

Pāli Text Society.

Journal

OF THE

PĀLI TEXT SOCIETY.

1894-1896.

EDITED BY

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REPORT OF THE SOCIETY.

1894-1896.

I AM very glad to be able to report to the Society the very substantial help it has received since the last report from enlightened friends of its difficult and important work. Mr. Henry C. Warren—and no one is better qualified to judge of the value of the work—has given the Society £50 towards its expenses. Another gentleman, for whom also I have the deepest personal regard, but who will not permit me to mention his name, has given the Society the sum necessary to pay for the printing of the third volume of the *Aṅguttara*; and Mr. Edward T. Sturdy, to whom the *Yogāvacara Manual*, issued herewith, is dedicated, has rendered possible at last the publication in English of an authoritative work on the Buddhist *Abhidhamma* by advancing the funds for the printing of the *Kathā Vatthu*, the *Attha Sālinī*, and the *Manual* just referred to.

It is impossible to speak too highly of these gifts from donors, none of them rich, as the world counts riches. While the rich look on with indifference, and the number of single guineas from scholars and libraries and friends is too small to keep the work of the Society afloat,¹ these

¹ The individual subscribers entitled, for instance, to receive the present issue—those not in arrears with their guinea subscription for 1896—number just 10.

Each guinea that comes in costs me, on an average, between five and six letters.

gentlemen, with ability to see what the work means, and with a rare generosity, have saved the work from stopping by gifts that involve no little self-denial.

On the other hand, I have to regret that, owing to a disastrous fire at Messrs. Unwin Brothers' printing works, the work of the Society has been seriously delayed. Not only was the printed matter destroyed, but large portions of the "copy" also. This necessitated the editing over again of the texts already prepared for the press, a result which threw back our work for more than a year and a half.

Of the works concerned, one, the *Kathā Vatthu*, by Mr. Arnold C. Taylor, has now been completed again, printed, and issued to the Society. The other, the *Attha Sālinī*, by Prof. Ed. Müller, is now all in type again, and will be ready almost immediately.

Prof. Edmund Hardy has kindly come forward to fill the gap left by the lamented and premature death of Dr. Morris. One further volume of the *Ānguttara*, edited by him, has been issued to the Society, the next volume is passing through the press, and the sixth and last will be made ready as soon as our funds allow.

M. Léon Feer is now seeing the fifth and last volume of the *Samyutta* through the press, and we hope to issue it for the year 1898.

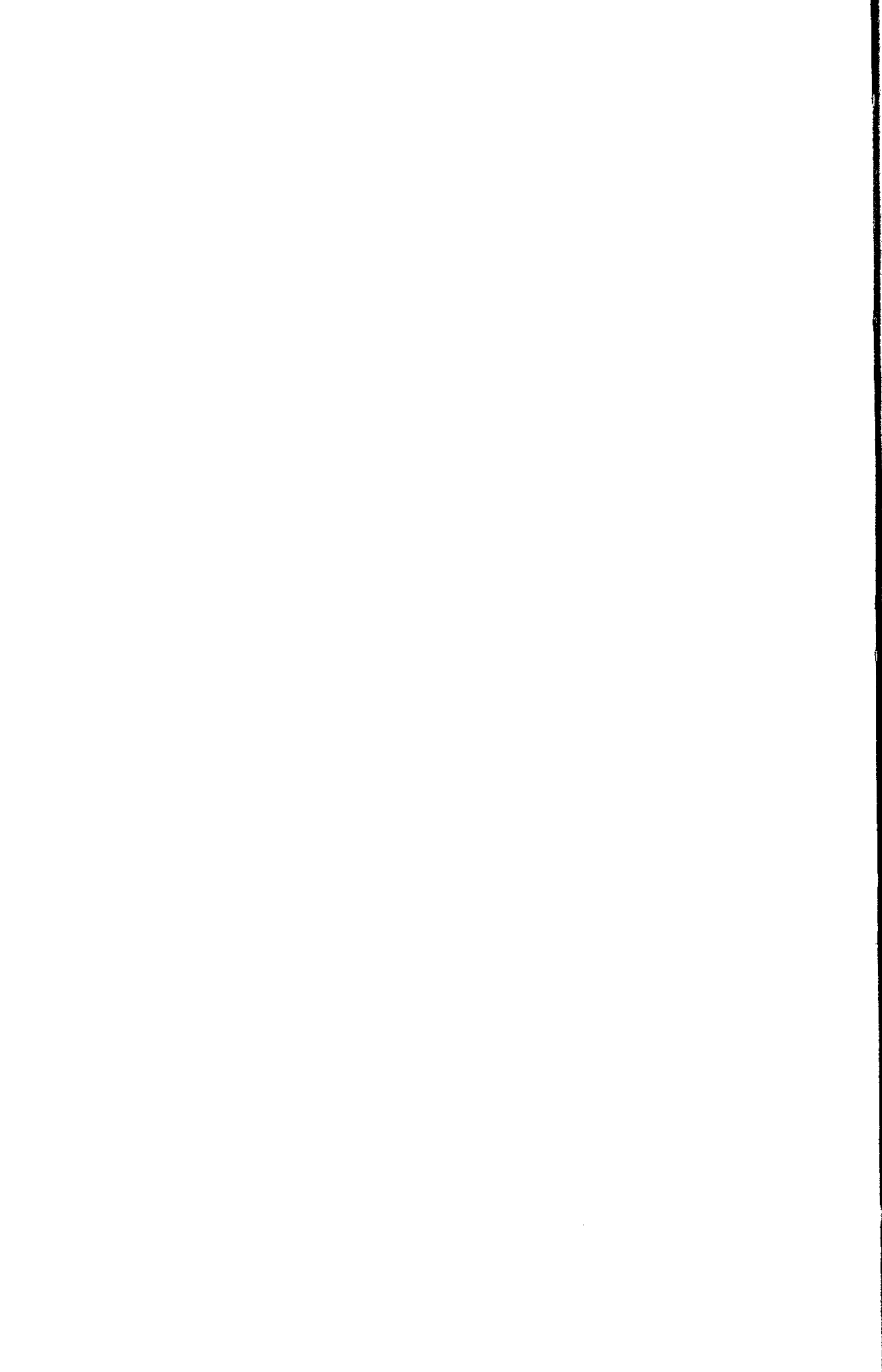
Mr. Robert Chalmers is so far advanced with the second and concluding volume of the *Majjhima* that the first part of it is now issued to members of the Society, the second part is already in the press for 1898, and the third and last will be ready as soon as our funds allow. Mr. Chalmers hopes to give complete indexes to the whole work, not only of proper names and verses, but also of words and subjects—after the fashion set by Dr. Morris and followed in the *Sumangala*, the *Itivuttaka*, and other works.

Mrs. Bode's edition of the *Sāsana Vamsa* is passing through the press, and will be issued to members as part of the Society's publications for 1897.

I have no information as to how Prof. Lanman's edition of the Niddesa, or Dr. Neumann's edition of the Paṭi-sambhidā are progressing. Mr. Chalmers hopes, with the assistance of a lady who has kindly offered her services, to prepare an edition of the Vibhanga; and has already made considerable progress with Buddhaghosa's Papañca Sūdanī on the Majjhima; and Professor Hardy hopes to be able to give us the commentary on the Etadagga Sutta in the Aṅguttara, containing the lives of the principal members of the Order, contemporaries of the Buddha.

Of works not yet undertaken we hope to issue at least the Apadānas, the Netti Pakaraṇa, and the Peṭakopadesa, and the Thūpa Vaṃsa—none of them very long and all interesting and important works. When these and the works already in hand are finished, the whole of the most ancient historical records of one of the most important movements in the intellectual history of mankind—the early years of Buddhism—will be available, if not for the historian, yet for the Pāli scholar.

With that I hope to be allowed to consider the work as done, and to be able to devote to the study of the documents the time and the energy necessary for the very tedious and disappointing and thankless task—relieved, alas, too seldom by the receipt of generous gifts—of collecting the miserable moneys necessary to print them.



ACCOUNTS.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.	
Balance, January 1, 1894	265	7	3	...	405	16	5
Seven Subscriptions of Five Guineas	36	15	0	... ..	27	13	5
304 Subscriptions of One Guinea	319	4	0	... ..	37	12	0
Donation	10	0	0	... ..	15	15	0
Sale of Books	5	6	6	... ..	0	3	4
Interest from the Bank	5	1	5	... ..	0	16	3
					153	17	9
					641	14	2
					641	14	2

(Balance at Bank, January 1, 1898, £234 5s. 8d.)

Catalogue of the Mandalay MSS.

IN THE

INDIA OFFICE LIBRARY.

(Formerly part of the King's Library at Mandalay.)

BY

PROFESSOR V. FAUSBÖLL.

PREFACE.

THE FOLLOWING CATALOGUE WAS ORIGINALLY WRITTEN IN 1888, BUT NOW RE-WRITTEN IN 1896.

THE whole collection of MSS. that belonged to the King's Library at Mandalay seems to have consisted of about 1,150 numbers (the highest number I have met with is 1,144, and a few MSS. are unnumbered), but of these more than 800 are now missing, having either been looted during the war, or lent out at the time when the Library was removed to the India Office.

The collection consists of three sorts of MSS.: some are purely Pāli MSS., some purely Burmese, and some mixed Pāli and Burmese, viz., commentaries on Pāli books.

The Pāli MSS. are generally carefully and nicely written in bold Burmese characters, on long palm leaves, usually with 9 lines in a page, and beautifully got up with gilt-edged leaves enclosed in gilt boards, but the leaves are seldom ornamented. On the left side of the leaf is the numbering in letters, and on the right side the title of the book or the section in Burmese. With

only one exception (Nr. 18), all the MSS. are written on palm leaves.

The leaves of several MSS. were in disorder when I began the catalogue. Where I could re-arrange them without losing too much time I did so.

Although the MSS. are, on the whole, carefully written, as remarked before, still they share with nearly all Burmese MSS. such blunders as brāhmaṇa for brāhmaṇa, gandha for gantha, niṭṭhita for niṭṭhita, etc.

That the reader may for himself judge of the correctness or incorrectness of the MSS., I have, with a few exceptions, given the text as I found it. Where I have altered anything I have expressly stated it.

V. FAUSBÖLL.

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VINAYA.

New Old
No. No.

1. (1) 231 palm leaves, numbered ka—ni ; 9 lines in a page. In the margin: Pārājikaṇ pālito pāṭh.

The MS. contains MAHĀVIBHAṄGA (Suttavibhaṅga) I. *Begins*: Namo, etc. Tena samayena Buddho Bhagavā Verañjāyaṃ viharati Naḷerupucimandamūle mahatā bhikkhusaṅghena saddhīm pañcamattehi bhikkhusatehi. Assosi kho Verañjo brahmaṇo, etc. (See Oldenberg's "Vinaya Piṭakam," vol. iii. p. 1.) *Ends*: Pattavaggo tatiyo. Tassudānaṃ dve ca pattāni bhesajjaṃ | vassikā dānapañcamaṃ | sāmāṃ vāyāpanacceko sāsaṅkaṃ saṅghi-kena cā ti. Uddiṭṭhā kho āyasmanto tiṃsanissaggiyā pācittiya dhammā | tathāyasmante pucchāmi kaccittha parisuddhā | dutiyam pi pucchāmi kaccittha parisuddhā | tatiyam pi pucchāmi kaccittha parisuddhā | parisuddhetthāyasmanto | tasmā tuṅhi evam etaṃ dhārayāmiti | N i s s a g g a y a ṃ niṭṭhitaṃ. (See Old. "Vin.," iii., 266.) After which follow 24 lines in Burmese.

2. (70) 230 leaves numbered ka—nā ; 10 lines in a page.

The MS. contains MAHĀVIBHAṄGA II. and BHIKKHUNĪ-VIBHAṄGA.

1 *Part* in the margin: Bhikkhupācīt pālito. *Begins*: Ime kho panāyasmanto dvenavuti pācittiya dhammā uddeśaṃ āgacchanti | Tena samayena Buddho Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena Hatthako Sakyaputto vādak-

khitto hoti, etc. (See Old. "Vin.," iv. p. 1). *Ends* : Mahāvibhaṅgaṃ niṭhitam. After which 30 lines in Burmese.

2 *Part* in the margin : Bhikkhunīvibhaṅ pāḷito. *Begins* : Tena samayena Buddho Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme, etc. *Ends* : Bhikkhunīvibhaṅgaṃ niṭhitam. After which 29 lines in Burmese.

3. (7) 1 *Part* 102 leaves numbered ḍha—phū ; 10 lines. In the margin : Bhikkhupācīt pāḷito. Contains MAHĀVIBHAṄGA II. *Begins* : Ime kho panāyasmanto dvenavutī pācittiyā dhammā uddeśam āgacchanti || Tena kho pana samayena Buddho Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena Hatthako Sakyaputto vādakkhitto hoti, etc. *Ends* : Etthakam tassa Bhagavato | suttāgataṃ suttapariyāpannam anvaddhamāsam, uddeśam āgacchati | tatta sabbeheva samaggehi samodamānehi avivadamānehi sikkhitabban ti ti. Mahāvibhaṅgaṃ niṭhitam || Sāsanujjotike ramme | pūre Amaranāmake Jambudīpasaketumhī ādimandiraṭhānake | saddhammaṭhītikāmena | etc.

2 *Part* 80 leaves numbered ka—chai ; 10 lines ; in the margin : Bhikkhunīvibhaṅ. Contains BHIKKHUNĪVIBHAṄGA. *Begins* : Tena samayena Buddho Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena Sāḷho Migāranatthā bhikkhusamighassa vihāram kattukāmo hoti, etc. *Ends* : Bhikkhunīvibhaṅgaṃ niṭhitam || Ubhatovibhaṅgam niṭhitam || Sāsanujjotike, etc.

3 *Part* 152 leaves numbered dham—lū, 10 lines ; in the margin : Parivā pāḷito. Contains PARIVĀRA. *Begins* : Yan tena Bhagavatā jānatā vassatā arahatā summāsambuddhena paṭhamam pārājikam kattha, etc. (See Old. Vin., v. p. i.). *Ends* : Parivāro niṭhito || Parivāram niṭhitam || Akkharājakam ekañ ca Buddharūpam samāgamam || Then follow four lines in Burmese, after which comes Anekajātisaṃsāram sandhāvissam . . . taṇhānam khayam ajjhagā || Avijjāpaccayā saṅkhārapaccayā viññā-

ṇaṃ | viññāṇapaccayā nāmarūpaṃ, etc. || nibbānapaccayo hotu ||

4. (6) 207 leaves numbered ka—di, 8 lines ; in the margin : Pārājikaṃ pālito. Contains PĀRĀJIKĀ. *Begins* : Tena samayena Buddho Bhagavā Verañjāyaṃ viharati, etc. *Ends* : Paññādhikaṃ sukhaṃ patto | sabbapuññesu sūrato, tāremi oghadussannaṃ | veneyyaṃ thalanibbhayaṃ || Pārājikaṃ pālito niṭṭhitaṃ. Sakkarāj 1153, after which 1 line in Burmese.

5. (3) 320 leaves numbered ka—rai, 9 lines ; in the margin : Vinaṅ Mahāvā pālito pāṭh. Contains MAHĀVAGGA. *Begins* : Tena samayena Buddho Bhagavā Uruvelāyaṃ viharati najjā Nerañjanāya tīre Bodhirukkhamūle paṭhamābhisambuddho | atha kho Bhagavā Bodhirukkhamūle sattāhaṃ ekapallaṅkena nisīdi vimuttisukhaṃ paṭisaṃvedī, etc. (See Old. "Vin.," i. p. 1.) *Ends* : Kosambiyaṃ Jinavavo | vivādāpattidassane, ukkhīpeyya yasmiṃ tasmīṃ | tassa yāpatti desaye || anto sīmāyaṃ tattheva | paññekañceva sampadā | Pālileyā ca Sāvatti | Sāriputto ca Kolito || Mahākassapa-Kaccāno | Koṭiko Kappinena ca | Mahācundo ca Anuruddho | Revato Upāli cubho || Ānando Rāhulo ceva | Gotamī ca Sudatto ca | senāsanāṃ vivittaṅ ca | āmisāṃ samakaṃ pi ca || Mahāvaggāṃ niṭṭhitaṃ || (Cfr. Old. "Vin.," i. p. 360 and 396.) Then follow 30 lines in Burmese.

6. (8) 268 leaves numbered ka—bī, 9 lines ; in the margin : Mahāvā pālī. Contains MAHĀVAGGA. *Begins* : Tena samayena Buddho Bhagavā Urūvelāyaṃ viharati, etc. *Ends* : Mahāvaggāṃ sattamaṃ niṭṭhitaṃ. Sakkarāj 1153, after which 1 line in Burmese.

7. (58) 299 leaves numbered ka—ḍa and ci—ḍa.

1 *Part* in the margin : Mahāvā pālito. Contains MAHĀVAGGA. *Begins* : Tena samayena Buddho Bhagavā Uruvelāyaṃ viharati, etc. *Ends* : Kosambakkhandhake uddhānaṃ niṭṭhitaṃ || dasamaṃ || Mahāvakkhaṃ niṭṭhitaṃ || Sāsānujjetike ramme, etc. . . . veneyyaṃ thalanibbhayaṃ || niṭṭhitaṃ || akarā ekamekañca, etc.

2 *Part* in the margin : Bhikkhukaṅkhā pāṭh. Contains

KAÑKHĀVITARAṆĪ, by Buddha g h o s a (?). *Begins*: Bud-dham dhammañ ca saṅghañ ca | vipprasanna cetasā, etc. (Cfr. Westergaard, "Codices Orient.," p. 20.) *Ends*: Kañkhāvitaraṇīyā P ā t i m o k k h a v a ṇ ṇ a n ā niṭhitā || Sakkarāj 235?, after which 3 lines in Burmese. (Cfr. infra No. 26.)

8. (9) 228 leaves numbered ka—dhāh, 10 lines; in the margin: Cūlavā pālito pāṭh. Contains CŪLAVAGGA. *Begins*: Tena samayena Buddha Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena paṇḍukalohitakā bhikkhu attanā etc. (See Old. "Vin.," ii. p. 1.) *Ends*: Tassudānaṃ, dasa vatthūni pūretvā | kammaṃ dutena pāvisi, etc. | C ū ḷ a v a g g a ṃ niṭhitaṃ || After which 26 lines in Burmese.

9. (4) 1 Part 187 leaves numbered ka—te, 11 lines; in the margin: Cūlavā pālito. Contains CŪLAVAGGA. *Begins*: Tena samayena Buddha Bhagavā Sāvattthiyaṃ viharati | Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena paṇḍukalohitakā bhikkhu attanā, etc. *Ends*: Tassa uddānaṃ | Dasa vatthūni pūretvā | kammaṃ dūtena pāvisi | etc. || C ū ḷ a v a g g a ṃ niṭhitaṃ. Then follows: Sāsanujjotike ramme, etc.

2 Part 129 leaves numbered ka—ṭo, 11 lines; in the margin: Vinaṇ Parivā pālito. Contains PARIVĀRA. *Begins*: Yan tena Bhagavatā jānathā passathā arahatā sammāsambuddhena paṭhamam pārajikam kattha paññattham, etc. *Ends*: Pariro niṭhito | Pubbācariyamaggaññu | . . . evam sandammavinayo | Parivārena sobhātī || P a r i r o niṭhito || Sāsanujjotiro ramme, etc. Then follow 7 lines in Burmese. (Cfr. S.B.E., xiii., p. xxiv, and Westergaard, "Codices Orient.," p. 19.)

10. (26) 300 leaves numbered ka—māh, 9 lines; in the margin: Pārājikaṃ Aṭhakathā pāṭh. Contains part of SAMANTAPĀSĀDIKĀ, by Buddha g h o s a. *Begins*: Yo kappakoṭṭhi pi appameyyam | kālam karonto atidukkaraṇi, etc. *Ends*: Samantapāsādikāya Vinayasamvaṇṇanāya catutthapārājikavaṇṇanā niṭhitā || C a t t ā r o P ā r ā-

jikā niṭhitā || After which 32 lines in Burmese. (Cfr. Journal of the P. T. S., 1886, p. 59 and 68.)

11. (28) 127 leaves numbered ka—ṭe, 9 lines; in the margin: Samantapāsādikā Aṭhakathā pāṭh | Vinañ Mahāvā Aṭhakathā pāṭh. Contains part of SAMANTAPĀSĀDIKĀ. *Begins*: Ubhinnam Pātimokkhānam | saṅgītisamanantarām | saṅgāyimsu mahātherā | Khandakam khandhakovidā || etc. *Ends*: Kosambakkhandhakavaṇṇanā niṭhitā || Samantapāsādikāya Vinayasamvaṇṇanāya Mahāvaggavaṇṇanā samattā || Then follow 21 lines in Burmese.

12. (29) 1 Part 93 leaves numbered ka—jo, 9 lines; in the margin: Samantapāsādikā Aṭhakathā pāṭh, Cūlavā Aṭhakathā pāṭh. Contains part of SAMANTAPĀSĀDIKĀ. *Begins*: Cūlavaggassa paṭhame kammakkhandhake tāva Paṇḍukalohitakā ti, etc. *Ends*: Samantapāsādikāya Vinayasamvaṇṇanāya sattasatikakkhandhakavaṇṇanā niṭhitā || Dvivaggasaṅgahā vuttā | dvāvisatipabhedanā | khandhakāsāsane pañca | khandhadukkhappahāyino | ye tesam vaṇṇanā esā | antarāyam vinā yathā | siddhā sijjhantu kalyāṇā | evam āsāpi paṇinan ti || Cūlavaggavaṇṇanā niṭhitā || After which follow 30 lines in Burmese.

2 Part 32 leaves numbered ka—gai, 8 lines; in the margin: Bhikkhunī Vibhañ Aṭhakathā pāṭh. Contains part of SAMANTAPĀSĀDIKĀ. *Begins*: Yo bhikkhūnam vibhaṅgassa | saṅgahito anantarām, bhikkhunīnam vibhaṅgassa | tassa samvaṇṇanākkamo || *Ends*: Samantapāsādikāya Vinayasamvaṇṇanāya Bhikkhunīvibhaṅgavaṇṇanā niṭhitā || Then follow 30 lines in Burmese.

13. (41) 88 leaves numbered ka—jī, 9 lines; in the margin: Samantapāsādikā Aṭhakathā pāṭh | Parivā Aṭhakathā pāṭh. Contains part of SAMANTAPĀSĀDIKĀ. *Begins*: Visuddhaparivārassa, Parivāro ti sāsane | dhammakhandhasarīrassa | khandhakānam anantarā || saṅgaham yo sammāruḥo | tassa pubbāgataṁ nayaṁ | hitvā dāni karissāmi | anuttānatthavaṇṇanam || Tattha yan tena Bhagavatā | la | paññattan ti ādinayappavattāya tāva

pucchāya ayaṃ saṅkhepattho | yo so Bhagavā sāsana-
cīraṭṭhikakattamaṃ dhammasenāpatinā saddhammagārava-
bahumānavegasamussitaṃ añjaliṃ sīrasmiṃ paṭiṭṭhapetvā
yācito dasa atthavase paṭicca vinayapaññattim paññāpesi |
tena Bhagavatā tassa tassa sikkhāpadassa paññattikālaṃ
jānatā tassā tassā sikkhāpadaññattiyā dasa atthavase
passatā | api ca pubbanivāsādihi janatā | dibbena cak-
khunā passatā | tihi vijjāhi chahi vā pana abhiññāhi
jānatā | sabbattha, etc. *Ends*: . . . *Buddhaghoso* ti
garūhi gahitanāmadheyyena therena katā ayaṃ Sa ma n-
t a p ā s ā d i k ā n ā m a Vinayasamvaṇṇanā || Tāva tiṭṭhatu
lokasmiṃ lokanittaraṇesinaṃ | dassenti kulaputtānaṃ |
nayaṃ silavisuddhiyā || Yāva Buddho ti nāmaṃ pi |
suddhacittassa tādino | lokasmiṃ lokajēṭhassa | pavattati
mahesino ti || Niṭṭhitaṃ || etc. 30 lines in Burmese.

14. (176) 376 leaves numbered ka—lī, 10 lines; in the
margin: Sāratthadīpanī ṭikā. Contains part of SĀRATTHA-
DĪPANĪ by Sāriputta. *Begins*: Mahākāruṇikaṃ Bud-
dhaṃ | dhammaṃ ca vimalaṃ varaṃ | vande ariyasam-
ghaṅca | dakkhiṇeyyaṃ niraṅgaṇaṃ || . . . Vinayaṭṭha-
kathāyāhaṃ | linasāratthadīpanaṃ | karissāmi suviññey-
yaṃ | paripuṇṇam anākulaṃ | porāṇehi kataṃ yan tu |
linatthassa pakāsaṇaṃ | na taṃ sabbattha bhikkhunaṃ |
atthaṃ sādheti sabbaso | etc. *Ends*: Iti Samantapāsā-
dikāya Vinayasamvaṇṇanāya Sāratthadīpaniyaṃ catut-
thapārājikavaṇṇanā niṭṭhitā || Niṭṭhito ca Sāratthadīpaniyā
P ā r ā j i k a k a ṇ ḍ o. (Cfr. Subhūti's "Nāmamālā," p. 7;
Mināyeff in *Journal of the P. T. S.*, 1886, p. 61 and 71;
Alwis, *Catalogue*, i. p. 170; Rhys Davids, "Three Inscrip-
tions," p. 20.)

15. (63) 276 leaves (misplaced?) numbered b—lāh, a—dha,
and kya—ṭhyāh; in the margin: Sāratthadīpanī ṭikā paṭṭh.
Begins: bhiññāpādakatā pana nirodhapādakatā ca catut-
thass'eva jhānassa, etc. *Ends*: Niṭṭhito ca SĀRATTHADĪPA-
NĪYĀ P ā r ā j i k a k a ṇ ḍ o. After which 26 lines in
Burmese.

16. (88) 184 leaves numbered dhe—lāh and a—kyaṇ, 9
lines; in the margin: Terasakaṇ ṭikā paṭṭh. *Ends*: Ettā-

vatā ca || Vinaye pāṭavattāya | sāsanaś ca vuddhiyā |
vaṇṇanā yā samāradhā | Vinayaṭhakathāya sā || SĀRAT-
THADĪPANĪ nāma | sabbaso pariniṭhitā | Tiṃsasahassa-
mittehi | gandhehi parimāṇato || ajjhesito narindena |
so'haṃ Pa r a k k a m a b ā h u n ā | saddhammaṭhitikā-
mena | sāsanaṃjotakārinā || ten'eva kārite ramme | pāsā-
dasatamaṇḍite | nānādumagaṇākiṇṇe | bhāvanābhira-
tālaye || sitalūdakasampanne | vasaṃ Jetavane imaṃ |
atthabyañjanasampannaṃ | akāsi suvinicchayaṃ || yaṃ
siddhā iminā puññaṃ | yaṃ puññaṃ pasutaṃ mayā |
etena puññaṃkammaṃ | dutiye atthasambhave || Tāva-
tiṃse pamodento | silācāraguṇe rato | alaggo pañcakā-
mesu | patvāna paṭhamaṃ phalaṃ || antime atthabhā-
vamhi | Metteyyaṃ munipuṅgavaṃ | lokaggaṃ pugga-
laṃ nāthaṃ | sabbasattahite caraṃ || divāna tassa
dhirassa | sutvā saddhammadesanaṃ | adhigantvā
phalaṃ aggaṃ | sobheyyaṃ Jinasāsanaṃ || sadā rak-
khantu rājāno, dhamme'eva imaṃ pajānaṃ | niratā puñña-
kammesu | jotentu Jinasāsanaṃ | ime ca paṇino sabbe |
sabbadā nirupaddavā | niccaṃ kalyāṇasaṃkappā | pap-
pontu amataṃ padanaṃ ti || T e r a s a k a ṇ ḍ a v a ṇ ṇ a n ā
niṭhitā || (Cfr. Alwis, Catalogue, i. p. 170; Rhys Davids,
“ Three Inscriptions,” p. 20.)

17. (51) 275 leaves numbered ka—bañ, 10 lines ; on the
outside of the first leaf : Vimativinodanī ṭikā pāṭh. Con-
tains VIMATIVINODANĪ, a ṭikā on Sa m a n t a p ā s ā d i k ā.
Begins : Karuṇopuṇṇahadayaṃ | Sugataṃ hitadāyakaṃ |
natvā dhammaṃ ca vimalaṃ | sargaṇca guṇasampadaṃ ||
vaṇṇanā nipuṇā hesuṃ | Vinayaṭhakathāya yā | pubba-
kehi katā nekā | nānānayasamākulā || tattha kāci suvi-
tiṇṇā | dukkhogāhā va gaṇṭhato | viruddhā atthato cāpi |
kāci katthaci katthaci || asampuṇṇā va luṭhitā | kāci
sammohakāriṇī, tasmā tāhi samādāya | sāraṃ saṅkhepa-
rūpato || linatthaṇca pakāsento | viruddhaṇca visodha-
yaṃ | upaṭhitanayaṃcāpi | tattha tattha pakāsaṃ ||
Vinaye vimati cheturaṃ | bhikkhunaṃ lahuvaṭṭinaṃ |
saṅkhepena likkhissāmi | tassā linatthavaṇṇanaṃ || etc.
Ends : Iti Samantapāsādikāya Vinayaṭhakathāya Vimati-

vinodaniyaṃ Parivāra vaṇṇa nā nayo niṭhito || Avasā-nagāthāsu, etc. Sakkarāj 1161. After which 4 lines in Burmese. (Cfr. Journal of the P. T. S., 1882, p. 52.)

