

207 leaves, signed with the Sinhalese letters ka—dām; 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 sammāsambuddhassa |
Milindo nāma so rājā *Sāgalāyaṃ* purattame
 upagañchi *Nāgasenaṃ* Gaṇḍā va yatha sāgaraṃ |
 āsajja rājā citrakathim¹ ukkādhāraṃ tamonudaṃ
 āpucchi nipuno pañhe² thānāthānagate puthu |
 pucchāvissajjanā ceva gambhīratthupaniṣṭhā
 hadayaṅgamā kannasukhā³ abbhuta lomahaṃsanā |
 Abhidhammavinayogālhā⁴ suttajālasamatthiā
 Nāgasena-kathā citrā opammehi nayehi ca |
 tattha ñāṇaṃ panidhāya⁵ hāsayitvāna mānaṣaṃ⁶
 suṇoṭha nipuno (*corr.* nipuno)⁷ pañhe kaṃkhāthānavi-
 dālane⁸ ti |

taṃ yathānusūyate | atthi *Yonakākaṃ* (*corr.* °naṃ)⁹ nānā-
 puṭabhedanaṃ *Sāgalan* nāma nagaraṃ nadīpabbatasohitaṃ
 ramanīyabhūmippadesabhāgaṃ¹⁰ āramuyyānopavanatalāka-

pokkharāṇisampannaṃ nadīpabbatavanarāmaṇeyyakam¹¹ sutavantanimittaṃ nihatapaccattikapaccānittaṃ¹² anupapīlitaṃ¹³ vividhavicitrādālham¹⁴ attālakottakam¹⁵ varapavara-gopuratoraṇam gambhīraparikhapañḍarapākāraparikkhittante-puram suvibhattavitti(*corr.* vīthi-)caccaracatukkasiṃghāṭakam¹⁶ suppasāritāṇekavidhavarabhaṇḍaparipūritantarāpanam vividhadānaggasatasamupāsobhitam¹⁷ Himagirisikharasamkāsavarabhavanasatasahassi (*corr.* °ssa-) patimaṇḍitam¹⁸ gajahayarathapanti(*corr.* patti-)samā-kulam¹⁹ abhirūpanarānāriganānucaritam ākiṇṇajanamanussam puthukhattiyabrāhmaṇavessasuddham (*corr.* °ddam)²⁰ vividhasamanabrāhmaṇāsabhajanasaṃghatitam²¹ bahuvidhavijjāvantānaravīranisevitam kāsikakoṭumbarakādīnāvidhavatthāpanasampannam²² suppasāritarucirabahu- (*added* : vidha) pupphagandhagandhāpanagandhagandhitam²³ āsimsaṇīyabahuratta- (*corr.* °tana) paripūritam²⁴ disāmukhasuppasāritāpanasiṃgārīvāri- (*corr.* °ni)jaganānucaritam²⁵ kahāpanarajatasuvaṇṇakamsapattharaparipuram²⁶ pajjotamānanidhiniketam pahutadhanadhamṇāvitthūpakaraṇam²⁷ paripuṇṇakosakotthāgāram bahuvaṇṇapānam²⁸ bahuvidhakhajjabhojjaleyyapeyyasāyaṇīyya²⁹ Uttarakurusamkāsam³⁰ saṃpannasasum Ālakamandā³¹ viya devapuram |

Various readings of No. 97 : 1) °kathī, 2) pañho, 3) kaṇṇasukhā, 4) °gāthā, 5) paṇidhāya, 6) mānasam, 7) nipuṇe, 8) °thāṇavidhālane, 9) yonam, *corr.* yonakānam, 10) bhitam ramaṇīyam (*corr.* °yya°) bhumi°, 11) °vaṇarāmaṇeyyakam, 12) °paccatthika°, 13) anuppilītam, 14) °vicitrādālham, 15) °kottākam, 16) °vithivaccara°, 17) °samūpas°, 18) bhavanasatasahassa°, 19) panti°, 20) °suddam, 21) °samaṇabrāhmaṇasabbhājanasaṃghatitam, 22) °vatthāpanasampannam, 23) °bahuvidhapupphu°, 24) °nīyabahuratana°, 25) °siṃgāravānija°, 26) °paripūram, 27) pahūtadhanadhamṇāvitthūpakaraṇam, 28) bahvannapānam, 29) °sāyaṇīyam, 30) °saṃkhāsam, 31) ālak°.

