

Catalogue of the Pāli Manuscripts in the India Office Library.

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I.—THE SACRED LITERATURE WITH THE COMMENTARIES.

1 (Phayre Collection).

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

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

I. VINAYAPIṬAKA.

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

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

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

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

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

II. SUTTAPIṬAKA.

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

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

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

8. The *Majjhimapaññāsaka* of the *Majjhimanikāya*. 234 leaves (ka—nû); 8 lines.

9. The *Uparipaññāsaka* of the *Majjhimanikāya*. 164 leaves (ka—ḍhai); 9 lines.

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

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

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

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

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

15. The eighth to the eleventh nipâta of the *Ānguttaranikāya*. 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—ñû); 9 lines.

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

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

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

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

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

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

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

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

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

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

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

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

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

a. 186 leaves (ka—tû); 9 lines.

b. 196 leaves (jho—mâḥ); 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, Therīapadāna fol. tham—pī.)

III. ABHIDHAMMAPĪṬAKA.

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

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

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

a. *Dhâtukathâ* (ka—ni).

b. *Puggalapaññatti* (ni—jha).

c. *Kathāvattu* (jha—rî).

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

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

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

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

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

2.

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

Nissaya of the Pārājika. Begins :—

anantakarūṇādhāraṃ vineyyadamaṇaṃ jinaṃ
 natvā sunipunaṃ dhammaṃ dakkhiṇeyyaṃ gaṇuttamaṃ |
 mahāaggabu(d)dhin nāmaṃ sabbarājūna pūjitaṃ
 bahu(s)sutaṃ mahāpu(ñ)ñāṃ saṅghassa parināyakaṃ |
 saddhamma(t)ṭhitikāmehi santehi abhiyācīto
 vinaye mandabuddhinaṃ pāṭavattāya nissayaṃ |
 pubbācariyasihānaṃ avalambya vinicchayaṃ
 suvi(ñ)ṇeyyaṃ karissāmi tosayanto vicakkhaṇe |
 purātaṇesu santesu nissayesu pi tehi na
 linantarapadān' attho sakkā vi(ñ)ñātave yato |
 sādhippāyañ ca sambandhaṃ vacanattāñ ca katthaci
 dassayanto karissāmi venayikamanoharaṃ |
 vinayapaṭṭhake ṭhite sāsanaṃ suppati(t)ṭhitaṃ
 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 Naḷerupucimanda-mūle mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi) are given in the following way :—yena samayena āyasmato Sāriputtassa vinayapañ(ñ)attiyācanahetubhūto parivitaṅke udapādi tena samayena buddho bhagavā Verañcāyaṃ viharati Naḷerupucimandamūle mahatā bhikkhusaṅghena saddhi pañcamattehi bhikkhusatehi | yena samayena yena kālana—āyasmato—Sāriputtassa—vinayapañ(ñ)attiyācanahetubhūto—parivitaṅko—udapādi—tena samayena tena kālana bhagavā—buddho—Verañjāyaṃ Verañjāya samipe—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—pañcamattehi—bhikkhusatehi pañcasatapamâṇehi bhikkhuhi—saddhi—viharati vigato rañjo assâ ti ca veramjathajâtan ti ca vividhehi rañjayatî ti ca veram abhibhavivâ jâtâ ti ca vâkyam—*etc.* Afterwards no continuous Pāli text is given, but only the single words or small parts of the text with their version or paraphrase.

3.

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

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

4.

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

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

5.

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

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

6.

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

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

7.

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

Another copy of the same work.

8.

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

The *Cūlavagga*, with Burmese Nissaya. Begins: namo, *etc.* | tena samayena tena kâlena—bhagavâ—buddho—Sāvattḥiyam—viharatī—tena kho pana samaye—Paṇḍukalohitakâ—bhikkhû—attanâpi—bhaṇḍanakâarakâ—kalahakâarakâ—vivâdakâarakâ—bhassakâarakâ—saṅghe—adhikaraṇakâarakâ, *etc.*

9.

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

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

Begins: namo, *etc.* |

âṇâtikkamato raṇo Yamavhânassa tādino
ṭhapetum arahantassa âṇâcakkam sudullabham |
namasitvâ tilokaggayatindadhammarâjino
pâdambujâmalaṃ setṭham moḷaalisevitam¹ |
racayissâm' aham dâni âṇâcakkam yathâbalaṃ
ṭhapitam dhammarâjena nâthena puṇasirinâ |
paṭhamam upajjham gâhâpetabbo, *etc.*

The subscription runs (fol. khau'): iti pañcappidhibalasaṃannâgatena sâsanamahodayagapesinâ nânâratanaṇpâtasâmi-bhûtena² imasmiṃ ratanaṇpûraavabhitanapuramhi abhûtabbânaṃ³ mahâsuvaṇṇapâsâdânaṃ sâmi-bhûtena devânamindato mâghavamhâ buddho bhavissatitî laddhavacanena dutiyam pi tâvatimsabhavanato orohitvâ imam sariyakadhâtuṃ imasmi râjamaṇicûlânâmikam cetiyamhi ṭhapanam karotitî⁴ vatvâ tena dâtapabba sarirakadhâtuṇâ⁵ ṭhapitassa tassa munindarâjamaṇicûlânika (ṇi has been changed into mi)⁶ mahâsuvaṇṇacetîyassa dâyakabhûtena *Sîrisudhammarâjâmahâvipatînâmikama-hâdhammarâjena*⁷ âyâjitena *Saddhammasîrinâmathereṇa* sâsanassa aṭṭhâsityeka dvesahassakâle sakkarâjassa pana châdhi-

¹ kamoḷalisevitam, the text repeated with the Burmese version.

² °vâta³, the repeated text.

³ abhûtapubbânam.

⁴ râjamaṇicûlânâmikacetiyamhi ṭhapani karohitî.

⁵ dâtabbasariradhâtuṇâ.

⁶ °râjamaṇicûlâmanika⁷.

⁷ mahâdhipatîn⁸.

kasahassakāle sampatte racitā sādhibbāyā saniddānā Kamma-
vācāya Mrammabhāsā.

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 (nātti?) suṇātu me bhante saṅgho ayam—

11. 18 leaves (cha—jū); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: sammata saṅghena itthannāmassa bhikkhuno nissayamuttasamuti khamati saṅghassa tasmā tuṅhi 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 yāvataṭṭhacivaram yō ca tattha civarappādo (civaruppādo?) ti.

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

15. 11 leaves (khai—gū); 5 lines. Begins: yapi yo bhikkhu methunam kammam (dhammam?) patisevati assamaṇo hoti asakyaputtiyo. Ends: suṇātu me bhante saṅgho ayam itthannāmo bhikkhu sañācīkāya kuṭi katthukāmo asāmikam atthuddesam so saṅgham kuṭivatthum o—

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

17.

7 palm-leaves (ūa—ñe), 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 *Pâtimokkha*. The MS. contains first the beginning of the work (p. 1-3, ed. Minayeff), then different short extracts, the end: uddiṭṭhaṃ kho âyasmanto nidânaṃ (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 *Pâtimokkha*.

Begins: *namo, etc.*

samaccani padipo ca udakaṃ âsanena ca
 uposathassa etâni puppakaraṇaṃ ti vuccati |
 chandhapârisuddhi utukkhânaṃ bhikkhugaṇaṃ ca ovâdo
 uposathassa etâni puppakiccaṃ ti vuccati |

At the end of the Bhikkhupâtimokkha follows (f. kâḥ) a short passage called in the subscription *Ovâdapâtimokkha*. It begins: khantî paramaṃ tapo titikkhâ | nibbânaṃ paramaṃ vadanti buddhâ | na hi ppajjito parûpaghâti. Then follow some passages, which the Burmese subscriptions show to be taken from the Parivâra, the Cûlavagga, etc.

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

Introduction:¹

desakaṃ pâtimokkhasa natvâ buddhutthamadhammaṃ
 (buddhaṃ—uttamaṃ—dhammañ ca B.)
 pâtimokkham (pâmokkham B.) anavajjânaṃ pâtimo-
 kkhagataṃ saṅghaṃ |
 pâtimokkhân' ubhinnaṃ tu likkhissaṃ navanissayaṃ
 nâtisaṅkhepavitâraṃ at/âya mandabuddhinaṃ |
 porâṇâ nissayâ kâmaṃ yasmâ panâtisaṅkhepâ
 kecâtivittakâ keci tasmâ te mandaṃbuddhinaṃ |

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

na sakkâ dhârituṃ disvâ taṃ pubbe kâtukâmâya
 satiyâ pi ca cintâya katokâsam alabbhitvâ
 cîram okâsam esanto dâṇ' okâsam labhitvâna |
 âgatehi vibhaṅge tu sikkhâpadehi tampada
 bhâjanivaṇṇanâh' eva (°nâhi ca B.) gaṇṭhi visodhanihi ca |
 tallekhananayehi ca saṃsanditvâna sâdhukaṃ
 sodhetvâna viruddhañ ca pahâya adhikam padaṃ |
 unakaṃ pakkipitvâna pâyuttânaṃ nayehi ca
 dvihi vâ tihî yutesu pâṭhesu gayha sâsane |
 sukhuccâraṇapâṭhañ ca katvâ sukhâvaṛaṇaṃ (°dhâra-
 ñaṃ B.)
 nissayaṃ racayissan taṃ sam(m)â dhârentu sajjanâ |

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

3-4. The Khuddasikkhâ. See No. 105.

19.

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

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

2nd part of the *Kaṅkhâvitaranî* in Pâli (comment. on the
 Pâtimokkha by *Buddhaghosa*, see Westerg. Cat. p. 20). The
 text begins in the explication of the 3rd Nissaggiya rule ;
 the end runs as follows (compare No. 45) : Kaṅkhâvitaranîyâ
 Pâtimokkhavaṇṇanâya bhikkhupâtimokkhavaṇṇanâ niṭṭhitâ ||
 paramavisuddhabuddhiviriyaapaṭimaṇḍitena silâkarajjavama-
 ddivâdiguṇasamudayasamudaya (*sic*) samuditena sakalasa-
 yasamayantaragahanajjhogahanasamatthena pañâveyyattiya-
 samanâgatena tipītakapariyattippabhede sâṭhakathe satthu-
 sâsane appaṭihatâññâkappabhâvena mahâveyyâkaraṇena kara-
 ṇasampattijanitasamukhaviniggaṭamadhurodânavacanalâvaṇ-
 ṇayuttana yuttavâdinâ vâdivadena mahâkavinâ pabhinnaka-
 paṭisambhitâparivâre chaḷâbhiññâpaṭisambhidâdippabhedagu-
 ñapatimaṇḍito uttarimanussadhamme suppatitṭhitabuddhinam

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

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

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

namām' ahaṃ pakāsantaṃ nibbuti amataṃ padaṃ
apaṭipuggalaṃ buddhaṃ devasaṅghapurakkhitaṃ |
mayā katena puñ(ñ)ena suttaṃ sukhāvahena ci (ca?)
sabbe upaddave hantvā raḷissāmi yathābalaṃ |

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

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

majālasuttam—me mayâ—bhagavato—sam(m)ukhâ—evaṃ
sutaṃ (the same sentence is repeated still twice more)—ekaṃ
—samayaṃ—bhagavâ—Rājagahaṃ—antarâ ca—Nālantam
Nālantassa—antarâ ca—mahakâ mahantena—bhikkhusaṅ-
ghena—pañcamattehi—bhikkhusatehi—saddhî—addhâna-
maggapaṭipanno—hoti.

22.

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

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

mahāpuṇaṃ namassitvā mahākāruṇikaṃ jinaṃ
pūjayitvāna saddhammaṃ katvā saṅghaṃ ca añjali |
yaṃ sīlakkhandhavagghassa adesayi anantaram
mahāvaggam mahāpaṇ(ṇ)ō mahākāruṇiko jino |
racissaṃ tassa nissayaṃ |
nātisaṃkhepavithhāraṃ paripuṇṇavinicchayaṃ
sambuddhasāsanatthāya sotānaṃ ũṇavaḍḍhanaṃ |

bhante—Kassapa—idaṃ suttam—me mayâ—bhagavato—
samukhâ—evaṃ etena âkâraṇena—sutaṃ upalakkhitam—
ekaṃ—samayaṃ—bhagavâ—Sāvatthiyaṃ—Anāthapiṇḍi-
kassa—ârâme—kârīto—Jetavane—karerikutikāraṃ—viha-
rati.

23.

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

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

vatthuttayaṃ nama(s)itvā saraṇaṃ sabbapaṇiṇaṃ
samāsenā racissāhaṃ pātheyavagganissayaṃ |

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

24. (Turnour Coll.)