18. () 11 leaves, consisting of several paper sheets glued together, 7 lines; in the margin: Navakhaṇḍakamavācā. *Begins*: Paṭhamaṃ upajjhaṃ gāhāpetabbo | upajjhaṃ gāhāpetvā pattacīvaraṃ, etc. (See Spiegel's "Kammavākyam," p. 3; "Anecdota Pālica," p. 68; and Böhtlingk in the "Bulletin de St. Petersburg," 1844, p. 342.) *Ends*: Nissayamuttasammutikhaṇḍaṃ || NAVAKHAṆḌA-KAMMAVĀCĀ niṭhitā || Sakkarāj 1214, after which 3 lines in Burmese. According to Clough (see his Kammavākyā translated, p. 6), Kammavācā is divided into seven chapters; but our MS. and another in the possession of Dr. Rost count nine chapters. (Cfr. Dr. Hoerning in the Journal of the P. T. S., 1883, p. 135; and Dickson in the Journal of the R. A. S., 1873 and 1875.)

19. (684) 52 leaves numbered ka—gā and gi—nāṃ. In gilt boards with red ornaments. The edges of the leaves are gilt, and the volume is written, or rather painted, with the greatest care in old square characters on lacquered palm-leaves. There are also ornaments in the margin of the leaves.

The MS. contains BHIKKHUPĀTIMOKKHA and BHIKKHUNĪPĀTIMOKKHA. *Begins*: Sammajjanī padīpo ca | udakaṃ āsanena ca | uposathassa etāni, etc. *Ends*: Sammoda-mānāhi avivadamaṇāhi sikkhitabban ti | vitthāruddeso | Bhikkhunīpātimoh pāth. (Cfr. the edition by Mināyeff, Petersburg, 1869; and that by Dickson in the Journal of the R. A. S., October, 1875.)

20. (685) 48 leaves numbered ka—kho and khan—ghāh. Another MS. of the same description as No. 19 and containing the *same book*.

21. 48 leaves numbered ka—ghāh. A third copy of the *same book* as the two preceding ones, and of the same

description. Enclosed in two heavy wooden boards with red ornaments on gold ground.

22. (2) 84 leaves numbered ka—khi, khī—gai, and go—chāh ; in the margin : Bhikkhupātimoiṃ pāṭh.

1 *Part* contains BHIKKHUPĀTIMOKKHA. *Begins* : Sammajjanī padīpo ca | udakaṃ āsanena ca | uposathassa etāni | pubbakaraṇan ti vuccati | chandapāsuddhi utukkhānaṃ | bhikkhugaṇanā ca ovādo | uposathassa etāni | pubbakiccan ti vuccati || uposatho, yāvaticā ca bhikkhu kammappattā sabhāgā pattiyo ca na vijjanti | vajjanīyā ca puggalā tasmiṃ na honti | pattakallan ti vuccati || pubbakaraṇapubbakiccāni samādapetvā desitāpattikassa samaggassa bhikkhusaṅghassa anumatiyā Pātimokkhaṃ uddisitum ārādhanaṃ karoma || sunātu me bhante saṅgho | ajj'uposatho pannaraso | etc.

2 *Part* contains BHIKKHUNĪPĀTIMOKKHA. *Begins* : Sammajjanī padīpo ca | udakaṃ, etc. *Ends* : Evam etaṃ dhārayāmi || Adhikaraṇasamathā niṭhitā || Uddiṭṭhaṃ kho ayyāyo nidānaṃ, uddiṭṭhā aṭṭha pārājikā dhammā | uddiṭṭhā sattarasa saṅghādisesā dhammā | uddiṭṭhā tiṃsa nissaggiyā pācittiyā dhammā | uddiṭṭhā chasaṭṭhi-satā pācittiyā dhammā | uddiṭṭhā aṭṭha paṭidesaniyā dhammā | uddiṭṭhā sekhiyā dhammā | uddiṭṭhā satta adhikaraṇasamathā dhammā | ettakaṃ tassa Bhagavato suttāgataṃ suttapariyāpannaṃ anvaddhamāsaṃ uddesaṃ āgacchati | tattha sabbāḥ' eva samaggāhi sammodamānāhi avivadamānāhi sikkhitabban ti. Vitthāruddeso ||

3 *Part* contains a Burmese interpretation (nissaya) of the preceding two parts.

23. (5) 259 leaves numbered ka—phe, 10 lines.

1 *Part* in the margin : Bhikkhupātimoiṃ pāṭh. Contains BHIKKHUPĀTIMOKKHA.

2 *Part* in the margin : Bhikkhunīpātimoiṃ pāṭh. Contains BHIKKHUNĪPĀTIMOKKHA.

3 *Part* in the margin : Khuddasikkhā pāṭh. Contains KHUDDASIKKHĀ by Dhammasiri. *Begins* : Ādito upasampanna | sikkhitabbaṃ samātikaṃ | khuddasikkhaṃ pavakkhāmi vanditvā Ratanattayaṃ || Pārājita ca

cattāro | garukā navacīvaraṃ | rajanāni ca patto ca |
thālakā ca pavāraṇā || *Ends* : Ettāvatāyaṃ niṭhānaṃ |
Khuddasikkhā upāgatā | pañcamattehi gāthānaṃ | satehi
parimāṇato ti || Khuddasikkhāni niṭhitaṃ ||

4 *Part*, in the margin: Mūlasikkhā pāṭh. Contains
MŪLASIKKHĀ. *Begins* : Natvā nāthaṃ pavakkhāmi |
Mūlasikkhāni samāsato | bhikkhunā navakenādo | mūla-
bhāsāya sikkhita || *Ends* : Atthataṃ bhante saṃghassa
kaṭhinaṃ dhammiko kaṭhinatthāro anumodāmiti tikkhat-
tuṃ vatvā anumoditabbaṃ || Mūlasikkhāni niṭhita ||

Khuddasikkhā and Mūlasikkhā have been edited by Dr.
E. Müller in the Journal of the P. T. S., 1883. Cfr.
J. P. T. S. 1886, pp. 70 and 61.

5 *Part* contains a Burmese interpretation of the
previous books, called in the margin Bhikkhupāṭimōṃ,
etc., nisya.

24. (74) 178 leaves numbered ka—gi and gi—ṇan.
Contains KHUDDASIKKHĀ and MŪLASIKKHĀ, and a Burmese
interpretation (nisya) of both.

25. (1056) 77 leaves numbered ṇa—ṭū, without boards.
Contains DHŪTAṄGANIDDESA. *Begins* : Namo tassa sakala-
lokavimohakassa mohassa dhaṃsakassa suvuttadham-
massa || namo tassa anaghottamadakkhiṇeyyassa saṃ-
ghassa || Idāni yehi appicchatā santuṭhi tādiguṇehi
vuttappakārassa silassa vodānaṃ hoti | te guṇe, etc.
The latter part of the MS. consists of a Burmese inter-
pretation, called Dhūtaṅganiddesa nisya.

26. (56) 125 leaves numbered ka—ṭu, 10 lines ; in the
margin : Kaṅkhāvitarāṇi Aṭhakathā pāṭh. Contains
KAṅKHAVITARĀṆĪ by Buddha g h o s a (?) *Begins* : Bud-
dhaṃ dhammaṃ ca saṃghaṃ ca | vipprasanna cetasā,
etc. *Ends* : Ayaṃ Kaṅkhāvitarāṇi nāma Pātimokkha-
vaṇṇanā || Tāva paṭiṭhātu lokasmim | lokanittharaṇesi-
naṃ | etc. After which 26 lines in Burmese. Cfr. supra
No. 7. See Journal of the P. T. S., 1886, p. 59.

27. (43) 132 leaves numbered ka—ṭāh, 10 lines ; in

the margin : Kañkhavitaranī Athakathā pāṭh. Contains KAÑKHĀVITARAÑĪ.

28. (42) 291 leaves numbered ka—mi, 9 lines ; in the margin : Kañkhā ṭika hoñ pāṭh. Contains a ṭikā on Kañkhāvitaranī, called VINAYATTHAMAÑJŪSĀ, written by Buddhanaṅga. *Begins* : Buddhañ dhammañ ca saṅghan ti | ādinā yā pakāsītā | bhaddanta-Buddhaghosena | mātikaṭhakathā subhā || etc. *Ends* : Iti Kañkhāvitaranīyā Pātimokkhavaṇṇanāya Vinayatthamañjūsāyañ Linatthapakāsāniyañ Bhikkhunipātimokkhavaṇṇanā niṭhitā || Yañ Pātimokkhassa vaṇṇanañ ārabhin ti sambandho | Mahāvihāravāsīnan ti idañ purimamacchimapadehi saddhiñ sambandhitabbañ, etc. Then follow 28 lines in Burmese. In the Catalogue of Pāli, Sinhalese and Sanskrit MSS. in the Ceylon Government Oriental Library, p. 16, is mentioned a Vinayattha Mañjūsā, a treatise on Vinaya Discipline ; cfr. Journal of the P. T. S., 1886, p. 61.

29. (55) 192 leaves numbered ka—tāh, 10 lines ; in the margin : Pātimokkhapadattha-anuvaṇṇanā. *Begins* : Dayātidaya passantañ | āṇātiāṇa cakkindañ | Buddhañ natvā ca vakkhāmi | Pātimokkhe padatthañ va || etc. *Ends* : PĀTIMOKKHAPADATTHAANUVAṆṆANĀ niṭhitā || After which 29 lines in Burmese.

30. (44) 290 leaves numbered ka—mā, 8 lines ; on the outside of the first leaf : Vinayasaṅgaha pāṭh. Contains MAHĀVINAYASAṄGAHAPAKARAṆA by Sāriputta. *Begins* : Vatthuttayañ namasitvā | saranañ sabbapāṇinañ | Vinaye pātavatthāya | yogāvacarabhikkhunañ || vippaniṇṇam anekattha | pāḷimuttavinicchayañ | samāharitvā ekattha | dassayissām' anākulañ | tatrāyañ mātikā || divāseyyā parikkhāro bhesaccakaraṇañ pi ca | parittañ paṭisandhāro | viññattikulasaṅgaho || macchamañsañ anāmañsañ | adhiṭṭhānavikappanañ cīvarena vinā vāso | bhaṇḍassa paṭisāmañ nañ || kayavikkayasamāpatti | rūpiyādipaṭiggaho dānavisāsagāhehi | lābhassa pariṇāma-

nañ || paṭhavibhūtagāmo ca | duvidhañ samāseyya
 nañ || vihāre sañghike seyyaṃ | sandharitvāna pakka-
 mo || kālikāni pi cattāri kappiyā catubhūmiyo | khāda-
 niyādiṭṭhiggaḥo | paṭikkhepapavāraṇā | papajjānissayo
 simā | uposatham avāraṇaṃ | vassupanāyikāvattaṃ
 catupaccayabhājanaṃ | kathinaṃ garubhaṇḍāni | coda-
 nādivinicchayo | garukāpattivuṭṭhānaṃ kammākammaṃ
 pakiṇṇakaṃ ti || tattha divāseyyā ti divānibbajjanaṃ |
 tatrāyaṃ vinicchayo | anujānāmi bhikkhave divāpatisalli-
 yantena dvāraṃ sañvaritvā paṭisallayitun ti vacanato
 divā nippajjante dvāraṃ sañvaritvā nībbajjitabbaṃ | etc.

Ends: Iti Pāḷimuttakavinaya vinicchaya-
 saṅgaha Pakiṇṇakakathā samattā || Ajhesito
 narindena | so'haṃ Parakkama bhāhunā | saddham-
 maṭṭhitikāmena | sāsanujjotakārinā | etc. Sobheyyaṃ
 nījasāsanaṃ ti || Mahāvinaya saṅgahapakara-
 ṇaṃ niṭṭhitaṃ || After which 4 lines in Burmese. The
 Catalogue of Pāli, etc., MSS. in the Ceylon Government
 Oriental Library, mentions a "Pālimuttaka Vinaya; on
 Monastic Discipline," cfr. Journal of the P. T. S., 1882,
 p. 51; and Alwis, in his Catalogue, p. 170, a Pāli Muttaka
 Vinaya Vinichchaya. Westergaard describes the same
 in his Catalogue, p. 48. Forchhammer has in his Report
 a "Vinayamahāsaṅgaha." See further Subhūti's "Nāma-
 mālā," Preface, p. 8, and the Journal of the P. T. S., 1886,
 p. 61. But how are the two titles in our MS. made to
 agree? Is perhaps Pālimuttakavinayavinicchayasāṅgaha
 only part of Mahāvinayasāṅgahapakaraṇa?

31. (40) 151 leaves numbered ka—ḍe, 9 lines; in the
 margin: Vinayavinicchaya pāṭh. Contains VINAYAVINIC-
 CHAYA and UTTARAVINICCHAYA by Buddhadatta.
Begins: Vanditvā sīrasā seṭṭhaṃ | Buddhamaṃ appaṭipug-
 galaṃ | bhavābhavakaraṃ dhammaṃ | gaṇaṃ c'eva
 niraṅgaṇaṃ || bhikkhūnaṃ bhikkhunīnaṃ ca hitatthāya
 samāhito | pavakkhāmi samāseṇa | Vinayassa Vi-
 nicchayaṃ || anākulamaṃ asaṃkiṇṇaṃ | madhurattha-
 padakkamaṃ | paṭubhāvakaṃ etaṃ | paramaṃ vīna-
 yakkame || apāraṃ otarantānaṃ | sāraṃ vinayasāgaraṃ |

bhikkhūnaṃ bhikkhunīnañ ca | nāvābhūtaṃ manora-
maṃ || tasmā vinayanūpāyaṃ | Vinayassa Vinicchayaṃ |
avikkhittena cittena | vadato me nibodhatha || *Ends* :
Buddhadatto ti garūhi gahitanāmadheyyena therena
racito Uttaravinicchayo samatto ti | Then follow
30 lines in Burmese.

According to Gandha-Vaṃsa, published by Mināyeff in
the Journal of the P. T. S., 1886, p. 69, Vinayavinicchaya
and Uttaravinicchaya must be two different works; cfr.
No. 33.

32. (57) 257 leaves numbered ka—phu, 9 lines; in the
margin: Vinaya Vinicchaya ṭikā pāṭh. Contains the
first part of a ṭikā on Vinayavinicchaya, called LĪNATTHA-
PAKĀSINĪ. *Begins* : Ādiccavaṃsāmparapātubhūtaṃ | by-
āmapabhāmaṇḍaladevacāpaṃ | dhammambuniyjhāpita-
pāpaghammaṃ | vandāmaṃ Buddhasahambuvantaṃ ||
Ends : Surāpānakakathāvaṇṇanā || Then follow 18 lines
in Burmese. Cfr. Forchhammer's Report and Journal of
the P. T. S., 1886, p. 62 and 72, and 1882, p. 52.

33. (62) 264 leaves numbered phī—lāh, a—ā, i—ī, u—ū,
e—ai, o—au, aṃ—āh, kya—kyāh, khya—ghyāh, nīya—
ṭyi. Contains the second part of a ṭikā on Vinayavinic-
chaya, called LĪNATTHAPAKĀSINĪ. *Begins* : Yena kenaci
aṅgenā ti aṅgulīadinā yena kenaci sarīravayavena, etc
Ends : Iti Vinayavinicchayaṇṇanāya Uttaravinicchaya-
vaṇṇanāya ca Linatthapakāsini samattā || Cakrā,
etc. 29 lines in Burmese.

34. (92) 1 Part, 24 leaves numbered ka—khāh, 9 lines;
on the outside: Vinayavinicchaya Saṅkhepa. *Begins* :
Tasmim̄ pana sikkhāpade sikkhāpadavibhaṅge ca sakale
Vinayavinicchaye kosallaṃ patthayante ca, etc. *Ends* :
VINAYAVINICCHAYASAṅKHEPAGANTHO (MS. -kaṅkhepa-
ganto) niṭhito || Saṃsārasotaṃ chinditvā viddhamsetvā
tayo bhava, etc. Vinayavinicchaya || 4 lines in Burmese.

2 Part, 117 leaves, ka—ño, is a Burmese interpretation
of the above book.

35. (53) 311 leaves numbered ka—yaṃ, 8 lines; in the
margin: VAJIRABUDDHI ṬIKĀ. *Begins* : Paññāvisuddhāya

dayāya sabbe | vimocitā yena vineyasattā | tañ cakkhu-
bhūtañ sirasā namitvā | lokassa lokantagatassa dham-
mañ || sañghassa ca silādiguṇehi yuttā | mādāya sabbesu
padesu sārañ | sañkhepakāmena mamāsayena | sañco-
dito bhikkhūhitañ ca disvā || Samantapāsādikasaññitāya |
Sambuddhaghosācariyoditāya | samāsato linapade likkhi-
sañ | samāsato linapade likkhitañ || etc. *Ends* : VAJĪ-
RABUDDHI TĪKĀ || Cfr. Journal of the P. T. S., 1882, p. 52,
and 1886, p. 70.

SUTTA.

36. (370) 340 leaves numbered ka—vī, 10 lines ; in the
margin : Sut Silakkhañ pālito, Sut Mahāvā pālito and
Sut Pātheyya pālito. Contains DĪGHANIKĀYA. *Begins* :
Evañ me sutañ | ekañ samayañ Bhagavā antarā ca
Rājagehañ antarā ca Nālanda addhānamaggapaṭipanno
hoti etc. *Ends* : Dīghanikāro niṭhito || Nibbānapaccayo
hotu | etc. Part I. of it edited by Rhys Davids and
Carpenter, see P. T. S., 1889.

37. Another copy of Part I. of the same book, contain-
ing Silakkhandhavagga.

38. Another copy of the same book.

39. (77) 168 leaves numbered ka—ḍhāh, 9 lines ; in the
margin : Sut Mahāvā pālito. Contains 2. Mahāvagga
Dīghanikāyassa. *Begins* : Evañ me sutañ ekañ sama-
yañ Bhagavā Sāvattthiyañ viharati Jetavane Anāthapiṇḍi-
kassa ārāme Karerikuṭikāyañ | etc. *Ends* : Pāyāsīsuttañ
dasamañ || Mahāpadānanidānañ | nibbānañ ca sudassa-
nañ | janavasībhagovindañ | samayañ sakkapañhakañ
mahāsatipāṭhānañ ca pāyāsīdasamañ bhava || Cakrā etc.
26 lines in Burmese.

40. (78) 153 leaves numbered ka—ḍo, 9 lines ; in the
margin : Sut Pātheyya pālito pāṭh. Contains 3. Pāthi-
ka v a g g a Dīghanikāyassa. *Begins* : Evañ me sutañ |
ekañ samayañ Bhagavā Mallesu viharati | Anupiyañ
nāma Mallānañ nigamo | etc. *Ends* : Pāthikavaggo ti
vuccati || Cakrā etc. 3 lines in Burmese.

41. (80) 178 leaves numbered ka—ṇaṃ, 9 lines ; in the margin : Sut Mahāvā pālito pāṭh. Contains 2. Mahāvagga Dīghanikāyassa. *Begins* : Evaṃ me sutāṃ ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme Karerikuṭṭikāyaṃ | etc. *Ends* : . . . Pāyāsidasamaṃ bhava || Laṅkāḍīpa etc. 30 lines in Burmese.

42. (81) 130 leaves numbered ka—ṭaṇ, 10 lines ; in the margin : Sut Pāteyya pālito. Contains 3. Pāthikavagga Dīghanikāyassa. *Begins* : Evaṃ me sutāṃ | ekaṃ samayaṃ Bhagavā Mallesu viharati | etc. *Ends* : Tatruddānaṃ || Pāthiko ca udumbaraṃ | etc. Pāthikavaggo ti vuccati || Laṅkāḍīpa etc. 29 lines in Burmese.

43. (98) 225 leaves numbered ka—dho, 10 lines ; in the margin : Sut Pāteyya pālito, Sut Pātheyya Aṭhakathā and Sut Pātheyya pāṭikā. Contains 3. Pātheyyavagga Dīghanikāyassa, accompanied by Aṭṭhakathā and Tikā. 1 *Part begins* : Evaṃ me sutāṃ ekaṃ samayaṃ Bhagavā Mallesu viharati etc. 2 *Part* Sut Pātheyya Aṭhakathā *ends* : niṭhito ca Pāṭiyavaggassa vaṇṇanā ti || etc. 3 *Part* Sut Pātheyya pāṭikā *begins* : Apuppe pādavaṇṇanā ti atthasaṃvaṇṇanā etc. Badly written.

44. (109) 287 leaves numbered ka—bha, 9 lines ; in the margin : Mūlapaṇṇāsa pālito pāṭh. Contains 1. Mūlapaṇṇāsaka MAJJHIMANIKĀYASSA. *Begins* : Evaṃ me sutāṃ ekaṃ samayaṃ Bhagavā Ukkathāyaṃ viharati etc. *Ends* : Mūlapaṇṇāsakaṃ samattaṃ || Cakrā etc. 28 lines in Burmese.

45. (111) 276 leaves numbered ka—bha, 9 lines ; in the margin : Majjhimaṇṇāsa pālito. Contains 2. Majjhimaṇṇāsaka MAJJHIMANIKĀYASSA. *Ends* : Majjhimaṇṇāsako || Cakrā etc. 28 lines in Burmese.

The Mūlap. and the Majjhimap. have been edited by V. Trenckner in his "Majjhima-Nikāya," vol. i., published for the P. T. S. in 1888.

46. (115) 230 leaves numbered ka—nā, 9 lines ; in the margin : Uparipaṇṇāsa pālito pāṭh. Contains 3. Uparipaṇṇāsaka MAJJHIMANIKĀYASSA. *Ends* : Uparipaṇṇāsakaṃ samattaṃ || Laṅkāḍīpa etc. 30 lines in Burmese.

47. (110) 264 leaves numbered ka—phāh, 9 lines ; in the margin : Mūlapaṇṇāsa pālito pāṭh. Contains 1. Mūlapaṇṇāsaka Majjhimānikāyassa. *Ends* : Mūlapaṇṇāsakaṃ samattam̃ || Laṅkāḍīpa etc. 27 lines in Burmese.

48. (116) 225 leaves numbered ka—dho, 9 lines ; in the margin : Uparipaṇṇāsa pālito pāṭh. Contains 3. Uparipaṇṇāsaka Majjhimānikāyassa. *Ends* : Uparipaṇṇāsakaṃ samattam̃ | Cakrā etc. 24 lines in Burmese.

49. (100) 244 leaves numbered ka—pī, 9 lines ; in the margin : Sagāthavagga Saṃyut pālito pāṭh, Nidānavagga Saṃyut pālito. Contains 1. Sagāthavagga and 2. Nidānavagga SAṂYUTTANIKĀYASSA. *Begins* : Evaṃ me sutam̃ ekaṃ samayaṃ Bhagavā Sāvattiyam̃ viharati Jetavane Anāthapiṇḍikassa ārāme | atha kho aññatarā devatā etc. *Ends* : Nidānavaggasaṃyuttam̃ samattam̃ || Cakrarāj etc. 25 lines in Burmese.

50. (103) 334 leaves numbered ka—lau, 9 lines ; in the margin : Khandhavagga Saṃyut pālito pāṭh, Salāyatana-vagga Saṃyut pālito pāṭh. Contains 3. Khandhavagga and 4. Salāyatana-vagga Saṃyuttanikāyassa.

Sagātha-, Nidāna-, Khandha-, and Salāyatana-vagga have been edited by L. Feer in his "Saṃyutta-Nikāya," Part 1-4, published for the P. T. S. in 1884, 1888, 1890, and 1894.

51. (106) 236 leaves numbered ka—nai, 9 lines ; in the margin : Mahāvagga Saṃyut pālito pāṭh. Contains 5. Mahāvagga Saṃyuttanikāyassa. *Ends* : Mahāvaggasaṃyuttam̃ niṭhitam̃ || Laṅkāḍīpa etc. 28 lines in Burmese.

52. (101) 209 leaves numbered ka—du, 9 lines. Contains 1. Sagāthavagga and 2. Nidānavagga Saṃyuttanikāyassa.

53. (104) 302 leaves numbered ka—yā, 9 lines. Contains 3. Khandhavagga and 4. Salāyatana-vagga Saṃyuttanikāyassa.

54. (107) 237 leaves numbered ka—no, 9 lines. Contains 5. M a h ā v a g g a Saṃyuttanikāyassa.

55. (661) D h a m m a c a k k a p a v a t t a n a s u t t a in many different transcripts accompanied by Burmese interpretations. The MS. *begins* thus: Bhikkhūnaṃ pañcavaggīnaṃ | Isipatananāmake | Migadāye dhammavaram | yan taṃ nibbānapāpakaṃ || Sahampatināma-kena | Mahābrahmena rācīto | catusacca pakāsanto | lokanātho adesayi | nanditaṃ sabbadevehi | sabbasampattisādhakaṃ | sabbalokahitathāya | Dhammacakkakkaṃ bhaṇāmahe || Evaṃ me sutāṃ ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye | etc. Cfr. Frankfurter, "Handbook of Pāli," p. 109.

56. (120) 174 leaves numbered ka—ṇū, 9 lines; in the margin: Ekaṅguttara pāḷito pāṭh, Dukaṅguttara p. p., Tikaṅguttara p. p. Contains Eka-, Duka-, and Tika-nipāta Aṅguttaranikāyassa. *Ends:* Tikanipātaṃ niṭhitaṃ || Cakrā. . . 26 lines in Burmese.

57. (122) 153 leaves, numbered ka—ḍo, 9 lines; in the margin: Catukaṅguttara p. p. Contains Catukka-nipāta Aṅguttaranikāyassa.

Eka-, Duka-, Tika-, and Catukka-nipāta have been published by R. Morris for the P. T. S. in his "Aṅguttara-Nikāya," Part I.—II., 1885–88.

58. (124) 144 leaves numbered ka—ṭhāh, 9 lines; in the margin: Pañcaṅguttara p. p. Contains Pañcaka-nipāta Aṅguttaranikāyassa. *Ends:* Pañcako nipāto niṭhito ||

59. (126) 242 leaves numbered ka—pā, 9 lines; in the margin: Chakka Aṅguttara p. p., Sattaka A. p. p., Aṭṭhaka A. p. p. Contains Chakka-, Sattaka-, and Aṭṭhaka-nipāta Aṅguttaranikāyassa. *Ends:* Aṭṭhakanipātaṃ niṭhitaṃ || Cakrā . . . 19 lines in Burmese, after which an addition of 13 lines in Pāli.

60. (127) 251 leaves numbered ka—paṃ, 9 lines; in the margin: Navaṅguttara p. p., Dasaṅguttara p. p. Ekādasāṅguttara p. p. Contains Nava-, Dasa-, and Ekā-

d a s a - n i p ā t a Aṅguttaranikāyassa. *Ends* : Ekādasani-pāto niṭhito || after which 30 lines in Burmese.

A complete edition of the Aṅguttaranikāya has been printed in Ceylon, Colombo, 1893 ; see Bendall in *Journal of the R. A. S.*, 1894, p. 556.

61. (121) 177 leaves numbered ka—ṇo, 9 lines ; in the margin : Ekanipāt Aṅguttara p. p., Duka-, Tika-. Contains E k a -, D u k a -, and T i k a - n i p ā t a Aṅguttaranikāyassa. *Ends* : Tikanipātaṃ niṭhitaṃ || Cakrā. . . 23 lines in Burmese.

62. (123) 162 leaves numbered ka—ḍhū, 9 lines ; in the margin : Catukaṅguttara p. p. Contains C a t u k k a - n i p ā t a Aṅguttaranikāyassa. *Ends* : Aṅguttaranikāye Catukkanipāto samatto ||

63. (125) 147 leaves numbered ka—ḍi, 9 lines. Contains P a ṅ c a k a - n i p ā t a Aṅguttaranikāyassa.

64. (130) 263 leaves numbered ka—phau, 9 lines. Contains C h a k k a -, S a t t a k a -, and A ṭ ṭ h a k a - n i p ā t a Aṅguttaranikāyassa. *Ends* : Aṭṭhanipātaṃ niṭhitaṃ.

65. (168) 239 leaves numbered ka—naṃ, 9 lines. Contains N a v a -, D a s a -, and E k ā d a s a - n i p ā t a Aṅguttaranikāyassa. *Ends* : Ekādasanipāto niṭhito || Lankā-dīpa. . . 32 lines in Burmese.

66. (668) 10 leaves numbered ka—kau, 10 lines ; in the margin : Abhiṅha Sut pāṭh. Contains A b h i ṅ h a s u t t a belonging to Pañcakanipāta Aṅguttaranikāyassa, together with Burmese interpretation. *Begins* : Pañc' imāni bhikkhave ṭhānāni abhiṅhaṃ paccavekkhitabbāni itthiyā vā purisena vā gahaṭhena vā pabbajitena vā, etc. After it three more transcripts of the same sutta.

KHUDDAKANIKĀYA.

67. (159) 188 leaves numbered ka—thai, 9 lines. Contains K h u d d a k a p ā ṭ h a p p a k a r a ṇ a, D h a m m a p a d a, U d ā n a, I t i v u t t a k a, and S u t t a n i p ā t a. *Ends* : Suttanipātaṃ samattaṃ || After which 27 lines in Burmese.

Khuddaka- was published by R. C. Childers in the *Journal of the R. A. S.*, 1869 ; Dhammapada by V. Faus-

böll, 1855; and in Rangoon Sakkarāj, 1242; and in Ceylon, 1889; Udāna by P. Steinthal, 1885, for the P. T. S.; Itivuttaka by E. Windisch, 1890, for the P. T. S.; and Suttanipāta by V. Fausböll, 1884, for the P. T. S.; and in Ceylon in Singhalese characters Buddhassa parinibbanato 2434.

68. (147) 195 leaves numbered ka—thi, 9 lines. Contains the same books as the previous MS. *Khuddakapāṭha* comprises ka—ku, *Dhammapada kū—gā*, *Udāna gi—jai*, *Itivuttaka jo—ṭam*, *Suttanipāta ṭāh—thi*.

Prof. E. Windisch to whom the MS. was lent at the time I was in London, has kindly given me the above information.