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

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

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

nātham natvāna nāthassa kassam sāsana-
 vuddhiyā Kalyāṇisimāy' uppattibhūtapāthassa nissayam |
 Dhammacetyābhidhānena Rāmādhipatīnāminā
 rañā Rāmañadese hi Kalyāṇināmikam simam |
 ācariye sammanetvā tāya uppattikāraṇam
 nātum sīlāpattakesu ¹ thapitam likkhiya 'kkharam |
 tato pi nihato gandho aparācariyehi so ² |
 na uggaḷitakkharattā ³ sudujjānattato mayā
 sodhetum nussahattā pi thapito cīrassam 'dhunā |
 paramparagottāvāsanābhinikkhaṇagāminā
 nātakupāsukeneva tumhādisohy adipane |
 gandhasāravijjantehi satti satti ⁴ sujānitum
 pacchimājanatā kīvaṇ ityādīnābhiyācīto |
 sāsanaśopakārāya Mramabhāsāya jānitum
 visodhetvā yathāsattim racissam tassa nissayam |
 yuttāyuttam vicintetvā ayuttam tam susodhiya
 yuttam thānam dhārayantu mānadosavivajjitā |

99.

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

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

This Nissaya begins: ⁵ *namo, etc.*

Manumanosāraṇam vande dasabbalam amaṇḍite (āmaṇ-
 ḍite, B.)
 paṭhavīyā paṭicchanno vassantam 'malakam viyaṇ (ama-
 lakam viya passantam, B.) |
 lokiyuttarasuddhammam Nerucakkavalādikam
 dhammañ cassa supūjeyyam puñ(ṇ)akhotam gaṇam api |
 Manusāradhammasatt(h)am kālantarena sabbaso
 paramparalikkhitena pamādasahitam yato |

¹ ² ³ ⁴ ⁵

¹ ² ³ ⁴ ⁵

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

tas mā atthañ ca tandiyaṃ (tandiyāñ ca, B.) visodhento
 mahaṃ dāni
 akkhadassānaṃ atthāya bālānaṃ suṭhu dīpissaṃ |
 karuṇāya 'ssa codite buddhesi 'nena bhātunā
 sagāraṃ 'bhiyāceto porāṇakaṃ matāṃ niya (matāṃ
 andhiya, B.) |

The text then begins after this preface :

sajjanāsajjanāsevaṃ narānarābhivuddhikaṃ
 pāraṅgaṃ 'pāraṅgaṃ netāṃ virāṃ virāṃ 'bhivandiya |
 dhammasuttaṃ vicāremi vicittanayamaṇḍitaṃ
 bahusattakalokānaṃ cutvāgativinuccitaṃ |

100.

Another very incorrect copy of the same work, see Catal. of the Burmese MSS., No. 345 t.

101.

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

102.

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

lokañiḍhi pavakkhāmi nānāsaṭṭasamuddhitaṃ
 māgaṭeneva saṅkhepaṃ vanditvā ratanattayaṃ |

103.

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

saddhā bhavantu jīnasakkā varābhivuddhiyo |
 rājanītisatthaṃ rañño dhammatthasukhasādhanaṃ
 vuccate buddhivuddhatthaṃ pararaṭṭhavimaddane |

104.

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

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

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

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

105.

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

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

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

âdito upasampannasikkhitabbaṃ samâtikaṃ
Khuddasikkhaṃ parakkhâmi vanditvâ ratanattayaṃ |
 pārājikâ ca cattâro garukâ nava cîvaraṃ
 rajanâni ca patto ca tâlakâ (thâlakâ, the Nissaya) ca pavâ-
 vaṇâ |
 kâlikâ ca paṭiggaho maṃsesu ca akappiyaṃ
 nisaggiyâni pâcitti samaṇatappâ 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* Tambapaṇṇiyaketunâ
 therena rajitâ dhammavinayaññupasaṃsitâ |
 etthâvatâ 'yaṃ niṭṭhânaṃ Khuddasikkhâ upâkatâ
 pañcamattehi gâthânaṃ satehi parimâṇato ti |