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

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

karuṇāsītalahadayaṃ paññāpajjotavihatamohatamahaṃ
 sanarāmaralokaguruṃ vande sugataṃ gativimuttaṃ |
 buddho pi buddhabhāvaṃ bhāvetvā ceva sacchikatvā ca
 yaṃ upagato gatamalaṃ vande tam anuttaraṃ dhammaṃ |
 sugatassa orasānaṃ puttānaṃ mārasenamathanānaṃ
 aṭṭhannaṃ pi samūhaṃ sirasā vande ariyasaṅghaṃ |
 itī me pasannamatino ratanattayavandītvānāmayaṃ puññaṃ
 yaṃ suvihatattāyo hutvā tassānubhāvena |
 dīghassa dīghasuttaṃkitassa nipunassa āgamavarassa
 buddhānubuddhasaṃvaṇṇitassa saddhāvahaguṇassa |
 atthappakāsanatthaṃ aṭṭhakathā ādito vasisatehi
 pañcahi yā saṅgītā ca anusāṅgītā ca pacchāpi |
 Sīhaḷadīpaṃ pana ābhatātha vasinā Mahāmahindena
 ṭhapitā Sīhaḷabhāsāya dīpavāsinaṃ atthāya |
 anevāna tato haṃ Sīhaḷabhāsaṃ manoramāṃ bhāsaṃ
 tantinayānucchavikaṃ āronto vigatadosaṃ |
 samayaṃ avilomento therānaṃ theravaṃsappadīpānaṃ
 sunipunavinicchayānaṃ Mahāvihārādhivāsānaṃ |
 hitvā punappunāgatam atthaṃ atthaṃ pakāsayissāmi
 sujanaṃ ca tuṭṭhatthaṃ ciraṭṭhitatthañ ca saddhammassa |
 sīlakathā dhutadhammā kammaṭṭhānāni ceva cari sabbāni
 cariyāvidhānasahito jhānasamāpattivittāro |
 saddhā ca abhiññāyo paññāsaṃkalananicchayo ceva
 bandhā (khandhā?) dhātāyatanindriyāni ariyāni ceva cat-
 tāri ||

saccāni paccayākāradesanā suparisuddhanipunanayā
 avimuttan timaggā vipassanā bhāvanā ceva |
 itī pana sabbāṃ yasmā Visuddhimagge mayā suparisuddhaṃ
 vuttaṃ

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

iceva kato tasmâ tam pi gahetvâna saddhi me nâya
atthakathâya vijânâtha Dîghâgamanissitaṃ atthan ti ||

tattha Dîghâgamo nâma silakkhandhavaggo mahâvaggo
pâṭikavaggo tivaggato tivaggo hotiti suddato catuttimsa-
suttasaṅgaho | tassa vaggesu silakkhandhavaggo âdi suttasu
brahmajâlaṃ | brahmajâlassâpi | evaṃ me sutan ti âdikaṃ
âyasmâtâ Ânandena paṭhamamahâsaṅgîtikâle vuttam nidâ-
nam âdi |

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

ettâvatâ ca || âyâcito Sumaṅgalaparivenanivâsinâ thiragu-
nena Dâṭhâsaṅghatheravaṃsatvayenâbaṃ¹ || Dîghâgamassa²
dassabalaguṇaṅaparidipaṇassa atthaka taṃ yaṃ ârabhiṃ³
Sumaṅgalavilâsiniṃ nâma nâmena⁴ sâram âdâya niṭṭhitâ esâ
ekâsîtippamaṇâya pâliyâ bhâṇavârehi || ekûnasatthimatto Visu-
ddhimaggo pi bhâṇavârehi atthappakâsanatthâya âhamâṇaṃ⁵
kato yasmâ | tasmâ tena sahâyaṃ atthakathâbhâṇavâravaṇṇa-
nâya⁶ suparimitaparicchiṇṇaṃ cattâlisaṃ satam⁷ hoti⁸ | bhâ-
ṇavârato esa mayaṃ pakâsayantiṃ⁹ Mahâvihârâdhivâsinaṃ¹⁰
mûlaṭṭhakathâsâraṃ âdâya¹¹ mayâ imaṃ karontena yaṃ
puññaṃ upacitaṃ tena hotu sabbo sukhî loko ti ||

Various readings of the following MS. : 1) dâdhânâgasam-
ghaterena theravaṃsanvaye, 2) dîghogamavarassa, 3) ârabhi,
4) the MS. adds sâhimahaṭhakathâya, 5) âgamânaṃ, 6) °gaṇa-
nâya, 7) °lisasakaṃ, 8) the MS. adds sabbavattâlîsâdhikasa-
taṃ parimâṇaṃ, 9) evaṃ samayaṃ pakâsayanti, 10) °sinaṃ,
11) mûlakathakathâvârasamâdâya.

25.

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

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

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

26. (Turnour Coll.)

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

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

27. (Turnour Coll.)

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

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

28.

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

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

29. (Turnour Coll.)

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

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

30. (Turnour Coll.)

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

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

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

Sāvatthippabbutīnaṃ naṅgarāṇaṃ vaṇṇanā kathā heṭṭhā
Dighassa Majjhimassa ca yā me atthaṃ vadantena |
vitthāravasena sudaṃ vatthūni ca tattha yāni vuttāni
tesam pi na idha bhīyyo vitthārakathaṃ kathayissāmi |
suttānaṃ paṇa atthā na vinā vatthūhi ye pakāsanti
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 °tṭhānāni ceva sabbāni—12 sabbā ca, khandhāyatanindriyāni—13 °nipunā nayā vim°—14 paṇa, tasmā bhīyyo—15 pakāsanti—16 kato yasmā tasmā, me tāya, Āṅguttaranissitaṃ. —Then follows: tattha Āṅguttarāgama nāma ekanipāto dukanipāto tikanipāto catukkanipāto pañcanipāto chakkanipāto sattakanipāto aṭṭhakanipāto navakanipāto dasakanipāto ekādasakanipāto ti ekādasakanipātā honti suttato |

nava suttasahassāni pañca suttasatāni ca
sattapaññāsa suttāni honti Āṅguttarāgame |

31.

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

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

32.

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

The *Dhammapada*.

33.

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

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

The text with Burmese Nissaya. Begins (v. 76 Fausb.) :
nicini va pavattānan ti imaṃ dhamnadesanaṃ sathā Jeta-
vane viharanto āyasmantaṃ—Rādhaṃ—ārabba—kathesi—
so — gihikāle—Sāvattiyāṃ—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 *Mahāvessantarajātaka*, the last in the whole collection,
with the aṭṭhavaṇṇanā.

37.

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

The *Mahājanakajātaka*.

38.

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

The *Nemiyajātaka*.

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 : Candakumâjāṭakacpa (?) pari-
puṇo. Begins : paṇḍabhisīyâsīdubbaṇati. idaṃ satthā Jeta-
vane viharanto Pañcācāram ārabha kathesi | ekadivasamhi
bhikkhu, etc.

40.

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

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

- 1) nauññātabbasutta.
- 2) 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 Ambapālivane tatra kho bhagavā bhikkhū
āmantesi bhikkhavo ti bhadante ti te bhikkhū bhagavato
paccassosum bhagavā etad avoca aniccā bhikkhave saṃkhārā
addhuvā bhikkhave saṅkhārā anassāsikā bh. s.—The text ends
f. 4, 6 ; the end of the MS. contains explanatory remarks,
taken probably from the aṭṭhakathā.

42.

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

Vimānavatthuvaṇṇanā, 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 vicitrānāyadesanaṃ |
vijjācaraṇasampannā yena nīyyanti lokato
vande taṃ uttamaṃ dhammaṃ sammāsambuddhapūjitaṃ |
sīlādiguṇasampannā t̥hito maggaphalesu yo
vande 'haṃ ariyaśaṅhaṃ taṃ puññakkhettaṃ anuttaraṃ |
vandanā arahataṃ puññaṃ iti yaṃ ratanattāye
hatantarāyo sabbattha hutvā 'han tassa tejasā |
devatāhi kataṃ puññaṃ yaṃ yaṃ purimajātisu
tassa vimānādīphalasampattibhedato (*sic*) |
pucchavasena yā tāsāṃ vissajjanavasena ca
pavattā desanā kammaphalapacchakkhākāriṇī |
Vimānavatthu icceva nāmena vasino pure
yaṃ Khuddakanikāyasmim̐ saṅgāyimsu mahesāye |
tassāsamañ ca lambitvā porāṇayakathānayaṃ (porāṇa-
t̥thak°!)

tattha tattha nidānāni vibhāvento visesato |
suvisuddhaṃ asaṅkiṇṇaṃ nipunatthavinicchayaṃ
Mahāvihāravāsīnaṃ samayaṃ avilomayaṃ |
yathābalaṃ karissāmi atthasamvaṇṇanaṃ 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 Vimānavatthum̐ duvidhena pavattaṃ pucchāvasena vissajjanavasena ca | tattha vissajjanagāthā tā hidevatāhi bhāsītā pucchāgāthā pana kâci bhagavato bhāsītā kâci Sakkādīhi kâci sāvakehi kâci therehi | tathāpi yebhuyyena so yese kappā sata-sataṃ sahasādhikaṃ ekaṃ asaṃkheyyaṃ buddhassa bhagavato aggasāvaka bhāvāya puññaṃ sambhāre sambharanto*

anukkamena sāvaka-pāramiyo pūretvā chalabhiññācatupaṭṭi-sambhidādiguṇavisesaparivārassa sakalassa sāvaka-pāramiññānassa matthaṃ patto dutiyo aggasāvakaṭṭhāne t̥hito iddhi-mantoso ca bhagavato etadagge t̥hapito āyasmā *Mahāmoggallāno* tena bhāsītā bhāsanto (changed into bhāsantā) tena ca paṭhamam t̥va lokahitāya devacārikam carantena devaloke ve devatānam pucchānavasena puna tato manussalokam āgantvā manussānam puññaphalassa paccakkhakarapaṭṭham pucchāvissajjanam ca ekajjham katvā bhagavato pavedetvā bhikkhūnam bhāsītā sakena pucchānavasena devatāhi tassa vissajjanabhāsītā pi Mahāmoggallānattherassa bhāsītā evam evam bhagavatā therehi devatā pi ca hi ca (*sic*) pucchāvasena ca devatāhi tassā vissajjanavasena tatha tatha bhāsītā. pacchā dhammavinayam saṅgāyantehi dhammasaṅgāhakehi ekato katvā *Vimānavatthu* icceva saṅgaham āropitā.

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

Fol. khah': *caṇḍālī van(da) pādānti caṇḍālīvimānam* kā upatti | bhagavā Rājagahe viharante paccusavelāyam buddhāciṇṇam mahākaruṇāsamāpatti samāpajjivā vutthāya lokam olokento addasa tasmim yeva namgare caṇḍālāvāte santim ekam mahallikam caṇḍalim khīṇāyukam nirayasamvattanikam c' assā kammaṃ upaṭṭhitam mahākaruṇāyā samussāhitamānaso saggasamvattaniyam kammaṃ kāretvā ten' assā nirayuppattim nisedhetvā sagge patitthāpessāmi cintevā bhikkhusaṅghena saddhim Rājagaham piṇḍāya pāvisi ti tena ca samayena sā caṇḍālī daṇḍam olubha nagarato nikkhanti bhagavantam āgacchantam disvā abhimukhī hutvā aṭṭhāsi bhagavā pi tassāgamanam nivārento viya pureto aṭṭhāsi atthāyasmā Mahāmoggallāno satthu cittam nātvā tassā ca āyuparikkhaya bhagavato vandanam niyojento |

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

coditā bhāvitatte sarīrantimadhārinā
 caṇḍālī vandi pādāni Gotamassa yasassino |
 tam ena avadhibhāviṃ caṇḍāliṃ pañjalīṭhitam
 namassamānaṃ sambuddhaṃ andhakāre pabhaṃkaraṃ |
 khīṇāsavaṃ vigatarañjaṃ atejaṃ ekaṃ araṇṇāmaḥhi maho
 nisinnaṃ
 deviddhipattā upasaṃkamitvā vandāmi taṃ vira mahā-
 nubhāvā |
 suvaṇṇavaṇṇā jalitā mahāyasaṃ vimānaṃ oruyha ane-
 cchittā
 parivāritā accharāsaṃgaṇona kā tvaṃ subhe devate
 vandase mhaṃ |
 ahaṃ bhante caṇḍālī kāyavīreṇa pesitā
 vandiṃ arahato pāde Gotamassa yasassino |
 sāhaṃ vanditvā pādāni cutā caṇḍālayoniyo
 vimāna sabbato bhaddaṃ uppannamhi nandane |
 acharānaṃ sataśāhassaṃ purakkhatvāna tiṭṭhati
 tasāhaṃ pavarā setṭhā vaṇṇena sasāyukā |
 pahutakalyānā sampajānā patissatā
 muniṃ kārunikaṃ loke tamam bhanteva vanditvātum
 āgatā |
 idaṃ vatvāna caṇḍālī kataṃñū katavedini
 vanditvā arahato pāde tatthevantaradhāyati ||

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

1. caṇḍālī B.—The commentary, after having explained isis' uttamo, gives the var. reading isisattamo, and so reads B.
 —2. tādine B.—jīvitam C., jivitam B.—3. moditā bhāvitattena C., cotitā bhāvitattena B.—^odhārinā C. B.—4. enaṃ C., enaṃ B.—avadhī gāvī C., avadhī gāvī B.—pañjaliṃ C., añjali B.—5. vitarajam anejaṃ B.—raho nis^o C. B.—vīra C.—6. āruya C.—ganena 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.—upasannamhi B.—9. acchārānaṃ sataśāhassā purakkhitvā maṃ tiṭṭhanti B.—tāsāhaṃ C. B.—yasaśāyutā C, yasassāyunā B.—10. pahūta-kalyāṇasampajānapatissatā C., bahutakata-kalyāṇā sampajānā

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 ṇai is missing); 8 lines; Sinhalese writing.