69. (169) 199 leaves numbered ka—the, 9 lines. Contains *Vimānavatthu*, *Petavatthu*, *Theragāthā*, *Therīgāthā*, *Buddhavaṃsa* and *Cariyāpiṭaka*. *Ends*: *Cariyāpiṭakam niṭhitam*. After which 18 lines in Burmese.

Vimānavatthu was published by Gooneratne in 1886 for the P. T. S., *Petavatthu* by Mināyeff in 1889, *Theragāthā* by Oldenberg in 1883, *Therīgāthā* by Pischel in 1883, *Buddhavaṃsa* and *Cariyāpiṭaka* by R. Morris in 1882, all of them likewise for the P. T. S.

70. 201 leaves numbered ka—tho, 9 lines. Contains *the same books* as the previous MS. *Ends*: *Cariyāpiṭakam niṭhitam* || *Laṅkāḍīpa*. . . 30 lines in Burmese.

71. (143) 259 leaves numbered ka—phe, 9 lines; in the margin: *Pāṭhajāt pālito*. Contains the *Verses of the Jātaka-book*. *Begins*: *Apaṇṇakam ṭhānam eke, dutiyaṃ āhu takkikā | etad aññāya medhāvī | taṃ gaṇheyya apaṇṇakam || Apaṇṇakajātakam || Akilāsuno vaṇṇapathe khaṇantā | udaṅgaṇe tattha papam avindum | evaṃ muni vīriyabalūpapanno | akilāsu vinde hadayassa santim || Vaṇṇapathajātakam ||* *Ends*: *Tato Vessantaro rājā | dānaṃ datvāna khattiyo | kāyassa bhedā sapaṇṇo | saggaṃ so upapajjathā 'ti. Pāṭhajāt pālito pāṭh ||*

The Jātaka together with its commentary was published by V. Fausböll in 6 volumes from 1875 to 1896, and Jātakatthakathā | Part 1—2 at Colombo 1892—93.

72. (144) 266 leaves numbered ka—bā, 9 lines; in the margin: Pāṭhajāṭ pālito pāṭh. Contains the *Verses of the Jātaka-book*. *Ends*: . . . saggam̃ so upapajjathā 'ti || Cakrā . . . 27 lines in Burmese.

73. (136) 237 leaves numbered ka—no, 9 lines; in the margin: Mahāniddeśa pālito. Contains Mahāniddeśa I. (Commentary on Suttanipāta from Kāmasutta to Sāriputtasutta: Aṭṭhakavagga, see Suttanipāta pp. 146—176). *Begins*: Kāmaṃ kāmayamānassa | tassa ce taṃ samijjhati | addhā pītimano hoti | laddhā macco yad icchati || Kāmaṃ kāmayamānassa 'ti | kāmā ti udānato dve kāmā | vatthukāmā ca kilesakāmā ca | etc. *Ends*: Tenāha Bhagavā || Etesu dhammesu vineyya chandaṃ | bhikkhu satimā suvimuttacitto | kālena so sammā dhammaṃ parivimaṃsamāno | ekodibhūto vihane tamaṃ so ti Bhagavā ti || Sāriputtasuttaniddeso soḷasamo samatto || after which 26 lines in Burmese.

74. (137) 170 leaves numbered ka—ṇā, 9 lines; in the margin: Mahāniddeśa pālito pāṭh. Contains Mahāniddeśa II. (Commentary on Suttanipāta from Vatthugāthā to the end. *Begins*: Kosalānaṃ purā rammā, etc. *Ends*: Catuttho vaggio || Niṭhito ca sabbaso Khaggavisāṇasuttaniddeso || Ajito Tissametteyyo | Puṇṇako atha Mettagū | Dhotako Upasaṃvo ca | Nando ca atha Hemako | Todeyya—Kappa dubhayo | Catukaṇṇi ca paṇḍito | Bhadrāvudho Udayo ca | Posūlo cāpi brāhmaṇo | Mogharājāpi medhāvī | Siṅgiyo ca mahā isi | soḷasannaṃ pan' etesaṃ | brāhmaṇānaṃ | va sāsaṇaṃ | Pārāyanā niddesā | tattakā va bhavanti vā || Khaggavisāṇasuttānaṃ | niddesāpi tath' eva ca | niddesā duvidhā ñeyyā | paripuṇṇā sulikkhitā ti || Niṭhitā Mahāniddeśa desanā || Laṅkadīpa. . . 30 lines in Burmese.

75. (146) 264 leaves numbered ka—phāh, 9 lines; in the margin: Paṭisambhidā mag pālito pāṭh. Contains Paṭisambhidāpakaraṇa. *Begins*: Sotāvadhāne

paññāsutamaye ñāṇaṃ | sutvāna saṃvare paññāsilamaye ñāṇaṃ | saṃvaretvā samādahane paññāsamādhībhāvanā-maye ñāṇaṃ | etc. *Ends*: Paṭisambhidāpakaraṇaṃ samattaṃ || Cakrā. . . 27 lines in Burmese.

76. (433) 264 leaves numbered ka—phāh, 9 lines; in the margin: Paṭisambhidā mag pālito. Contains Paṭisambhidāpakaraṇa. *Ends*: Paṭisambhidāpakaraṇaṃ samattaṃ | Cakrā. . . 23 lines in Burmese.

77. (141) 277 leaves numbered ka—bha, 9 lines.

1 *Part* in the margin: Apadāna pālito pāṭh. Contains Buddhāpadāna, Paccekāpadāna, and Therāpadāna. *Begins*: Atha Buddhāpadānāni | suṇātha suddhamānasā | tiṃsapāramisampunṇā | dhammarājā asaṃkhiyā || Tathāgataṃ Jetavane vasantaṃ | apucchi Vedehamunī Nathaṅgo | sabbaññu-Buddhā kira nāma honti | bhavanti te hetubhi kehi vīra || Tadāha sabbaññu varo mahesī | Ānanda bhaddaṃ madhurassarena | ye pubbabuddhesu katādhikārā | aladdhamokkhā jinasāsanesu || etc. *Ends*: Ettāvatā Buddhāpadānaṃ ca Paccekabuddhāpadānaṃ ca Therāpadānaṃ ca samattaṃ ||

2 *Part* in the margin: Therīapadāna pālito pāṭh. Contains Therīkāpadāna. *Begins*: Atha Therīkāpadānāni suṇātha | Bhagavati Koṇāgamane | saṃghārāmanamhi navanivesanamhi | sakkiyo tīṇi janiyo | vihāradānaṃ adāsīmha || etc. *Ends*: Therīkāpadānaṃ samattaṃ || Cakrā. . . 27 lines in Burmese.

78. (142) 221 leaves numbered ka—phaṃ, 9 lines. Contains *another copy* of the previous MS.

79. SUMAṄGALAVILĀSINĪ. Was lent to Prof. Rhys Davids while I was in London, 1888.

80. (96) 255 leaves numbered ka—phi, 9 lines; in the margin: Sut Mahāvā Aṭhakathā pāṭh. Contains part of SUMAṄGALAVILĀSINĪ by Buddhaghosa. *Begins*: Evaṃ me suttaṃ | pa | Karerikuṭikāyan ti Mahāpadāna-suttaṃ | tatrāyaṃ apubbapadavaṇṇanā | etc. *Ends*: Sumaṅgalavilāsimyā Dīghanikāyaṭhāya Pāyāsirā-

jaññasuttavaṇṇanā niṭhitā. Niṭhitā Mahāvaggasuttavaṇṇanā ti || Cakrā. . . 28 lines in Burmese.

The beginning of S. was edited for the P. T. S. in 1886 by Rhys Davids and Carpenter in their Sumaṅgala-Vilāsini, Part I.

81. (99) 1 Part 299 leaves numbered ka—mañ; in the margin: Sut Mahāvā pālito. Contains the same part of SUMAṅGALAVILĀSINĪ as the former number. *Ends*: Niṭhitā ca Mahāvaggasuttavaṇṇanā ti, after which 12 lines in Burmese.

2 Part 133 leaves numbered ka—ṭha; in the margin: Sut Mahāvā ṭikā. Contains a ṭikā on the 1 Part. *Begins*: Yathā jātañ Karerirukkhānañ ghanapattasākhaviṭapehi maṇḍapasaṅkhepehi, etc. *Ends* (abruptly) on leaf: ṭha: . . . pacchimāya nānā cittakkhaṇikaparihāro | maggacittakkhaṇe tīhi lokiyamaggacittakkhane ti adhippāyo | puppabhāvamaggo ti idhādippeto | lokiya bhāvanāya ca kāyo pahinañ na. After this two leaves in Burmese, not belonging to this MS.

82. (280) 456 leaves numbered ka—lāh, a—āh, and kya—cya; in the margin: Silakkhan ṭikā sac pāṭh. Contains SĀDHUVILĀSINĪ, a ṭikā on Silakkhandhavagga-saṁvaṇṇanā. *Begins*: Yo desetvāna saddhammañ | gambhīrañ duddasañ varañ | dīghadassī cīrakālañ | paṭiṭhāpesi sāsanañ || vineyyajjhāsāye chekañ | mahāmatim mahādayañ | natvāna tañ sasaddhamma | gaṇañ gāravabhājanañ || etc. *Ends*: Dīghanikāyaṭhakathāya Silakkhandhavaggasaṁvaṇṇanāya Sādhuvilāsini nāma navaṭikā samattā || Sakkarāj. . . 6 lines in Burmese.

83. (119) 297 leaves numbered ka—mo, 9 lines; in the margin: Mūlapaṇṇāsa ṭikā pāṭh. Contains part of the ṭikā on Papañcasūdanī, called LĪNATTHAPAKĀSANĀ by Sāriputta. *Begins*: Saṁvaṇṇanārambhe ratanattayavandanā saṁvaṇṇetabbassa dhammassa pabhavanissayavisuddhīpaṭivedanatthañ | tañ pana dhammasaṁvaṇṇanā suviññūnañ bahumānuppādanatthañ | etc. *Ends*: Cūlasīhanādasuttavaṇṇanāya Līnatthapakāsanā || Cakrā. . .

18 lines in Burmese. Cfr. Westergaard's "Codices Orient.," p. 25.

84. (112) 131 leaves numbered ka—ṭaṃ, 9 lines; in the margin: Majjhima Paṇṇāsa ṭikā pāṭh. Contains part of the ṭikā on Papañcasūdanī, called LĪNATTHAPAKĀSANĀ. *Begins*: Ārāmapokkharañīadisū ti ārāmapokkharañiuyyānaceṭṭiyāṭhānādisū | ussannā ti bahulā | etc. *Ends*: Saṅgāravasuttaṃ || Pañcamavaggo niṭhito ca Papañcasūdanīyā Majjhimaṭhakathāya Majjhimapañṇāsavaṇṇanāya Līnatthapakāsānā niṭhitā || Cakrā. . . 29 lines in Burmese. Cfr. Westergaard's Catalogue, p. 24.

85. (697) 62 leaves in painted square Burmese characters on gold ground, in disorder, several seem to be missing, 8 lines; in the margin: Ekaṅguttara Aṭhakathā, Tikaṅguttara A., Catukanguttara A. Contains part of MANORATHAPŪRAṆĪ Aṅguttaranikāyaṭṭhakathā by Buddhaghosa; viz., Eka-, Tika-, and Catukka-nipāta. Duka-nipāta seems to be missing.

86. (164) 85 leaves numbered dhī—pi, 9 lines; in the margin: Catuka Aṅguttara Aṭhakathā pāṭh. Contains Catukkanipāta of MANORATHAPŪRAṆĪ. *Begins*: Catukkaniṭpātassa pathame | ananubodhā ti abujjhanena ajānana | appaṭivedhā | ti, etc. *Ends*: Manorathapūraṇīyā Aṅguttaranikāyaṭṭhakathāya Catukkanipātavaṇṇanā niṭhitā | Cakrā. . . 24 lines in Burmese.

A complete edition of Manorathapūraṇī appeared at Colombo in Ceylon, 1894, see Bendall in Journal of the R. A. S., 1894, p. 556.

87. (696) MS. consisting of 84 disarranged lacquered leaves with red ornaments on gold ground, characters painted in black in the old square form approaching to the Kammavāca-shape, inclosed in red-painted wooden covers, 8 lines in the page. Contains UDĀNASSA ATTHASAMVAṆṆANĀ by Dhammapāla. *Begins*: Mahākāruṇikaṃ nāthaṃ | ñeyyasāgarapāraguṃ | vande nipuṇagamabhīra | vicitranayadesanaṃ | vijjācaraṇasampannā | yena niyyanti lokato | vande tam uttamaṃ dhammaṃ | sammā sambuddhapūjitaṃ | sīlādiguṇasampanno | ṭhito magga-

phalesu yo | vande ariyaṣaṅghan taṃ | puññakkhettaṃ
 anuttaraṃ || vandanājanitaṃ puññaṃ | iti yaṃ ratan-
 attaye | hatantarāyo sabbattha | hutvāhan tassa tejasā ||
 tena tena nidānena | desitāni hitesinā | yāni suddhāva-
 dānena udānāni mahesinā || tāni sabbāni ekajjhaṃ | āro-
 pentehi saṅgahaṃ | U d ā n a ṃ nāma saṅgitaṃ | dham-
 masaṅgāhakehi yaṃ || Jinassa dhammasaṃvega |
 pāmojjaparidīpanaṃ | somanassa samutthāna | gāthāhi
 paṭimaṇḍitaṃ | tassa gambhīraññāṇehi | ogāhetabba-
 bhāvato | kiñcāpi dukkarā kātuṃ | atthasaṃvaṇṇanā
 mayā || sahasaṃvaṇṇanaṃ yasmā | dharate Satthu
 sāsanaṃ | pubbācariyasihānaṃ | tiṭṭhat' eva vinic-
 chayo || tasmā taṃ avalambitvā | ogāhetvāna pañca pi
 nikāye upanissāya porāṇaṭṭhakathānayaṃ | suvisuddhaṃ
 asaṃkiṇṇaṃ | nipuṇatthavinicchayaṃ | Mahāvihāravā-
 sinaṃ | samayaṃ | avilomayaṃ || punappunāgataṃ
 atthaṃ | vajjayitvāna sādhukaṃ | yathābalaṃ karis-
 sāmi | Udānass' Atthavaṇṇanaṃ || iti ākaṅkhamānassa |
 saddhamassa ciraṭṭhitiṃ | vibhajantassa tass' atthaṃ |
 sādhuṃ gaṇhantu sādhave ti || Tattha udānan ti, etc.
 Cfr. Westergaard's Catalogue, p. 35; Journal of the P.
 T. S., 1882, p. 76, 1886, p. 69.

88. Another copy of the *same book* and of the
 same description; 89 leaves in confusion.

89. (171) 337 leaves numbered ka—lau, 9 lines. Con-
 tains the last part of JĀTAKA-ATTHAVAṆṆANĀ (by
 B u d d h a g h o s a ?), viz., Temiya | Mahājanaka-,
 Suvāṇṇasāma-, Nemi-, Mahosadha-, Bhūridatta-,
 Khaṇḍahāla-, Nārada-, Vidhura-, and Vessantara-
 Jātaka i.e. M a h ā n i p ā t a. Cfr. V. Fausböll's edition
 of the Jātaka-Atthavaṇṇanā. Journal of the P. T. S.,
 1886, p. 68.

90. (173) 236 leaves numbered ka—nai, 12 lines; in
 the margin: Ekanipāt Jāt ṭīkā sac and Dukaniipāt
 Jāt ṭīkā sac. Contains ASAMMOHAVILĀSINĪ, a ṭīkā
 on J ā t a k a—A ṭ ṭ h a k a t h ā (Ekanipāta and
 Dukaniipāta). *Begins*: Yo yena yaṃ varaṃ neti |
 Jino sutena uttamaṃ | taṃ taṃ taṃ abhivanditvā |

sīrasā ādaraṃ ahaṃ || tāramajjhe va puṇṇindu |
 sotumajjho pa sobhaṇo | nayaṃ adāsi ācero | taṃ ca
 vandiya sīrasā || bahūhi c'eva bhikkhūhi | upāsakehi
 yācīto | vaṇṇayissāmi gulhatthaṃ | Jātakathakathāya
 ve || etc. *Ends* : Iti Asammohavilāsiniyā nāma Jāta-
 kathakathāya saṃvaṇṇanāya Dukaniṇṇatavaṇṇanā | Duka-
 niṇṇatāya niṇṇatāya || Iminā me puṇṇakammaṃ || etc.
 19 lines, after which 3 lines in Burmese.

91. (162) 194 leaves numbered ka—thā, 9 lines; in the margin : Apadān Aṭhakathā pāṭh. Contains APADĀNA-
 AṬṬHAKATHĀ by Buddhaghosa. *Begins* : Vanditvā
 sīrasā seṭṭhaṃ | Buddhaṃ appaṭipuggalaṃ etc., karissāṃ'
 atthavaṇṇanaṃ ti ca paṭiññātattā sā panāyaṃ Apadā-
 nassa' Atthavaṇṇanā, etc. Cfr. Journal of the
 P. T. S., 1886, p. 69.

92. (160) 97 leaves numbered ka—jha; 9 lines; in the margin : Suttasaṅgaha pāḷito pāṭh. Contains SUTTA-
 SAṄGAHAPAKAṆA. *Begins* : Nissayam ucca kena bhik-
 khave bhikkhunā pakkhadivasesu dhammasavanatthāya
 suttantato cattāro bhāṇavārā sampattānaṃ parikathanat-
 thāya, etc. *Ends* : Suttasaṅgahapakaraṇaṃ
 samattānaṃ. 27 lines in Burmese. Cfr. Journal of the
 P. T. S., 1882, p. 80.

ABHIDHAMMA.

93. (364) 162 leaves numbered ka—ḍhū, 9 lines; in the margin : Dhammasaṅgaṇī pāḷito pāṭh. Contains DHAMMA-
 SAṄGAṆĪPAKARAṆA. *Begins* : Kusalā dhammā | akusalā
 dhammā | abyākatā dhammā, etc. *Ends* : Atthuddhāro
 niṭṭhito || Dhammasaṅgaṇīpakaraṇaṃ niṭṭhi-
 taṃ ||

Dhammasaṅgaṇī has been published by E. Müller for the P. T. S., 1885. Cfr. Westergaard's Catalogue, p. 43.

94. (352) 114 leaves numbered ka—ñū, 9 lines; in the margin : Dhammasaṅgaṇī mātikā p. p. and Mātika akom.

1 *Part* contains DHAMMASAÑGANĪMĀTIKĀ. *Begins*: Kusalā dhammā | akusalā dhammā | etc. *Ends*: Suttantikamātikā || M ā t i k ā niṭhitā ||

2 *Part* a Burmese interpretation of the former.

95. (421) 111 leaves numbered ka—nī, 10 lines. Contains *another copy* of the previous MS.

96. (353) 232 leaves numbered ka—nī, 10 lines; in the margin: Vibhañ pālito. Contains VIBHAÑGAPAKARAṆA. *Begins*: Pañcakkhandhā rūpakkhandho vedanā, etc. *Ends*: Dhammahadayavibhaṅgo niṭhito aṭṭhārasamo || V i b h a ṅ g a p a k a r a ṇ a ṃ niṭhitam || Laṅkāḍīpa . . . 32 lines in Burmese. Cfr. Westergaard's "Codices Orient.," p. 45.

97. (365) 108 leaves numbered ka—jhāh, 9 lines; in the margin: Vibhañ pālito. Contains a *fragment of the former book*. *Begins*: Pañcakkhandhā | rūpakkhandho | vedanākkhandho | etc. *Ends* abruptly: Tasmim samaye saṅkhārapaccayā viññāpaṃ | viññāpaccayā nāmaṃ | nāmapaccayā chaṭṭhāyatanaṃ |

98. (355) 263 leaves ka—phaṃ, 9 lines; in the margin: Kathāvatthu p. p. Contains KATHĀVATTHUPAKARAṆA. *Begins*: Puggalo upalabbhati saccikathaparamatthenā 'ti | āmantā | yo saccikaṭṭho paramattho tato so puggalo upalabbhati saccikathaparamatthenā 'ti | na hevaṃ vattabbe | ājānāhi niggamaṃ | hañci puggalo | etc. *Ends*: Kathāvatthupakarane pañcatimsabhānavāraṃ niṭhitam || Cakrā. . . 28 lines in Burmese. Cfr. No. 100. Kathāvatthupakarane-aṭṭhakathā in Journal of the P. T. S., 1889.

99. (354) 101 leaves numbered ka—jhu, 9 lines; in the margin: Dhātukathā p. p. and Puggala-paññat p. p. 1 *Part* contains DHĀTUKATHĀ. *Begins*: Saṅgaho asaṅgaho | saṅgahitena asaṅgahitaṃ | asaṅgahitena saṅgahitaṃ | saṅgahitena saṅgahitaṃ | asaṅgahitena asaṅgahitaṃ | saṃpayogo vippayogo | sampayuttana vippayuttaṃ | vippayuttana sampayuttaṃ | sampayuttana sampayuttaṃ | vippayuttana vippayuttaṃ | saṅgahitena sampayuttaṃ vippayuttaṃ | sampayuttana saṅgahitaṃ asaṅgahitaṃ | asaṅgahitena sampayuttaṃ vippayuttaṃ | vippa-

yuttena saṅgahitaṃ asaṅgahitaṃ || Pañcakkhandhā | etc. *Ends*: Vip̄payuttena saṅgahitā saṅgahitapadaniddeso niṭhito || 1 line Burmese. 2 *Part* contains PUGGALAPAÑÑATTI. *Begins*: Cha paññattiyo, khandhapaññatti, etc. *Ends*: Puggalapaññatti niṭhitā | Cakrā. . . 25 lines in Burmese.

The first book was published by E. R. Gooneratne for the P. T. S. in 1892; the latter by Dr. Morris, in 1883, likewise for the P. T. S. Cfr. the next number.

100. (366) 237 leaves numbered ka—no, 10 lines; 1 *Part* contains DHĀTUKATHĀ. *Begins*: Saṅgaho asaṅgaho, etc. *Ends*: Saṅgahitapadaniddeso niṭhito || Akkharā ekamekañca | Buddharūpaṃ samaṃsirāyā tasmā hi paṇḍito poso likkheyya piṭakattiyam—Sakkarāj 1212. 1212; see No. 99. 2 *Part* contains PUGGALAPAÑÑATTI. *Ends*: Puggalapaññattipakaraṇam niṭhitam || 3 lines in Burmese; see No. 99. 3 *Part* contains KATHĀVATTHUPAKARAṆA; see No. 98.

101. (356) 163 leaves numbered ka—dhe, 10 lines. Contains YAMAKA I. (comprising Mūla-, Khandha-, Āyatana-, Dhātu-, Sacca, and Saṅkhāra-).

102. (357) 191 leaves numbered ka—taṃ, 10 lines. Contains YAMAKA II. (comprising Anusaya-, Citta-, and Dhamma-).

103. (358) 149 leaves numbered ka—ḍu, 10 lines. Contains YAMAKA III. (comprising Indriya-). Cfr. Forchhammer's Report p. viii.

104. (367) 178 leaves numbered ka—ṇan, 9 lines.

105. (368) 195 leaves numbered ka—thi, 10 lines.

106. (369) 154 leaves numbered ka—ḍan, 10 lines.

Three other copies of the preceding three parts of the Yamaka.

107. (372) 206 leaves numbered ka—dā, 11 lines. Contains PAṬṬHĀNA I. (comprising Duka-).

108. (360) 209 leaves numbered ka—du, 10 lines. Contains PAṬṬHĀNA II. (comprising Tika-).

109. (371) 231 leaves numbered ka—ni, 9 lines. Con-

tains PAṬṬHĀNA III. (comprising Dukatika-, Tikaduka-, Tikatika-, Dukaduka-, Paccaniyatika-, Paccaniyaduka-, and Paccaniyadukatika-).

110. (373) 91 leaves numbered nam—lu, 9 lines. Contains PAṬṬHĀNA IV. (comprising Paccaniyatikaduka-, Paccaniyatikatika-, Paccaniyadukaduka-, Anulomapaccaniyatika-, Anulomapaccaniyaduka-, Anulomapaccaniyadukatika-, and Anulomapaccaniyatikaduka-). Cfr. Forchhammer's Report.

111. (361) 244 leaves numbered ña—mī, 9 leaves.

112. (359) 208 leaves numbered ka—dī, 10 lines.

113. (362) 177 leaves numbered ka—ño, 10 lines.

114. (363) 90 leaves numbered ka—jū, 9 lines.

Four other copies of the preceding four parts of the PAṬṬHĀNA.

115. (434) 317 leaves numbered ka—tha and ka—ño. 1 *Part* contains AṬṬHASĀLINĪ (not written by Buddhaghosa, but at his instigation). *Begins*: Karuṇā viya sattesu, paññā yassa mahesino | ñeyyadhammesu sabbesu | pavattittha yathārucci || dayāya tāya sattesu | samussāhitamānaso | Pātihirāvasānamhi | vasanto tidasālaye || etc. *Ends*: Aṭṭhasālini nāma Dhammasaṅgahaṭṭhakathā samattā || niṭhitā || 2 *Part* contains a Burmese interpretation of the former commentary. Cfr. Westergaard's Catalogue, p. 44, and Journal of the P. T. S., 1882, p. 81.

116. (431) 292 leaves numbered thū—lāh, a—āh, and khya—jyo. Contains part of a ṭikā on Aṭṭhasālinī, called MAṆIDĪPA, by Ariyavamsācariya. *Begins*: Evaṃ bhaddant-Ānandācariyo vīsatiḡāthānam atthaṃ vaṇṇetvā idāni kiñcāpi tabbaṇṇanānantaraṃ tattha ken' aṭṭha abhidhammo ti vacanassa attho vaṇṇetabbo, etc. *Ends*: Iti nidānakathavaṇṇanā niṭhitā || niṭhitā ca Aṭṭhasālinī-sannivesakathā || Cakrā. . . 26 lines in Burmese. Cfr. Journal of the P. T. S., 1886, p. 65.

117. (450) 143 leaves numbered ka—ṭham, 9 lines; in the margin: Dhammasaṅgaṇī Mūlaṭīkā pāṭh. Contains a ṭīkā on Aṭṭhasālinī, called MŪLAṬĪKĀ. *Begins*: Dammasaṁvaṇṇanāyaṁ Satthari paṇāmakaraṇaṁ dhammassa svākhyātabhāvena sa Satthari pasādajananatthaṁ | Satthu ca avitathadesanabhāvappakāsanena dhamme pasādajananatthaṁ | tadubhayappasādā hi dhammasampatipatti mahato ca atthassa siddhi hotīti | etc. *Ends*: Iti Aṭṭhasāliniyā linatthapada vaṇṇanā Mūlaṭīkā samattā | Cakrā. . . 27 lines in Burmese. Cfr. Forchhammer's Report, p. x.

118. (444) 231 leaves numbered ka—ni, 10 lines; in the margin: Samohavinodanī Aṭhakathā pāṭh. Contains SAMMOHAVINODANĪ Vibhaṅgaṭṭhakathā. *Begins*: Catusaccadaso nātho | catudhā Dhammasaṅgaṇī | pakāsayitvā Sambuddho | tass' eva samanantaraṁ || etc. *Ends*: Samohavinodanī nāma Vibhaṅgaṭṭhakathā || Samohavinodanī yā aṭhakathā niṭhitā || Bhāsayānusaye ñāṇaṁ | indriyānaṁ etc. 22 more lines in Pāli, and three lines in Burmese. Cfr. Westergaard's Catalogue, p. 45.

119. (446) 164 leaves numbered ka—ḍhai, 10 lines; in the margin on the first leaf: Abhidhammaguḷhatthavinichaya pāṭh | on the following: Guḷhatthadīpanī. Contains ABHIDHAMMAGUḬHATTHADĪPANĪ. *Begins*: Santānantāpi dhī yassa | santānantā dayā viya | ekāneko pyadhippāyo | taṁ name satataṁ Jinaṁ | etc. *Ends*: Guḷhatthadīpaṇī nithitaṁ | after which 26 lines in Burmese. MS. very incorrect.