2. Fol. ka—ṭaṃ; 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:

viñātu 'ttho hi sakkā naṃ sante pi pubbanissaye
sukhena mandamaññehi bhikkhunā 'haṃ bhiyācito |
racissa *Pañāmañjūnā* sikkhākāmena nissayaṃ
nātisaṅkhepavittthāraṃ navāṃ pītivivaddhaṇaṃ |

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

Kusannāmassa nagraṣṣa purattimāpadesake
sāsanāruḷabhūtaṣṣa addhayaṇaṇapamāṇake |
Nerantivhayagāmaṣṣa paccimaṃ īsanissite
uttarasmi disābhāge thāne pañcadhanusake |
gamaṇāgamaṇasampanna *Maniratananāmake*
alaye puṇanippatte santāsane tibhummiṇe |
bahuggaṇavācakena atigambhīyabuddhinā
ādimh' ānisaṣṣaṇa (*sic, ariyasaddena* the repetition
with the Burmese version) *Alaṅkāro* tināminā |
mahātherena yuttana *na* āhāpetvāna sabbaso
sāvakaṇaṃ vācanaṃ ca antarā antarakkhaṇe |
sampaso dvīsaṣṣaṇa ca dvīsaṇaṃ jinaśāsane
tesaṭṭhivavassa(*vessa?*)katato (*vassagaṇato*, the repetition)
racito nissaro sayāṃ |
navabhū *Khuddhasikkhāya* muṇisaṣṣanabuddhiyā |

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.

Pañcaṣṭi aṭṭhasi aḥum aprat, a moral work chiefly about the duties of householders. Pāli, with a Burmese version or paraphrase. An accurate account of the contents is given in the Burmese Catalogue, l.l.

The work begins: *namo etc.*

jītajeyyaṃ varaṃ buddhaṃ tilokaggavināyakam
natvā gīhipatipadam vakkh' uddhari tato tato |

athhānattham manati jāvâtīti manusso | gahatthasīlam
nāma pañcaṅgasīlam aṭhaṅgasīlam dasaṅgasīlañ ca terasa
dhûtāṅgesu ekāsanikaṅgapattapiṇḍikaṅgavasena dve dhū-
tāṅgāni ca | imāni sīlāni gahatthānam 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.

mahākāruṇikam nātham dhamman tena sudesitam
 natvāna ariyasamghaṇ ca dakkhiṇeyyam niraṅgaṇam |
 dassayissam samāseṇa pavaram Sārasaṅgaham
 samāharitvā vividham nayam sotasukhāvahan ti |

Conclusion :

Dakkhinaṛāmapatino Piṭakattayadhāriṇo
Buddhappiyavhayatherassa yo sissān' antimo yati |
 tena *Siddhatthanāmena dhimatā suciyuttinā*
 therena likhito eso vicitto Sārasaṅgaho |

The work is a short encyclopædia of Buddhist theology and cosmology. It is divided into the following chapters: buddhānam abhinīhārakathā (ends f. kī)—tathāgatassa acchariyakathā (f. kām')—pañcaantaradhānakathā (f. khu')—munino cakkavattino ca cetiyakathā (f. khū')—sammajjaniyā-phalasaṅgahanayo (f. khṛi')—dhamme acchariyakathā (f. kho')—saṅghe acchariyakathā (f. gū')—niddāvibhāvanam (f. grī')—supinavibhāvanam (f. glī')—ratanadvayasantakapari-vattanakathā (f. glī)—saraṇagamanassa bhedaṅgahanayo (f. ge')—sīlānam pabbhedaṅgahanayo (f. ghi)—kammaṭṭhā-nasaṅgahanayo (f. gho)—nibbānassa vibhāvanam (f. ghau)—ratanattaye agāravavibhāvanakathā (f. ghau')—janakādi-kammaṭṭhānasaṅgahanayo (f. ṇu)—ānantariyakammavibhāvanam (f. ṇrī')—micchādittvivibhāvanam (f. ṇlī')—ariyūpavā-davibhāvananayo (f. ṇlī')—kuhakādīnaṃ ca kathāsaṅgahanayo