Petavatthuvaṇṇanā (*Paramatthadīpanī*), commentary on the seventh part of the Khuddakanikāya, similar to the preceding work and composed by the same author. The introduction is almost identical with the introd. to the Vimānavatthuvaṇṇanā (2° sampannaṃ, tam anuttaraṃ, 3° sampanno; 'ham is omitted, 4 vandanaṃ janitaṃ puññaṃ, 5 petehi ca kataṃ kammaṃ yaṃ yaṃ purimajātisu petabhāvāvahattaṃ tehi phalabhedato, 6 pakāsayaṃti buddhānaṃ desanāyā visesato saṃvegajanaṃ kammaphalaṃ paccakkhakārini, 7 Petavatthū ti nāmena supariññātavattukā yaṃ, etc., mahesayo, 8 tassākammāvalambitvā porānaṭṭhakathānaṃ, 10 sakkaccabhāsato).

Conclusion :

ye te petesu nibbattā sabbadukkaṭakārino
 yehi kammehi tesan taṃ pāpakaṃ kaṭukapphalaṃ |
 paccakkhato vibhāventi pucchāvissajjanehi vā
 desanāniyameneva sattasaṃvega vaḍḍhati |
 yaṃ kathāvatthukusalā supariññātavattukā
Petavatthū ti nāmena saṃgāyiṃsu mahesayo |
 tassatthaṃ pakāsetuṃ porānaṭṭhakathānaṃ
 nissāya yā samāradhā atthaṃsaṃvaṇṇanā mayā |
 yā tattha paramatthānaṃ tattha tattha yathārahaṃ
 pakāsanā *Paramatthadīpanī* nāma nāmato |
 sampattā pariniṭṭhānaṃ anākulavinicchayo
 sapaṇṇārasamattāya pāliyo bhānavārato |
 iti taṃ saṃkhārontena yaṃ taṃ adhigataṃ mayā
 puññaṃ assānubhāvena lokanāthassa sāsanaṃ |
 ogāhetvā visuddhā ca sīlādipaṭipattiyā
 sabbe pi dehino hontu vimuttirasabhūgino | etc.

Vadattittharivārasinā muṇivarayatinā bhadantena *Ācariyadharmapālena* katā Petavattusaṃvaṇṇanā samattā ti.

It is evident that the commentary on the Theragāthā de-

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

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

The titles of the single stories are given thus in this MS. :
 Khentupamāpetavatthuvaṇṇanā (ends f. ki')—Sûkarap. (ki')—
 Pûtimukhap. (ku)—Piṭṭhadhâtalikap. (kû)—Tirokuddap. (kḷi')
 —Pañcaputtakhâdakap. (kḷi) —Sattaputtakhâdakap. (ke')—
 Goṇap. (ko)—Mahâpesakârap. (kau)—Khalâtiyap. (kaḥ')—
 Nâgap. (khi)—Uraṃgajâtakavatthuv. (khu)—Saṃsâramocakap. (khrî)—
 Sâriputtattherassa mâtu p. (khḷi)—Mattâp. (khai')—
 —Nandâp. (kho)—Caṇḍakunḍalip. (kho')—Kaṇhap. (khâm')
 —Dhanapâlap. (ga)—Cûlasetṭhip. (gi)—Aṅkurap. (gai')—
 Uttaramâtu p. (gau)—Suttap. (gaḥ)—Kaṇṇamuṇḍap. (ghi)
 —Ubbarip. (ghu')—Abhijjhamânap. (ghrî')—Sânuvâsip. (ghe')—
 Rathakârap. (gho)—Bhusap. (ghau)—Kumârap. (ghaḥ)—
 Serinip. (ña)—Migaluddap. (nâ)—Dutiyaḷuddap. (nâ')—
 Kûṭavanicchayikap. (ni')—Dhâtuviṇṇap. (nî')¹—
 Nandikap. (nâm')—Revatip. (nâm')—Ucchup. (ca')—Kumârap. (câ)—
 Râjaputtap. (ci')—Gûthakhâdakap. (ci)—Gaṇap. (ci')—
 Pâṭaliputtap. (cu')—Ambap. (cû')—Akkhadurakkhap. (cṛi)—
 Bhogasamharap. (cṛi')—Setṭhiputtap. (cṛi')—Setṭhi-kûṭasahassap. (cḷi').

44.

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

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

suttam suttam munindâham (aham—munindañ ca B.) suttasaṅghapâḷiyâ

anekavoraka (°vorikaṃ B.) attham dīpento desakehi ca |

vanditvâ yâcīto nâtham dhammadīpakabhikkhunam

manam udâharam netvâ dīpessam appakam ida |

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

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

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

45.

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

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

paramavisuddhasaddhāviriyaṭṭapaṇḍitena silavācārajjavamaddavādiguṇasamudayasamuditena sakasamayasaṃyanta-ragaṇasamatthena pañāveyyattiyyasaṃnāgatena tipīṭakappariyattippabhede sāṭhakathe satthu sāsane appatitāñānāppabhāvena mahāveyyākaraṇena karaṇasampattijānitasukhaniggatamadhurodānavacaninelāvāṇṇayuttana yuttamutthavādi vādivarena mahākavinā mahātherena pabhinnaṃpaṭisambhidāparivāre chālābhīṇādiguṇapaṭimaṇḍitena uttari-manussadhamme suppaṭiṭṭhitabuddhīnaṃ theravaṃsappadīpānaṃ *Mahāvihāravāsinaṃ* therānaṃ vaṃsālāṅkārabhūtena vipūlavissuddhabuddhīnā *Buddhaghosa* ti guruhi gahitaṇāmatteyyena mahātherena *Athasālini* nāma ayaṃ Dhammasaṅgahaṭhakathā katā yāvayattakaṃ kālāṃ visuddhacittassa tādīno lokajēṭhassa mahesino buddho ti nāmaṃ pi lokamhi tiṭṭhati tāvatattakakālāṃ ayaṃ Dhammasaṅgahaṭhakathā lokasmiṃ lokaniddharaṇesinaṃ kulaputtānaṃ pañāsuddhiyā nayaṃ dassenti tiṭṭhatu. *Athasālini nāma samattā.*

Kusannāmassa nagaṛassa purattimapaḍesake
 sāsanaṛūḷhabhūtaṃsa aḍḍhayaḷjanaṃmāṇake |
 Nerativhayaḷgāṃmassa paḷchimaṃ ṣanaṃsīte
 uttarasmi disābhāḷge ṭhāne pañcaḍhanaṃsate |

gamanâgamanasampanne *Mañiratanandâmake*
 alaye puñanippatte santâsane tibhummakê |
 bahuggaṇavâcakena atigambhirabuddhinâ
 âdimh' ariyasaddena *Alaṅkârâ* ti nâminâ |
 mahâtherena yuttana âhâpetvâna sabbaso
 sâdhakâna (sâvakânaṃ, the repetition with the Burmese
 version) vâcanañ ca antarâ antarakkhaṇe |
 ekâdikam̐ sattatiñ ca dvisataṃ dvisahassakam̐ (dvisatasa-
 hassakañ ca, the repetition)
 vasasañjhânaṃ (vassasañjhâ nâma, the repetition) vasena
 sampatte jinasâsane |
rajiko nissayo ayam̐ Aṭhasâlininâmako
 munisâsanañ ca buddhiyâ—caravato ¹
 yathâ anantarâyena niṭṭhito nissayo ayam̐
 hontv ânantarâyenevaṃ sukhiṇo sabbapâṇino | *etc.*

The work begins :

namo *etc.* | kâmvâvacarakusalam̐ — dassetvâ — idâni — rūpâ-
 vacarakusalam̐ — dassetuṃ — katame dhammâ kusalâ tiâdi
 vacanaṃ—

46.

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

The Pâli text of the *Vibhaṅga*. The appearance of this MS. and the style of writing are much older than the average of Burmese MSS. A large number of leaves is missing, and the order of the extant leaves is disturbed. The leaves are placed now in the following order: jhâḥ—cha, gha—câḥ, ṭhaḥ—ṭa, ña—ñâḥ, ḍa—ḍu, ḍha, ḍâḥ—ḍû, ḍhâ—ḍhaḥ, ṇa—bhâḥ (tâḥ is placed between tâ and ti), mai—ma, mo—mâḥ, ya—lu, sâḥ—va, lâḥ—lû, ka, khâḥ, lâḥ—la, aû—aa, am̐—ae, ham̐—ha, kya—ghyam̐. 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, aṭṭhavaṇṇanā porāṇatṭhaka-thānayā. I quote the following stanzas from the introduction (compare No. 105):

viñātu 'ttho na sakkā hi sante pi pubbanissaye
 sukkena mandapaññehi racayayissām' ahaṃ navam |
 nātisaṅkhepavitthāraṃ nissayaṃ mativaddhakam
 sikkhākāmena yatinā yācito *Candamañcunā* |

After the introduction the commentary begins (f. ko'-kau):
 pañca kkhandhā | rūpakkhandho | 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 *Mâtikānayatvai* (Burmese treatise with few Pāli quotations), the second *Dhâtukathānayatvai*, 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-khaṃ (the letter khe has been put twice): the *Abhidhammatthasaṅgaha*. Subscription: *Anuruddhācariyena racitaṃ Abhidhammatthasaṅgahaṃ nāma pakaraṇaṃ samatthaṃ niṭhitam*.

Chapters (pariccheda) of this treatise:

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

—f. ko pakinṇakasaṅga(ha)vibhāga—f. kaṃ' vidhisaṅgahavibhāga—f. khā' vidhimuttasaṅgahavibhāga (“niṭhito ca Abhidhammatthasaṅgahe sabbathā pi cittacetasikaṅgahavibhāgo”)—f. khī rūpasaṅgahavibhāga—f. khe 2 samuccayaṅgahavibhāga—f. khai paccayaṅgahavibhāga—f. khaṃ kammaṭhānasaṅgahavibhāga.

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

51.

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

52.

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

53.

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

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

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

Sumaṅgalācarirena Abhidhammavibhāvanī
ṭīkā yā racitā tassā sante pi pubbanissaye |
mandapaṇehi sotūhi na sakk' atto hi jānitu
paramattañukāmehi bhikkhūhi abhiyācito |
nātisaṅkhepavittāraṃ racissaṃ (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.*

jītamârâtikaṃ buddhaṃ dhammaṃ mohavidhamsakaṃ
vanditvâ uttamaṃ saṅghaṃ *Kaṅcâyanañ* ca vaṇṇitaṃ |
*Kaṅcâyana*ssa bheda' haṃ subbayogaṃ yathârahaṃ
sotujanânaṃ atthâya pavakkhâmi samâsato |
kasikammâdinâ byâpârena dīpati yo pitâ
iti Kaccassa putto *thu* tassa Kaccâyano mato |
teneva katasattam pi Kaccâyanaṃ ti nâyati
Kaccâyana^s' idaṃ sattam timinâ vacanatthato | *etc.*

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

54.

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

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

namo *etc.* |
tikkhattam pattalaṅko yo paṭiṭhapesi sâsanam
vanditvâ lokanâtham tam dhammam saṅghan ca pûjitaṃ |
âgatâgamasatthena cando va sarad' ampare
pâkaṭen' idha dîpamhi Mahâvijayabâhunâ |
ukkuṭikaṃ nisîditvâ sâsanatthâbhikaṅkhinâ
yâcīto 'haṃ karissâmi Saṅkhepapadavaṇṇanam |
porâṇehi katâ 'nekâ santi yâ pana vaṇṇanâ
etâ velâdigabbhesu ajotacandavûpamâ |
tasmâ khajjatantupamam karissam kiñci vaṇṇanam
tam sâdhavo nisâmetha sâsanassa subuddhiyâ ti |

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

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

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

II.—GRAMMATICAL AND LEXICAL WORKS.

55.

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

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

mahataṃ mahâ tulyâdhikaraṇe pade ||

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

itthiyaṃ bhâsitapumittha pumâ va ce ||

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

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

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

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

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

56.

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

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

57.

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

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

58.

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

59.

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

60.

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

61.