120. (441) 194 leaves (— 21 ṭhi—ḍam wanting) numbered ka—thā | 10 lines. 1 *Part* contains ABHIDHAMMĀVATĀRA by Buddhadatta. *Begins*: Anantakarūṇāpaññaṁ | Tathāgatam anuttaraṁ | vanditvā siraṣā Buddhaṁ | Dhammaṁ Sādhugaṇaṁ pi ca || etc. *Ends*: Abhidhammāvātāraṁ niṭhitaṁ || Mantalācalaṁ . . . sodhito ti; cfr. infra. See Journal of the P. T. S., 1886, p. 59. 2 *Part* contains SACCASAṆKHEPA by Culla-

Dhammapāla. Begins : Namassitvā Tilokaggamā | etc. *Ends* : Iti Saccasañkhepanibbānapaññattiparidīpano nāmapaṇcamo paricchedo || Samatto Saccasañkhepo || Mantalācalamā . . . || Nibbānapaccayo hotu. See Journal of the P. T. S., 1886, p. 60. 3 *Part* contains NĀMARŪPARICCHEDA by Anuruddhācariya. *Begins* : Sammāsammābhisambuddham | dhammā dhammappakāsanaṃ | saṅghamā saṅghuttamaṃ loke | vanditvā vandanaṃrahamaṃ || Nāmarūparicchedaṃ | pavakkhāmi samāsato | Mahāvihāravāsinaṃ | vaṇṇanāyananissitaṃ || Tattha cittaṃ cetasikaṃ | nibbānaṃ ti mataṃ tidhā | nāmaṃ rūpaṃ ti duvidhamā | bhūto vādāya bhedato | etc. *Ends* : Iti Anuruddhācariyena viracitaṃ (MS. vicaritaṃ) Nāmarūparicchedaṃ appakāraṇaṃ niṭhitaṃ ; cfr. Journal of the P. T. S., 1886, p. 61. 4 *Part* contains PARAMATTHAVINICCHAYA by Anuruddhācariya. *Begins* : Vanditvā vandaneyyānaṃ | uttamaṃ ratanattayaṃ | pavakkhāmi samāsena | Paramatthavinicchayaṃ || cittaṃ cetasikaṃ rūpaṃ | nibbānaṃ ti niruttaro | catudhā desayi dhamme | catusaccapakāsano | etc. *Ends* : Paramatthavinicchayaṃ niṭhitaṃ || Nibbānapaccayo hotu Jinasānaṃ. See Journal of the P. T. S., 1886, p. 61. 5 *Part* contains RŪPAVIBHĀGA. *Begins* : Pañcakkhandhā rūpakkhando vedanakkhandho saññakkhandho, etc. *Ends* : Rūpavibhāgaṃ niṭhitaṃ || Iminā, etc. 6 *Part* contains RŪPĀRŪPAVIBHĀGA by Vācissara. *Begins* : Rūpārūpaviduṃ Buddhaṃ | etc. *Ends* : Rūpārūpavibhāgo niṭhito || Sādhito, etc. See Journal of the P. T. S., 1886, p. 71. 7 *Part* contains KHEMĀPĀKARAṆA by Khema. *Begins* : Gambhīraṃ nipuṇaṃ dhammaṃ | madhuraṃ (MS. dhammuraṃ) so pakāsaya | sahasakkhassa uyyāne | vasaṃ vassaṃ narāsabho | namassitvāna taṃ nāthaṃ | dhammaṃ saṃghaṃ ca sādhukaṃ | samāsaṃ nāmarūpassa | bhaññamānaṃ sunātha me || Tattha samāsato, etc. *Ends* : Khemāpakāraṇaṃ niṭhitaṃ || Nibbānapaccayo hotu | pu— di | ā | jā. Cfr. Journal of the P. T. S., 1886, pp. 61 and 71

121. (437) 220 leaves numbered ka—dhī, 9 lines; 1 *Part* in the margin: Saccasaṅkhip ṭikā sac pāṭh. Contains a ṬĪKĀ ON SACCASAṅKHEPA by Vācissarācariya. *Begins*: Buddhāṃ saddhammapajjotaṃ | dhammaṃ Buddhappavesitaṃ | saṅghaṃ ca sirasā vande | sammāsambuddhasāvakaṃ || kato yo Saccasaṅkhepo | nipuṇatthavinicchayo | Ānanda theravaḍḍena | vicittanayamaṇḍito | tam ahaṃ vaṇṇayissāmi | sikkhākāmena dhīmatā | therena Sāriputtena | yācito 'rañṇavāsinaṃ || Sunipuṇanayavicittam acintiyānantasabbaññutaññāṇavisayāsesaṇṇeyyadhammasaṅgāhakaṃ pakaraṇam idam ārabhanto yam ācariyo, etc. *Ends*: Iti nissayamattakathāya Saccasaṅkhepavaṇṇanāya nibbānapañnattikathāvaṇṇanā niṭṭhitā || Mantalācalaṃ nissāya | yo māpeti mahāpuraṃ | Indālayaṃ hasantaṃ va | Jambudīpassa sikharaṃ || tena rājādhirājaena | sudujjayajitāvinā | niccaṃ dhammaṃ carantena | cakkābhijotakārinā || dinnāṃ yassa sudhīrassa | dhammakyosūtilaṅjanaṃ | kavikesarino sadda | ghaṭṭāraññāni cāriṇo | paṃṭhenānulekhānaṃ | vilekhādelamissakā | yā purā Saccasaṅkhepa- | ṭikā sā tena sādhuṇā || yathā-mūlaṃ tathā katvā | mahussāhena sodhitā | tenānelakāyavaco | so 'haṃ homi bhava bhava ti. Cfr. No. 136. Forchhammer's Report, p. ix, Journal of the P. T. S., 1886, p. 62. 2 *Part* in the margin: Abhidhammāvatāra ṭikā hoṇ pāṭh. Contains a ṬĪKĀ ON ABHIDHAMMĀVATĀRA by Sumaṅgalācariya. *Begins*: Tattha tesu catubbidhesu paramattesu | jātiniddhāraṇaṃ | cittaṃ ti cittaṃ nāma | vijānātīti vijānanaṃ | etc. *Ends*: Abhidhammāvatāra ṭikā niṭṭhitā | Mantalācalaṃ . . . | tena rañṇā dhammikenā | ravivaṃsena dhīmatā | rājarājpūjitena | cakkābhi . . . | dhammakyausūtilaṅjanaṃ | kavisiḥassa nirutti | ghaṭṭā . . . | yābhidhammāvatārassa | ṭikā sā tena sādhuṇā || . . . bhava ti | Cakrā . . . 26 lines in Burmese. Cfr. Journal of the P. T. S., 1886, p. 62.

122. (440) 186 leaves numbered ka—tū, 10 lines. Contains ABHIDHAMMATTHASAṅGAHADĪPAṆĪ. *Begins*: Mahā-

kāruṇiko Buddho | ñeyyasāgarapārāgo | samāsaṅkappa-
cittassa | samārakkhatu me manam̐ || saddhammathīti-
kāṃ' āham̐ | Abhidhammatthasaṅgaha- | gandhassa (i.e.,
ganthassa) Dīpaṇim̐ likkham̐ | sotūnam̐ pitivaḍḍhanam̐ ||
porāṇehi katā nekā | santī yā pana vaṇṇanā | tā yasmā
atigambhīrā | mahāpaṇṇehi gocaro | samā taruṇabuddhī-
hi | jānitum̐ atidukkharā || tasmā sukhena vācetum̐ |
paṇṇāhāyanakālato | anurūpaṃ suviññeyyam̐ | tam̐ vaṇ-
ṇanam̐ kariyate || Bho ācariya tattha vuttābhidham-
matthā ty-ādivacanam̐ eva avatvā, etc. *Ends* : ayaṃ ca
gandho || Yāva Buddho ti nānam̐ pi | suddhacittassa
tādino | lokamhi lokajēṭṭhassa | pavattati mahesino ||
tāva tiṭhatu lokasmiṃ | lokanītharaṇesinam̐ | assento
kulaputtānam̐ | nayam̐ paṇṇāvisuddhiyā ti || A b h i -
d h a m m a s a ṅ g a h a d ī p a n ī samattā || Sakkarāj 1214 ;
after which one line in Burmese.

123. (438) 259 leaves numbered ka—phe, 9 lines.
1 *Part* in the margin : Saṅgrahaṭīkā hoṃ pāṭh. Contains
a ṬĪKĀ ON ABHIDHAMMATTHASAṅGAHA. *Begins* : Bhad-
dant-ānuruddhācariyo pakaraṇārabbhe maṅgalādi at-
tham̐ ratanattayapaṇānam̐ tadatthapayojanavisesanam̐ ca
dassetum̐ āha : Sammāsambuddham̐ atulam̐ | la | Abhi-
dhammatthasaṅgahan̐ ti | tattha sasaddhammagāṇu-
tānam̐ atulam̐ sammāsambuddham̐ abhivādiya Abhi-
dhammatthasaṅgahan̐ bhāsissan̐ ti sambandho | etc.
Ends : tam̐ ettāvātā navahi pariccedehi parinīṭhitam̐
mayā niṭṭhānam̐ pāpitan̐ ti attho || niṭṭhitam̐ || 2 *Part*
contains a ṭīkā on Abhidhammatthasaṅgaha, called
ABHIDHAMMATTHAVIBHĀVANĪ | by S u m a ṅ g a l a. *Begins* :
Visuddhakarūṇaṇṇānam̐ | Buddham̐ sambuddha-
pūjitam̐ | dhammam̐ saddhammasambhūtam̐ | natvā
saṅgham̐ niraṅgaṇam̐ || Sāriputtam̐ mahātheram̐ | pari-
yattivīsāradam̐ | vanditvā sirasā dhīram̐ | guruṃ gārava-
bhājanam̐ || vaṇṇayissam̐ samāsenā | Abhidhammattha-
saṅgahan̐ | ābhidhammikabhikkhunam̐ | param̐ pitivaḍ-
ḍhanam̐ | porāṇehi anekāpi | katā yā pana vaṇṇanā |
na tāhi sakkā sabbattha | attho viññātave idha || tasmā
linatthapadān' ettha | sādhippāyam̐ ahāpayam̐ | vibhā-

vento (MS. -vanto) samāsenā | racayissāmi vaṇṇanan ti ||
 Paramavicittanayasamannāgataṃ, etc. *Ends*: Iti Sāri-
 puttamahātherassa sissena racitā Abhidhammat-
 thāvibhāvanī (MS. nīyā) nāma Abhidhammattha-
 saṅgahaṭṭikā niṭṭhitā. Cfr. Journal of the P. T. S., 1882,
 p. 84, and 1886, p. 62. 3 *Part* contains ABHIDHAMMAT-
 THASAṄGAHASAṄKHEPAVAṆṆANĀ by Saddhammajoti-
 pāla. *Begins*: Tikkhattum, etc. *Ends*: . . . diṭṭha-
 dhammasamparāyikatthānusāsakassa Satthuno sāsana-
 hitakāmānaṃ Laṅkādīpaparādīpavāsinaṃ sotujanānaṃ
 pariyattim pariyāpuṇantena chabbato ti vissutena visud-
 dhabuddhiviriyasilācāraguṇasamannāgatehi tipīṭakadha-
 ragurūhi gahita - Saddhammajotipālo ti nāmavhayena
 therena katā Abhidhammatthasaṅgahaṭṭikāpavāṇṇanā
 niṭṭhitā || 10 more lines in Pāli. Cfr. Journal of the
 P. T. S., 1882, p. 85, 1886, p. 74. 4 *Part* con-
 tains APHEGGUSĀRADĪPANĪ by Mahāsuvavaṇṇadīpa-
 thera (?). *Begins*: Ye te c' abbatitā Buddhā | ye ca
 Buddhā anāgatā | tesu pi ekamekassa | guṇasārā añk-
 yeyyā | tesaṃ ca sabbasaṅghānaṃ | tath' eva guṇarā-
 sayo | sabbe te me nalāṭe va | paṭiṭṭhapemi sabbadā ||
 sabbagandhesu yo sāro | sukhumo atigambhiro | taṃ
 gahetvāna bhāsissaṃ | Apheggusāradīpaniṃ || vaṇṇanaṃ
 cūḷaṭṭikāya | vicittanayamaṇḍitaṃ | taṃ me suṇātha
 sādḥavo | paṇḍitā suddhamānasā || sutvā ca sukhumāñ-
 ṇānaṃ | pesayetvāna nātabbaṃ | apesayetvānātabbaṃ |
 garaṇaṃ dosaropanaṃ ti || Pakaraṇābbhe paṭṭhamaṃ, etc.
Ends: Icc-evam upāyaladdhe Hamsavatīnagare Sivali-
 deviyā ācariyena Parakkamabahalarājaputtana paññāja-
 varājabhātubhūtena tipīṭakadhara -Mahāsuvavaṇṇadīpatthe-
 rena racitā A pheggusāradīpanī nāma cūḷaṭṭikāya
 vaṇṇanā samattā | Imaṃ pana pakaraṇaṃ accantaṃ
 sāsana-jotanatthikā attukkaṃsana upārabbarahitā paṇḍi-
 tajātikā kulaputtā sukhumena nāṇena upaparikkhitvā
 sārathanayaṃ paṭilabhissanti | tasmā A pheggusāradī-
 panīti vuccati || Tena me puññatejēna | cīraṃ tiṭṭhatu
 saddhammo, etc. Seven lines more in Pāli and 26 lines
 in Burmese. Cfr. Forchhammer's Report, p. x.

124. (429) 272 leaves numbered ka—bai, 9 lines; in the margin: Maṇisāramañjūsā ṭikā pāṭh. Contains 1 *Part* of MAṆISĀRAMAÑJŪSĀ, a ṭikā on Abhidhammatthavibhāvanī by Ariyavaṃsa; Cfr. Journal of the P. T. S., 1886, pp. 65 and 75.

125. (428) 319 leaves numbered bū—lāh, a—āh, and kya—thye. Contains 2 *Part* of MAṆISĀRAMAÑJŪSĀ.

THE DOCTRINE.

126. (150) 241 leaves numbered ka—pa, 9 lines. Contains MILINDAPAṆHA. *Begins*: Milindo nāma so rājā, Sāgalāyaṃ puruttame, upagañchi Nāgasenaṃ, Gaṅgā ca yathā sāgaraṃ || etc. *Ends*: Milindapaṇ ho niṭhito || 30 lines in Burmese.

The book has been published by V. Trenckner in 1880.

127. (156) 186 leaves numbered ka—pu (kā—nāh missing), 9 lines. Contains *another copy* of the former book.

128. (297) 242 leaves numbered ka—phā, 9 lines; in the margin: Visuddhimag Aṭhakathā pāṭh. Contains the 1 *Part* of VISUDDHIMAGGA by Buddhaghosa. *Begins*: Sīle paṭiṭhāya narosappaṇño | cittaṃ paññaṃ ca bhāvayaṃ, etc. *Ends*: Yathā cāyaṃ evaṃ Tissadatta-thero pi sāyaṃ.

129. (179) 196 leaves numbered pha—lāh, a—āh, and kya—ñyī; in the margin: Visuddhimag Aṭhakathā pāṭh. Contains the 2 *Part* of VISUDDHIMAGGA. *Begins*: samaye nhāyivā katuttarāsaṅgo mahābodhiṃ vandissāmiti, etc. *Ends*: Visuddhimaggapakaṛaṇaṃ niṭhitaṃ || Cakrā. . . 26 lines in Burmese.

130. (284) 1 *Part* 11 leaves numbered ka—kaṃ, 9-11 lines in a page; in the margin: Jinālaṅkāra cākriya pāṭh. Contains JINĀLAṅKĀRA by Buddhaddatta, according to Gray by Buddharakkhita. *Begins*: Yo lokatthāya Buddho janasutabhariyā aṅge jīve cajitvā | etc. *Ends*: Jinālaṅkāra. 2 *Part* Jinālaṅkāra cākriya nisya in Burmese. 3 *Part* Burmese book called Tigumbacetīya-

thomana. Cfr. Journal of the P. T. S., 1886, pp. 69 and 72. Jinālaṅkāra was published by Gray in 1894.

131. (151) 209 leaves numbered ka—jhi, 9 lines ; in the margin : Netti pālito pāṭh. 1 *Part* contains NETTIPAKARAṆA by Kaccāyana. *Begins* : Yam loko pūjayate | salokapālo sadā namassati ca | etc. *Ends* : Ettāvātā samattā Netti yā āyasmatā Mahākaccānena bhāsītā Bhagavatā anumoditā mūlasaṅgitiyaṃ saṅgitā ti | Nettipakaraṇaṃ niṭṭhitaṃ. 2 *Part*, 110 leaves, jhī—du, 9 lines, contains PEṬAKOPADESA by Kaccāyana. *Begins* : Namo sammāsanbuddhānaṃ paramatthadasīnaṃ silādiguṇapāramippattānaṃ || duve hetū duve paccayā sāvakassa samādiṭṭhiyā uppādāya parato ca ghoso saccānusandhi ajjhattaṃ ca yonisomanasikāro | tattha katamo parato ghoso | etc. *Ends* : Therassa Mahākaccāyanassa Jambūvanavāsino Peṭakopadeso samatto || 26 lines in Burmese. Cfr. Journal of the P. T. S., 1886, p. 59.

132. (152) 187 leaves numbered ka—te, 9 lines ; in the margin : Netti Aṭhakathā pāṭh. Contains NETTIPAKARAṆASSA ATTHASAMVAṆṆANĀ by Dhammapāla. *Begins* : Makākāruṇikaṃ nāthaṃ | ñeyyasāgarapāraguṃ | etc., see No. 87 hutvāhan tassa tejasā || ṭṭhiṃ ākaṅkhamānena | cirāṃ saddhammanettiyā | Dhammarakkhitanāmena | therena abhiyācito || Padumuttaranāthassa | pādāmūle pavattitaṃ | passatā abhinihāraṃ | sampattaṃ yassa matthakaṃ || saṅkhittaṃ vibhajantānaṃ | eso aggo ti ādinā | ṭṭhāpito etadaggasmiṃ | yo mahāsāvakuttamo || chaḷabhiṅṅo vasipatto | pabhinnapaṭisambhido | Mahākaccāyano thero | Sambuddhena pasāṃsito || tena yā bhāsītā Netti | Satthārā anumoditā (M.S. -to), sāsanassa sadāyatā | navaṅgass' atthavaṇṇanā || tassa gambhiraṅṅāṇehi | ogahetabbabhāvato | kiṅcāpi dukkarā kātuṃ | atthasamvaṇṇanā mayā || sahasamvaṇṇanaṃ yasmā | dharate Satthu sāsaṇaṃ | pubbācariyasīhānaṃ | tiṭṭhate ca vinicchayo || tasmā taṃ upanissāya | ogāhetvāna pañca pi | nikāye peṭakenāpi | saṃsandetvā yathābalaṃ || suvisuddhaṃ asaṅkiṇṇaṃ | nipuṇatthavinicchayaṃ | Mahāvi-

hāravāsīnaṃ | samayaṃ avilomayaṃ || mahādalekhaṃ
 vajjetvā | pālīṃ sammāniyojayaṃ | upadesaṃ vibhāvento
 (MS. -vanto) | karissāṃ' atthavaṇṇanaṃ || iti atthaṃ
 asaṃkiṇṇaṃ | Nettipakaraṇassa me vibhajantassa sak-
 kaccarī | nisāmayatha sādhave ti | Tattha ken' aṭhena
 netti | saddhammanayanatṭhena | etc. *Ends* : Ba da ra-
 tittha vihāravāsīnā ācariya - Dhammapālena katā
 Nettipakaraṇassa Atthasaṃvaṇṇanā samattā
 ti | Cakrā. . . 28 lines in Burmese. Cfr. Journal of the
 P. T. S., 1886, p. 69.

133. (153) 111 leaves numbered ka—ñi, 9 lines; in the
 margin: Netti ṭikā hoṃ pāṭh. Contains a ṭikā on the
 previous book called Nettiaṭṭhakathāya LĪNATTHAVAṆ-
 ṆANĀ. *Begins* : Saṃvaṇṇanārambhe ratanattayavandanā
 saṃvaṇṇetabbassa dhammassa pabhavanissayavisuddhipa-
 ṭivedanatthaṃ, taṃ pana dhammasaṃvaṇṇanāsuviññūnaṃ
 bāhumānappādanatthaṃ | etc. *Ends* : Nettiaṭṭhakathāya
 Lina tthavaṇṇanā niṭhitā, bhāṇāvāraparimāṇato
 samadhikaterasabhāṇavārā ti || Cakra. . . 28 lines in
 Burmese.

134. (158) 200 leaves numbered ka—ḍaṃ and ṇā—dau,
 9 lines. 1 *Part*, in the margin: Lokadīpakasāra pāṭh. Con-
 tains LOKAPPADĪPAKASĀRA by Me dha rī k a r a. *Begins* :
 Seṭhaṃ seṭhan dadaṃ Buddhāṃ | loke lokagganāyakaṃ |
 lokabandhuṃ mahāvīraṃ | lokanāthaṃ namāmyahaṃ ||
 lokanāthena tenāpi | lokekācariyena yo | pūjito taṃ ca
 saddhammaṃ | vande gambhīraṃ uttamaṃ || loke lokag-
 ganāthassa | puttabhūtaṃ gaṇuttamaṃ | puññakhettaṃ
 sukhesinaṃ | vandāmi sirasā rahaṃ || vandanto vipulaṃ
 puññaṃ | vaccaṇi ratanattaye | tassa tejena hantāna |
 antarāye asesato || karissāmi samāseṇa | Sāralokappadī-
 pakaṃ | tilokappabhavaṃ sammā | nāpetuṃ Jinadesi-
 taṃ || nissāya muninā vuttaṃ | sesagandhesu sārakaṃ |
 gahetvā bhaññamānaṃ me | nisāmayatha sādhuṃ ti ||
 Tattha Lokappadīpakaṃ ti lokassa uppattidīpakaṃ | tattha
 loko ti, etc. *Ends* : Sīriratanapūrābhidhāne-m-uttamana-
 gare setarakuñjarādhipatibhūtaṃ mahārañño mātubhū-
 tāya subhaddāya mahādeviyā kārīte tipupaṭalachādayite

sovaṇṇamayamahāvihāre vasantena silācārādisampannena
 tipīṭakapariyattidharena saddhābuddhiviriyaapaṭimaṇḍitena
 Sihalādīpe araṇṇāvāsinaṃ pasatthamahātherānaṃ vaṃsā-
 laṃkārahūtena Medhaṅkara-mahātheradhyappatitena
 saṃgharaṇṇā kato 'yam Lokappadīpakasāro ti. Anena
 puñṇena susambhūten' ahaṃ | sayambhūtaṃ yāva ca
 pāpuṇe varaṃ | nirantaraṃ lokahitassa kārako | bhava
 bhaveyyaṃ saraṇehi pūjito | antarāyaṃ vinā sāro | yathā
 niṭhaṃ upāgato | tathā niṭhaṃ susaṃkappā | sattānaṃ
 dhammanissitā ti || Lokappadīpakasārapakara-
 ṇaṃ mahāsaṃgharājena Milindarājassa garuṇā
 racitaṃ samattaṃ || Yattha yattha bhava jāto | puriso
 homi paṇḍito | ekakkharapadaṃ disvā | sabbaṃ jānāmi
 so ahaṃ || 2 lines in Burmese. Cfr. Journal of the
 P. T. S., 1882, p. 126, 1886, p. 64.

2 Part contains CHAGATIDĪPANĪ. *Begins* : Anappakappo
 pacitakusalasamuditadasabalacatuvesārājādiguṇagaṇama-
 ṇimayukha, etc. *Ends* : Devakhaṇḍaṃ samattaṃ ||
 Chagatidīpaniyā aṭhakathāya samattā ni || Sāmino
 Sotthino rājā gandhappo Mandhātuko Nimirājā Dham-
 mapālo ete cha gati saṃgatā || Idāni Sammāsam-
 buddho sattavārena āgato || Chagatidīpanī niṭhitā ||
 Cakrā. . . 27 lines in Burmese.

HISTORY.

135. (181) 47 leaves numbered ka—ghaṃ, 9 lines; in
 the margin : Dīpavaṇ pāṭh. Contains DĪPAVAṂSA.

The book was published by H. Oldenberg in 1879.

136. (149) 262 leaves numbered ka—phau, 9 lines. 1
 Part contains DĪPAVAṂSA. *Ends* : Maṇḍalācalaṃ nis-
 sāya | yo māpeti mahāpuraṃ | Indālayaṃ hasantaṃ
 va | Jambūdīpassa sikharaṃ || dhammañcarā tato
 raṇṇā | vaṃsānaṃ vaṃsam uttamaṃ | rājarājābhima-
 titā | Jinacakkābhijotanaṃ || sūrinā yena laddhabbaṃ |
 dhammakyausūtilaṅjanaṃ | kavisihena saddogha | ma-
 hāvīpinācārinā || pamuṭhenānulekhānaṃ | vilekhādela-

missako | yo Dīpavaṃsābhīdhāno | gandho so tena
sādhunā || yathāmūlaṃ tathā katvā | mahussāhena
sodhito | tenānelakāyavaco | so 'haṃ homi bhavē bhavē
ti || 2 lines in Burmese. Cfr. No. 121.

2 *Part* contains MAHĀVAṂSA, one part of which was published by Turnour in 1837, and another part by Sumaṅgala in 1877.

3 *Part* contains BODHIVAṂSA. *Begins*: Yassa mūle
nisinno va | sabbārivijayaṃ akā | patto sabbaññutaṃ
Satthā | vande taṃ bodhipādapaṃ.

The Mahā-Bodhi-Vaṃsa was edited by S. Arthur Strong in the Pali Text Society's writings for 1891, and by Pedinnoruwe Sobhita in Ceylon, 1890.

137. ^(Old number missing) Fine MS. in a linen wrapper. 1 *Part*, 79 leaves numbered ka—che, 10 lines. Contains MAHĀVAṂSA. 2 *Part*, 228 leaves numbered chai—ye; in the margin: Mahāvaṃ ṭīka. Contains a commentary on Mahāvaṃsa, called PĀDYAPADĀNUVAṂSAVAṆṆANĀ. *Ends*: . . . ye paṇabhūtā sukhitā bhavantu te ti || Padyapadoruvaṃsaṃvaṇṇanā vaṃsattappakāsaṃ niṭhitā || Mantalācalaṃ . . . pureyyaṃ jātijātiyaṃ ti. Cfr. infra.

138. (166) 298 leaves numbered ka—mau, 9 lines; in the margin: Mahāvaṃ ṭīkā pāṭh. Contains PĀDYAPADĀNUVAṂSAVAṆṆANĀ. *Begins*: Buddhijanapadumavibhūtanuttarō | ravikulānbarapabhāsītuttago | etc. *Ends*: Padyapadoruvaṃsavaṇṇanā vaṃsatthapakāsaṃ niṭhitā || Mantalācalaṃ nissāya | yo māpeti mahāpuraṃ | Indālayaṃ hasantaṃ va | Jambudīpassa sikharaṃ || dhammañcarā tato raññā | vaṃsānaṃ vaṃsamuttamā | rājarājābhīmahitā | Jinacakkābhijotā || sūrīnā yena laddhabbaṃ | dhammākyaubhūtilāñjanaṃ | kavisihena saddogha | mahāvīpīnacārīnā || paramparā likhītena | yā yaṃ vākya-padakkharā | vipallāsā paribhathā | puna lekhā ca nekadhā || Mahāvaṃsassa ṭīkā sā | mahussāhena sodhitā | yathāmūlaṃ tathā katvā | ten' atthacintīnā mayā | yaṃ etena mayā puññaṃ | ito aññaṃ ca sādhitāṃ | sabbaṃ taṃ adhikaṃ bodhiṃ | sādhetu aciraṃ varaṃ || yāva sādheti na tāva | so 'haṃ nen' atihetuko | sugatīsu

kule addhe | suddhe ucce ca uttame || hutvānelakāya-
vaco | sabbasattahitesiko | bodhihetu dasadhamme |
pūreyyaṃ jātijātiyan ti | sukho Buddhānaṃ uppādo |
sukhā saddhammadesanā | sukhā saṅghassa sāmaggi |
samaggānaṃ tapo sukho || Cakra. . . 28 lines in Burmese.

139. (180) 86 leaves numbered ka—jā, 11 lines. 1 *Part* contains DHĀTUVAMSA ; 2 *Part*, DĪPAVAMSA ; 3 *Part* THŪPAVAMSA.

140. (904) 16 leaves numbered dhī—nāh, 9 lines. Contains DĀṬHĀDHĀTUVAMSA by Dhammakitti. Published twice in Ceylon, and re-published in the Journal of the P. T. S., 1884.

141. (991) 16 leaves numbered dhī—nāh, 9 lines. *Another copy* of the previous book.

142. (990) 41 leaves numbered pa—bhu, 9 lines. Contains a ṬĪKĀ ON DĀṬHADHĀTUVAMSA. *Begins* : Namāmi pavaraṃ pupphaṃ | saddhammamadhurāvahaṃ | etc. *Ends* : D ā ṭ h ā d h ā t u v a ṃ s a ṭ i k ā samattā.

GRAMMAR, VOCABULARY, RHETORIC, ETC.

143. (487) 1 *Part* 61 leaves numbered ka—ca, 10–11 lines. Contains KACCĀYANA'S GRAMMAR with its commentary. 2 *Part*, 278 leaves, ka—bhā, is a Burmese interpretation of it.

Kaccāyana's Grammar was published by F. Mason, Toungoo, 1868, and by E. Senart at Paris, 1871. And Kārakakappa and Nāma- by E. Kuhn in his Kaccāyana-pakaraṇa Specimen (1–)2, Halis, 1869–71, and Ākhyāta-kappa in Alwis' "Introduction to Kachchāyana's Grammar," Colombo, 1863.

144. (481) 1 *Part* 127 leaves numbered ka—jī, 9 lines. Contains KACCĀYANA'S GRAMMAR. *Ends* : Iti Kittabbi-dhānakappe Uṇādikappo chaṭho kaṇḍo || Cakra. . . 30 lines in Burmese. 2 *Part* 39 leaves numbered ka—ghi. Contains BĀLĀVATĀRA by Vācissara. *Begins* : Buddhān tidhābhivanditvā | etc. *Ends* : Bālāvatāraṃ niṭhitaṃ ||

Bālāvātāro yaṃ gandho | sāsanaś' upakārako | Tampa-
 paṇṇiyakkharato | āvatteḥīti sādhukaṃ || silādihi sampan-
 nassa | viśāradassānekesu | sāsana-loka-gandhesu | mahā-
 theresu pesitaṃ || āgamma parivattitaṃ | sādaraṃ tena
 puññaena | saṃsaranto bhavābhava | sabbakammesu
 sippesu | pāragū vijjāṭṭhānesu | bhavēyyaṃ jātijātiyaṃ |
 sakiṃ dassana-mattena | appamatto va dhāraye || Cakrā. . .
 28 lines in Burmese.

Bālāvātāra has been published by Devarakkhita at Colombo in 1869, 1885, and with an English Translation and Notes by L. Lee in 1892, in the "Orientalist," vol. ii. Cfr. Journal of the P. T. S., 1886, p. 62.

145. (484) 1 *Part* 12 + 86 leaves numbered ka—kāh and ka—jā, 9 lines. Contains KACCĀYANA'S GRAMMAR, and its commentary. 2 *Part* 27 leaves numbered ka—gi. Contains ABHIDHAMMATTHASAṄGAHA by Anuruddha.

The latter has been published by Prof. Rhys Davids in the Journal of the P. T. S. for 1884, pp. xi and 1, and at Colombo, 1891. Cfr. Journal of the P. T. S., 1886, p. 61.

146. (485) *Another copy* of the previous MS.