(f. ne')—maccherakathā (f. nai')—tividhaggivibhāvanakathā (f. nām')—dānādipuññasāṅghanayo (f. cū)—sattānaṃ āhārabhedanayasaṅgaho (f. cī')—yonivibhāvananayasaṅgaho (f. cha)—pumitthiparivattanakathā (f. chi)—yuvatināṃ sarūpavibhāvanam (f. chu)—paṇḍakānaṃ vibhāvanam (f. chu')—nāgānaṃ vibhāvanakathā (f. chī)—supaṇṇānaṃ vibhāvanakathā (f. chī')—petānaṃ vibhāvanam (f. chī)—asurānaṃ vibhāvanam (f. chī)—devatānaṃ vibhāvanam (f. chī')—mahivaḍḍhanakathā (f. che')—mahicalanakathā (f. chau')—vutthivātādināṃ saṅghanayo (f. ja)—pakiṇṇakakathā (f. je')—iddhividhādisaṅghanayo (f. jhu')—lokasaṇṭhānakathā (f. ñri').

109 (Turnour Collection).

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

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

setthaṃ setthadadam buddhaṃ loke lokaggaṇāyakaṃ lokabandhaṃ mahāvīraṃ lokanāthaṃ namāmi 'haṃ.

Subscription: Siriratanapurābhiddhāne uttamanagare setakuñjarādhīpatibhūtaṃ mahārañño mātubhūtaṃ Susaddhāya mahādeviyā kārīte ti | punapatalachādite soṇṇamayamahāvīhāre vasantena sīlācārādisampannena Tipiṭakapariyattidharena saddhābuddhiviriyaapatimaṇḍitena Sīhalaḍḍipe araṇṇāvāsīnaṃ pasatthamahātherānaṃ vamsālaṅkārabhūtena Meḍḍhaṃkaramahātherākkhyappatitena *Samgharaññā* karato 'yaṃ Lokappadīpakasāro ti | — — Lokappadīpakasārapakaraṇaṃ *Mahāsaṃgharājena Dayarājassa* garuṇā racitaṃ samattaṃ ti.

The chapters, as given in the index, are:

I. saṅkhāralokaniddeso. II. nirayagatiniddeso. III. pe-tagatiniddeso (comprehends: sāmāññadukkhavaṇṇanā—tirokuddasuttaṃ—mahādevavatthum—pāsānapetavatthum—pāsānatthambhapetavatthum—kasīpetavatthum—addhataṇḍulapetav.—patākāp.). IV. tiracchānagatiniddeso. V. manussagatiniddeso¹ (comprehends: thūpārabbhakathā—thūpakara-

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

nakathâ — mahâdhâtunidhânakathâ — Abhayaduṭṭhagâmani-
rañño Tusitadevalokagamanam—Asokamâliniyâ uppattikathâ
—Sâli-râjakumârassa 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 kyan, a medical work; Pâli text with
Burmese Nissaya. The MS. is very incorrect. The Pâli
introduction begins:¹ namo tassa *etc.*

sampannâ puṇaamitaṃ piyajarakhilajanaṃ (piyadh° B.)
buddha(m) trelokasaraṇaṃ ârabbhâ 'dha pranamyam
(idha atthayojanaṃ B.) |
jararogâ yadi bhavâ tato nikkhitum
ratanamâlâcariyo osathâ (°tham 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 asṭakayayi. 8 verses in honour of “Jorjji
Ṭarṇṇaru” (George Turnour); Pâli with Sinhalese version.

No. 3. 4 leaves (ka—ki); 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
Miyanamaḍe Unnânsê wisin amutuwen tanâpu asṭakayayi.
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 : Vajjīṇaṃ pāṭikaṃkhā no parihānī ti (end of p. 3 in Childers's edition).

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

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

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

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

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

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

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

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

buddhañ ca dhammañ ca gaṇaṃ namitvā aggamaṃ visud-
dham janapunaṃkhattaṃ
chakesadhātūnañ ca *Thūpavaṃsaṃ* vakkhām' aham sāsa-
navaddhanāya |

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

The fragment ends : Revatatttherassa hatthato anūpamaṃ
kesadhātumaṃ sampatiṇṇhitvā gandhodakanūnāpetvā suvaṇṇa-
rajatamayehi pupphehi dīpehi ca dhātu khamāpetvā caṅgo-
take ṭhapesuṃ taṃ khaṇaṃ nēva hetthāvuttappakārāni paṭha-
vikampanādini acchariyāni pāturaheṣuṃ dasa saḥassa ca.