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

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

Śloka at the end of the Nāmakappa :

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

Śloka at the beginning of the Samāsakappa :

vanditvā varapañño yo bodhesi janataṃ bahuṃ
taṃ racissaṃ samāseṇa samāsaṃ sattharūpakaṃ |

Ślokas at the end of the Uṇādikappa :

ādimhi *Aggadhammo* 'ti *Alaṅkāro* 'tha vissuto
tisāsanamhi ālokabhūtatthā (var. read. °attā) cihanaṃ
tathā |

yo thero jinacakkamhi dhāreti sāsanaṃ sadā
tena uddhāritaṃ sādhuṃ 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 akkharasañāto || attho—akkharasañāto—hoti— | *sut* ||
akkharavibhattiyaṃ — sati — atthassa—dunniyathā — vā —
atthassa—dunnayathā—hi yasmā—hoti — tasmā—vā—tasmā
—vacanānaṃ — sabbo—attho—vā—sabbavacanānaṃ—attho
—akkharehi — saññāyate — tasmā — suttantesu suttantānaṃ
—bahupakāraṃ — akkharakosallaṃ — paṭhamaṃ — sampāde-
tabbaṃ—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 tathāgatena vaṇṇitaṃ
mahāpaññaṃ namitvāna sāvakesu ca pākāṭaṃ
dhajūpamaṃ guṇādhāraṃ mahitalesu pākāṭaṃ |

paṭhamāriyalaṅkāraṃ piṭakaṇṇavapâraguṃ
 sabbesaṃ hita(ṃ) dhârentaṃ sutabuddhañ ca me guruṃ |
 itare guravo cāpi pâragû piṭakattaye
 namâmi sirasâ dhîre visi(t)ṭhesu ca pâkaṭe |
 evaṃ nipaccakârassa antarâye asesato
 ânubhâvena sosetvâ yathâ atthaṃ samijjatu (sic) |
 pubbâcariyasîhehi racitâ santi nissayâ
 yudhasotujanâ yattha lina-rûpan ti vuccare
 tattha rûpaṃ vimamsitvâ nyâsâdianurûpato |
 sotujanânam atthâya uddharitvâ va sâdhukaṃ
 nissayaṃ sandhikappassa yudhasotubudhâvahaṃ |
 pubbâcariyasîhânaṃ ahaṃ nissayasâdhukaṃ
 paṭhamāriyalaṅkāramahâtherassa nissayaṃ
 sâdhukañ cupanissâya catuttho 'riyâlaṅkāro
 nâativitthârasaṅkhepaṃ racissâmi yathâphalaṃ (°ba-
 lam ?) |

Śloka at the end of the work :

Setibhissararâjassa natthena (nattena !) dhammarâjinâ
 kârîte sovaṇṇâvâse Dakkhiṇâvan ti nâmake |
 catutthâriyâlaṅkāratherena kâritaṃ imaṃ
 nâtisaṅkhepavitthâra (var. read. °re) atthi rûpa samâhi-
 taṃ |
 ayaṃ gandho ciraṃ kâlaṃ yâva tiṭṭhatu sâsanâ (sic)
 sikkhantâ sajjanâ gandhaṃ pâdaṃ labbhâ tat' uttari |
 tiâgame adhibbâyaṃ (°ppâyaṃ ?) viñâpetvâna sâdhukaṃ
 dhârentu jinacakkaṃ va piṭakaṇṇavapâragû |

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

attho akkharasaññato || attho—akkharasaññato— | akkharavi-
 pattiyaṃ — sati — atthassa — dunnayatâ — hi yasmâ — hoti —
 tasmâ — sabbavacanânaṃ — attho — akkharehi — saññâyate —
 yasmâ — akkharakosallaṃ — suttantesu — bahupakâraṃ —. A
 Burmese exposition with numerous Pâli quotations follows.

with the Samāsakappa. The introduction of this Kappa begins: evaṃ nānāyavicitraṃ *Madhuratthavinissayakattukammādi-atthavivoccapakāsakaṃ kārakakappaṃ dassetvā idāni tadanantaraṃ ligatthalapanagajjitaṃ (sic) sattavidhaṃ vāccapakāsakaṃ samāsakappaṃ dassetuṃ nāmānaṃ samāso yuttattho tiādi ārajjam (āraddham!) etc.*

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

64.

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

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

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

65.

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

The *Kaccāyanabhedatīkā*. Subscription: iti accuḷaracchānandaviriyaapañāsamannāgatena *Ariyalaṅkā* ti garuhi viditānāmatherena bhikkhunā vicarito (sic) *Sāratthavikāsinināmā* 'ya(m) gandho *Kaccāyanabhedatīkā* nitṭhitā.

The work begins: namo etc. |

jino jayakaraṃ dhammaṃ sañcayanto jayākare
 jītvā paraṃ jināpesi so me detu jayañ jino |
 yo munindindasaddhammaṃ sitābhāpu idehinaṃ
 makaṃ piṇeti jantunaṃ so sampinetu me manaṃ | *etc.*

66.

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

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

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

67.

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

Contains *Kaccâyana's* Ākhyâtakappa with the scholia.

68.

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

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

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

Kaccâyanaṃ pakaraṇe sandhi nāmañ ca kārakaṃ
 samāso taddhit(â)khyâto kittakañ ca uṇhâdikam |
 sandhimhi ekapaññāsaṃ nāmamhi dve satam bhava
 kārake pañcatālisam samāse aṭṭhavisañ ca |
 dvāsatṭhi taddhite matam atthārāsa satākhyâte
 kite satam satam bhava uṇhâdimhi ca pañ(ñ)āsam |

69.

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

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

70.

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

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

visuddhasaddhammasahassadîdhitim subuddhasambodhisu-
gandharoditam (*sic*)

tibuddhakhettekadvâkaram jîṇam saddhammasaṅgham si-
rasâbhivaṇḍiya |

Kaccâyanaṃ câcariyaṃ namitvâ nissâya Kaccâyanaṇṇa-
nâdim

bâlappabodhattham ujum karissam vyattam sukaṇḍam pa-
darûpasiddhim |

attho akkharasaññâto. yo koci lokiya lokuttarâdibhedo vacana-
ttho so sabbo akkhareheva saññâyate. *akkharâpâdayo ekacattâ-
lîsam.* te ca kho jinavacanânurûpâ akârâdayo niggahîtantâ
ekacattâlîsamattâ vaṇṇâ paccakam akkharâ nâma honti. tam
yathâ. a â i î etc.

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

nâmânaṃ samâso yuttattho (Kacc. 4, 1). *tesam nâmânaṃ*
payajjamañâpadatthânaṃ (*sic*) *yo yuttattho so samâsasañño*
hoti. tesam vibhattiyo lopâ ca (K. 4, 2). *tesam yuttatthânaṃ*
samâsânaṃ taddhitâyâdippaccayânaṃ ca vibhattiyo lopaniyâ
honti. pakati cassa sarantassa (K. 4, 3). *luttâsu vibhatti* (*sic*)

sarantassa assa yuttatthabbutassa tividhassa līngassa pakati-bhāvo hoti. *taddhitasamāsakitakā nāmam vātavetūnādisu ca* (K. 7, 4, 12). *taddhitantā kitakantā samāsā ca nāmam iva datṭhabbā tavetūnatvānatvādippaccayante vajjjetvā. so napuṃsakaliṅgo* (K. 4, 5). *so avyayibhāvasamāso napuṃsaki-lingo va datṭhabbo ti napuṃsakaliṅgattam. am vibhattīnam akārantayihāvo (sic)* (K. 4, 26). *etc.*

The work is divided into the following chapters : Sandhi-kaṇḍa, Nāmakaṇḍa (begins f. kû), Samāsakaṇḍa (f. khâ'), Taddhitakaṇḍa (f. khli), Ākhyâtakaṇḍa (f. khau'), 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 Abhidhânappadîpikâ 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 buddhambujavilocanaṃ
Bālāvatāraṃ bhāsissaṃ bālānaṃ buddhivuddhiyā |

Buddhaṃ abhivanditvā Bālāvatāraṃ bhāsissaṃ yanumehi
kriyākārapadasambandhayi.

74.

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

Saddalakkhaṇa, grammar composed by *Moggallāyana*.

Begins :

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

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

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

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

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

fol. kâ : saro lopo sare pare kvaci | na dve vâ | yuvanṇā-
nam e o luttā | yvāsare | eonaṃ | 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 nṛi, the following nḷi and nḷi), preceded by 4, followed by 2 blank leaves. On an average 8 lines. Sinhalese writing.

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

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

câgavikkamasaddhânusampannagunâsâlino
Parakkamanarindassa Sihalindassa dhîmato |
 atrajenâ 'nujânatena (should be 'nujâtena ?) bhûpâlaku-
 laketunâ
 disantapatthataḍâravikkamena yasassinâ |
Bhuvanekabhujavhena mahârâjena dhîmatâ
 catupaccayadânena santataṃ samupatṭhito |
Dhûmadonîti vikhyâtâvâse nivasato sato
Sumaṅgalamahâttherasâmino sucivuttino |
 vaṃse visuddhe sañjâto pantasenâsane rato
 pariattimahâsindhunîyyâmakadhurandharo |
 appicchâdiguṇûpeto jinasâsanamâmako
Vanaratanamahâtthero *Medhankarasamavhayo* |
 pâtavatthâya bhikkhûnaṃ vinaye suvisârado
 Payo(ga)siddhiṃ suddhima (?) sadâsampaññagocaraṃ
 (saddhâsampannag° !) ||

Division of the chapters :

f. ke : iti payogasiddhiyaṃ sandhikaṇḍo paṭhamo—f. ge :
 i. p. nâmak. dutiyo—f. ghû : i. p. kâarakak. tatiyo—f. nḷi—nḷi :
 i. p. samâsak. catuttho—f. clî : i. p. ṇâdik. pañcama—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 paññâindriyaṃ
 tîpi imâni no hi etaṃ bhikkhuni (should be : bhikkhuniovâdo)
 mâtuupatṭhânaṃ sametu âyasmâ abhibhûâyatanam dhanam
 me atthi sabbe eva tayo assu dhammo (*sic*) asanto ettha na
 dissanti itî dha | sarasamñâyaṃ || *saro lopo sare* || sare saro
 lopaniyo hoti | saro ti kâriyiniddeso lopo ti kâriyaniddeso (s. t.
 kâriyan. l. t. kiriyân. ?) | lopo adassanaṃ anuccâraṇaṃ | saro
 ti jâttekavacanavasena vuttaṃ | sare ti opasilesikâdhârasat-
 tamî tato vaṇṇakâlavyavadhâne kâriyan na hoti | tvam asi
 katamâ cānanda aniccasaṃnâ ti | evaṃ sabbasandhisu | vidhîti
 vattate || sattamiyaṃ pubbassa || therayaṭṭhinyâyena pavattate
 paribhâsâ dubbalavidhino patiṭṭhâbhâvato | sattamînidde

pubbasseva vidhīti pubbasaralopo | lokaggapuggapuggalo
(sic) paññindriyaṃ tñimāni no hetama bhikkhunovādo mātu-
 patthānaṃ sametāyasmā abhibhāyatanama dhanama matthi
 sabbeva tayassu dhammā asantettha na dissanti | pubbassa
 kāriyavidhānā sattamīdittihassa paratāvagamyate ti pare
 tu parivacanama pi ghaṭato | yassa idāni samānā iti. chāyā iva.
 iti api. assamañi āsi. cakkhuindriyaṃ. a(kata)ññū āsi. ākāse
 iva. te api. vande ahaṃ. so ahaṃ. cattāro ime. vasalo iti.
 Moggallāno āsi. bijako kathā eva. kāpoto evā tidha | pubba-
 saralope sampatte saro lopo sare tv eva | *paro kvaci* || saramhā
 paro saro kvaci lopañño hoti || yassa dāni samānāti chāyāva
 itipi assamañisi cakkhundriyaṃ akataññusi ākāseva tepi van-
 dehaṃ sohaṃ cattārome vasaloti Moggallānosi bijako kathāva
 kāpotova | kvacīti kiṃ paññindriyaṃ paññindriyāni sattut-
 tamo ekūnavīsati sassetesu gatovādo dīṭṭhāsavo dīṭṭhogho
 cakkhāyatanama namkunettha labbhā (?) | vivakkhāto san-
 dhayo bhavantīti nāyāvatticchāpi idha sijjhati | kvacīty adhi-
 kāro sabbasandhisu tena nātippasaṅgo | assa idama vātāritama
 na upeti vāmaūru ati iva aññe viudakama itīdha | idama pacchi-
 modāharaṇama ca yama (?) avaṇṇe lutte e o honti (hontīti ?)
 gāhassa nisedhanatthama | pubbasaralope | saro veti ca vat-
 tate || *yuvaññānam e o luttā* || luttā sarā paresama ivanṇu vaṇ-
 ṇānaṃ e o honti vā yathākkamaṃ | yathāsamaṃkhyānudeso
 samānānaṃ | vaṇṇaparena savanṇo pi | vaṇṇā saddo (vaṇṇa-
 saddo !) paro yasmā tena savanṇo pi gayhati sayā ca rūpan
 ti iūnaṃ pi e o | sabbattha rassajātīdese dīghassāpi ga-
 haṇattha(m) idham *(sic)* āradhama | tassedama vāteritama no-
 peti vāmoru atevaññe vodakama | vā tv eva tassidama | kathaṃ
 pacorasmin ti yogavibhāgā | pati urasmin ti vibhajja yavā-
 sare ti yakāre tavaggavaraṇā dinā mo (co !) vaggalasehi te
 ti pubharūpañ ca yuvaññānaṃ e o ti ussa o ca | lutteti
 kiṃ dasa ime dhammā yathā idama 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 | paṭisa-
 dhāravutti assa sabbavitti anubhūyate vianjanaṃ viākato dāsi
 ahaṃ ahu vā pure anu addhamāsaṃ anueti suāgataṃ suākāro