147. (443) Contains **1.** KACCĀYANA'S GRAMMAR. **2.** ABHIDHĀNAPPADĪPIKĀ by Moggallāna. **3.** ABHIDHAMMATTHAVIBHĀVANĪ by Sumaṅgala; cfr. supra No. 123, 2. **4.** ABHIDHAMMATTHASAṄGAHA by Anuruddha, cfr. No. 145. **5.** ABHIDHAMMATTHAVIBHĀVANĪ.

Abhidhānappadīpikā was published by Subhūti, 1865, and a second time in 1883, together with a Complete Index with Explanatory and Grammatical Notes, Colombo, 1893.

148. (10) Contains **1.** KACCĀYANASUTTA. **2.** ABHIDHAMMATTHASAṄGAHA. **3.** ABHIDHĀNAPPADĪPIKĀ. **4.** SUBODHĀLAṆKĀRA, "Easy Rhetoric" by Saṅgharakkhita. See Journal of the P. T. S., 1886, p. 70. **5.** VUTTODAYA, "Exposition of Metre," by Saṅgharakkhita. See Journal of the P. T. S., 1886, p. 70. **6.** BHIKKHUNĪPĀTI-MOKKHA. Cfr. supra No. 19-23. **7.** BHIKKHUPĀTIMOKKHA. Cfr. supra No. 19-22. **8.** KHUDDASIKKHĀ. Cfr. supra No. 23. **9.** MŪLASIKKHĀ. Cfr. supra No. 23. **10.**

KAÑKHĀVITARAṆĪ. Cfr. supra No. 26. **11.** SAMBANDHACINTĀ, "Reflections on Relation of Cases," by Saṅgharakkhita. Cfr. Westergaard's Catalogue, p. 107. **12.** SADDATTHABHEDACINTĀ by Saddhammasiri. See Journal of the P. T. S., 1886, pp. 63 and 72. **13.** KĀRIKĀ by Dhammasenapati. See Journal of the P. T. S., 1886, pp. 63 and 73. **14.** KACCĀYANASĀRA by Rassathera. **15.** SADDAVUTTI by Saddhamma. **16.** JĀLINĪ by Nāgita. Cfr. No. 152, 5; see Journal of the P. T. S., 1886, p. 74. **17.** KACCĀYANABHEDA by Rassathera; and **18.** a *Burmese Commentary*. Cfr. G. E. Fryer's Note on the Pāli Grammarian Kaccāyana, Calcutta, 1882, and Forchhammer's Report. As for K-sāra and K-bheda, cfr. Journal of P. T. S., 1886, p. 74.

Vuttodaya and Subodhālaṅkāra have been published by Fryer respectively in J. A. Society of Bengal, 1877, and Calcutta, 1875.

149. (492) 372 leaves numbered ka—hāh, 9 lines; in the margin: Sandhinyāsa . . . Uṇādiyāsa. Contains MUKHAMATTADĪPANĪ, a commentary on Kaccāyana by Vimalabuddhi. See Fryer's Note on Kaccāyana, p. 6, and Journal of the P. T. S., 1886, p. 70.

150. (483) 48 leaves numbered ka—ghāh, 10 lines. Contains KACCĀYANAVAṆṆANĀ, by Mahājivita. Cfr. Fryer's Note, p. 10.

151. (489) 325 leaves numbered ka—la, 9 lines. Contains KACCĀYANAVAṆṆANĀ. *Begins*: Avisuddhassa janassa | suddhisampāpakaṃ Jinaṃ | mohassa dhamśakaṃ dhammaṃ | natvā Saṅghaṃ niraṅgaṇaṃ || ṭhapitakam etad aggamhi | eso aggo ti ādinā | natvā taṃ ca mahātheraṃ | Nyāsādikāraḥ pi ca | Buddhapiyācariyaṃ ca | Rūpasiddhividhāyakaṃ | Saddanītikāraḥ ca | tatiyam Aggapaṇḍitaṃ | Nissāyakāraḥ cāpi | Niddesakāraḥ pi ca | vanditvā tesam ālamba | nicchayaṃ suvinnichitaṃ | yatipotānam atthāya | kassaṃ Kaccāyanaṃ || Seṭhaṃ tilokamahitaṃ, etc. *Ends*: Iti Kaccāyanaṃ kit bhidhānakappe uṇādikappachāṭhaṃ kaṇḍavaṇṇanā || Navasate Sakkarāje | aṭṭhahi sītiyāpi

ca | patte kattikamāsassa | sukkaṅkhaṭṭhame dine |
 nātisaṅkhepavitthārā (MS. -ro) | siddhā Kaccānavaṇṇa-
 ṇanā | Paṇḍyābhikhyātapuramhi | Ñassitaddhajasanni-
 bho | Laṅkato Nandamūlādi | leṇasimādikehi ca | nadī-
 pabbatavāpihi | cittehi parivārito | nago Abhayagīrti |
 sabbadisāsu pākaṭo || Haṃsāvatiṭpurindassa | pañcaseti-
 bhasāmīno | nattho yo Surujanāti | nāmenāsi supākaṭo ||
 akāsi so etthāvasaṃ (MS. -pāsaṃ) | rammaṃ devasaṃ
 mamaṃ | vasati ettha yo thero | sāsanaṃ hitāvaho ||
 mahāsaddena sahita | Vijitāvītināminā | racitā tena
 therena | esā Kaccānavaṇṇanā || Saddhammo suciraṃ
 ṭhātu | bhūpo pātu mahitalaṃ | vassat' ambhudharo
 kāle | dhamme tiṭhantu paṇino-ti || Cakrā. . . 16 lines in
 Burmese.

152. (439) Contains **1.** KACCĀYANABHEDA by Rassa-
 thera. **2.** SAMBANDHACINTĀ by Saṅgharakkhita-
 thera. **3.** SADATTHABHEDACINTĀ by Saddhamma-
 siri. **4.** KACCĀYANA. **5.** SADDASĀRATTHAJĀLINĪ by
 Nāgīta; cfr. No. 148, 16. **6.** VUTTODAYA by Saṅ-
 gharakkhita. **7.** SUBODHĀLAMKĀRA by Saṅgha-
 rakkhita. **8.** ABHIDHAMMATTHAVIBHĀVANĪ by Sumaṅ-
 gala. Cfr. Fryer's Note, and Journal of the P. T. S.,
 1886, pp. 70, 72, 74.

153. (493) 183 leaves numbered ka—ti, 9 lines. Con-
 tains a ṭīkā on Kaccāyana called NYĀSAPPADĪPA.
Begins: Saṃsāravantaḡamanantaḡaṇḡādhivāsaṃ | nirun-
 dhayūpaḡataṇḡeyyaṃ anāthanaṭhaṃ | Buddhaṇḡ dhammaṃ
 adhiṇḡharaṃ aggaṃsaṅghaṃ | Nyāsappadīpaṃ abhinamya
 karomī sādhuṃ || pakaraṇasaṃvaṇḡārambhe sakalaḡjhat-
 tikabāhiraṇḡarāya nīvāraṇasaṃmatthaṃ ratanaṭṭayapaṇḡ-
 mavacaṇaṃ attano ratanaṭṭaye saddhādiḡuṇasaṃpadāva-
 bodhanaṭṭhaṃ | taṃ viṇṇūnaṃ cittārādhanaṭṭhaṃ, etc.
 The latter part after ākhyāta is missing.

154. (38) 316 leaves numbered ka—rī, 9 lines. Con-
 tains **1.** KACCĀYANASĀRAṬĪKĀ by Sirisaḡdhamma vi-
 lāsa; and **2.** KACCĀYANABHEDAṬĪKĀ by Ariyavaṃsa.
 See Fryer's Note on K., p. 11; cfr. Journal of the P. T. S.,
 1886, p. 74.

155. (495) 131 leaves numbered ka—tū, 10 lines. Contains **1.** RŪPASIDDHI by Buddhappiya; and **2.** RŪPASIDDHIṬĪKĀ.

Cfr. Grünwedel's "Das sechste Kapitel der Rūpasiddhi," Berlin, 1883, and Maha Rupa Siddhi, Colombo, 1893.

156. (507) 266 leaves numbered ka—bā, 9 lines. *Another copy* of the previous MS.

157. (496) 133 leaves numbered māh—lāh, a—āh, and kya—gyāh, 9 lines; in the margin: Niruttisāramañjūsāṭīkā pāṭh. Contains part of NIRUTTISĀRAMAÑJŪSĀPAKARAṆA by Saddhammaguru. Cfr. Fryer's Note on K. p. 11.

158. (539) 135 leaves numbered ka—thi, 9 lines. Contains MOGGALLĀNASUTTA, VUTTIMOOGALLĀNA, NVĀDIMOGGALLĀNA, MŪLAMOGGALLĀNA.

159. (47) 363 leaves numbered ka—hi, 11 lines. Contains SADDANĪTIPPAKARAṆA by Aggavaṃsa. *Ends:* Arimandapuravāsīnā Aggavaṃsācariyena kataṃ Saddanītipakaraṇaṃ niṭhitaṃ. 37 lines in Burmese. Cfr. Journal of the P. T. S., 1886, p. 72.

160. (504) 80 leaves, ka—chai, 10–11 lines. Contains a fragment of SADDANĪTI.

161. (506) 176 leaves numbered dā—lo, 9 lines. Contains SADDANĪTIDHĀTUMĀLĀ. *Begins:* Itoparan tu sarato | kakārantādi bhedato | dhātuyo dhātunippanna | rūpāni vividhāni ca | sāṭhakathe piṭakamhi | jinapāṭe yathābalaṃ | nayaṃ upaparikkhitvā | samāsenā katiss' aham || i gatiyaṃ yesaṃ dhātūnaṃ gatiattho | buddhi pi lesam attho | pavattipāpuṇāni pi | tatra gamanaṃ duvidhaṃ kāyagamaṇaṃ nāṇagamaṇaṃ ca | tesu kāyagamaṇaṃ nāma iriyāpathagamaṇaṃ | nāṇagamaṇaṃ nāma nāṇupatti | tasmā payogaṇurūpena gacchatiti padassa jānātīti pi attho bhavati | etc. *Ends:* Iti navaṅge sāṭhakathe Piṭakattāye byappathagatīsu viññūnaṃ kosallatthāya kate Saddanītippakaraṇe sabbagaṇavinicchayo nāma aṭṭharaṣaṃ paricchedo | Saharūpavibhāvanāya Dhātuvibhāvanā niṭhita || Saddanīti dhātumālā pāṭh.

162. (1026) 13 leaves numbered ka—kha, 10 lines. Contains SADDABINDUṬĪKĀPAKARAṆA. *Begins:* Namassi-

tvāna Sambuddhaṃ | lokakhīṇamahodayaṃ | dhammañ
ca vimalaṃ saṃghaṃ | puññakhettaṃ anuttaraṃ ||
saddasatthaṃ icchantena | tikkhapaññavisāraḍaṃ | bhik-
khunā ñāṇakittena | parisuddhaguṇesinā || yācito 'haṃ
karissāmi | Saddabinduvinicchayaṃ | porāṇehi katā
nekā | santi yā pana vaṇṇanā || na tāhi sakkā subuddhuṃ |
atisañkhepaatthato | tasmā naṃ vaṇṇayissāmi | sabbe
suṇātha sādhaḃo | pacchā tabbinicchayañ ca | sādhu
gaṇhantu tatthikā | etaṃ samāvicāretvā | yuttaṃ
gaṇhantu paṇḍitā || ayuttaṃ pana chaṭṭentu | mā ca issā
bhavantu te ti || *Ends* : Iti bhaddanta-Sīrisaddham-
makitti - Mahāphussadevathereṇāyaṃ katā
ṭīkā || Saddabinduṭīkāpakaraṇaṃ niṭhitaṃ.

163. (488) 1 *Part*, 48 leaves numbered ku—ñī, 10 lines.
Contains **1.** VIBHATYATTHA II by Saddhammañāṇa
with a Burmese commentary on Vaccavācaka and Vibhat-
yattha. **2.** VACCAVĀCAKAVAṆṆANĀ by Saddhamma-
nandi. **3.** VIBHATYATTHADĪPANĪ. **4.** VACCAVĀCAKADĪ-
PANĪ.

2 *Part*, 55 leaves numbered ka—ñe. Contains **5.**
VACCAVĀCAKA III. **6.** VIBHATYATTHA III. with a
Burmese commentary on the two latter. **7.** VACCAVĀCA-
KAṬĪKĀ. **8.** VIBHATYATTHADĪPANĪ; and **9.** VACCAVĀ-
CAKADĪPANĪ III. Cfr. Fryer's Note on K.

Vibhatyattha is printed in Subhūti's Abhidhānappadī-
pikā 2 edition, Colombo, 1883, p. xiii, at the end of the
book.

164. (490) 302 leaves numbered ka—yā, 9 lines. Con-
tains **1.** SAMBANDHACINTĀṬĪKĀ by Abhaya. **2.** SADAT-
THABHEDACINTĀDĪPANĪ. **3.** KĀRIKAṬĪKĀ by Dhamma-
senāpati. **4.** GANDHĀBHARAṆAṬĪKĀ by Jāgarā-
cariya. **5.** VACCAVĀCAKAṬĪKĀ. **6.** SADDAVUTTIṬĪKĀ
by Jāgarācariya. Cfr. Fryer and Forchhammer,
Journal of the P. T. S., 1886, p. 73.

165. (1071) 17 leaves numbered ge—ghaṃ, 9 lines.
Contains RŪPABHEDAPAKĀSANĪ. *Ends* : Ñāṇabhivamsanā-
mena | saddasatthanayaññunā | dhāritasatthabhārena |
therena abhiyācito || Bodhodadhisute gāme | jātena jātiyā

mayā | J a m b u d h a j o t i n ā m e n a | racit' e s ā s u n i ṭ h i t ā |
etc., after which a Burmese interpretation.

166. (513) 231 leaves numbered ka—ni, 10 lines. Contains ABHIDHĀNAPPADĪPIKĀ by Moggallāna, with a Burmese nisya.

167. (515) 200 leaves numbered ka—thai, 9 lines. Contains a ṬĪKĀ ON ABHIDHĀNAPPADĪPIKĀ. *Begins*: Yassa ñāṇaṃ sadā ñāṇaṃ | nāñeyyāñāṇakaṃ vinā | etc. *Ends*: Abhidhānappakaraṇassa vaṇṇanā niṭhitā, 2 lines more in Pāli and 31 in Burmese.

168. (901) 119 leaves numbered ka—ñam, 11 lines. Contains *another copy* of the previous book.

169. (568) 188 leaves numbered ka—tai, 10 lines. Contains RĀJINDARĀJANĀMĀBHIDHEYYADĪPANĪ with a Burmese nisya of it, and likewise a Burmese interpretation of Rājindarājanāmābhidheyyavisodhanī?

170. (968) 6 leaves numbered ka—kū, 10 lines. Contains VUTTODAYA by Saṃgharakkhita.

171. (1087) 6 leaves, ka—kū, 9 lines. Another copy of VUTTODAYA.

172. (508) 1 *Part* 67 leaves numbered ka—ce, 9 lines. Contains VUTTODAYA with a Burmese nisya.

2 *Part* 87 leaves, ka—ji. Contains SUBODHĀLAŅKĀRA by Saṅgharakkhita with a Burmese nisya.

173. (510) 246 leaves numbered ka—pū, 9 lines. 1 *Part* contains VUTTODAYA. 2 *Part*, VUTTODAYAṬĪKĀ by Nava-Vimalabuddhi. 3 *Part*, VACANATTHAJOTIKAṬĪKĀ by Vepulla. *Ends*: Ācārasilādiguṇaddharena | gambhira-pañāsamalaṅkatena | Samantapāsādikānāmakena | the-rena niccaṃ abhiyācitenā | vinopadesaṃsakañāṇakena | ṭikā katā yā Vacanatthajoti | anantarāyena suniṭhitā sā | dinena vīsenā anūnakena | tath' eva sabbe pi janā arogā | etc., 4 lines more in Pāli and two lines in Burmese. 4 *Part*, CHANDOSĀRATTHAVIKĀSINĪ by Saddhammañāṇa. *Ends*: Iti Chandosāratthavikāsinī nāma Vuttodayapañcikā samattā. 15 lines more in Pāli and 2 in Burmese. 5 *Part*, KAVISĀRA by Dhammānanda. 6 *Part*, SUDUDDASAVIKĀSINIṬĪKĀ. 7 *Part*, CHAPPACCAYA-

DĪPAKA. *Ends* : Iti paññāsīhamahā - S a d d h a m m a - s ā m i - n ā m a k e n a b h i k k h u n ā r a c i t e C h a p p a c c a y a d ī p a k a - g a n d h e v a t t a p a b h e d e s u v i k a p p a v i d h y ā d i d ī p a k o n a v a m o p a r i c c h e d o || E v a ñ m e r a c i t o g a n d h o | 5 l i n e s m o r e i n P ā l i a n d 28 i n B u r m e s e . C f r . F r y e r ' s " V u t t o d a y a , " p . 370.

174. (157) 1—2 *Part* 70 leaves, ka—cau, 9 lines. Contains 1. VAJIRASĀRATTHASAṄGAHA, and 2. VAJIRASĀRATTHASAṄGAHAVAṄṄANĀ. 3 *Part*, ka—ñū, is a Burmese interpretation.

175. (165) 140 leaves numbered ka—ṭhai, 9 lines. Contains SIRIVICITTĀLAṄKĀRA. *Ends* : S a d d h a m m a - k i t t i m a h ā s ā m i t h e r a v i r a c i t a ṃ S ī r i v i c i t t ā l a ṅ k ā r a p a k a - r a ṇ a ṃ s u n i ṭ h i t a ṃ s a m a t t a ṃ ; a f t e r w h i c h a B u r m e s e n i s y a .

176. (278) 139 leaves, ka—ṭhe, 9 lines. Contains *another copy* of the previous MS.

Index to the Gandhavaṃsa.¹

BY MABEL BODE, M.R.A.S.

(The numbers refer to pages of the text, Minayeff's edition in the *Journal of the Pali Text Society*, 1886.)

I.

AUTHORS AND BOOKS.

- Aggapaṇḍita ācariya, author of Lokuppatti, 64;
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- Aggavaṃsa ācariya, author of Saddanītipaka-
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- Aṅga (plur.) orthodox division of buddhavacana, 55;
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- Aṅguttara-Nikāya** †† divided into eleven nipā-
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¹ When MSS. of books referred to in this index are mentioned in the catalogues of MSS. published by the Pali Text Society, the following references are added in parenthesis to the entry under the name of the book:—

(Par.) = Paris Bibl. Nat.

(Col.) = Colombo.

(Ran.) = Rangoon High School Library.

(I. O.) = India Office.

Titles marked with asterisk or dagger are works entered in the British Museum Catalogues (of Sanskrit and Pāli books) for 1876 (E. Haas) and 1877-1892 (C. Bendall) respectively. An asterisk indicates "printed in the East," a dagger "printed in Europe." The same signs doubled indicate that the printed text is incomplete or in progress.

- (1) Aṭṭhakathā on (see Manorathapūraṇī).
 (2) Ṭīkā on (see Līnatthapakāsinī).
 (3) Another ṭīkā on (see Sāratthamañjūsā).
- Attitānāgatapaccuppannabuddhavaṇṇanā-
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- Anantabuddhavaṇṇanāgāthā, 66.
- Anāgatavaṃsa† pakaraṇa, by Kassapa, 61.
 Aṭṭhakathā on, by Upatissa; composed indepen-
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- Anuruddha ācariya, author of three treatises (see
 Paramatthavinicchaya, Nāmarūpa-
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- Apadāna thirteenth book of Khuddaka-Nikāya,
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 Aṭṭhakathā on, by Buddhaghosa, 59; written at
 request of five theras learned in the
 Nikāyas, 69 (Col.).
- Apaṇṇakajātakat† (see Jātaka-aṅga).
 Abbhutadhamma eighth in list of nine Aṅgas;
 includes all so-called Acchariya-abbhuta
 dhammasuttas, 57.
- Abhidhamma piṭaka,** †† consisting of seven
 pakaraṇas, 55; included in Khuddaka-
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 Aṅga, 57.
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 (3) Anuṭīkā on (see Līnatthavaṇṇanā).
- Abhidhammāvātāra by Buddhadatta, 59; written
 at request of his pupil, the thera Sumati, 69 (Col.).
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¹ Sic. On p. 70 the author appears as Cullavimala-
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- Abhidhammagāḍhi (author not named), 62, 72.
- Abhidhammatthavikāsanī ṭikā, by Sumaṅgala, on Abhidhammāvātāra, 62 (Col.).
- Abhidhammatthavibhāvanī ṭikā, by Sumaṅgala, on Abhidhammatthasaṅgaha, 62; written independently, 72 (I.O., Col.).
- Abhidhammatthasaṅgaha*† pakaraṇa, by Anuruddha, 61; written at request of the upāsaka Nambha (or Nampa), 71.
- (1) Ṭikā on (see Abhidhammatthavibhāvanī).
 - (2) Another ṭikā on (author not named), 65.
 - (3) Navaṭikā on (see Saṃkhepavaṇṇanā).
 - (4) Anuṭikā on ṭikā (see (2) Paramatthamañjūsā).
- Abhidhammatthasaṅgahavaṇṇanā by Saddhammajotipāla; written independently, at Pukkāma, 74.
- Abhidhammatthasaṅgahavivarāṇa (author not named), 65; written independently, 75.
- Abhidhammatthasaṅgahaṭikāvivarāṇa (author not named), 65; written independently, 75.
- Abhidhammasaṅgaha (see Abhidhammatthasaṅgaha).
- Abhidhammapaṇṇarasatṭhāna by (nava) Vimalabuddhi, 64; written independently, 74 (there called Abhidhammapaṇṇarasatṭhānavāṇṇanā).
- Abhidhānappadīpikā* pakaraṇa by (nava) Moggallāna, 62; written independently, 72.
- Ṭikā on, 63; composed independently by an officer of state of King Sihasūra, 73.
- Ariyavaṃsa ācariya, author of five books (see Maṇisāramañjūsā, Maṇidīpa, 65; Gandhābharāṇa, Mahānissara, Jātakaviso-dhana), native of Jambudīpa, 67; wrote at Avantipura, 67.

Asītimahāsāvakaḥvaṇṇanā gāthā, 66.

Ājīvaka (see Manorathapūraṇī).

Ānanda ācariya, author of Mūlaṭīkā on the Abhidhamma, 60; native of Jambudīpa, 66.

Āniccabhātu an upāsaka (see Bālāvatāra). The reading is doubtful.

Itivuttaka† sixth in list of nine Aṅgas, 57; fourth book of Khuddaka-Nikāya, 57; consisting of 112 suttas, 57.

Aṭṭhakathā on, by Dhammapāla, 60; written independently, 69.

Etimāsamidīpikā pakaraṇa by Dhammasenāpati, 64 (see next).

Etimāsamidīpanī by Dhammasenāpati, written independently, 73.

Ṭikā on by a certain ācariya, 64; written independently, 73.

Uttama ācariya, author of ṭikās on Bālāvatāra and Lingatthavivaraṇa, 63; native of Jambudīpa, 67.

Uttaravinicchaya by Buddhadatta, 59; written at request of the therā Saṅkhapāla, 69.

Ṭikā on, by Vācissara, 62.

Udāna† third book of Khuddaka-Nikāya, 57; fifth in list of nine Aṅgas, 57; containing 82 suttas on the Somanassañānagāthās, 57.

Aṭṭhakathā on, by Dhammapāla, 60; written independently, 69.

Udumbara ācariya, author of ṭikā on Peṭakopadesa, 65, 75.

Lived at Pakudhanagara, 65 (Makuvanagara, 75).

Upatissa ācariya, author of Aṭṭhakathā on Anāgatavaṁsa, 72; native of Laṅkā, 67.

- Upasena author of aṭṭhakathā on Mahāniddesa, 61; native of Laṅkā, 66.
- Ubhato vibhaṅga† included in first (Sutta) Aṅga, 57.
- Okāsalokasūdanī (author not named), 62; composed independently, 72 (there called Okāsaloka).
- Ovādagāthā, 66 (see Vīṣati-ovāda-gāthā).
- Kaṅkhāvitarāṇī aṭṭhakathā by Buddhaghosa on Pāṭimokkhasaṁkhāyamātikā, 59; written independently, 69.
- (1) Ṭikā on, (see Vinayatthamañjūsā).
- (2) Another ṭikā on (see Līnatthapakāsinī, 3).
- Kaccāyana (Mahā) tividhanāmācariya, 59; author of six books, 59; (see Mahākaccāyanagandha, Mahānirutti, Cullanirutti Nettigandha, Peṭakopadesa, Vaṇṇanītigandha) native of Jambudīpa; before his conversion chaplain to King Canda Pajjota¹ at Ujjeni in the Avanti Country, 66.
- (Mahā) Kaccāyanagandha*† by Kaccāyana, 59; written independently, 68.
- Kaccāyanabheda*² pakaraṇa (author not named), 64; written independently, 74 (Ran.).
- Kaccāyanasāra pakaraṇa (author not named), 64; written independently, 74 (Par.).
- Ṭikā on, by same author, 64; written independently, 74 (Par.).
- Kaccāyanasāravivaraṇa (author not named), 65; written independently, 75.

¹ In the text read Pajjotassa for paccotasa.

² On p. 74 Dhammānanda appears as author of Kaccāyanabheda Kaccāyanasāra and ṭikā.

- Kaccāyanasuttaniddesa** by Saddhammajoti-pāla, 64; written at request of his pupil, the thera Dhammacārī, 74.
- Kathāvatthu** fifth pakaraṇa of Abhidhammapiṭaka, 55.
- Kārikā** pakaraṇa, by Dhammasenāpati, 63; written at request of the thera Ñānagambhīra, 73.
- Ṭikā** on (author not named), 65; written independently, 75.
- Kāyavirati ṭikā** (author not named), 65; written independently, 75.
- Kumārakassapa** a thera (see **Dhammapada-aṭṭhakathā**).
- (**Mahā**) **Kurundiḅandha** by a gandhācariya, 59; written independently, 68; **Aṭṭhakathā** on, (author not named), 59.
- Koladdhajana Ṭikā** on, in Sanskrit, 63; written at the request of the thera Pāsādika by an officer of King Sihasūra, 73.
- Kandhaka** included in first (Sutta) Aṅga, 57.
- Kandhakavagga** † fourth vagga of **Samyutta-Nikāya**, 56.
- Kuddaka-Nikāya** ** †† containing several thousand suttas, 57; (see **Kuddakapāṭha**, **Dhammapada**, **Udāna**, **Itivuttaka Suttanipāta**, **Vimānavatthu**, **Peta-vatthu**, **Theragāthā**, **Therīgāthā**, **Jātaka**, **Niddesa**, **Paṭisambhidā-magga** **Apadāna**, **Buddhavamsa**, **Cariyāpiṭaka**, **Vinayapitaka** **Abhidhammapitaka**).
- Kuddakapāṭha** ** First book of **Kuddaka-Nikāya**, 57.
- Aṭṭhakathā** on by Buddhaghosa, 59; written independently, 68.
- Kuddasikkhā** * † pakaraṇa by Dhammasirī,¹ 61 written independently, 70 (I.O.).

¹ On p. 70 Saddhammasirī.

- (1) Porāṇaṭīkā on (author not named), 61 ; written independently, 71 (Col.).
- (2) Navaṭīkā on, (see Sumaṅgalapasādanī) (Par.).
- Khema ācariya, author of Khemapakaraṇa, 61 ; native of Laṅka, 67.
- Khemapakaraṇa by Khema, 61 ; written independently, 71.
- Ṭīkā on, by Vācissara, 62 ; written independently, 71.
- Gatipakaraṇa (author not named), 65 ; written independently, 75.
- Gandhakārakācariya (plur.) Buddhaghosa one of this class of teachers, 59.
- Gandhavaṁsa † (Preface) 55 ;
(Culla°) by Nandapaññā, 80.
- Gandhasāra by Saddhammajotipāla, 64 ; written independently, 74.¹
- Gandhābharaṇa² by Ariyavaṁsa, 65 ; written independently, 75.
- Gāthā Fourth in list of nine Aṅgas, 57.
- Gāthā (plur.) (see Buddhapaṇāmagāthā, Buddhavandanagāthā).
- Guṇasāgara author of Mukhamattasāra, 63 ; native of Jambudīpa, 67.
- Gūḷhatthaṭīkā (author not named), 63 ; written independently, 73.
- Geyya second in the list of nine Aṅgas, 57 ; includes all discourses containing Gāthās, 57.
- Catubhāgaṭṭhakathāvivaraṇa (author not named) ; written independently, 75.
- Catubhāṇavāra Aṭṭhakathā on (author not named), 65 ; written independently, 75.

¹ On p. 74 Gaṇḍhisāra.

² In text Gaṇḍābharaṇa.

- Caturāṅgabala (mahāmacca), an officer of state, 67 ;
native of Jambudīpa, 67.
- Caturārakkhā Aṭṭhakathā on (author not named),
65 ; written independently, 75 (Par.).
- Cariyāpiṭaka † fifteenth book of Khuddaka-
Nikāya, 57.
Aṭṭhakathā on, by Dhammapāla, 60 ; written in-
dependently, 69.
- Civara author of ṭikā on Jaṅghadāsa, † 64 ; native
of Jambudīpa, 67.
- Cullanāma (see (b) Mahānāma).
- Cullanirutti by Kaccāyana, 59 (I.O., Col.).
Ṭikā on, (see Niruttimañjūsā).
- Cullavagga † fourth section of Vinayapiṭaka,
55.
- Cullavaṁsa by (nava) Mahānāma, 61 ; written
independently, 70.
- Cullavedalla sūta included in ninth (Vedalla)
Aṅga, 57.
- Jaṅghadāsa 64 (see next).
- Jaṅghadāsaka 55, 80 ; 64 ; 74 ;
Ṭikā on (in Magadhī) by Vajira ; † written independ-
ently, 74.
- Jambudīpikācariyā (plur.)