duākāro cakkhuâpâtam bahuâbâdho pâtu akâsi na tu eva bhû-
 âpanalânîlam itîdha | yuvaññānam veti ca vattate | *yavā sare* ||
 sare pare ivaññuvaññānam yakāravakārā honti vā yathākkam-
 maṃ | paṭisanthāravutyassa sabbavutyanubhūyate byañjanam
 byākato | byañjane digharassā ti dīghe | dāsyaḥam ahu vā
 pura anvaddhamāsam anveti svāgataṃ svākāro cakkhvā-
 pātam bahvâbâdho patvākâsi na tveva bhvâpanalânîlam | vā
 tveva viākato sâgataṃ | adhigato kho me ayam dhammo
 putto te aham te assa pahînâ pabbate aham ye assa te ajja
 yāvatako assa kâyo tâvatako assa byâmo ko attho atha kho
 assa aham kho ajja so ayam so ajja yo eva yato adhikaraṇam
 so aham itîdha | yavâ sare veti ca vattate | *eonam* || eonam
 yakāravakārā honti vā sare pare yathākkamaṃ | byañjane
 digharassā ti dīghe | adhigato kho myāyam dhammo putto
 tyâham tyâssa pahînâ pabbatyâham yyāvâssa (*sic*) tyajja
 yāvatakvassa kâyo tâvatakvassa byâmo kvattho atha khvâssa
 aham khvajja svāyam svajja yveva yanvâdhikaraṇam svâ-
 ham | vā tv eva tyajja soham | kvacî tv eva dhanam matthi
 puttâ matthi te tâgatâ asantettha cattārome | goelakam goas-
 sam goajinam itîdha | sare ti vattate || *gossavañ* || sare pare
 gossa avan âdeso hoti | sa ca | ṭanubandhânekavaññâ sabbassâ
 ti (this rule is given by Moggallâyana in the first kaṇḍa,
 comp. Pâṇini 1, 1, 46) sabbassa ppasaṅge antasseti vattamâne |
 nānubandho (Moggall. I, comp. Pâṇini 1, 1, 53) | nākārānu-
 bandho yassa so nekavañño pi antassa hotîti okārasseva hoti |
 saṅketo navayavonubandho ti (Moggall. I.) vacanâ nākāras-
 sâppayogo | uvaññānantarappadhamsino (?) hi anubandho |
 payojanam nānubandho ti saṅketo | gavelakam gavâssam
 gavâjinam | iti eva iti evâ tîdha || *vitisseve vâ* || evasadde pare
 itissa vo hoti vâ || sa ca || chatṭhiyantassa (Mogg. I, comp.
 Pâṇini 1, 1, 49) || chatṭhîniditṭhassa yaṃ kâriyam tadan-
 tassa viññeyyan ti ikārassâdeso | âdesiṭṭhâne âdissatîti âdeso |
 itv eva | aññatra yâdese | tavaggavaraṇānam ye cavaggaba-
 yaññâ 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 iccâha | tiāgulaṃ tiāgikam bhûâdayo

migi bhantā udikkhatityādi sandhayo vuccante || mayadā sare
 ti (comp. Kaccāyana, 1, 4, 5) vattate || vanataragā cāgāmā ||
 ete mayadā cāgamā honti vā sare kvaci | āgamino 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
 migi bhantā vudikkhati pavuccati pāguññavujutā ito nāyati
 cinitvā yasmātiha tasmātiha ajjatagge nirantaraṃ nirālayo
 nirindhano nirīhakaṃ niruttaro nirojaṃ dūratikkamo durā-
 gataṃ duruttaraṃ pātur ahoṣi punar āgaccheyya punar uttaṃ
 punar eva punar eti dhir atthu pātarāso caturaṅgikaṃ catur-
 ārakkhā caturiddhipādapaṭilābho caturaghanittharaṇatthaṃ
 bhattur atthe vuttir eṣā paṭhavidhātur eva sā nakkhattarājār
 iva tārakānaṃ vijjur ivabbhakūṭe 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 pāṭiyekkaṃ
 viyañjanā viyākāsi pariyaṇtaṃ pariyādānaṃ pariyuṭṭhānaṃ
 pariyesati pariyoṣānaṃ niyāyogo udaggo udayo udāhaṭaṃ
 udito udīritaṃ udeti sakid eva kiñcid eva kenacid eva kas-
 micid eva kocid eva sammadattho sammadaññāvīmuttānaṃ
 sammad eva yāvadatthaṃ yāvadicchakaṃ yāvad eva tāvad
 eva punad eva yadatthaṃ yadantarā tadantaraṃ tadaṅgavi-
 mutti etadatthaṃ atthadatthaṃ tadatthaṃ tadatthapasuto siyā
 aññadatthu manasād aññāvīmuttānaṃ bahud eva rattim | vā
 tv eva attaattaṃ vādhiṭṭhitam pātu ahoṣi | vavattthitavibhā-
 sattā vādhiṭṭhāssa byañjanato pi | bhikkhunīnaṃ vuṭṭhā-
 peyya ciraṃ nāyati taṃ yeva | chaabhiññā cha ahaṃ chaasīti
 cha aṃsā cha āyatanam itīdha | vā sare āgamo ti ca vattate ||
chā lo || chasaddāparassa sarassa lakāro āgamo hoti vā | chāti
 anukaraṇattā ekavacanaṃ | chaḷabhiññā chaḷ ahaṃ chaḷāsīti
 chaḷ aṃsā chaḷ āyatanam | vā tv eva | chaabhiññā || lopo
 adassanīṃ ṭhānīṃ yam āmaddiya dissati ādeso nāma so yātu

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

76.

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

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

buddhambujam namassitvā saddhammamadhubbhājanam
 guṇāmodapadam saṅghamadhubbatanisevitam |
Moggalāyanācariyavaram ca yena dhīmatā
 katam lahum asandiṭṭham anūnam *Saddalakkhaṇam* |
 ārabhisam samāsena bālattham *Padasādhanam*
Moggalāyanasaddattharatanākarapaddhatiṃ |
 saññāpariggaheneva lakkhaṇesu sarādayo
 ñāyantīti tam evādo dassayissam vibhāgato |

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

paratthâya mayâ laddhaṃ (mayâ 'raddhaṃ?) katvâ (ka-
tvâna?) Padasâdhanam
puññaena tena loko 'yaṃ sâdhetu padaṃ accutaṃ |
saddhâsayena parisuddhagunoditena sârena sârayati-
saṅghanisevitena
ramme 'nurâdhanagare vasatambujena vidvâlinaṃ nija-
visuddhakulaṇḍajena |
mânentena tathâgatam paṭipadâyogehi saddhâluyâ
niccâbaddhataponalehi nikhilappâpârisantâpitâ
saddhamavhayasîhatelaṭṭhitiyâ câmîkaratthâlinâ
nânâvâdikudittîhibhedapaṭunâ vâñivadhûsâminâ |
sattânaṃ karuṇâvatâ guṇavatâ pâramparan dhîmatâ
therenâ 'tumapâdapañjaragato yo saddasatthâdisu
Moggalâyanavissuten' iha suvacchâpo vinîto yathâ
so 'kâsi *Ppiyadassi* nâma yati 'daṃ byattaṃ sukhappattiyâ |
vutto ca vuttam upabhoginiyâ sakâya pînappayodharava-
nâpagasevikâya
rambhâvihâravadhuyâ tilakâtulena santena Kappinasa-
mavhayamâtulena |
Devîrâjavihâramhi ramme nivasatâ satâ
padassedaṃ *Piyadassittherena* vihitam hitam |

The disposition of the work is contained in the following dates: saññâvidhâna (ends f. ka')—sandhi vuccate (f. ka')—atha nâmanî vuccante (f. ki')—atha saṅkhyâsaddâ vuccante (f. kaḥ')—athâsaṅkhyam uccate (taṃ duvidhaṃ pâdi-câdibhedena) (f. khâ)—vuttâni syâdyantâni, athekattam uccate (f. khâ)—atha itthiyappaccayantâ niddisîyante (f. khu)—atha nâdayo (nâdayo!) vuccante (f. khu')—atha tabbâdayo vuccante (f. khe)—idâni tyâdayo vuccante (f. khau').

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

sandhi vuccate | purisaüttamo paññâindriyaṃ satiârakkho
bhogiindo cakkhuâyatanam abhibhûâyatanam dhanam me
atthi kuto etthâ tidha | *saro lopo sare* | sare saro lopañyo
hoti | sare topasilesikâdhârasattamî tato vaṇṇakâlavyavadhâne

kâriyaṃ na hoti | tvam asi katamâ cānanda aniccasaññā ti | aññatthā pi saṃhitāyaṃ (this seems to be corrected into saṃhatāyaṃ) opasilesikādhāre yeva sattamī | vidhīti vattamāne | sattamiyaṃ pubbassa | sattamīniddese pubbasseva vidhīti pubbasaralopo | purisuttamo paññīndriyaṃ satārakkho bhogindo cakkhāyatanaṃ abhibhāyatanaṃ dhanam matthi kuttettha | pubbassa kâriyavidhānā sattamīniddiṭṭhassa paratāvagamya te ti pare tu parivacanam pi ghaṭato | so ahaṃ cattāro ime yato udakaṃ pāto evā nīdha (*sic*) | saro lopo sare ti vattate | *paro kvaci* | saramhā paro saro kvaci lopaniyo hoti | sohaṃ cattārome yatodakaṃ pāto va | kvacīti kiṃ paññīndriyaṃ | assādhikāro sabbasandhisu | tassa idaṃ tassa idaṃ vātāiritam sītavātāiritam sītaūdakaṃ sītaūdakaṃ vāmāūru vāmāūru itīdha | pubbasaralopo | saro veti ca vattate | *yuvanṇānam e o luttā* | luttā sarā paresaṃ ivanṇuvanṇānam e o honti vā yathākkamaṃ | vaṇṇaparena savaṇṇo pi | vaṇṇasaddo paro yasmā tena savaṇṇo pi gayhati sayaceti (*sic*) īṇam pi e o | tassedam tassidaṃ vāteritam vātīritam sītodakaṃ | byañjane dīgharassā ti dīghe | sītūdakaṃ | vāmoru vāmūrū | lutteti kiṃ | dasa ime | atīta(ati!)ppasaṅgabādha-kassa kvaci saddassānuvattanato na vikappavidhi niyatā | tena upeno (*sic*) ti evamādisu vikappo nārakikādisu (*sic*) vidhi ca na hoti | viakāsi viakāsi suāgataṃ suāgataṃ tīdha | yuvanṇānam veti ca vattate | *yavā sare* | sare pare ivanṇuvanṇānam yakāravakārā honti vā yathākkamaṃ | akārassa dīghe | vyākāsi | ca(va!)nataragā cāgamā ti (see Kacc. 1, 4, 6) yāgame | viyākāsi | svāgataṃ sāgataṃ | kvaci tv eva yānidha | te ajja te ajja so ayaṃ so ayaṃ itīdha | yavāsare veti ca vattate | *eonam* | eonam yakāravakārā honti vā sare pare yathākkamaṃ | tyajja tejja | byañjane dīgharassā ti dīghe | svāyaṃ soyaṃ | kvaci tv ava (*sic*) dhanam matthi | goelakam itīdha | sare ti vattate | *gossāvaṇ* | sare pare gossa avaṇ ādeso hoti | sa ca | ṭanubandhānekavaṇṇā sabbassā ti sabbassa ppassaṅge | antasseti vattamāne | nānubandho | nakāronubandho yassa so nekavaṇṇo pi antassa hotīti nakārasseva (read, okārasseva) hoti | saṃketo navayavonubandho ti vacanā nakārasappa-yogo | payojanam nānubandho ti saṃketo | gavelakam | iti eva iti evā tīdha | *vītisseva vā* | evasadde pare itissa vo hoti

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

77.

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

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

namo, *etc.* |

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

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

78.

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

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

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

nânâgandhesu sârattham gahetvâ 'bhimatam nayam
vaṇṇayissam samâsena *Saddasâratthajâlinim*.

vididhanayasamannâgatam vicittâcariyasamayasamohitam
paramavicittagambhîraññaoggalhasamattham pakaraṇam
idam ârabhanto yam âcariyo tâva ratanattayapaṇâmam
karonto âha namassitvânâ tiâdi, etc.

79.

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

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

Begins : namo, etc. |

ito 'param pavakkhâmi saddhamme buddhasâsite
kosallatthâya sotûnam kappam âkhyâtasavhayam |
tattha kiriyam akkhâti ti âkhyâtam kiriyâpadam.

80.

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

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

namo etc.

tilokindamukhampo jagambherâjâbhirâjini
rammatam me manovâṇi navaṅgasetavaṇṇini |
puppâcariyasabhânam nayam nissâya sâdhakam
viracissâmi Vâcakam-upadesakavaṇṇanam |

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

tary on the conclusion of the *Vācakupadesa* (f. khu, etc.) furnishes some dates about its author. The work is said to have been composed in Sakkar. 967 (=A.D. 1606); then the commentary goes on (f. khû): *Turaṅgapappato Paṃyanagarato nâtidûre naccâsanne dvikosamatthe ðhâne nânâuppalaṃsañchannâya sasîlāvâpiyâ samipe papputakuṭacetiyavihâraleṇâdihî virâjîto Turaṅganâmako eko pappato atthi. tasmim—Turaṅgapappatavâsînaṃ—vasâlaṃkârabhûtena—Mahâvijâtâvitinâmakena ayaṃ Vācakamupadesako nâma gandho kato ti yojanâ.*

The commentator then gives his own name, which is identical with that of the author: *iti Cac keiṇ ti khyâta-parassa pacchimadvârasamime mahâtherânâm âvâsena Mahiyangaṇo nâma thûpo atthi. tassa uttaradisâbhâge pâkârasamipe Avavhanagarindassa 'maccena râjânâya kârite kuṭâkâravirâjite tibhumikâvâso vâsantena Mahâvijâtâvi itinâma-kena mahâtherena katâyam Vācakopadesakattavaṇṇanâ.*

81.

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

Namavaranaegilla, 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; kṛi is put twice. 8–10 lines; Sinhalese writing.

The *Abhidhânappadîpikâ*.

83 (Turnour).

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

84.

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

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

85.

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

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

rājarājaṃ mahāpuñ(ñ)āṃ dhammadhammaṃ mahādhu-
naṃ

saṅghasaṅghaṃ name cāraṃ namitvā cādaraṃ (ādaraṃ
B.) tayaṃ |

yo raṭṭhindaṇḍagindho (°gindo B.) jāgindajagumānadho
puñ(ñ)ā (puñā B.) bhūpādhipuñ(ñ)o ca cakkārahasulak-
khaṇo |

asambhiṇṇo ca vaṃsena putto Goribhasāmino

susuto ca Mahādhammarājādhipatināminā |

sampuṇṇo caturaṅgehi dasarājavataṃ caro

hitattayaṃ bahuṣuto dhāreti buddhapetaṅgaṃ |

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 |

satamandiravārite rājaseyye vasantohaṃ

kiñci taṃ apānetvāna (°tvā B.) likkhissaṃ navanissayaṃ |

Conclusion :

Jambūdīpatale ra(ṭ)thaṃ sabbara(ṭ)thāna (°naṃ B.) ke-
tayaṃ (ketujayaṃ B.)

Tambādīpaṃ Mramma(ṭ)thānaṃ mahāra(ṭ)thehi vāritaṃ |

ratanâpuram yam tattha pâsâdûlâram âlayam
 râja(ṭ)ṭhânam manorammam nadinagavanappullam |
 Mahâdhammarâjâdhipatîti bhûpati tatta yo
 medhâvi dakkho paṇiṭo vicitto cittapaṇi(ṇ)avâ |
 susippo dhatavacano tikkhatejo ripujjayî
 kesaro va atisûro susurûpo vayena vâ |
 yena râjaṭṭhânî seyyathûpakûpavanehi ca
 atije(ṭ)ṭhamandirehi nâgassehi (nâgâssehi B.) ca sobhitâ |
 kârîte teneva seyye nânâbhavanabhûsite
 Kittijayaṭhapakhyamhi satamandiravârîte |
 saddhamma(ṭ)ṭhitikâmena vasatâ santavuttinâ
 dvikkhattum laddhalañcena mahâtherena dhîmatâ |
 tassedisanuggahañ cāsâdhâraṇam u(y)yojitaṃ
 patvâna racito peso (yeso B.) Abhidhânassa nissayo |
 niṭṭhito so sakkarâje sahasse '(ṭ)ṭhasatâdhike
 je(ṭ)ṭhamâse juṇhapakkhe sattamiyam gaguddine |

86.

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

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

87.

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

Dhâtumañjûsâ. Begins: namo *etc.*

niruttinikarâpârapârâvârantagam munim
 vanditvâ dhâtumañjûsam brûmî pâvacanañjasam.

Subscription : *Kaccâyana*dhâtumañjûsâ samattâ.

88.

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

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

89.

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

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

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

90 (Turnour).

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

List of words, Pāli and Sinhalese, called on the covering
plate *Akârâdi*. Begins : namo buddhâyayi | akko sûryâyayi |
akko varagâsayi | aṅko enaṃberiyayi.

III.—HISTORICAL AND MISCELLANEOUS WORKS.

91.

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

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

tattha Uppalavaṇṇassa devarājassa bhāsuram,
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 kārayi.

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—ḍū; 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.

aniṭṭhite chattakamme sudhâkamme ca cetiye
 maraṇantikarogena rājā âsi gilânako |
 Tissaṃ pakkosayitvâ so kaniṭṭhaṃ Dighavâpito
 thûpe aniṭṭhâpehîti abravî |
 bhâtuno dubbalattâ so tunnavâyehi kâriya
 kañcukaṃ suddhavatthehi tena châdiya cetiyaṃ |
 cittakârehi kâresi vedikaṃ tattha sâdhukaṃ
 pantipuṇṇaghaṭânañ ca pañcaṅgulakapantikaṃ |
 chattakârehi kâresi chattaṃ veḷumayaṃ tathâ
 kharapattamaye candasuriyaṃ muddhavediyaṃ | 5
 lâkhâkumkumakeh' etaṃ cittayitvâ sucittikaṃ
 raṃṇo nivedayî thûpe kattabbaṃ niṭṭhitaṃ iti |
 sivikâya nipajjitvâ idhâgantvâ mahîpati
 padakkhiṇaṃ karitvâna sivikâ ceva cetiyaṃ |
 vanditvâ dakkhinadvâre sayane bhumisanthate
 sayitvâ dakkhiṇapassena so Mahâthûpam uttamaṃ |
 sayitvâ vâmapassena Lohapâsâdam uttamaṃ
 passanto sumano âsi bhikkhusaṃghapurakkhato |
 gilânapucchanatthâya âgatehi tato tato
 channavuti koṭiyo bhikkhu tasmaṃ âsu samâgame 10
 gaṇasajjhâyam akaruaṃ vaggabandhena bhikkhavo
 Theraputtâbhayaṃ theram tatthâdisvâ mahîpati |
 aṭṭhaviṣa mahâyuddhaṃ yujjhanto aparâjaya
 yo so na paccudâvatto mahâyodho vasî mama |
 maccuyuddhamhi sampatto disvâ maṃṇa parâjayaṃ
 idâni so man topeti thero Therasutâbhayo |
 iti cintiya so thero jânitvâ tassa cintitaṃ
 Karindanadiyâ sise vasaṃ Pañjalipabbate |
 pañcakhîṇâsavasataṃ parivârena iddhiyâ
 nabhasâgama rājânaṃ aṭṭhâsi parivâriyaṃ |

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

taṃ kammaṃ niṭṭhāpehīti abrūvī—3 °vatthehi—4 pañcaṅgulikap°—7 mahāpatī. padakkhinam. sivikāyeva—8 bhūmis°—9 āsī—10 bhikkhū. āsum—12 aparājayaṃ—13 sampatte. maññe. maṃ nopeti—14 cintesi. sise—15 parivāretvāna. parivāriya.

No. 93: 1 mār°—2 thūpe anīṭṭhitam kammaṃ niṭṭhāpehīti abrūvi—3 °vatthehi—4 pantīp°. paṅguñcalakap°, *corr.*: pañcaṅgulakap.—6 lākhākumkuṭṭhakeh', *corr.*: °makeh'—7 sivikāyaveva, *corr.*: °kāyeva—8 bhūmis°—9 pasanto, *corr.*: passanto—10 bhikkhū. āsum—12 aparājayaṃ—13 sampatte. maññe man nopeti. therāsutābhayo—14 cintayi. sise.—15 parivāriyaṃ, *corr.*: °riya.

From Chapter XXXVII. Turnour, p. 250.

(Story of Buddhaghosa.)

bodhimaṇḍasamīpamamhi jāto brāhmaṇamānavo
 vijjāsippakalāvedī tisu vedesu pārago |
 sammāviṃṇātasamayo sabbavādavisārado
 vādatthī sabbadīpamhi āhiṇḍanto pavādino |
 vihāram ekaṃ āgamma rattim pāt' amjalīmataṃ
 parivatteti sampuñṇapadaṃ suparimaṇḍalaṃ |
 tattheko Revato nāma mahāthero vijāniya
 mahāpaṃṇo ayaṃ satto dametaṃ vaṭṭatīti so |
 ko nu bhadrabharāvena viravanto ti abravī
 gadrabhānaṃ rave atthaṃ kiṃ jānāsīti āha taṃ | 5
 ahaṃ jāne ti vutto so otāresi sakam mataṃ
 vuttaṃ vuttaṃ viyākāsi virodham pi ca dassayī !
 tena hi tvaṃ sakam vādam otārehi ca codito
 pālimahābhidhammassa attham assa na so 'dhigā |
 āha kassetim manto ti buddhamanto ti so 'bravī
 dehi me tan ti vutthehi gaṇha pabbajja taṃ iti |
 mantatthī pabbajitvā so uggaṇhi Pīṭakattayaṃ
 ekāyano ayaṃ maggo iti pacchā tam aggahi |
 buddhassa viya gambhīraghosattānaṃ viyākaruṃ
 Buddhaghoso ti ghoso hi buddho viya mahītale | 10
 tattha Nānodayaṃ nāma katvā pakaraṇa tadā
 Dhammasaṅgaṇiyo 'kāsi kaṇḍaṃ so Atthasālinam |
 Parittatṭhakathaṃ ceva kātum ārabhi buddhimā

taṃ disvā Revato thero idaṃ vacanaṃ abravī |
 pālimattam idhānītaṃ natthi aṭṭhakathā idha
 tathācariyavādā ca bhinnarūpā na vijjare |
 Sihalaṇḍakathā suddhā Mahindena matīmatā
 saṅgītittayam āruḷhaṃ sammāsambuddhadesitaṃ |
 Sāriputtādigītañ ca kathāmaggaṃ samekkhiya
 kathā Sihalaḅhāsāya Sihalesu pavattati | 15
 taṃ tattha gantvā sutvā tvaṃ Māgadhānaṃ niruttīyā
 parivatthehi sā hoti sabbalokahitāvahā |
 evaṃ vutto pasanno so nikkhamitvā tato imaṃ
 dīpaṃ āgā imasseva raṃṃō kāle mahāmati |
 Mahāvihāraṃ sampatto vihāraṃ sabbasādhūnaṃ
 mahāpadhānaṃ gharaṃ gantvā saṃghapālassa santikā |
 Sihalaṭṭhakatham sutvā theravādañ ca sabbaso
 dhammassāmissa eso va adhippāyo ti nicchīyaṃ |
 tattha saṃgha samānetvā kātum aṭṭhakatham mama
 potthake detha sabbe ti āha vīmaṃsitum satam | 20
 saṃgho gāthādvayaṃ tassa dāsi sāvattīyaṃ tava
 ettha dassēhi taṃ disvā sabbe demā ti potthake |
 piṭakattayam ettheva saddhim aṭṭhakathāya so
 Visuddhimaggaṃ nāmākā saṅgahetvā samāsato |
 tato saṃgham samūhetvā sambuddhamatakovidam
 mahābodhisamīpamhi so taṃ vāceturū ārabhi |
 devatā tassa nepuṃṇaṇi pakāsetum mahājane
 chādesum potthakam so pi dvattikkhattum pi taṃ akā |
 vāceturū tatiye vāre potthake samudāhate
 potthakadvayam aṃṇam pi saṅṭhapesum tahiṃ marū 25
 vācayīmsu tadā bhikkhū potthakattayam ekato
 ganthato atthato vāpi pubbāparavasena vā |
 theravādehi pālīhi padehi vyañjanehi ca
 aṃṇatattam (*corr.* °thattam) ahū neva potthakesu pi
 tisu pi |
 atha ugghosayī saṃgho tuṭṭhahaṭṭho viśesato
 nissamsayaṃ sa Metteyyo iti vatvā punappunam |
 saddhim aṭṭhakathāyā 'dā potthake Piṭakattaye
 Ganthākare vasanto so vihāre dūrasaṃkare |
 parivattesi sabbā pi Sihalaṭṭhakathā tadā
 sabbesaṃ muḷaḅhāsāya Māgadhāya niruttīyā | 30

sattānaṃ sabbabhāsānaṃ sā ahoṣi hitāvahā
 theriyācariyā sabbe pāliṃ viya tam aggahaṃ |
 attakattabbakiccesu gatesu pariniṭṭhitim
 vanditum so mahābodhim Jambudīpam upāgamī |
 bhutvā vāvisavassāni Mahānāmo mahāmahim
 katvā puññāni citrāni yathākammam upāgamī |

sabbe pete dharanīpathayo (*corr.* °tayo) maccum accetum
 ante no sakkhimsu pacitasubalā sādhusampanṇabhogā evaṃ
 sabbe nidhanavasagā honti sattā ti niccaṃ rāgaṃ sammā
 vinayatu dhane jīvite cāpi dhimā ||

Readings of No. 92: 1 °māṇavo. tīsu—2 vādatthi jambudī-
 pamhi—3 parivattesi—5 gadrabhar°. abruvī—6 vutte. osāresi
 —7 taṃ, *corr.* tvaṃ. pāli°—8 kasseso. brūvī—10 so sobhi—
 11 pakaraṇaṃ. °ṇiyā. °sālinim—12 abrūvī—13 pālim°—
 14 sīhalaṭṭh°—15 katā—17 °matī—18 vihāre sabbasādhu-
 naṃ. °padhānagharaṃ—19 nicchiya—20 saṃghassamānetvā.
 satim—21 gāthadvayaṃ. sāmattiyaṃ—26 bhikkhu—27 pā-
 lihi. aññatattam—28 pi—30 mūlabh°—31 pālim—32 atha
 katt°. paripariniṭṭhitam—33 dvāv°. mahāmahaṃ. puññāni—
 34 °ṇipatayo. sadhane.