LIST ON P. 66.

- (1) Mahākaccāyana.
- (2) Mahābuddhaghosa.
- (3) Buddhadatta.
- (4) Ānanda.
- (5) Dhammapāla.
- (6) } Two pubbācariyas.
- (7) }
- (8) Mahāvajirabuddhi.
- (9) Cullavajirabuddhi.

† See, however, Jaṅghadāsaka.

‡ On p. 64 Civara (see Jambudīpikācariya).

- (10) Dīpaṅkara.
 (11) Culladhammapāla.
 (12) Kassapa.

LISTS CONTAINED ON P. 67 AS FOLLOWS :—

II. Ācariyas ¹ of Jambudīpa.

- (1) Subhūtanandana.
 (2) Aggavaṁsa.
 (3) Navavajirabuddhi.
 (4) Vepullabuddhi.
 (5) Guṇasāgara.
 (6) Abhaya or Abhayacanda.
 (7) Ñānasāgara.
 (8) Dhammapāla
 (9) }
 (10) } Two ācariyas
 (11) Uttama.
 (12) Caturaṅgabāla (amacca).
 (13) Dhammasenāpati.
 (14) }
 (15) } Three ācariyas.
 (16) }
 (17) Saddhammaguru.
 (18) Sāriputta.
 (19) Dhammābhinanda.²
 (20) An ācariya.
 (21) Medhaṅkara.
 (22) Aggapaṇḍita.
 (23) Cīvara.³
 (24) Saddhammapāla.
 (25) (Nava) Vimalabuddhi.

(The above are named as the ācariyas who wrote at

¹ Twenty three ācariyas, according to Text ; but the list contains twenty-five.

² Not mentioned elsewhere (Dhammānanda?).

³ In one MS. Vajira. A Cullavajira is mentioned (see A t t h a b y ā k k h y ā n a).

Arimaddana (Pukkāma) but in passage immediately following (p. 67) the author states that (Nava) Vimalabuddhi wrote his books at Panya(nagara), that Ariyavaṁsa and another ācariya wrote in Avantipura; and that twenty other ācariyas of Jambudīpa wrote (the books mentioned) at Kāñcipura (Minayeff has Kiñcipura).)

Jātakā * † tenth book of Khuddaka-Nikāya, 57; seventh in list of nine Aṅgas; containing Apaṇṇakajātakā and others, 550 in number, 57.

Aṭṭhakathā on, by Buddhaghosa, 59; written at request of the theras Atthadassi, Buddhmitta and Buddhapiya, 68.

Jātakaviśodhana by Ariyavaṁsa, 65; written independently, 75.

Jātattagīnidāna pakaraṇa, by Cullabuddhaghosa, 63.

Jinacarita* pakaraṇa by Medhamkara, 62; written independently, 72.

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Jinālamkāra (2) ṭīkā on (1), by Buddharakkhita, written independently, 72.

Navatīkā on (author not named), 65; written independently, 75.

Jotanā (author not named), 65; written independently, 75.

Jotipāla a therā (see Līnatthapakāsīnī).

Ñānagambhīra a therā (see Kārikā).

Ñānasāgara ācariya, author of Līngatthavivaraṇapakāsana, 63; native of Jambudīpa, 67.

Ñeyyāsandati (author not named), 62; written independently, 72.

Ṭīkā on (author not named), 62; written independently, 72.

- Tathāgatuppatti pakaraṇa (author not named), 62; written independently, 72.
- Tuvaṭṭakāsutta included in first (Sutta) Aṅga, 57.
- Theragāthā† eighth book of Khuddaka-Nikāya, 57; included in fourth (Geyya) Aṅga, 57.
- Aṭṭhakathā on, by Dhammapāla, 60; written independently, 69.
- Therīgāthā† Ninth book of Khuddaka-Nikāya, 57; included in fourth Aṅga, 57.
- Aṭṭhakathā on,¹ by Dhammapāla, 60; written independently, 69.
- Thūpavaṁsa (author not named); written independently, 70. (I.O.)
- Dantadhātupakaraṇa * † by Dhammakitti,² 62 (see next).
- Dantadhātuvannaṇā by Dhammakitti; written at request of a general of the King of Laṅka, 72.
- Ṭikā on³ (author not named), 65; written independently, 75.
- Daṇḍīpakaraṇa Ṭikā on (in Magadhī), 63; by officer of state of King Sihasūra, 73.
- Dasagaṇḍhivannaṇā pakaraṇa (in Magadhī) by Vepullabuddhi,⁴ 64; written independently, 74.
- Dasavatthu (author not named), 65; written independently, 75.
- Dāṭṭha a thera (see Sumaṅgala-vilāsini (1) and Paramatthamañjūsā.
- Dānasatthari gāthā 66, 75.

¹ Paramatthadīpanī; edited by Dr. E. Müller for the Pāli Text Society.

² Dāṭṭhāvaṁsa (?) ³ In text, on Daṇḍa°.

⁴ See Vepullabuddhi.

Dīgha-Nikāya ** †† divided into three vaggas containing 34 suttas, 56.

(1) Aṭṭhakathā on, (see Sumanāgalavilāsinī).

(2) Tīkā on, (see Līnatthapakāsinī).

Dīpaṅkara author of three treatises (see Rupāsiddhi, Rūpasiddhiṭīkā, and Sampapañcasatti), native of Jambudīpa, 66.

Dīpavaṁsa † (author not named), 61; written independently, 70.

Dhammakkhanda (plur.) orthodox division of buddhavacana, 55; 84,000 dhammakkhandhas, 55; time, place, occasion, and purpose of Dhammakkhandhas, 58; spoken by the Buddha and his followers, handed down by ācariyas, 58; Dhammakkhandhas grouped and titles fixed at First Council, held at the Dhammamaṇḍapa, at the foot of Mt. Vebhāra near Rājagaha, 76; Dhammakkhandhas written down, 76 (see Poṭṭhaka).

Dhammacakkasutta Nava aṭṭhakathā on (author not named), 65; written independently, 75.

Dhammacārī pupil of Saddhammajotipāla, 74 (see Kaccāyanasuttaniddesa).

Dhammapada * † second book of Khuddaka-Nikāya, 57; included in fourth (Gāthā) Aṅga, 57.

Aṭṭhakathā on, * †† by Buddhaghosa, 59; written at request of the thera Kumārakassapa, 68.

Dhammapadīpaka (author not named), 62; written independently, 72.

Dhammapāla (a) author of fourteen books, 60 (see Itivuttakaṭṭhakathā, Udānaṭṭhakathā, Cariyāpiṭakaṭṭhakathā, Theragāthaṭṭhakathā, Therīgāthaṭṭhakathā, Vimalavilāsinī, Paramatthamañjūsā (1), Nettipakaraṇaṭṭhakathā, Nettiaṭṭhakathā-ṭīkā, Līnatthavaṇṇanā); native of Laṅka, 67.

- (Culla) Dhammapāla (b) chief pupil of Ānanda; author of *Saccasaṅkhepa*, 60; native of Jambudīpa, 66.
- Dhammarakkhita a thera (see *Nettipakaraṇa-aṭṭhakathā*).
- Dhammasaṅganī¹ † first pakaraṇa of *Abhidhammapiṭaka*, 55.
- Dhammasirī ācariya, author of *Khuddasikkhā*, 61.
- Dhammasenāpati ācariya, author of *Kārikā Etimāsamidīpanī* and *Manohāra*, 63; native of Jambudīpa, 67.
- Dhammānanda author of *Kaccāyanasāra*, *Kaccāyanabheda*, and *Kaccāyanasāra-tīkā*,² 74.
- Dhammābhinanda (see *Jambudīpikācariya*).
- Dhammānusāraṇī (author not named), 62; written independently, 72.
- Dhātukathā third pakaraṇa of *Abhidhamma*, 55.
- Nandapaññā author of *Gandhavamśa*, 79, 80; native of *Hamsaraṭṭha*, 79.
- Naradeva gāthā, 65.
- Nalātadhātuvavaṇṇanā (author not named), 62; written independently, 72.
- Navavamśa by (Nava) Mahānāma, 70.
- Navahāraguṇavaṇṇanā gāthā, 66, 75.
- Nāgita ācariya, author of *Saddasāratthajālīnī*, 74.
- Nāmarūpapariccheda pakaraṇa, by Anuruddha, 61; written independently, 71.

¹ The author makes no mention anywhere of Buddha-ghosa's important commentary on *Dhammasaṅganī* (*Aṭṭhasālinī*).

² On p. 64 the author of these three works is mentioned as "aññatāro ācariyo."

- Nikāya (plur.) orthodox division of buddhavacana, 55 ;
five nikāyas, 56 ; restored by 500 holy men at the
First Council, 58 ; set forth by the Buddha in
his lifetime, 77.
- Niddesa eleventh book of Khuddaka-Nikāya,
57 ; included in Sutta-Aṅga, 57 ;
- Nirutti¹ (author not named), 65 ; written indepen-
dently, 75.
- Niruttimañjūsā ṭikā on Cullanirutti by a
pubbācariya, 60 ; written independently, 70.
- Netti (gandha) by Mahākaccāyana, 59 (see next).
- Nettipakaraṇa Aṭṭhakathā on, by Dhammapāla,
60 ; written at request of the thera Dhammarak-
khita, 69.
- Ṭikā² on, by Dhammapāla, 60.
- Nettipakaraṇagaṇḍhī (author not named), 62 ;
written independently, 72.
- Nyāsapakaraṇa (see Mahāṭikā). (Par.)
- Paccayasamgaha by Vācissara, 62 ; written inde-
pendently, 71.
- Pañcagativanṇanā (author not named), 65 ;
written independently, 75. (Par.)
- Pañcapakaraṇa (see Vepullabuddhi).
- Anuṭikā on (author not named), 64 ; written
independently.
- Pañcikā ṭikā by Sāriputta on Sakaṭasaddattha,
61 ; written independently, 71.
- Ṭikā on, by Vācissara, 62.

¹ A ṭikā on Niruttipakaraṇa aṭṭhakathā is included among Dhammapāla's works on p. 69 (see, however, Nettipakaraṇa).

² In list of Dhammapāla's works on p. 69, Netti-aṭṭhakathā-ṭikā does not appear, but a Niruttipakaraṇa aṭṭhakathā-ṭikā is mentioned, which (as the title does not occur elsewhere) may be a slip for Netti°.

- Paññatti† fourth pakaraṇa of Abhidhammapitaka, 55.
- Paṭipattisaṅgaha (author not named), 62; written independently, 72.
- Paṭisambhidāmagga Aṭṭhakathā on (see Saddhammapakāsini).
- Paṭisambhidāmaggaṭṭhakathāgandhi (author not named), 61.
- Paṭṭhāna** seventh pakaraṇa of Abhidhamma, 55.
- Paṭṭhānagaṇanānaya by Saddhammajotipāla, 64; written independently, 74.
- Paṭhamasambodhi (author not named), 65; written independently, 75.
- Padarūpavibhāvana by Vācissara, 62; written independently, 71.
- Papañca Sūdanī (1) Aṭṭhakathā, by Buddhaghosa on Majjhima-Nikāya, 59; written at request of the thera Buddhamitta, 68.
(2) Ṭīkā on (see Līnatthapakāsini).
- Paramatthakathā Aṭṭhakathā, by Buddhaghosa, on the seven Abhidhamma books, 59; written at request of the bhikkhu Cullabuddhaghosa, 68.
- Paramatthakathāvivarāṇa (author not named),¹ 65; written independently, 75.
- Paramatthadīpanī Ṭīkā, by Dhammapāla, on Buddhavaṃsaṭṭhakathā,² 60; written independently, 69.
- Paramatthabindupakaraṇa by King Kyacvā, 64; written independently, 73 (see Saddabindupakaraṇa).

¹ On p. 65 Paramatthavivarāṇa, Kathāvivarāṇa are counted as separate works.

² For the titles of Dhammapāla's works, see E. Hardy in *Z. D. M. G.*, 1897, Band 51. *Ein Beitrag zur Frage ob Dhammapāla, &c.*

- Paramatthamañjūsā (1) ṭikā by Dhammapāla on Visuddhimagga, 60; written at the request of the thera Dāṭṭha, 69.
- (2) Anuṭikā, by Vepullabuddhi on Abhidhammatthasaṅgahaṭikā, 64; written independently,[†] 74.
- Paramatthavinicchaya pakaraṇa by Anuruddha, 61; written at request of the thera Saṅgharakkhita, 71. (Ran.)
- Parivāra-Kaṇḍa† fifth section of Vinaya, 55.
- Pasādajananī (author not named), 62; written independently, 72.
- Pācittiyakaṇḍa† second section of Vinaya, 55.
- Pāṭimokkhavivaraṇa (author not named); written independently, 75.
- Pāṭimokkhavisodhanī by Saddhammajotipāla, 64.
- Pāṭimokkhasaṅkhāyamātikā Aṭṭhakathā on (see Kaṅkhāvitaranī).
- Pādhiyavagga third section of Dīghanikāya, 56.
- Peṭakopadesa by Mahākaccāyana, 59.
- Petavatthu† seventh book of Khuddakanikāya, 57.
- Aṭṭhakathā on †† (see Vimalavilāsini).
- Poṭṭhaka The Dhammakhandhas put into writing, in Laṅkā, by eminent saints, in reign of Saddhātissa, son of Vaṭṭagāmani, 76.
- Merit acquired by those who make copies or gifts of MSS., 78, 79.
- Bālacittapabodhana* (or °pabodhanī) (author not named), 65; written independently, 75;
- Bālapabodhana Ṭikā on (author not named), 65; written independently, 75. (P.)

[†] In text Nava-Vepullabuddhi on p. 75 (one MS. Nava-Vimalabuddhi).

- Bālāvātāra* by Vācissara, 62; written at the request of the three theras—Sumaṅgala, Buddhāmitta, and Mahākassapa, or of two upāsakas—Dhammakitti and Aniccabhātu, 71.
- Buddha (see Dhammakkhandha).
- Buddhaghosa (a) (Mahā°) ācariya, author of thirteen books, 59; (see Visuddhimagga, Sumaṅgalavilāsini, Papañcasūdanī, Sāratthapakāsanī, Manorathapūraṇi, Samantapāsādikā, Paramatthakathā Kaṅkhāvitaraṇi, Dhammapada-aṭṭhakathā, Jātaka-aṭṭhakathā Khuddakapāṭha-aṭṭhakathā, Suttanipātā aṭṭhakathā, Apadāna aṭṭhakathā); native of Jambudīpa, son of the Brahman Kesi (chaplain to King Saṅgāma in the Magadha country), 66.
- Buddhaghosa (b) (Culla°) ācariya author of two treatises, 63; (see Jātattagīnidāna and Sotattagīnidāna), 63; native of Laṅkā, 67.
- (See also Paramatthakathā.)
- Buddhaghosācariyanidāna (author not named), 65; written independently, 75.
- Buddhadatta, author of four books, 59 (see Vinayavinicchaya, Uttaravinicchaya Abhidhammāvātāra Madhuratthavilāsini); native of Jambudīpa, 66.
- Buddhanāga, author of Vinayatthamañjūsā, 61; native of Laṅkā, 67.
- Buddhapaṇāmagāthā (plur.), gathās, including Atitānāgata paccuppannabuddhavaṇṇanāgāthā, Asītimahāsāvaka-vaṇṇanā° Navahāraguṇavaññanā°, 66.
- Buddhavandanāgāthā (plur.), twenty-eight gāthās, including Ovādagāthā, Dānasatthari, Sīlasatthari, Sabbadānavanṇanā, Anantabuddhavaṇṇanāgāthā, 66.

Buddhapiya ācariya, author of Sāratthasaṅgaha, 72; native of Laṅkā, 67.

Buddharakkhita ācariya, author of (2) Jinālaṅkāra (ṭikā), 72; native of Laṅkā, 67.

Buddhavaṁsa, † by Kassapa, 61.

(1) Aṭṭhakathā on (see Madhuratthavilasini).

(2) Ṭikā on (see Paramatthadīpani).

Buddhasiri (thera) (see Samantapāsādikā).

Buddhasiha (thera) (see Madhuratthavilasini).

Bodhivaṁsa * (author not named),¹ 61; written independently, 70.

Bhaddanta (thera) (see Manorathapūraṇi).

Bhummaniddesa (author not named), 65; written independently, 75.

Bhummasaṅgaha (author not named), 65; written independently, 75.

Magadhabhūta, by Vepulla, 74.

Ṭikā on, 63, 73.

Maṅgalasutta, * † included in first (Sutta) Aṅga, 57.

Majjhima-Nikāya, ** †† divided into three "fifties" (Mūlapaṇṇāsa, Majjhimpāṇṇāsa, Uparipaṇṇāsa), containing 152 suttas, 56.

Maṇidīpa anuṭikā, by Ariyavaṁsa, on Dvāra-kathā, 65; written independently, 75.

Maṇisāramaṅjūsā navānuṭikā, by Ariyavaṁsa, on Abhidhammatthasaṅgahaṭṭikā, 65; written independently, 75.

Madhuratthavilasini aṭṭhakathā, by Buddhadatta, on Buddhavaṁsa, 60; written at request of the thera Buddhasiha, 69.

Madhurasavāhini pakaraṇa, by Raṭṭhapāla, 63 written independently, 72.

¹ Title of printed text is Mahābodhivaṁsa.

- Manorathapūranī aṭṭhakathā, by Buddhaghosa, on Aṅguttaranikāya, 59; written at request of the therā Bhaddanta and of an Ajīvaka, 68.
- Manohārapakaraṇa, by Dhammasenāpati, 63; written independently, 73.
- Mahā-aṭṭhakathā (author not named), written independently, 68.
- Mahāaṭṭhakathācariya, native of Laṅkā (see last), 66.
- Mahākurundikācariya, author of Kurundīgandha; native of Laṅkā, 66.
- Mahāṭīkāṭīkā, by Vimalabuddhi, on Nyāsapakaraṇa, 63; written independently, 72.
- Mahādīpanī, (author not named), 65; written independently, 75.
- Mahānāma (a), author of Saddhammapakāsānī, 61; native of Laṅkā, 66.
(Culla) or (Nava).
- Mahānāma[†] (b), author of Mahāvamsa and Cullavamsa, 61; native of Laṅkā, 66; author of Navavamsa, 70.
- Mahāniddeśa Aṭṭhakathā on (see Saddhammaṭṭhitika and Saddhammapajotikā).
- Mahānirutti, by Kaccāyana, 59.
- Mahāniruttisaṅkhepa, by a pubbācariya (not named), 60; written independently, 70.
- Mahānissara (?) occurs (in one list only) among books written by Ariyavamsa, 65.
- Mahāpaccariya, by a gandhācariya (not named), 59; written independently, 68; Aṭṭhakathā on (author not named), 68; written independently, 68.
- Mahāpaccarikācariya (see last), native of Laṅkā.
- Mahāpuṇṇama sutta (see Vedalla).
- Mahāvamsa* pakaraṇa, by (b) Mahānāma, 61; written independently, 70.

[†] Cullanāma in text, p. 66.

Mahāvessantarajātaka; †

(1) Navaaṭṭhakathā on (author not named), 65; written independently, 75.

(2) Vivaraṇa (author not named), 65; written independently, 75.

Mahāsāmi¹ ṭikā, by Vācissara on Subodhālamkāra, 62; written independently, 71.

Mahāsārapakāsānī (author not named), 65; written independently, 75.

Mātikatthadīpanī, by Saddhammajotipāla, 64; written independently, 74.

Milindapaṇḥavaṇṇanā (author not named), 65; written independently, 75.

Medhamkara ācariya, author of Lokadīpakasāra, 64; native of Jambudīpa, 67.

Mukhamattasāra pakaraṇa, by Guṇasāgara, 63; written independently, 73.

Ṭikā on, by the same author, 63; written at request of King Kyacvā's guru, 73.

Mukhamattadīpanī, by Vimalabuddhi, 60; written independently, 70. (Par.)

Mūlaṭīkā ṭikā, by Ānanda on the Sattābhidhammagandhaṭṭhakathā, 60; written at request of the thera Buddhānitta, 69.

Mūlasikkhā * † ṭikā (author not named), 61; written independently, 70.

Ṭikā on, by Vācissara, 62; written independently, 71.

Moggallāna (a) ācariya, author of Moggallānabyākaraṇa, 61; native of Laṅkā, 67.

Moggallāna, (Culla) or (Nava) (b). author of Abhidhānappadīpika, 62; native of Laṅkā, 67.

Moggallānabyākaraṇa, * by Moggallāna, 61; written independently, 70.

Ṭikā on, by Vācissara, 62; written at request of three theras and an upāsaka, 71. (Par.)

¹ On p. 71, Mahāsīmā.

Yamaka sixth pakaraṇa of Abhidhamma, 55.

Yogavinicchaya, by Vācissara, 62.

Ratṭhapāla, author of Madhurasavāhinī, 63; native of Laṅkā, 67.

Ratanasutta contained in first (Sutta) Aṅga, 57.

Rāhula (thera) see Sumanakuṭavaṇṇanā.

Rūpasiddhi* pakaraṇa, by Dīpaṅkara, 60. (Par.)

Ṭikā on, by same author, 60; written independently, 70.

Rūpārūpavibhāga, by Vācissara, 62; written independently, 71. (Ran.)

Laṅkadīpikācariya (plur.)

LIST ON PP. 66-67 OF TEXT AS FOLLOWS :

- (1) Mahāatṭhakathācariya.
- (2) Mahāpacarikācariya.
- (3) Mahākurundikācariya.
- (4) } Two other ācariyas.¹
- (5) }
- (6) Mahānāma.
- (7) Another ācariya.
- (8) Cullanāma.
- (9) Upasena.
- (10) Moggallāna.
- (11) Saṅgharakkhita.
- (12) Vācissara.²
- (13) Vuttodayakācariya.
- (14) Dhammapāla.
- (15) } Two other ācariyas.
- (16) }
- (17) Anuruddha.
- (18) Khema.

¹ The first five are stated (p. 66 of text) to have lived long before Buddhaghosa.

² A Vācītassapa (?) occurs in list also, but the name occurs in one MS. only, which MS. omits Vācissara.

- (19) Sāriputta.
 (20) Buddhanāga.
 (21) Cullamoggallāna.
 (22) Sumaṅgala.
 (23) Buddhapiya.
 (24) Dhammakitti.
 (25) Medhaṅkara.
 (26) Buddharakkhita.
 (27) Upatissa.
 (28-
 47) } Twenty others.
 (48) Saddhammacāra.
 (49) Deva.
 (51) Cullabuddhaghosa.
 (52) Sāriputta.
 (53) Raṭṭhapāla.¹

Līṅgatthavivaraṇa pakaraṇa, by Subhūta-
 dana, 63; written independently, 72.

Līṅgatthavivaraṇapakāsaka (or °pakā-
 sana), by Nānasāgara, 63; written indepen-
 dently, 73.

Līṅgatthavivaraṇaṭīkā, by Uttama, 63.

Līṅgatthavivaraṇavinicchaya (author not
 named), 65; written independently, 75.

Līnatthapakāsīṇīṭīkā (1), by Dhammapāla on the
 Aṭṭhakathās of the four Nikāyas, 60; written
 independently, 69.

Līnatthapakāsīṇī (2) ṭīkā, by same author, on
 Jātaka-aṭṭhakathā, 60; written independently,
 69.

Līnatthapakāsīṇī (3) ṭīkā on Kaṅkhāvitaraṇī
 (author not named), 62; written independently,
 72.

¹ In text fifty-one acariyas, p. 67. One MS. omits
 (15) and (16).

Līnattavaṇṇanā anuṭikā, by Dhammapāla on (ṭikā on), Abhidhammaṭṭhakathā, 60; written independently, 69.

Lokadīpakasāra pakaraṇa, by (Nava) Medhamkara, 64; written independently, 74. (I.O.)

Lokanīti* (author not named), 65; written independently, 75. (I.O.)

Lokapaññatti (author not named), 62; written independently, 72.

Lokuppatti pakaraṇa, by Aggapaṇḍita, 64; written independently, 74.

Vajira (see Jambudīpikācariya and Atthabyākhyāna).

Vajirabuddhi (a) (Mahā) ācariya, author of Vinaya-gaṇḍhi, 60; native of Jambudīpa, 66.

Vajirabuddhi (b) (Culla or Nava) ācariya; native of Jambudīpa, 66, 67.

Vaṇṇanīti, by Kaccāyana, 59.

Vācissara ācariya, author of 18 books, 62; native of Laṅkā, 66 (see (1) Mahāsāmi, (2) Vuttodayavivaraṇa, (3) Sumanṅgalapasādanī, (4) Sambandhacintāṭikā, (5) Bālāvātara, (6) Moggallānabyākaraṇaṭikā, (7) Pañcikaṭikā, (8) Yogavinicchaya, (9) Vinayavinicchayaṭikā, (10) Uttaravinicchayaṭikā, (11) Nāmarūpaparicchedaṭikā, (12) (Saddatthassa) Padarūpavibhāvana, (13) Khemapakaraṇa-ṭikā, (14) Sīmālamkāra, (15) Mūlasikkhā-ṭikā, (16) Rūpārūpavibhāga, (17) Paccayasamgaha, (18) Saccasamkhepa-ṭikā).

Vidadhimukhamaṇḍana (or °mukkhamaṇḍana).

Ṭikā on, by Vepullabuddhi, 64; written independently, 75.

Vinaya piṭaka, 55.

- (1) Aṭṭhakathā on (see Samantapāsādikā).
 (2) Ṭikā on (see Sāratthadīpanī).
- Vinayagaṇḍhi (pañcavinaya) pakaraṇa, by (Mahā) Vajirabuddhi, 60; written independently, 70.
- Vinayatthamañjūsā ṭikā, by Buddhānāga on Kaṅkhāvitaraṇī, 61; written at request of the therā Sumedha, 71.
- Vinayavinicchaya, by Buddhadatta, 59; written at request of his pupil the therā Buddhasīha (or Sumati), 69. (Col.)
- Ṭikā on by Vācissara, 62. (Col.)
- Vinayasamṅgaha pakaraṇa, by Sāriputta, 61; written at request of Parakkamabāhu, King of Laṅkā, 71.
- Ṭikā on, by same author, 61; written at request of same, 71.
- Vinayasamuṭṭhānadīpanī pakaraṇa, by Saddhammajotipāla; written at request of his guru the Saṅghatthera, 74.
- Vibhaṅga second pakaraṇa of Abhidhamma, 55.
- Vibhattikathā¹ (author not named), 65; written independently, 75. (Col., Ran.)
- Vimaticchedanī pakaraṇa, by Kassapa, 60; written independently, 70.
- Vimalabuddhi (a) ācariya, author of Mahāṭikā on Nyāsa, 63; author of Mukhamattadīpanī, 70.
- Vimalabuddhi (b) (Nava), author of Abhidhammapaññarasatṭhāna,² 64; native of Jambudīpa, 67; wrote at Panyā, 67.
- (Culla) Vimalabuddhi (see Atthabyākhyāna).
- Vimalavilāsini aṭṭhakathā by Dhammapāla on Vimānavatthu,³ 60; written independently, 69.

¹ Vibhatyattha*? See B.M. Catalogue (1876) under Moggallāna. ² See Vepullabuddhi.

³ The Commentary on Petavatthu bears the same title (see E. Hardy's *Ein Beitrag*, &c.)

- Vimānavatthu † fifth book of Khuddaka-Nikāya, 57.
- Atṭhakathā on (see Vimalavilāsini).
- Visuddhimagga * by Buddhaghosa, 59; written at request of Saṅghapāla, 68.
- (1) Ṭikā on (see Paramatthamañjūsā).
- (2) Cullatīkā on (author not named), 62; written independently, 72 (Par.).
- Visuddhimaggagaṇḍhi (author not named), 62; written independently, 72.
- Vīsati-ovāda-gāthā written in Laṅkā, 66.
- Vedalla-aṅga †† ninth in list of Aṅgas, 57. Contains Culla vedalla, Mahāvedalla, Sammādiṭṭhi, Sakkapaṇha, Saṁkhārabhājanīya, Mahāpuṇṇama suttas, with all discourses uttered in reply to questions concerning veda and tuṭṭhi, 57.
- Vepullabuddhi (Nava) author of six¹ books, 64 (see Saddasāratthajālinī-ṭikā Vuttodaya-ṭikā, Paramatthamañjūsā, Dasagaṇḍhivaṇṇanā, Vidadhimukhamañḍanaṭikā²) native of Jambudīpa, 67.
- Veyyākaraṇa-aṅga third in list of nine Aṅgas, 57; includes the whole of the Abhidhamma, the suttas without gāthās, and all discourses of the Buddha not contained in the other eight Aṅgas, 57.
- Vuttodaya pakaraṇa * by Vuttodayakāra, 61 (Saṅgharakkhita, 71); written independently, 71 (I.O., Col.). Ṭikā on (see Vepullabuddhi) (Par.).
- Vuttodayakāra a Laṅkadīpikācariya, 67; author of Vuttodaya, 61, 70; author of Sambandhacintā, Khuddasikkhānavatīkā, 3 61.

¹ On p. 75 five books (Pañcapakarana).

² According to one MS. (Nava) Vimulabuddhi was author of above works (see pp. 64, 74, 75 of text).

³ According to one MS. only.