No. 93: 1 brāhmanam°. tīsu—2 jambud°. asiṇḍanto, *corr.*
 ah°.—3 sampunnap°—5 gadr°. jānātīti, *corr.* °sīti—6 jāne,
corr. jānāmi. Afterwards the reading of the first hand has
 been restored. osāresi—6 vuttam, *corr.* vuttam vuttam.
 virodham, *corr.* virodham—7 pālim°—8 kassetam, *corr.*
 kasseso. brūvī. ganha. pabbajjam taṃ, *corr.* °jja taṃ—10
 ghose hi, *corr.* ghoso hi—11 pakaraṇaṃ °ṇiyā. °sālinim—
 12 abruvi—13 pālim°. ācariyāv° *corr.* °yav°—14 sīhalaṭṭh°.
 ārūlham—15 °digītañ ca. katā sīhalabh°—17 mahāmatī—
 18 °sādhunaṃ. °padhānagharaṃ. santikaṃ, *corr.* °kā.—19
 therāvādañ ca. nicchiyaṃ, *corr.* °ya—20 saṃghassamānetvā.
 satam, *corr.* satim—21 gāthadvayaṃ. sāmattiyaṃ—22
 °marggam, *corr.* maggam—23 ārahi, *corr.* °bhi—25 saṃ-
 ṭhāpesum—26 bhikkhu—27 pālihi. aññatattahabū, *corr.*
 °mahū. pi—31 pālim—32 atha k°. pariniṭṭhitim, *corr.* °tam
 —33 dvāv°. mahāmahaṃ—34 dharanīpathayo, *corr.* °tayo.
 °sampanna°. dhane, *corr.* sadhane.

94 (Turnour Collection).

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

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

Yā ettāvatā Mahāvamsatthānusārakusalena Dīghasandase-
nāpatinā kārāpita-Mahāparivenavāsina Mahānāmo ti garūhi
gahitanāmadheyyena therena pubbasīhalabhāsītāya Sīha-
atthakathāya bhāsantaram eva vajjiya atthasāram eva gahetvā
tantinayānurūpena katassa imassa Saddapadānuvamsassa
atthavaṇṇanā mayā tam eva sannissitena āradhā pade-
sissariyadubbuṭṭhibhayarogabhayādīvididhaantarāyayuttakāle
pi anantarāyena niṭṭhānam upagatā sā buddhabuddhasāva-
kapacecekabuddhādīnam porāṇānaṃ kiccaṃ pubbavamsattha-
ppakāsanato ayaṃ Vamsatthappakāsini nāmā ti dhāretabbā
| |

Padyapadānuvamsavaṇṇanā vamsatthappakāsaṇi niṭṭhitā.

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

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 Mahāvamsaṃ pavakkhāmīti
paṭiññaṃ katvā idāni yeva *Porāṇasīhalatthakathāmahāvamsa*
vijjamāne pi kasmā ācariyo imaṃ *Padyapadānuvamsaṃ* akāsi

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

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

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

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

kavādato Ubhatovibhaṅge Sāgalikavādato Khandhakapari-
vāraṇ ca gahetvā Mahāvihāravāsino paṭiyekkā jātā ti idaṃ
abhūtattaparidīpakavacanaṇ ca aññavādantarapaṭisamyut-
tavacanaṇ ca attānaṃ pāṭhabbyākhyānantarāgataṃ katvā
likhitvā ṭhapesuṃ.

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

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

Susunāgo ti nāmam akāsi | so tato paṭṭhāya evaṃ tena posi-
yamāno anukkamena viññubhāvaṃ patvā âcârasampannataro
nāgarehi sādhusundarataro 'tīva sammato ahosi | tasmā tassa
Nāgadāsakassa rañño kujjhitvā | tehi nāgarehi katābhisekā
Susunāgo nāma rājā ti pākāṭā ahosi |

f. ghau'—ghaḥ (Turnour, p. xxxviii) : Kālāsokassa puttā
tū (p. 21, 7 Turn.) tiādīm āha | . . . Kālāsokassa atraja-
puttā dasa bhātukā ahesun ti attho | tesam pana nāmaṃ
Atthakathāya vuttam | nava Nandā tato āsun ti tato dasa
bhātunam antarā samānam eva nāmakā Nandanāma nava
rājāno ahesun ti attho | tesam hi jeṭṭho pana aññatakulassa
putto ti ca paccantavāsiko ti ca tesam navannaṃ uppattik-
kamañ ca *Uttaravīharatthakathāyaṃ* vuttam | mayam pi sam-
khepena tesam uppattimattam samayāvirodhamattā kathey-
yāma | pubbe kira Kālāsokaputtānaṃ rajje yeva paccanti-
vāsiko eko mahācoro uppajjitvā laddhapakkho rattham
vilumpamāno vicarati | tassa manussā pane gāmaghātākam-
maṃ karontā yaṃ gāmaṃ vilumpanti bhaṇḍam tasmim
gāme manussehi gāhāpetvā Malayam netvā bhaṇḍam gahetvā
manusse ca vissajjenti | ath' ekadivasam te corā evaṃ karontā
ekam nibbitikam thāmajavasampannaṃ yodhasadisam purisam
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 kasigorakkhādi-
kammaṃ karoma iminā va nibhārena gāmaghātākādīni katvā
dhanam ca dhaññaṃ ca uppādetvā macchamamsasurāpāṇādīni
paṭiyādetvā khādantā sukkena jīvitavuttiṃ karomā ti vutte
sādhu vata ayam eva tesam jīvitavutti aham pi teh'eva saddhim
eva eva jīvitam kappeyyāmīti cintetvā puna āha aham pi
tumbhākam santike vasitvā tumbhākam sahāyo bhavissāmīti
tumhe mam pi gahetvā vicarathā ti | te sādhu ti tam gahetvā
attānaṃ santike vasāpesum | ath' ekadivasam te corā gāmaghā-
tākammaṃ karontā ekam āvudhahatthasurapurisehi sampan-
naṃ paccantagāmaṃ pavisiṃsu | tesu pavitthamattesu gāma-
vāsino utthāya te majjhe katvā gāmanim gahetvā asinā
paritvā jīvitakkhayaṃ pāpesum | corā pana yena vātena vā
palāyitvā Malayam gantvā tattha sannipatitvā tassa mata-
bhāvaṃ jānitvā tasmim vinatthe amhākam parihānibhāvo

paññāyissati taṃ hi vinā amhehi ito paṭṭhāya gāmaghātādi-
kammakaraṇaṃ nāma kassa bhāro idha vasitūṃ pi na sakkā
evaṃ no nānābhāvo vinābhāvo paññāyissatīti rodamaṇā nisī-
dīmsu | amu esa puriso te upasaṃkamitvā kasmā rodathā ti
pucchitvā tehi no gāmaghātākammakaraṇakāle pavesanikkha-
manāya purecārikasūrapurisassa abhāvakaraṇena rodambā ti
vutte tena bho tumhe mā rodatha so yeva kammaṃ kātūṃ
sakkoti na añño aham eva taṃ kammaṃ kātūṃ sakkhissāmīti
itho paṭṭhāya mā cintayitthā tiādim āha | te tassa vacanena
assāsajātā sādhu ti taṃ purisaṃ tasmi gāmanitṭhāne ṭhape-
sum | so tato paṭṭhāya ahaṃ Nando nāmā ti attano nāmaṃ
sāvetvā tehi saddhīṃ purimanayeneva 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 gan-
hissāmā ti | te sādhu ti sampaticchīmsu | so tasmīṃ sampa-
ticchite saporivāro yuddhasajjo ekaṃ paccantanagaraṃ gantvā
rajjaṃ vā detu yuddhaṃ vā ti | te taṃ sutvā sabbe samā-
gamma tadanurūpāya mantanāya mantevā samānacchanda
tena saha mittasatthavam akāmsu | iminā va nayena so
yebhuyyena Jambudīpavāsino manusse hatthagataṃ katvā
tato Pāṭaliputtaṃ gantvā tattha rajjaṃ gahetvā raṭṭhaṃ
anusāsamāno na cirasseva kālam akāsi | tato tassa bhātara
paṭipāṭiyā rajjaṃ anussāsīmsu | te pana sabbe dvāvisati vassāni
rajjaṃ karīmsu ti | tena vuttaṃ nava Nandā tato āsum | pe |
rajjaṃ samanussāsīyun ti | pe | tattha kamenevāti vuddha-
paṭipāṭiyā eva | tesam pana kaniṭṭho navamo sayam dhanani-
dahanavittikatāya Dhananando nāma ahoṣi | so hi paṭiladdhā-
bhiseko va macchariyābhibhūto dhananidahanakammam eva
me kātūṃ vaṭṭatīti cintevā tato tato asītikoṭippamānaṃ dha-
nasañcayam katvā sayam eva taṃ gāhapetvā Gaṃgātīraṃ
gantvā sākāhvaraṇena Mahāgaṅgaṃ pidahāpetvā mātikañ
ca katvā tato udakaṃ aññatthaabhimukhaṃ kārāpetvā anto-
Gaṅgāya pāsānatale mahantaṃ āvāṭaṃ kārāpetvā tattha dha-
naṃ nidahitvā tatopari pāsāne santharāpetvā tatopari udaka-
nivāraṇatthāya vilinaloham okirāpetvā gulapāsāne attharā-

petvā puna sodakaṃ vissajjāpetvā tam pakatipāsānataḷaṃ
viya jāte udakaṃ vissajjāpesi | puna attano ānāpavattana-
tṭhāne cammajaturukkhapāsānapavattāpanakāraṇādāhi dha-
nasañcayaṃ kārapetvā tattheva akāsi | evaṃ katipayavārehi
akāsīti vuttaṃ hoti | tena avocumha tesam pana kanitṭho
navamo sayam dhananidahanavittikattāya Dhananando nāma
ahosī ti | Moriyānan ti attānaṃ nagaraṃ siriyā eva sañjātaṃ
Moriyā ti laddhavo(hā)rāṇaṃ khattiyānan ti attho | tehi
pana dharamāne yeva bhagavati Viḍuḍḍhabhena upaddutā
te pi Sākiyā Himavantaṃ pavisitvā aññataraṃ salilāya sam-
pannaṃ ussannapipphalipavanādāhi pādapavanehi upasobhi-
taṃ ramaṇīyaṃ bhūmibhāgaṃ disvā tatthā 'bhinivittṭhapema-
hadayā tasmim ṭhāne suvibhattaṃ mahāpathadvāraḷakotṭha-
kaṃ thirapākāraparikkhittaṃ ārāmauyyānādivividharāma-
neyyasampannaṃ nagaraṃ māpesuṃ | api ca taṃ mayūragī-
vasaṃkāsaṃ chadaniṭṭhikapasādapanti koñcamayūraganaṇā-
dehi pūritaṃ ugghositaṃ ca ahosi | tena te tassa nagarassa
sāmīno Sākiyā ca | tesam puttapaṃuttā ca sakala-Jambudīpe
Moriyā nāmā ti pākātā jātā | tato ppabhuti tesam vaṃso
Moriyavaṃso ti vuccati | tena vuttaṃ Moriyānaṃ khatti-
yānaṃ vaṃse jātan ti |

95 (Turnour Collection).

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

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

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

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 *Latāṭadhātavaṃsa*,
prose with a few intermixed verses.