- Sakaṭasaddattha 71 (see Pañcikā).
 Sakkapaṇha-sutta (see Vedalla).
 Sakkābhimata (author not named), 65; written independently, 75.
 Sagātha-vagga † First section of Saṃyutta-Nikāya, 56; included in second (Geyya) Aṅga, 57.
 Saṃkhapāla (thera) (see Uttaravinicchaya).
 Saṃkhārabhājanīya-sutta included in ninth (Vedalla) Aṅga, 57.
 Saṃkhepavaṇṇanā navatīkā, by Saddhammajotipāla, on Abhidhammatthasaṅgaha, 64; written at request of Parakkamabāhu,[†] 74 (I.O.).
 Saṃghapāla (thera) (see Visuddhimagga and Jinālaṃkāra).
 Saṃgharakkhita ācariya author of Subodhālaṃkāra, 61; native of Laṅkā, 66 (see also Paramatthavinicchaya).
 Saṃyutta-Nikāya †† ** divided into five vaggas, containing 7,762 suttas, 56.
 (1) Aṭṭhakathā on (see Sāratthapakāsanī).
 (2) Tīkā on (see Līnatthapakāsanī).
 Saccasaṃkhepa by Culladhammapāla, 60; written independently, 70.
 Saccasaṃkhepavivaraṇa (author not named), 65; written independently, 75.
 Saddattha see Vācissara, 62.
 Saddatthabhedacintā pakaraṇa by Saddhammasirī, 63; written independently, 72 (Par.).
 (1) Mahātikā on, by Abhaya, 63; written independently, 73 (Par.).
 (2) Majjhimaṭīkā on (author not named), 63; written independently, 73.

[†] In text Parakkamabāhu is here called King of Jambudīpa, yet (on same page) it is stated that Saddhammajotipāla wrote the Saṃkhepavaṇṇanā in Laṅkā.

- (3) Navaṭīkā on (author not named), 63 ; written independently, 73.
- Saddatthabhedacintāvivarāṇa (author not named), 65 ; written independently, 75 (I.O).
- Saddanīti pakaraṇa by Aggavaṃsa, 63 ; written independently, 72.
- Saddabindu * pakaraṇa by King Kyacvā¹ (or his guru) ; written independently ; 63, 73 (Col.).
- Saddavutti Navaṭīkā on (author not named), 65 ; written independently, 75.
- Saddavuttipakāsana pakaraṇa by Saddhammaguru, 64 ; written at request of a certain bhikkhu, 73.
- Ṭīkā on, by Sāriputta, 64 ; written independently, 73.
- Saddavutti vivaraṇa (author not named) ; written independently, 75.
- Saddasāratthajālīnī by Nāgita, 74 ; written independently, 74.
- Ṭīkā² on, 64 ; written in Panyā at request of the king's guru the Saṅgharājā, 74.
- Saddhammaguru ācariya, author of Saddavuttipakāsana, 64 ; native of Jambudīpa, 67 ; guru to King Kyacvā, 67.
- Saddhammacāra ācariya, native of Laṅkā, 67.
- Saddhammajotipāla author of eight books, 64 (see (1) Mātikatthadīpanī, (2) Sīmālaṅkāra-ṭīkā, (3) Vinayasamuṭṭhānadīpanī, (4) Gandhasāra, (5) Paṭṭhānagaṇanānaya, (6) Saṅkhepavaṇṇanā, (7) Suttaniddesa, (8) Pāṭimokkha-visodhanī) wrote the seven treatises at Pukkāma and the Saṅkhepavaṇṇanā in Laṅkā, 74.

¹ According to one MS. this work and Paramatthabindu pakaraṇa were written by the king's guru, 73.

² Name of author (on p. 64 of text) Vepullabuddhi ; on p. 74 Vimalabuddhi.

- Saddhammaṭṭhitikā Aṭṭhakathā, by Upasena, on Mahāniddesa, 61; written at request of the thera Deva, 70 (see also Saddhammapajjotikā).
- Saddhammapakāsānī aṭṭhakathā, by Mahānāma, on Paṭṭisambhidāmagga, 61; written at request of the upāsaka Mahānāma, 70 (Col.).
- Saddhammapajjotikā aṭṭhakathā on Mahāniddesa, 70 (called Saddhammaṭṭhitikā on p. 61).
- Saddhammapāla a Jambudīpikācariya, 67.
- Saddhammapālinī (or °pālana) (author not named), 65; written independently, 75.
- Saddhammasirī ācariya, author of Saddatthabhedacintā, 63; (also called Dhammasirī, 72).
- Saddhammopāyana (author not named), 65; written independently, 75.
- Sabbadānavañṇanā gāthā, 66.
- Samantapāsādikā †† aṭṭhakathā by Buddhaghosa on the Vinaya, 59; written at request of the thera Buddhasirī, 68.
- Samantapāsādikavivaraṇa (author not named), 65; written independently, 75.
- Sampapañcasatti (or Sammapañcasatti) by Dīpaṅkara, written independently, 70 (on p. 60 Summapañcasutta).
- Sambandhacintā by Vuttodayakāra, 61 (Par.)
Ṭikā on by Vācissara, 62; written at request of three theras and an upāsaka, 71 (Par.).
- Sambuddhe gāthā, 65; 75.
- Sammādiṭṭhi-sutta † included in ninth (Vedalla) Aṅga, 57.
- Salāyatana-vagga † third section of Samyutta-Nikāya, 56.
- Sāratthadīpanī (1) ṭikā, by Sāriputta, on Vinaya-aṭṭhakathā, 61; written at request of Parakamabāhu, King of Laṅkā, 71.

- (2) Sāratthadīpanī (author not named), 65; written independently, 75 (Col.).
- Sāratthapakāsanī aṭṭhakathā, by Buddhaghosa, on Saṃyutta-Nikāya, 59; written at request of the thera Jotipāla, 68.
- Ṭīkā on (see Līnatthapakāsinī).
- Sāratthamañjūsā nava ṭīkā, by Sāriputta, on Aṅguttara-aṭṭhakathā, 61; written at request of Parakkamabāhu, King of Laṅkā, 71.
- Sāratthasaṃgaha* †† by Buddhapiya; written independently, 72.
- Sīmālaṃkāra by Vācissara, 62; written independently, 71.
- Ṭīka on, by Saddhammajotipāla, 64; written independently, 74.
- Sīlakkhandhavagga † part of Suttantapiṭaka, 55; first section of Dīgha-Nikāya, 56.
- Sīlasatthari gāthā, 66.
- Sīhaḷavatthu (author not named), 62; written independently, 72.
- Sutta-aṅga first in the list of nine Aṅgas, 57; consisting of (Ubhato vibhaṅga, Niddesa, Khandhaka, Parivāra, Suttanipāta, Maṅgalasutta, Ratanasutta, Nālakasutta, Tuvaṭṭakasutta, &c.).
- Suttanta piṭaka,** †† consisting of all discourses of the Buddha, 55.
- Suttaniddesa (on Kaccāyana), by Saddhammajotipāla, 64; written at request of his pupil Dhammacārī, 74.
- Suttanipāta* † fifth book of Khuddaka-Nikāya, 57; included in Sutta-aṅga, 57.
- Aṭṭhakathā on, by Buddhaghosa, written independently, 68.
- Suddhikagāthā included in Gāthā-aṅga, 57.
- Subodhālaṃkāra pakaraṇa, by Saṅgharakkhita, 61; written independently, 70 (Col.).

- (1) Ṭīkā on (see Mahāsāmi).
- (2) Navaṭīkā on (author not named), 62; written independently, 72.
- Subhūtacandana ācariya, author of Liṅgattavivarāṇa, 63; native of Jambudīpa, 67.
- Sumaṅgala ācariya, author of two treatises, native of Laṅkā, 67 (see Abhidhammatthavikāsanī and Abhidhammatthavibhāvanī). (See also Sumaṅgalapasādanī).
- Sumaṅgalapasādanī nava ṭīkā by Vācissara on Khuddasikkhā, 62; written at request of the thera Sumaṅgala, 71 (Par.).
- Sumaṅgalavilāsinī†† atthakathā by Buddhaghosa, on Dīgha-Nikāya, 59; written at request of the Saṅghathera Dāṭṭha, 68.
- Sumati (thera) (see Abhidhammāvātāra).
- Sumanakūṭavaṇṇanā¹ pakaraṇa, by Deva,² 63; written at request of the thera Rāhula, 72.
- Sumahāvātāra (author not named), 62; written independently, 72.
- Sumedha (a thera) (see Vinayatthamañjūsā).
- Summapaṅcasuttī (see Sampapaṅcasatti).
- Sotattagīnidāna (or Sotattagimahānidāna) pakaraṇa by Cullabuddhaghosa, 63; written independently, 72.
- Sotappamālinī (or oppahālinī) (author not named), 62; written independently, 72 (Col.).
- Somanassañāna† gāthās, included in Udāna-āṅga, 57.
- Hatthasāra (author not named), 65; written independently, 75.

¹ (Sic). Samantakuṭavaṇṇanā? ² On p. 72 Vācissara.

II.

PLACES AND KINGS MENTIONED IN CONNECTION WITH THE HISTORY OF THE BOOKS.

Numbers in brackets refer to pages of the Text (Pali Text Society's Journal, 1886).

Arimaddana (nagara) see Jambudīpikācariya (67).

Avantipura see Ariyavaṁsa (67).

Avantiraṭṭha see Mahākaccāyana (66).

Ujjeni (nagara) see Mahākaccāyana (66).

Kiñcipura (nagara) see Jambudīpikācariya (67).

Kyacvā (?) (rājā) see Paramatthabindupakaraṇa (64, 73). Saddabindupakaraṇa (64, 73).

Canda-pajjota (rājā) see Mahākaccāyana (66).

Jambudīpa see Jambudīpikācariya (66, 67, 74).

Duṭṭha-gāmanī (rājā) see verses (77).

Dhammamaṇḍapa see Dhammakkhandha (76).

Pakudha (nagara) In MSS. also Pakuva° and Makuva°. see Udumbara (65, 75).

Panyā (nagara) see (Nava) Vimalabuddhi (67).

Pukkāma (nagara) also Mukkā° in one MS. See Jambudīpikācariya (67) and Saddhammajotipāla (74).

Parakkama-bāhu (rājā) see Saṁkhepavaṇṇanā (74), Sāratthadīpanī (71), Sāratthamañjūsā (71).

Rājagaha see Dhammakkhandha (76).

Laṅkādīpa see Laṅkādīpācariya (67, 75) Saṁkhepavaṇṇanā (74) Poṭṭhaka (76).

Vatṭagāmaṇi (rājā) see Poṭṭhaka (76).

Vebhāra (pabbata) see Dhammakhandha (76).

Saddhātissa (rājā) see Poṭṭhaka (76) and verses (77, 78).

Sīhasūra (rājā) see Abhidhānapadīpikāṭīkā (73),
Koladhajana-ṭīkā (73), Daṇḍipaka-
raṇa magadhabhūta-ṭīkā (73).

III.

LIST OF WORKS IN GANDHAVAMSA APPEAR- ING WITHOUT NAMES OF AUTHORS.

- (1) Abhidhammagāṇḍhi, 62.
- (2) Ṭīkā (2) on Abhidhammatthasaṅgaha,
65.
- (3) Abhidhammatthasaṅgahavivarāṇa,
65; 75.
- (4) Abhidhammatthasaṅgahaṭīkāviva-
raṇa, 65; 75.
- (5) Okāsalokasūdanī, 62; 72.
- (6) Kaccāyanasāravivarāṇa, 65; 75.
- (7) Kārikā-ṭīkā, 65; 75.
- (8) Kāyavirati, 65; 75.
- (9) Mahā Kurundī-gandha, 59; 68.
- (10) Aṭṭhakathā on Kurundī, 59.
- (11) Porāṇa-ṭīkā on Khuddasikkhā, 61; 71.
- (12) Gatipakarāṇa, 65; 75.
- (13) Gūḷhattha ṭīkā, 63; 73.
- (14) Catubhāgaṭṭhakathāvivarāṇa, 75.
- (15) Catubhāṇavāra-aṭṭhakathā, 65; 75.
- (16) Caturārakkha-aṭṭhakathā, 65; 75.
- (17) Jinālamkāra-Navaṭīkā, 65; 75.
- (18) Jotanā, 65; 75.
- (19) Ñeyyāsandati, 62; 72.
- (20) Ñeyyāsandati-ṭīkā, 62; 72.

- (21) Tathāgatuppatti, 62; 72.
 (22) Thūpavaṁsa, 70.
 (23) Dasavatthu, 65; 75.
 (24) Dīpavaṁsa, 61; 70.
 (25) Dhammacakkasutta-nava aṭṭhaka-
 thā, 65; 75.
 (26) Dhammapadīpaka, 62; 72.
 (27) Dhammānusāraṇī, 62; 72.
 (28) Nalātadhātuvaṇṇanā, 62; 72.
 (29) Nirutti, 65; 75.
 (30) Nirutti-mañjūsā, 60; 70.
 (31) Nettipakaraṇagaṇḍhi, 62; 72.
 (32) Pañcagativaṇṇanā, 65; 75.
 (33) Pañcapakaraṇa-anuṭīkā, 64; 75.
 (34) Paṭipattisaṁgaha, 62; 72.
 (35) Paṭisambhidāmaggaṭṭhakathāgaṇḍhi,
 61.
 (36) Paṭhamasambodhi, 65; 75.
 (37) Paramatthakathāvivaraṇa, 65; 75.
 (38) Pasādajananī, 62; 72.
 (39) Pāṭimokkhavivaraṇa, 75.
 (40) Bālacittapabodhana, 65; 75.
 (41) Bālapabodhana-ṭīkā, 65; 75.
 (42) Buddhaghosācariyanidāna, 65; 75.
 (43) Bodhivaṁsa, 61; 70.
 (44) Bhummaniddesa, 65; 75.
 (45) Bhummasaṁgaha, 65; 75.
 (46) Mahādīpanī, 65; 75.
 (47) Mahāniruttisaṁkhepa, 60; 70.
 (48) Mahāpaccariya-aṭṭhakathā, 68.
 (49) Mahāvessantarajātaka-navaaṭṭha-
 kathā, 65; 75.
 (50) Mahāvessantarajātaka vivaraṇa, 65; 75.
 (51) Mahāsārapakāsanī.
 (52) Milindapaṇha vaṇṇanā, 65; 75.
 (53) Mūlasikkhā-ṭīkā, 61; 70.
 (54) Liṅgatthavivaraṇavinicchaya, 65; 75.

- (55) (3) *Linatthapakāsini*, 62; 72.
 (56) *Lokanīti*, 65; 75.
 (57) *Lokapaññatti*, 62; 72.
 (58) *Vibhattikathā*, 65; 75.
 (59) *Visuddhimagga-Cullaṭṭikā*, 62; 72.
 (60) *Visuddhimagga gaṇḍhi*, 62; 72.
 (61) *Sakkābhimata*, 65; 75.
 (62) *Saccasaṅkhepavivaraṇa*, 65; 75.
 (63) *Saddatthabhedacintā majjhima-ṭīkā*,
 63; 73.
 (64) *Saddatthabhedacintā nava ṭīkā*, 63; 73.
 (65) *Saddavutti-avaṭṭikā*, 65; 75.
 (66) *Saddavuttivivaraṇa*, 75.
 (67) *Saddhammapālinī*, 65; 75.
 (68) *Saddhammopāyana*, 65; 75.
 (69) *Samantapāsādikavivaraṇa*, 65; 75.
 (70) *Sāratthadīpanī* (2), 65; 75.
 (71) *Sīhaḷavatthu*, 62; 72.
 (72) *Subodhālaṅkāra-avaṭṭikā*, 62; 72.
 (73) *Sumahāvatāra*, 62; 72.
 (74) *Sotappamālinī*, 62; 72.
 (75) *Hatthasāra*, 65; 75.

[In the British Museum Catalogues other works occur, having apparently the same subject-matter as some described in the Pāli list; but only those are referred to here whose titles correspond with the Gandhavaṃsa.]

Persecution of the Buddhists in India.¹

HUAN THSANG, in Book IV. of his travels (Julien l. 196 ; Beal l., 171), says that Mahirakula, King of Kashmīr, in his invasion of Gandhāra (which we may date approximately about 300 A.D.), overthrew the Buddhist Topes, destroyed the monasteries, and put to death six myriads of the population of that then Buddhist country; and Wong Pu, who wrote at the end of the seventh century, refers to the same events, when he says (Beal's "Catena," p. 139), "The end was the streams of the Sweti overflowing with blood."

Beal calls this a persecution. But the invasion of a country, however cruelly carried out, cannot rightly be so called. The murder and ruin attributed to the victor in this case were done after he had conquered and taken and killed his opponent, and annexed his kingdom. It was technically speaking his own subjects whom he slaughtered, and they were Buddhists. But the Rāja Tarangiṇī, which also describes the king as a monster, and says (I. 312) that he put to death three millions of people, says nothing about his motive being religious. On the contrary, his own ministers are described as Buddhists; and the account given, even if true in the main, is evidence not of persecution, but of fiendish cruelty. Possibly the man was mad; and when fuller accounts are accessible it may turn out that there was a persecu-

¹ An abstract of this paper was read at the Paris Congress of Orientalists, 1897.

tion. On the facts before us we must conclude there was not.

The beautiful story of Puṇṇa (*Saṃyutta* IV. 61; *Divyāvadāna*, 38) shows only that the Sūna-parantakas were people likely to treat violently, and even to put to death the propagators of new doctrines. Their behaviour reminds us of the verse in the *Saddharma Puṇḍarīka* (X. 25)—

“Where clods, sticks, pikes, or abusive words and threats fall to the lot of the preacher, let him be patient, thinking of me.”

The victim himself might very likely call this persecution; but the historian will require a more strict use of the term.

We come perhaps nearer to this in the story told in the *Dāthāvansa* (P.T.S.J., 1884, II. 94, and IV. 13) of the enmity stirred up in a Hindu monarch's heart by the Nigaṇṭha's statement that his neighbour Guhasīva, “re-viling the gods, is worshipping the bone of a dead body.” When the monarch sent an army to bring the bone, his ambassador (and afterwards the king himself) is converted. But other enemies arise, and Guhasīva dies fighting for the relic (IV. 20), which is safely taken away to Ceylon. Even this, though it may amount to a religious war, is scarcely persecution.

Then we have the references to Śaśānka, King of Bengal, who is said by Huan Thsang (*Julien* 1. 349, 422; *Beal* 2. 42, 91) not only to have destroyed the Bo Tree and replaced the image of the Buddha by one of Maheśvara, but to have overthrown and destroyed the religion of Buddha, and dispersed the Order. But though he cannot have reigned very long before the time when the pilgrim was in India (see *J.R.A.S.*, 1893, p. 147), no details are given; however great Śaśānka's enmity to Buddhism may have been, we have no certainty that he actually persecuted the followers of that religion.

Then we have the account of Pushyamitra (described as the sixth in succession to Asoka and the last of the

Mauryas), as given in the *Divyāvadāna*, p. 433, 434. Here we come at last to what is represented as a veritable persecution. The king, it is said, not only determined to root out the religion of the Buddha, and destroyed the monasteries, but issued a proclamation that whoever should bring him the head of a *śramaṇa* should receive one hundred *Dināras*, and began to slay the *Arahats*. But the author of that passage admits that the persecution soon stopped, and in the absence of any confirmation of the legend we may be allowed even here to reserve our judgment.

The passage is interesting as giving us a date, or at least a king's reign, after which the *Divyāvadāna* (or rather the *Asokāvadāna* in which the passage occurs, for the different *Avadānas* in the collection are of different dates) must have been put into its present shape.

Pushyamitra is supposed to have killed the last Maurya (whose army he commanded), and to have founded the Sunga dynasty in the second century B.C.; but the only authority for this is the tradition preserved (with inconsistent details) in the *Purāṇa* lists of kings.¹ These are, in their present form, several centuries later than our text, with which they could be reconciled only by supposing that Pushyamitra claimed to be a Maurya. But if the claim be admitted, he was still not the last of them.

Finally, there is the account of the supposed persecution by Sudhanvan brought about, at the instigation of Kumārila Bhaṭṭa, in the first half of the eighth century. This is described in the first canto of the *Śankara Dig Vijaya* ascribed to Mādhava; and also in the other *Śankara Vijaya* ascribed to Ānandagiri. The king is there said to have issued a proclamation that he would put to death any servant of his who did not kill the Buddhists. Nothing is, however, said as to whether the proclama-

¹ They are all given in Miss Duff's forthcoming "Indian Chronology," of which she has kindly allowed me to see the proofs. See also Lassen's "Ind. Alt.," 2. 271, 345.

tion did or did not remain a dead letter. No details whatever are added. No single instance of any Buddhist actually suffering in body is ever referred to. The order was to take effect from the Himālaya mountains down to Cape Comorin, which is palpably absurd. The statements occur in legendary poems written many centuries after the events referred to, and have all the appearance of mere rhetorical exaggeration. Of all the cases we have quoted this one seems to me to be the weakest, and to be only worthy of notice because it has been so often alluded to.¹

The only other evidence I have been able to find is that of the state of the Buddhist monuments throughout India. Throughout the wide extent of that huge continent from Kabul down to Bengal, and southwards through the Dekkan to Ceylon, the Buddhist dāgabas and vihāras are in ruins. On excavating at Sarnath Major Kitto found so many signs of fire and deliberate destruction that he came to the conclusion that "all has been sacked and burnt, priests, temples, idols together, and this more than once."² And elsewhere, as I have myself witnessed in Ceylon, there are similar proofs of violence. But in the Ceylon case, where the chronicles give us fairly full accounts, it is clear that the Tamil invaders and destroyers were rather searching for treasure than seeking to destroy a rival religion, and the ordinary motives of vulgar warfare are sufficient to explain all their actions.³ Religious animosity may have embittered the war, and played its part in the violence that followed after the victory won by overwhelming numbers. But

¹ See Telang's *Mudrārākṣasa*, Intro., pp. xlvi.iii.-liii., and the *Journal of the Bombay Branch R.A.S.*, 1892, pp. 152-155. Wilson, *Dict.*, xix.; Colebrooke, *Essays*, 1. 323.

² Cunningham, *Arch. Reports* 1. 121-128.

³ See especially Chapter 55, verse 21, and Chapter 80, verses 65-69.

this is not persecution. It is only reasonable to suppose that this case is a fair sample of what it was that really happened, wherever there was war and violence, in India proper also.

The Indian historians, however, give harrowing accounts of the brutality of the Muhammadans at Nālandā and elsewhere. At that ancient seat of learning they not only destroyed the buildings—without any military necessity—but burnt the books and murdered the unoffending students. It is impossible to deny in this case that religious rancour was as much to blame as mere ignorant savagery. And the signs of murder and arson at Sarnath are probably due to the same gentle hands.

There is nothing about persecution in the Pali Piṭakas. The murder of Moggallāna, at the instigation of Nigaṇṭhas, is described only in the "Dhammapada Commentary," (pp. 298 and following; compare J. 1. 391), and then as a case of individual crime. The assault on Angulimāla (M. 2. 96) had no religious motive. The dislike and contempt expressed by the ascetic Māgandiya to his Brahmin friend against the Buddha because "he spies out our sūtras" (M. 1. 502), meets with no sympathy from the Brahmin, and the ascetic himself is represented as soon afterwards changing his attitude. The tone of the Pāli books is throughout appreciative of the Brahmins, the word Brahmin is always used as a title of honour, and there is always dignity and courtesy on both sides in the constant intercourse between Brahmins and members of the Order.

The later authorities I have quoted do not even allege anything at all approaching to the persecutions which the reforming Christians have had to suffer at the hands of the orthodox Church, or even to the semi-political persecutions of Christians by the Roman authorities. I need not go so far as to maintain that there is no truth at all underlying the legend about Pushyamitra. But the present text is corrupt, and even as it stands shows

that the author was grossly ignorant of all the details necessary to enable us to form a judgment. With that exception (whatever it shall turn out to amount to), the adherents of faiths logically so diametrically opposed lived side by side for a thousand years in profound peace. It is a phenomenon most striking to the Western historian, who will not refuse to recognise, as one continuing factor, the memory of the marvellous tolerance of the great Buddhist emperor Asoka. But this tolerance itself rests on anterior causes. It must be reckoned to the credit of the Indian people as a whole; and it is evidence of the wide spread, in the valley of the Ganges, during the centuries before Asoka, of a higher level of enlightenment and culture than has, I venture to think, been hitherto sufficiently recognised in the West.¹

T. W. RHYS DAVIDS.

¹ The Mahāvansa (p. 128) tells of the tolerance of the Tamil conqueror Elāra towards the beliefs of his Buddhist subjects, and (pp. 232-235) of proceedings taken by Buddhist kings against heretics of the same faith. See also Chapter 78.

[Since the above was in type I understand that Sir John Ware Edgar came to a similar conclusion long ago in an article in the *Fortnightly Review*, vol. xxvii., 1880, p. 821, which I am sorry I have not seen.]

Note on some of the Titles used in the Bhabra Edict of Asoka.

IN relating how Soṇa Kūtikaṇṇa displayed before the Buddha his knowledge of the faith, the MSS. of the Divyāvadāna read that he recited in a clear voice the

“ Śaila-gāthā muni-gāthā arthavadgiyāni ca
sūtrāni.”

The editors make the correction *arthavaggiyāni*, which is not much better.

Now the Piṭaka accounts of the same episode, preserved in the Vinaya, vol. i. p. 194 foll., and in Udāna, 5, 6, say that he then intoned the *Aṭṭhaka-vaggikāni*, and the Udāna adds the number of them, sixteen. This is the number of the poems that are included in the *Aṭṭhaka-vagga*, Book IV. of the Sutta Nipāta. It is so called because each of the poems 2, 3, 4, and 5 of the chapter in question consists of eight verses, and is entitled an *Aṭṭhaka*, an octave. The *vagga* in which they come is thence called the *Aṭṭhaka-vagga* (the Book of the Eights¹), and the sixteen poems in it are the *Aṭṭhakavaggikāni*, “belonging to the Book of the Eights.”

There can be but little doubt that the correct reading should be the corresponding word in Buddhist Sanskrit, *Aṣṭakavargiyāni*—an expression which could be easily misunderstood and corrupted by authors or reciters or copyists no longer familiar with the Piṭakas.

¹ The singular occurs Saṃyutta 3. 12.

The preceding word, *muni gāthā*, is interesting as being the same as the expression used in Asoka's Babhra Edict, in which seven passages from the Piṭakas are especially recommended by Asoka for study by members of the order and laymen alike. This ambiguous compound might be interpreted in two or three ways. The *Munigāthā* naturally remind one of the Muni Sutta, No. 12 of the Sutta Nipāta, but the difference and ambiguity of the two titles, used on the one hand in the Edict, and on the other in the Pāli collection of poems, have prevented the suggestion being accepted as a certainty.

The recurrence of Asoka's expression in this context, where *the next* word undoubtedly refers to a portion of the Sutta Nipāta, would in any case strengthen the case for the proposed identification, first put forward doubtfully by Professor Oldenberg (Vin. I. p. xl.). But when we find that *the preceding word also* refers, not only to the same collection, but to a single poem of it, the case is much strengthened.

Now the previous word is *Śailagāthā*, printed in the edition without a capital, as if it were not a name, and meant merely "stony verses," which scarcely gives a good sense. Can there be any doubt but that the verses said to have been recited in this connection are those of the Sela Sutta in the Sutta Nipāta, which might very naturally be called in Buddhist Sanskrit *Śailagāthā*? *Śaila* would then not mean "stony," but would be simply the Buddhist Sanskrit form of the name of the Brahmin Sela, the hero of the little story after whom the sutta has received its Pāli name of Sela Sutta. The editors in their note admit that the *Śailagāthā* "may possibly be the same as the Pāli Sela Sutta." I would submit that there can really be no such doubt, any more than there can be at *Divyāvādāna*, p. 35, where the name follows after *sthavira-gāthā*, certainly the same as the famous collection called *Thera-gāthā* in the Pāli Piṭakas. Throughout the episode the *Divyāvādāna* gives a recen-

sion more expanded than the Pāli, and in adding titles here the author has mentioned two other poems from the same collection as that mentioned in the Pāli. No other explanation gives any sense at all satisfactory. Burnouf (Introduction, &c., p. 248) was compelled to render Śailagāthā and arthavadgīyāni sūtrāni by "stances relatives aux diverses sciences" ¹ and by "Sutras renfermans des sections relatives aux intérêts temporels." But to accept unreservedly the explanation afforded by the Pāli titles gives a sense perfectly natural and appropriate.

And if Śailagāthā = Sela Sutta, then why not Muni-gāthā = Muni Sutta, in the Edict as it does here?

That Asoka should lay so much stress on this short poem is only in harmony with the tenor of the whole context in the Edict. For he is not referring at all to books. The expression he uses is dhamma-paliyāyāni = pariyaṃyā, which Senart renders "morceaux religieux." As pointed out in my Milinda (vol. i. p. xxxviii), he is selecting seven passages only, just as a Christian emperor in a similar edict might have called upon his co-religionists to study and bear in mind the Psalm of the Good Shepherd, and the Sermon on the Mount, and the parable of the Prodigal Son, and other well-known and much-quoted passages.

The only one of Asoka's seven such passages hitherto identified with certainty is the Exhortation to Rāhula, beginning on the subject of falsehood, which is a short sutta called the Ambalaṭṭhika Rāhulovāda Sutta in Pāli, the text of which, first published by M. Senart, is now included in Trenckner's edition for the Pāli Text Society of the first volume of the Majjhima Nikāya. And now Professor Hardy has removed any doubts that may have remained as to the identification of Asoka's Anāgatabhayāni with the passage bearing a similar title in

¹ So he derives *śaila* from *śīla*. Can any other instance of this use of the word be quoted?

the *Āṅguttara* (as Oldenberg suggested *loc. cit.*), by the publication of the text in his edition of vol. iii. of that *Nikāya*.

It is perhaps worthy of notice that the three out of the seven passages thus now identified are taken from three different *Nikāyas* out of the five, so that, whether intentionally or not, the passages selected cover a wide range.

I take this opportunity of congratulating the friends of the Pāli Text Society on the fact that so able a scholar and so rapid a worker as Professor Edward Hardy has undertaken to fill the place left vacant by the deeply lamented death of Dr. Morris. He has been kind enough to send me Buddhaghosa's Commentary on the *Anāgata-bhayāni*, and I add the text of this commentary so that readers may be better able to judge what was the kind of extract from the Scriptures that Asoka specially delighted to honour.

It is sufficient here to state that twenty such *anāgata-bhayāni*, "Disasters to come," are referred to—ten arising from outside and threatening hermits in the woods; ten arising from within the order and threatening all its members.

The former ten are the danger of death from snakes, &c., from disease, from wild animals, from robbers, from wild men; and the danger that old age or disease, or a famine or too great crowds of men, or dissensions in the Order, may interrupt the recluse's progress. All these should be merely a ground for renewed and timely efforts.

The latter ten, on the other hand, should be guarded against and nipped in the bud. They are the danger of corruptions in doctrine and discipline from incompetent and untrained men among members of the Order and among pupils, from misunderstanding of the Scriptures, from a preference for those suttas that have literary charm over those of a deep and religious character, from laziness and luxury, and from striving after fine robes, or delicate food, or luxurious lodgings, or promiscuous company of two kinds.

We thus have four times five sections. And each one of the four is introduced by the phrase Pañc' imāni bhikkhave anagātabhayāni. Neither the twenty suttas as a whole, nor any one of them, has any other specific title in Professor Hardy's edition.

The suttas in the Aṅguttara are very short, and have no titles in the work itself. When quoted elsewhere titles are often given them. Thus the first ten of these suttas are in the Sutta Sangaha collectively called the Ārañnikānāgatabhaya Sutta (see Oldenberg *loc. cit.*) Judging from the nature of the contents of the two passages identified for certain, it is probable that the other ten are the Anāgata-bhayāni referred to by Asoka.

With reference to the suggestion made by Oldenberg and myself in 1881 ("Vinaya Texts," 3. 149)—that the Upatissa-pasina means the passage giving the story of Sāriputta's (that is Upatissa's) question to Assaji which led to his, Upatissa's, conversion—it is perhaps worth now adding:—

1. That the passage is of the right length.
2. That it is likely to have been chosen as containing the celebrated verse, "Ye dhammā hetuppabhavā," &c.¹
3. That it is likely to have been chosen as being the story of the conversion of two men so famous as Sāriputta and Moggallāna.
4. That the name Upatissa is now known to have been much more familiarly known as the name of Sāriputta than was supposed. It occurs M. 1. 250, Sum. 1. 41, Buddhavaṃsa 26. 18, Thera Gāthā, 998, Peta Vatthu, II. 2. 7.
5. A short passage of this kind even when called a Sutta in one place, can also be called a Pañha in another.

¹ But this seems to Dr. Neumann, "Buddha's Reden," 1. p. 152, to be precisely a reason why it should *not* have been chosen, and he may be right. He would identify Asoka's passage with the Ratha-vinīta Sutta of the Majjhima.

So the Māgandīya Sutta of the Sutta Nipāta is referred to at S. 3. 12 as the Magandīya Pañha.

All this is not conclusive ; but it at least makes out a case which is worthy of consideration. Against it may be mentioned, as Hofrath Dr. Bühler pointed out to me, that Bunyiu Nanjio, in his Catalogue No. 1,152, gives the title of a Chinese tract, belonging to the Vinaya, and translated in the fourth century, which title he proposes to translate back into Sanskrit as Sāriputra-Pari-prcchā Sūtra. But Mr. Watters informs me that the original of this Chinese tract, whatever its title was, cannot have been known in Asoka's time, as it refers to the wholesale murders by Pushyamitra. I trust Mr. Watters may be induced to give us a translation of the little book, which also discusses the origin of the eighteen schools of the older Buddhism.

Text of Buddhaghosa's Commentary on the Anāgata-bhayāni.

Sattame arañña kenāti¹ arañña-vāsinā.

Appattassāti asampattassa jhāna-vipassanā-magga-phala-ppabhedassa visesappattiyā. Sesapadesu pi es' eva nayo.

Somamassa antarāyo ti so maṃ jīvitantarāyo ca brahmacariyantarāyo ca, puthujjana-kāle² kiriyam karontassa saggantarāyo ca bhaveyya.

Handāti vavassaggatthe nipāto.

Viriyam ārabhāmīti duvidham pi viriyam karomi.

Satthakāti sattham viya sandi-bandhacchedakā vātā.

Vālehi ti kakkhalehi.

Mānavehi ti corehi.

Katakammehi vā akatakammehi vā ti ettha corikaṃ katvā nikkhantā katakammā nāma, corikaṃ kātuṃ gacchantā akatakammā nāma. Tattha katakammā kammassa nipphannattā sattānaṃ gala-lohitam gahetvā devatānaṃ baliṃ karonti, akata-kammā eva no kammam nippajjissatīti pathamataram karonti. Idam sandhāya te maṃ jīvitā voropeyyun ti vuttam.

Vālā amanussāti kakkhalā duṭṭhā yakkhādayo amannussā.

Aṭṭhame purā maṃ so dhammo āgacchatīti yāva so dhammo maṃ na upagacchati tāv' aham, puretaram eva viriyam ārabhāmīti attho.

¹ So MS.

² MS. kāla.

Khīrodakī-bhūtā ti khīrodakaṃ viya bhūtā ekī-bhāvaṃ upagata.

Piya-cakkhūhī ti metta-cakkhūhi.

Navame dhamma-sandosā vinaya-sandosoti dhamma-sandosena vinaya-sandosoti. Kathaṃ pana Dhamme dussante vinayo dussati nāma. Samatha vipassanā-dhammesu gabbhaṃ aḅhaṅhantesu pañca-vidho vinayo na hoti, evaṃ dhamme dussante vinayo dussati. Dussilassa pana saṃvara-vinayo nāma hoti. Tasmaṃ asati samatha-vipassanā gabbhaṃ na gaṅhāti eva vinayo sandosena pi dhamma-sandosoti veditabbo.

Abhidhamma-kathan ti uttama-dhamma-kathaṃ.

Vedalla-kathan ti veda-paṭisaṃyuttaṃ nāṇamissa-kathaṃ.

Kaṅhaṃ dhammaṃ okkamamānā ti randha-gavesitāya upārambha - pariyesana - vasena kālakadhammaṃ okkamamānaṃ, api ca duṭṭha-attena puggalena ghaṭṭento pi taṃ sanhaṃ dhammaṃ attano dahantā pi lābha-sakkāratthaṃ kathentā pi kaṅhaṃ dhammaṃ okkamanti yeva.

Gambhīrā ti pāli-gambhīrā.

Gambhīratthā ti, attha-gambhīrā.

Lokuttarā ti lokuttara-dhamma-dīpakā.

Suññatā-patisaṃyuttā ti khandha-dhātu-āyatana-paccayākāra-paṭisaṃyuttā.

Na aññācittaṃ upaṭṭhapesanti ti jhānanatthāya cittaṃ na ṭhapesanti.

Uggahetabbhaṃ pariyāpunitabban ti uggahetabbe ca valañjetabbe ca.

Kavikatā ti silokādi-bhandhana-vasena kavīhi katā.

Kāveyyā ti tass'eva vevacanaṃ.

Bāhīrakā ti sāsanaṭṭha bahiddhā ṭhitā.

Sāvaka-bhāsītā ti bāhīra-sāvakehi bhāsītā.

Sesaṃ ettha heṭṭhā vuttā - nayattā suviññeyyā ca uttānattham eva ca.

Dasame kalyāna-kāmā ti sundara-kāmā.

Rasaggā ti uttama-rasā ti.

Saṃsaṭṭhā viharissanti ti pañca - vidhena
saṃsaggena saṃsatthā viharissanti.

Sannidhi-kāra-paribhogan ti sannidhi-
katassa paribhogam.

Oḷārikam pi nimittan ti ettha paṭhavim khaṇanto
pi khaṇāhī ti āṇāpento pi paṭhaviyam oḷarikam nimittam
karoti nāma, tiṇa-katṭha-sākhā-palāsam chindanto chedā-
pento pi haritagge oḷarikam nimittam karoti nāma.
Ājivatthāya pana vāpi-ādini gāhāpento phalāphalāni
ocinanto vā vattabbam eva n'atthi. Imesu catusu suttesu
satthārā sāsane vadḍhi ca parihāni kathitā ti tatiyo
vaggo.

Abbreviations of Titles of Pāli Books.

IT is very desirable for dictionary work, and for notes to text, to have short abbreviations, on which all scholars shall agree, for the titles of Pāli books. The use of different abbreviations by different scholars causes confusion, and is a hindrance to memory. I therefore venture to submit to my co-workers the following scheme. And I should be glad to receive, for publication as soon as possible, any suggestions upon it.

The principle adapted is that all Piṭaka texts should be designated, as far as possible, with one letter; and later texts with three letters. It is indeed impossible to adhere strictly to the one and the three. But it is possible to preserve a practical distinction of the kind, and to have all the most important and longest of the Piṭaka texts—those which are most often quoted—marked with a single letter that is easy for scholars to identify.

As it is also desirable to secure uniformity in the method of quotation, I have added a suggestion on this head for each case. The principle adopted is that the long books are quoted by volume and page of the *editio princeps*; the short books, if in verse, are quoted by verse; if in prose, by section; if in mixed prose and verse, by page, according to the divisions in the *editio princeps*.

1. PIṬAKA TEXTS.

- 1 **A.** Aṅguttara (quoted by volume and page of the Morris-Hardy edition).
- 2 **Ap.** Apadāna * (quoted by the page in Thig. A. where the extracts occur).
- 3 **It.** Itivuttaka (quoted by pages of Windisch's edition).
- 4 **Ud.** Udāna (quoted by page of Steinthal's edition).
- 5 **K. V.** Kathā Vatthu (quoted by page of Taylor's edition).
- 6 **Kh. P.** Khuddaka Pāṭha (quoted by canto and verse of Childers's edition).
- 7 **C.** Cariyā Piṭaka (quoted by page in Morris's edition).
- 8 **J.** Jātaka (the verses only, quoted by volume and page of Fausböll's edition).
- 9 **Thag.** Thera Gāthā (quoted by verses of Oldenberg's edition).
- 10 **Thig.** Therī Gāthā (quoted by verses in Pischel's edition).
- 11 **D.** Dīgha Nikāya (quoted by volume and page of the Rhys Davids - Carpenter edition).
- 12 **Dh. K.** Dhātu Kathā (quoted by chapter and of Gooneratne's edition).
- 13 **Dhp.** Dhammapada (quoted by number of verse in Fausböll's edition).
- 14 **Dh. S.** Dhamma Sangaṇī (quoted by section in Müller-Hess's edition).
- 15 **N.** Niddesa * (quoted by page of Lanman's edition).
- 16 **P.** Paṭisambhidā * (quoted by page of Neumann's edition).
- 17 **Paṭ.** Paṭṭhāna.*

* Not yet published.

- 18 **P. P.** Puggala Paññatti (quoted by page of Morris's edition).
- 19 **P. V.** Peta Vatthu (quoted by page of Minayeff's edition).
- 20 **B.** Buddhavaṃsa (quoted by canto and verse in Morris's edition).
- 21 **M.** Majjhima Nikāya (quoted by volume and page of the Trenckner—Chalmers' edition).
- 22 **Y.** Yamaka.*
- 23 **V. or Vin.** Vinaya (quoted by volume and page of Oldenberg's edition).
- 24 **Vbh.** Vibhanga* (quoted by page of Chalmers's edition).
- 25 **V. V.** Vimāna Vatthu (quoted by canto and verse of Gooneratne's edition).
- 26 **S.** Saṃyutta Nikāya (quoted by volume and page of Feer's edition).
- 27 **S. N.** Sutta Nipāta (verses quoted by number of verse, prose by pages in Fausböll's edition).

2. LATER BOOKS.

- Asl.** Attha Sālinī (quoted by page of Müller-Hess's edition).
- An. V.** Anāgata Vaṃsa (quoted by page of Minayeff's edition, J.P.T.S., 1886).
- Abh. S.** Abhidhammattha Saṅgaha (quoted by chapter and paragraph of Rhys Davids's edition, J.P.T.S., 1886).
- Kacc.** Kaccāyana's Sandhi-kappa (quoted by page of Senart's edition).
- K. V. A.** Kathā Vatthu Pakaraṇa Attha-kathā (quoted by page of Minayeff's edition, J.P.T.S., 1889).

* Not yet published.

- Khus.** Khudda Sikkhā (quoted by page of E. Müller's edition, J.P.T.S., 1883).
- G. V.** Gandha Vamsa (quoted by page of Mina-jeff's edition, J.P.T.S., 1886).
- Jāt.** Jātakatthavannanā (the commentary only—not the verses, which are J.—quoted by volume and page of Fausböll's edition).
- Jin.** Jinālankāra (quoted by page of Gray's edition).
- Thig. A.** Therīgāthā-atthakathā (quoted by page of E. Müller's edition).
- Thpv.** Thūpavansa.*
- Dāth.** Dāṭhāvamsa (quoted by verse of Rhys Davids's edition, J.P.T.S., 1884).
- Dip.** Dīpavamsa (quoted by canto and verse of Oldenberg's edition).
- Dhk. A.** Dhātu Kathā Atthakathā (quoted by page of Gooneratne's edition, appended to the text).
- Dhp. A.** Dhammapada-atthakathā (quoted by page of Fausböll's extracts, appended to the text).
- Nett.** Netti Pakaraṇa.*
- Par. Dīp.** Paramattha Dīpanī. Parts 3 and 5 quoted as Thig. A. and P.V.A.
- Peṭ.** Peṭakopadesa.*
- Pgd.** Pañca-gati-dīpana (quoted by verse of Feer's edition in the J.P.T.S., 1884).
- P. V. A.** Peta-vatthu-atthakathā (quoted by page of Hardy's edition).
- Mah.** Mahāvamsa (quoted by chapter and verse of Turnour's edition).
- Mil.** Milinda-paṇho (quoted by page of Trenchener's edition).
- Mūl.** Mūla-sikkhā (quoted by page of E. Müller's edition, J.P.T.S., 1883).

* Not yet published.

- Yog.** Yogāvacara Manual (quoted by page of Rhys Davids's edition).
- Sad. S.** Saddhamma-saṅgaha (quoted by page of Morris's edition in the J.P.T.S., 1890).
- San. K.** Sandesa-kathā (quoted by page of Mina-yeff's edition, J.P.T.S., 1885).
- Sās.** Sāsana Vamsa (quoted by page of Mrs. Bode's edition).
- Smp.** Samanta-Pāsādikā (quoted by page of the extracts in Oldenberg's Vinaya, vol. iii.).
- Sum.** Sumangala-Vilāsini (quoted by volume and page of Rhys Davids' and Carpenter's edition).

Further Note on Persecutions of Buddhists in India.

MRS. HODGSON writes that she finds a reference in her husband's handwriting to the extermination by violence of the Buddhists in India; and, at p. 99 of his "Languages, Literature, and Religion of Nepal and Tibet," he says: "Furious bigots dispersed the sect, and attempted to destroy its records"; and at p. 48 a lama says, "Sankar Ācārya destroyed the worship of Buddha." (Compare also p. 12.)

That the general opinion of native scholars in Nepal is that there was such persecution appears sufficiently from the above, and from statements in the history of Nepal, drawn up by them, which Dr. Wright translated. We find an account there (p. 118) of Buddhists being put to death, confirmed at pp. 152, 153, and at p. 159.

Mr. Robert Sewell also points out incidentally in the J.R.A.S. for 1898, p. 208, that the Kerala Utpatti states that the Buddhists were driven out of Kerala by Kumārila Bhaṭṭa.

This opinion of native scholars in Nepal and South India is suggestive. But they adduce no evidence of historical value in support of it, and pending further information it does not seem to be any sufficient ground for altering the conclusion reached in the paper printed above.

The fact is that such vague, general statements, occurring in books written centuries after the events they refer to, and unsupported by details sufficient to

enable us to form any judgment as to what is really meant, are not evidence of persecution at all. They are only evidence of the belief of the persons making the statements. And this belief may easily have arisen from misunderstanding or exaggeration of accounts of what is not persecution, but only the victory, by argument or other means, of a rival faith.

Hofrath Dr. Bühler, who has been kind enough to take interest in this question, and to express his general agreement with the conclusions reached above, has been good enough to send me the following interesting note on certain inscriptions from Western and Southern India, showing the survival and the treatment of Buddhists there after A.D. 800.

These inscriptions are as follows :—

“ 1. On a Torāṇa, found by Dr. Führer in Sānchi, published by me, ‘Epigraphia Indica,’ vol. ii., pp. 366 ff., with facsimile, date earlier than eleventh century.

“ 2. Two Kaṇheri inscriptions of A.D. 843–44 and 851, published by Kielhorn, ‘Indian Antiquary,’ xiii., 134 ff. (comp. ‘Bombay Gazetteer,’ vol. i., pt. ii., pp. 208, 404).

“ 3. The Dambal inscription of A.D. 1095, published by Fleet, ‘Indian Antiquary,’ x. 185, 273 (comp. ‘Bombay Gazetteer,’ vol. i., pt. ii., pp. 228, 452).

“ 4. The Miraj inscription of A.D. 1110, ‘Jour. Bo. Br. R.A.S.,’ xiii. 6 (comp. ‘Bombay Gazetteer,’ pt. ii., p. 228).

“ You will see that the Kaṇheri establishment must have been flourishing during the ninth century. In A.D. 843–44 the monks received a grant for various necessaries, *inter alia* for books, from an old *minister* of the Silāhāra feudatory of the Koṅkaṇ. If a minister made such a grant, it follows that Buddhism still had adherents among, or at least still was respected by, the official class. In A.D. 851 a *gomin* from Bengal settled in Kaṇheri and had new caves excavated, which were to serve for meditation. The

place seems to have had still its attractions and a certain reputation outside of Western India. The Dambal inscription, which records the building of two Vihāras in the Dharvād Collectorate and their endowment by certain merchants of the place, speaks for itself. But it may be noted that one of the Vihāras was erected outside of Dambal in Lokkagunḍi (Lakkunḍi), that hence there were more Buddhist communities than one in the Kāṇarā country, and that Buddhism still had a hold on the mercantile classes, just as in earlier times.

“The last inscription, which has been found a little further north, in one of the Southern Marāṭhā States, alleges that the chief of Kolhāpur had a tank excavated, and erected on its embankment a Śiva, a *Buddha*, and an Arhat, for whose worship he granted some land. Small temples with images on the embankments of tanks are very common in India, and there are cases in which they were numerous. Thus near Aṅhivād-Pāṭan in Gujarāt Jayasiṃha-Siddharāja set up 1,000 Liṅgas around the *Sahasraliṅga talāo*. Usually the excavator of the tank sets up images of his *iṣṭadevatā* or his patron deity in which he believes. If Gaṇḍarāditya chose the deities of three sects, he indicates thereby that, like Aśoka, Khāravela of Kaliṅga, and Harṣa of Kanauj, he was a worshipper of all the creeds (*sarvapaṣaṇḍapūjaka*¹) to which his subjects belonged. And the fact further indicates that Buddhism still existed in his territory. Buddhist ruins have been found near Kolhāpur, and it is very probable that Buddhist communities, descended from those of the Maurya and Andhra times, still survived in the beginning of the twelfth century.

“The number of these late Buddhist inscriptions is small. But it must be borne in mind that there are *none* at all from the times of the Kadambas (4th-6th centuries)

¹ The expression *sarvapaṣaṇḍapūjako* occurs in Khāravela's Hathigumphā inscription.

and of the Calukyās (6th–8th centuries), though the documents are fairly numerous.

“If you find that any of these remarks will serve your purposes, you are welcome to make use of them.”

Mr. Watters having informed me that in the Chinese work numbered 1,340 in Nanjio’s Catalogue (translated in 472 A.D.) there is an account of a real persecution of Buddhists by Mahirakula, King of Kashmir, in the course of which *Simha*, the 23rd so-called patriarch, was killed, I asked him to look the matter up. He has been kind enough to send me the following note as to the Chinese evidence.

“2, CLEVELAND ROAD, EALING.

“February 22, 1898.

“MY DEAR RHYS DAVIDS,—I have again read over the passages about Mihirakula slaying *Simha*. The accounts evidently indicate a persecution of Buddhism in that king’s realm, and *Simha* was only one of the victims. In one account the King obtains from the Abbot *Simha* statements to the effect that he was an arhat and had no regard for his body, whereupon the King cuts off his head. Milk shoots up from the severed trunk, and the King’s arm falls off. Even in accounts of Mihirakula, which do not mention the martyrdom of *Simha*, the King is always, I think, introduced as an enemy of Buddhism—the man who breaks the Buddha’s bowl and demolishes topes and *vihāras*, thus indirectly leading to irregularities in the lives of the bhikshus, who were left without head and house; he also slays bhikshus. One consideration helped to lead me to regard Mihirakula’s conduct as a persecution of people on account of their religion—he was a devoted adherent and supporter of another sect; he was the re-incarnation of Lotus-face, who had been an enthusiastic disciple of Pūrna, a great non-Buddhist teacher. But Mihirakula may have been at first a Buddhist, as the Kashmirians told the Chinese pilgrim, although I don’t see any mention of that in other books.

“ I hope you will let me know if I can hunt up anything more. The tiny little scraplets of information one gets in the middle of a big book are very tantalising, but sometimes they are useful and interesting.

“ Yours very truly,

“ T. WATTERS.”

[See also the remarks by Mr. Fleet, Mr. Beal, and Mr. Vincent Smith in the “Ind. Ant.,” 1886, 245 and foll., and 345 and foll.]

List of the Piṭakas.

THE VINAYA PIṬAKA.

NAME.	PRINTED PAGES SVO.	ESTIMATED PAGES UNPRINTED.
1. The Sutta Vibhaṅga ...	617	None.
2. The Khandhakas—		
a. Mahāvagga	360	
b. Cullavagga	308 — 668	None.
3. The Parivāra	226	None.
	1511	

THE SUTTA PIṬAKA.

4. The Dīgha Nikāya	261	600
5. The Majjhima Nikāya	524	550
6. The Saṃyutta Nikāya	1200	500
7. The Aṅguttara Nikāya	1015	1150
	3000	2800

THE KHUDDAKA NIKĀYA.

8. The Khuddaka Pāṭha	10	None.
9. The Dhammapadas	40	None.
10. The Udānas	80	None.
11. The Iti-vuttakas	125	None.
12. The Sutta Nipāta	210	None.
13. The Vimāna Vatthu	84	None.
14. The Peta Vatthu	68	None.
15. The Thera Gāthā	115	None.
16. The Therī Gāthā	52	None.
17. The Jātakas	250	None.
18. The Niddesa	—	300

NAME.	PRINTED PAGES SVQ.	ESTIMATED PAGES UNPRINTED.
19. The Paṭisambhidā	—	400
20. The Apadānas	—	400
21. The Buddha Vamsa	60	None.
22. The Cariyā Piṭaka	30	None.
	<u>1124</u>	<u>1100</u>

THE ABHIDHAMMA PIṬAKA.

23. The Dhamma Saṅgaṇī	264	None.
24. The Vibhanga	—	500
25. The Kathā Vatthu	628	None.
26. The Puggala Paññatti	75	None.
27. The Dhātu Kathā	122	None.
28. The Yamakas	—	1400
29. The Paṭṭhāna	—	600
	<u>1089</u>	<u>2500</u>
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Issues of the Pāli Text Society.

I. ARRANGEMENT BY YEARS.

- | | |
|--------------------------------------|---------------------------|
| 1882. | 1888. |
| 1. Journal. | 1. Journal. |
| 2. Buddhavansa and Cariyā
Piṭaka. | 2. Saṃyutta, Vol. II. |
| 3. Āyāraṅga. | 3. Aṅguttara, Part II. |
| 1883. | 1889. |
| 1. Journal. | 1. Journal. |
| 2. Thera-theri-gāthā. | 2. Dīgha, Vol. I. |
| 3. Puggala. | 3. Peta Vatthu. |
| 1884. | 1890. |
| 1. Journal. | 1. Journal. |
| 2. Saṃyutta, Vol. I. | 2. Saṃyutta, Vol. III. |
| | 3. Itivuttaka. |
| 1885. | 1891. |
| 1. Journal. | 1. Journal (1891-3). |
| 2. Aṅguttara, Part I. | 2. Bodhi Vaṃsa. |
| 3. Dhamma Saṃgaṇī. | |
| 4. Udāna. | 1892. |
| | 1. Dhātu Kathā. |
| 1886. | 3. Paramattha-dīpanī. |
| 1. Journal. | 1893. |
| 2. Sumaṅgala, Vol. I. | 1. Saṃyutta, Vol. IV. |
| 3. Vimāna Vatthu. | 2. Sutta Nipāta, Vol. II. |
| 1887. | 1894. |
| 1. Journal. | 1. Peta Vatthu Cy. |
| 2. Majjhima, Vol. I. | 2. Kathā Vatthu, Vol. I. |

<p style="text-align: center;">1895.</p> <p>1. Aṅguttara, Part III. 2. Kathā Vatthu, Vol. II.</p> <p style="text-align: center;">1896.</p> <p>1. Journal, 1893–1896. 2. Yogāvacara Manual. 3. Majjhima, Vol. II., Part. I.</p> <p style="text-align: center;">1897.</p> <p>1. Attha Sālinī. 2. Sāsana Vaṃsa.</p>	<p style="text-align: center;">1898 (provisional).</p> <p>1. Saṃyutta, Vol. V. (con- clusion). 2. Majjhima, Vol. II., Part II.</p> <p style="text-align: center;">1899 (provisional).</p> <p>1. Aṅguttara, Part IV. 2. Majjhima, Vol. II., Part III. (conclusion).</p>
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Total eighteen years : 40 texts ; 45 volumes ; 13,000 pages.

II. TEXTS PUBLISHED IN THE ABOVE VOLUMES
ARRANGED ALPHABATICALLY.

NAME OF TEXT.	YEAR.	EDITOR.
1. *Abhidhammattha Saṃgaha	1884	Prof. Rhys Davids.
2. *Anāgata Vaṃsa ...	... 1886	Prof. Minayeff.
3. Aṅguttara, I. ...	... 1885	Dr. Morris.
" II. ...	... 1888	"
" III. ...	... 1895	Prof. Hardy.
" IV. (in the Press.)	—	" "
4. Āyāraṅga Sutta ...	... 1882	Prof. Jacobi.
5. Buddha Vaṃsa ...	... 1882	Dr. Morris.
6. Bodhi Vaṃsa ...	... 1891	Mr. Strong.
7. Cariyā Piṭaka ...	... 1882	Dr. Morris.
8. *Cha Kesa Dhātu Vaṃsa ...	... 1885	Prof. Minayeff.
9. *Dāṭhā Vaṃsa ...	... 1884	Prof. Rhys Davids.
10. Dhamma Saṃgaṇī ...	... 1885	Prof. Ed. Müller.
11. Dhātu Kathā ...	... 1893	Mr. Gooneratne.
12. Dīgha Nikāya, Vol. I. 1889	{ Prof. Rhys Davids and Mr. J.E. Carpenter.
13. *Gandha Vaṃsa 1886	Prof. Minayeff.

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|---------------------------------|-----------|-----|---------|--|
| 14. Itivuttaka | ... | ... | 1890 | Prof. Windisch. |
| 15. Kathā Vatthu | ... | ... | 1894-95 | Mr. A. C. Taylor. |
| 16. Kathā Vatthu Commentary | | | 1889 | Prof. Minayeff. |
| 17. *Khudda Sikkhā | ... | ... | 1883 | Prof. Ed. Müller. |
| 18. *Mūla Sikkhā | ... | ... | „ | „ |
| 19. Majjhima Nikāya, Vol. I. | ... | ... | 1887 | Mr. Trenckner. |
| 20. *Pajja Madhu | ... | ... | 1889 | Mr. Gooneratne. |
| 21. *Pañca Gati Dīpanī | ... | ... | 1884 | M. Léon Feer. |
| 22. Peta Vatthu... | ... | ... | 1889 | Prof. Minayeff. |
| 23. Peta Vatthu Cy | ... | ... | 1894 | Prof. Hardy. |
| 24. Puggala Paññatti | ... | ... | 1883 | Dr. Morris. |
| 25. *Saddhammopāyana | ... | ... | 1887 | „ |
| 26. *Saddhamma Sangaha | ... | ... | 1890 | Saddhānanda. |
| 27. Saṃyutta Nikāya, Vol. I. | ... | ... | 1884 | M. Léon Feer. |
| | Vol. II. | ... | 1888 | „ |
| | Vol. III. | ... | 1889 | „ |
| | Vol. IV. | ... | 1893 | „ |
| | Vol. V. | ... | — | (in the Press.) |
| 28. Sandesa Kathā | ... | ... | 1885 | Prof. Minayeff. |
| 29. *Simā Vivāda | ... | ... | 1887 | „ |
| 30. Sumaṅgala Vilāsinī, Vol. I. | ... | ... | 1886 | { Prof. Rhys Davids
and
Mr. J. E. Carpenter. |
| 31. Sutta Nipatā, Vol. II. | ... | ... | 1893 | Prof. Fausböll. |
| 32. *Tela-Kaṭṭhā Gāthā | ... | ... | 1884 | Mr. Gooneratne. |
| 33. Thera Gāthā | ... | ... | 1883 | Prof. Oldenberg. |
| 34. Therī Gāthā... | ... | ... | 1883 | Prof. Pischel. |
| 35. Therī-gāthā Cy | ... | ... | 1893 | Prof. Ed. Müller. |
| 36. Udāna | ... | ... | 1885 | Dr. Steinthal. |
| 37. Vimāna Vatthu | ... | ... | 1886 | Mr. Gooneratne. |
| 38. Sāsana Vaṃsa | ... | ... | — | Mrs. Bode (in the
press.) |
| 39. Attha Sālinī (in the press) | ... | ... | | Prof. E. Müller. |
| 40. Yogāvacara Manual | ... | ... | 1896 | Prof. Rhys Davids. |

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ERRATUM.

Mrs. Bode desires me to say that in her *Index to the Gandhavamsa*, there is a misprint under the entry Potthaka. For Saddhātissa, *son of*, read Saddhātissa, *father of*.

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