Begins : namo etc. |

sambuddham atulaṃ suddhaṃ dhammaṃ saṅghaṃ anu-
taraṃ
namassitvā pavakkhāmi Dhātuvamsapakāsakaṃ |
tikkhattum āgamā nātho Lamkādīpaṃ manoramam
sattānaṃ hitam icchanto sāsanaṃ ciraṭṭhitim |

The chapters of the work are: tathāgatassa gamano nāma paṭhamo paricchedo (ends f. cha')—tathāgatassa parinibbutādhikāro 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—ḍam; 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 *Sāgalāyam* purattame
upagañchi *Nāgasenaṃ* Gaṅgā va yatha sāgaram |
āsajja rājā citrakathim¹ ukkādhāraṃ tamonudaṃ
āpucchi nipuno pañhe² ṭhānāthānagate puthu |
pucchāvissajjanā ceva gambhīratthupanissitā
hadayaṅgamā kannasukhā³ abbhutā lomahaṃsanā |
Abhidhammavinayogālhā⁴ suttajālasamatthitā
Nāgasena-kathā citrā opammehi nayehi ca |
tatha ñāṇaṃ panidhāya⁵ hāsāyitvāna māṇasaṃ⁶
suṇoṭha nipuṇo (*corr.* nipuṇe)⁷ pañhe kaṃkhāṭṭhānavi-
dālane⁸ ti |

taṃ yathānusūyate | atthi *Yonakākaṃ* (*corr.* °naṃ)⁹ nānā-
putābhedaṇaṃ *Sāgalan* nāma nagaraṃ nadīpabbatasohitaṃ
ramaṇīyabhūmippadesabhāgaṃ¹⁰ ārāmuyyānopavanatalāka-

pokkharāṇīsampannaṃ nadīpabbatavanarāmaneyyakam¹¹ sutavantanimittaṃ nihatapaccattikapaccāmittam¹² anupapīlitaṃ¹³ vividhavicitradaḥam¹⁴ atṭālakotṭakam¹⁵ varapavara-gopuratoraṇam gambhīraparikhapaṇḍarapākāraparikkhittante-puram suvibhattavithi(*corr.* vīthi-)caccaracatukkasimghātakam¹⁶ suppasāritānekavidhavarabhaṇḍaparipūritantarāpanam vividhadānaggasatasamupasobhitam¹⁷ Himagirisikharasamkāsavarabhavanasatasahassi (*corr.* °ssa-) patimaṇḍitam¹⁸ gajahayarathapanti(*corr.* patti-)samā-kulam¹⁹ abhirūpanaranāriganūnucaritam ākiṇṇajanamanussam puthukhattiyabrāhmaṇavessasuddham (*corr.* °ddam)²⁰ vividhasamanabrāhmaṇāsabhajanasaṃghāṭitam²¹ bahuvividhavijjāvantanaravīranisevitam kāsikakoṭṭumbarakādinānavidhavatthāpaṇasampannam²² suppasāritarucirabahu- (*added* : vidha) pupphagandhagandhāpanagandhagandhitam²³ āsimsanīyyabahuratta- (*corr.* °tana) paripūritam²⁴ disāmukhasuppasāritāpaṇasimghārivārī- (*corr.* °ni)jaganānucaritam²⁵ kahāpanarajatasuvaṇṇakamsapattharaparipuram²⁶ pajjotamānanidhiniketam pahutadhanadhamñāvitthūpakaraṇam²⁷ paripuṇṇakosakoṭṭhāgāram bahuvaṇṇapānam²⁸ bahuvividhakhajjabhojjaleyyapeyyasāyanīyya²⁹ Uttarakurusamkāsam³⁰ sampannasassam Ālakamandā³¹ viya devapuram |

Various readings of No. 97 : 1) °kathī, 2) pañho, 3) kaṇṇasukhā, 4) °gāṭhā, 5) paṇidhāya, 6) mānasam, 7) nipuṇe, 8) °ṭhāṇavidhālane, 9) yonam, *corr.* yonakānam, 10) bhitam ramaṇīyyam (*corr.* °yya°) bhumi°, 11) °vaṇarāmaṇeyyakam, 12) °paccatthika°, 13) anuppilītam, 14) °vicitradaḥam, 15) °koṭṭhakam, 16) °vithivaccara°, 17) °samūpas°, 18) bhavaṇasatasahassa°, 19) panti°, 20) °suddam, 21) °samaṇabrāhmaṇasabhājanasaṃghāṭitam, 22) °vatthāpaṇasampannam, 23) °bahuvividhapuppha°, 24) °nīyabahuratana°, 25) °simghāravānija°, 26) °paripūram, 27) pahūtadhanadhamñāvitthūpakaraṇam, 28) bavhannaṇapānam, 29) °sāyanīyam, 30) °saṃkhāsam, 31) ālak°.

98.

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

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

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

nâtham natvâna nâthassa kassam sâsanavuddhiyâ
 Kalyânîsimây' uppattibhûtapâṭhassa nissayam |
 Dhammacetyâbhidhâna Râmâdhipatinâminâ
 rañâ Râmañadese hi Kalyânînamikam simam |
 âcariye sammanetvâ tâya uppattikâraṇam
 nâtum silâpattakesu ¹ thapitam likkhiya 'kkharam |
 tato pi nihato gandho aparâcariyehi so ² |
 na uggaḷitakkharattâ ³ sudujjânattato mayâ
 sodhetum nussahattâ pi thapito cîrassam 'dhunâ |
 paramparagottâvâsanâbhinnikkhaṇagâminâ
 nâtakupâsakeneva tumhâdisehy adipane |
 gandhasâravijjantehi satti satti ⁴ sujânitum
 pacchimâjanatâ kivaṇ ityâdinâbhiyâcito |
 sâsanassopakârâya Mrammabhâsâya jânitum
 visodhetvâ yathâsattim racissam tassa nissayam |
 yuttâyuttam vicintetvâ ayuttam tam susodhiya
 yuttam ṭhânam dhârayantu mânadosavivajjitâ |

99.

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

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

This Nissaya begins: ⁵ *namo, etc.*

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

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

² yo.

³ nathagg°.

⁴ sakkhissati.

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

tasmâ atthañ ca tandiyaṃ (tandiyañ ca, B.) visodhento
 maham dāni
 akkhadassānam atthāya bālānaṃ suṭhu dīpissam |
 karuṇāya 'ssa codite buddhesi 'nena bhātunā
 sagāraṃ 'bhiyācīto porāṇakaṃ matam niya (matam
 andhiya, B.) |

The text then begins after this preface :

sajjanāsajjanāsevaṃ narānarābhivuddhikam
 pārāṅgam 'pārāṅgam netam viram viram 'bhivandīya |
 dhammasattam vicāremi vicittanayamaṇḍitam
 bahusattakalokānam catvāgatīvimuccitam |

100.

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

101.

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

102.

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

lokanīdhi pavakkhāmi nānāsattasamuddhitam
 māgateneva saṅkhepaṃ vandītvā ratanattayam |

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 |
 rājanītisattam rañño dhammatthasukhasādhanam
 vuccate buddhivuddhattham pararaṭṭhavimaddane |

104.

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

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

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

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

105.

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

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

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

ādito upasampannasikkhitabbaṃ samâtikaṃ
Khuddasikkhaṃ pavakkhâmi vanditvâ ratanatt^hayaṃ |
 pārâjikâ 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-
 pîya 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 dhammavinayaññupasamsitâ |
 ethhâvatâ '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 sakkâ nam̐ sante pi pubbanissaye
sukhena mandamañenahi bhikkhunâ 'ham̐ bhiyâcito |
racissa *Pañâmañjûnâ* sikkhâkâmena nissayaṃ
nâtisankhepavitthâraṃ navaṃ pītivivaḍḍhanaṃ |

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

Kusannâmassa nagrassa purattimapadesake
sâsanârulaḥbhûtassa aḍḍhayaḥjanapamâṇake |
Nerantivhayagâmassa pacchimaṃ îsanissite
uttarasmi disâbhâge ṭhâne pañcadhanusake |
gamaṇâgamaṇasampanna *Maṇiratananâmake*
alaye puñanippatte santâsane tibhumlike |
bahuggahaṇavâcakena atigambhiyabuddhinâ
âdimh' ânisasaddena (*sic, ariyasaddena* the repetition
with the Burmese version) *Alaṅkâro* tinâminâ |
mahâtherena yuttana *na* âhâpetvâna sabbaso
sâvakânaṃ vâcanañ ca antarâ antarakkhake |
sampaso dvîsahassañ ca dvisataṃ jinasâsane
tesathivavassa (*vessa ?*) katato (*vassagaṇato*, the repetition)
racito nissaro sayam̐ |
navabhû *Khuddhasikkhâya* muṇisâsanabuddhiyâ |

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.

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

The work begins : *namo etc.*

jitajeyyaṃ varaṃ buddhaṃ tilokaggavināyakaṃ
natvā gīhipaṭipadaṃ vakkh' uddhari tato tato |

atthānatthaṃ manati jānātīti manusso | gahaṭṭhasīlaṃ
nāma pañcaṅgasīlaṃ aṭhaṅgasīlaṃ dasaṅgasīlaṃ ca terasa
dhūtaṅgesu ekāsanikaṅgapattapiṇḍikaṅgavasena dve dhū-
taṅgāni ca | imāni sīlāni gahaṭṭhānaṃ vattanti.

108.

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

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

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

Conclusion :

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

The work is a short encyclopædia of Buddhist theology
and cosmology. It is divided into the following chapters :
buddhānaṃ abhinīhāra-kathā (ends f. kī)—tathāgatassa accha-
riyakathā (f. kām')—pañcaantaradhānakathā (f. khu')—mu-
nino cakkavattino ca cetiyakathā (f. khū')—sammajjanīyā-
phalasaṅgahanayo (f. khri')—dhamme acchariyakathā (f.
kho')—saṅghe acchariyakathā (f. gū')—niddāvibhāvanā (f.
gri')—supinavibhāvanā (f. gli')—ratanadvayasantakapari-
vattanakathā (f. gli)—saraṇagamanassa bhedaṅgahanayo
(f. ge')—sīlānaṃ pabbhedaṅgahanayo (f. ghi)—kammaṭṭhā-
nasaṅgahanayo (f. gho)—nibbānassa vibhāvanā (f. ghau)—
ratanattaye agāravavibhāvanakathā (f. ghau')—janakādi-
kammaṭṭhānasaṅgahanayo (f. nu)—ānantariyakammavibhā-
vanā (f. nri')—micchādīṭṭhivibhāvanā (f. nli')—ariyūpavā-
davibhāvanayo (f. nli')—kuhakādīnaṃ ca kathāsaṅgahanayo

(f. ne')—maccherakathâ (f. nai')—tividhaggivibhâvanakathâ (f. nâm')—dânâdipuññasāṅghanayo (f. cū)—sattānaṃ āhārabhedanayasaṅgaho (f. cḷi')—yonivibhāvananayasaṅgaho (f. cha)—pumitthiparivattanakathâ (f. chi)—yuvatīnaṃ sarūpavibhāvanaṃ (f. chu)—paṇḍakānaṃ vibhāvanaṃ (f. chu')—nāgānaṃ vibhāvanakathâ (f. chṛi)—supaṇṇānaṃ vibhāvanakathâ (f. chṛi')—petānaṃ vibhāvanaṃ (f. chḷi)—asurānaṃ vibhāvanaṃ (f. chḷi)—devatānaṃ vibhāvanaṃ (f. chḷi')—mahivaḍḍhanakathâ (f. che')—mahicalanakathâ (f. chau')—vuṭṭhivâtādīnaṃ sāṅghanayo (f. ja)—pakiṇṇakakathâ (f. je')—iddhividhâdisāṅghanayo (f. jhu')—lokaśaṅṭhānakathâ (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:

seṭṭhaṃ seṭṭhadadaṃ buddhaṃ loke lokagganāyakaṃ lokabandhaṃ mahāvīraṃ lokanāthaṃ namāmi 'haṃ.

Subscription: Siriratanapurābhidhāne uttamanagare setakuñjarādhipatibhūtassa mahārañño mātubhūtāya Susaddhāya mahādeviyā kārīte ti | punapaṭalachādite soṇṇamayamahāvīhāre vasantena sīlācārādisampanna Tipiṭakapariyattidharena saddhābuddhiviriyapatimaṇḍitena Sihaḷādīpe arañña-vāsīnaṃ pasatthamahātherānaṃ vaṃsālankārabhūtena Medhamkaramahātherākkhyapatitena *Samgharaññā* karato 'yaṃ Lokappadīpakasāro ti | — — Lokappadīpakasārapakaraṇaṃ *Mahāsamgharājena* Dayarājassa garunā racitaṃ samattan ti.

The chapters, as given in the index, are:

I. saṅkhāralokaniddeso. II. nirayagatiniddeso. III. pe-tagatiniddeso (comprehends: sāmāñnadukkhavaṇṇanā—tirokuḍḍasuttaṃ—mahādevavatthuṃ—pāsānapetavatthuṃ—pāsānatthambhapetavatthuṃ—kasipetavatthuṃ—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 Duṭṭhagāmani's works is almost identical with the Mahāvamsa.

nakathâ — mahâdhâtunidhânakathâ — Abhayaduttthagâmani-
rañño Tusitadevalokagamanam—Asokamâliniyâ uppattikathâ
—Sâliirâjakumârassa uppattikathâ—bhatikammakaraṇakathâ).
VI. sattalokaniddeso (comprehends: atṭhakkaṇaparidīpana-
kathâ—kâmâvacaradevânam uppattikathâ). VII. okâsaloka-
niddeso. VIII. pakiṇṇakanayasâraniddeso.

110.

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

Ratanamâlâ che kyam, a medical work; Pâli text with
Burmese Nissaya. The MS. is very incorrect. The Pâli
introduction begins: ¹ namo tassa *etc.*

sampannâ puṇaamitaṃ piyajakhilajanaṃ (piyadh° B.)
buddha(ṃ) trelokasaranaṃ ârabbhâ 'dha pranamyam
(idha atthayojanaṃ B.) |
jararogâ yadi bhavâ tato nikkhitum
ratanamâlâcariyo osaṭhâ (°ṭham B.) gâyâgâyati |

111 (Turnour Collection).

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

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

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

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

No. 6. 2 leaves (ka—kâ); 8 lines. Title: Asgiri Wihâre
Miyanamade 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 : Vajjīnaṃ 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 antaradhāpentī.

No. 15. One leaf containing an extract from the Aṅguttaraṭṭhakathā (dukanipāṭavaṇṇanā) 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-
dhaṃ janapunaṅkhattaṃ

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

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

The fragment ends : Revatatherassa hatthato anūpamaṃ kesadhātuṃ sampaṭicchitvā gandhodakanūnāpetvā suvaṇṇa-
rajatamayehi pupphehi dīpehi ca dhātu khamāpetvā caṅgo-
take ṭhapesuṃ taṃ khaṇaṃ űeva heṭṭhāvuttappakārāni paṭha-
vikampanādini acchariyāni pāturaheṣuṃ dasa sahassa ca.