CATALOGUE OF ORIENTAL MANUSCRIPTS, XYLOGRAPHS ETC. IN DANISH COLLECTIONS

FOUNDED BY KAARE GRØNBECH

EDITED BY
FREDE MØLLER-KRISTENSEN

VOL. 2. PART 1

THE ROYAL LIBRARY
COPENHAGEN 1983
CATALOGUE OF
CAMBODIAN AND BURMESE
PĀLI MANUSCRIPTS

BY
C. E. GODAKUMBURA†
ASSISTED BY
UTIN LWIN
WITH CONTRIBUTIONS BY
HEINZ BECHERT AND HEINZ BRAUN

THE ROYAL LIBRARY
COPENHAGEN 1983
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>TABLE OF CONTENTS</td>
<td>V</td>
</tr>
<tr>
<td>PREFACE (by Torkil Olsen)</td>
<td>XI</td>
</tr>
<tr>
<td>INTRODUCTION (by Heinz Bechert)</td>
<td>XIII</td>
</tr>
<tr>
<td>LIST OF ILLUSTRATIONS</td>
<td>XXI</td>
</tr>
<tr>
<td>PLATES</td>
<td>XXIII</td>
</tr>
<tr>
<td>CATALOGUE</td>
<td>1</td>
</tr>
<tr>
<td>CAMBODIAN PÅLI MANUSCRIPTS</td>
<td>3</td>
</tr>
<tr>
<td>VINAYAPITAKA</td>
<td>4</td>
</tr>
<tr>
<td>Kammavacca</td>
<td>4</td>
</tr>
<tr>
<td>Patickhpudesa</td>
<td>4</td>
</tr>
<tr>
<td>Purjika (Adikammasutta)</td>
<td>6</td>
</tr>
<tr>
<td>Khuddasikkha</td>
<td>6</td>
</tr>
<tr>
<td>Catutha-samantapasadika-attakathã</td>
<td>6</td>
</tr>
<tr>
<td>SUTTAPITAKA</td>
<td>7</td>
</tr>
<tr>
<td>Anguttarana-sutta, etc. (extracts)</td>
<td>7</td>
</tr>
<tr>
<td>Apadana-atthakathã-avidava, Jataka-atthakathã,</td>
<td>8</td>
</tr>
<tr>
<td>Suttani-sutta (Sallasutta)</td>
<td>8</td>
</tr>
<tr>
<td>Cullahamsajataka</td>
<td>11</td>
</tr>
<tr>
<td>Jataka-atthakathã</td>
<td>11</td>
</tr>
<tr>
<td>Bhuddattajataka</td>
<td>12</td>
</tr>
<tr>
<td>Mahanradakassapajataka-gathã-vaivana</td>
<td>13</td>
</tr>
<tr>
<td>Vivaran-Mahosadajateka</td>
<td>13</td>
</tr>
<tr>
<td>Vessantarajataka-gathã</td>
<td>14</td>
</tr>
<tr>
<td>Vessantaradipana</td>
<td>15</td>
</tr>
<tr>
<td>Sivajayajataka (&quot;jaya&quot;)</td>
<td>17</td>
</tr>
<tr>
<td>Paritta (Twelve Parittas)</td>
<td>35</td>
</tr>
<tr>
<td>Paritta (Ten Parittas)</td>
<td>36</td>
</tr>
<tr>
<td>Paritta (Girimanda-, Isigili-, Dhammacakka-,</td>
<td>36</td>
</tr>
<tr>
<td>Mahasamaya-, Athanajiya-)</td>
<td>36</td>
</tr>
<tr>
<td>Paritta (Girimanda-)</td>
<td>36</td>
</tr>
<tr>
<td>TABLE OF CONTENTS</td>
<td></td>
</tr>
<tr>
<td>----------------------------------------------------------------------------------</td>
<td>---</td>
</tr>
<tr>
<td><em>Paritta (Isigilsutta)</em></td>
<td>37</td>
</tr>
<tr>
<td><em>Paritta (Dhammacakkha-)</em></td>
<td>37</td>
</tr>
<tr>
<td><em>Paritta (Mahāsamaya-)</em></td>
<td>37</td>
</tr>
<tr>
<td><em>Paritta (Āṭānāṭiya-)</em></td>
<td>37</td>
</tr>
<tr>
<td><em>Paritta, Paṭhanā-gāthā, Kammavācā</em></td>
<td>37</td>
</tr>
<tr>
<td><em>Mahāsamayasutta-vaññanā</em></td>
<td>38</td>
</tr>
<tr>
<td><em>Sārathhasamuccaya</em></td>
<td>38</td>
</tr>
<tr>
<td><em>Pitavalthu-āṭhakathā</em></td>
<td>42</td>
</tr>
<tr>
<td><em>Ṭīkā-bahūni</em></td>
<td>43</td>
</tr>
<tr>
<td><strong>ABHIDHAMMA</strong></td>
<td>46</td>
</tr>
<tr>
<td><em>Dhammasaṅgaṇi-mālākā</em> etc.</td>
<td>46</td>
</tr>
<tr>
<td><em>Mālākā (Mahāpaṭṭhānasutta)</em></td>
<td>47</td>
</tr>
<tr>
<td><em>Mālākā</em></td>
<td>47</td>
</tr>
<tr>
<td><em>Abhidhammamālākāṭha (Sahassanayagandha)</em></td>
<td>47</td>
</tr>
<tr>
<td><em>Abhidhammattha-saṅgha</em></td>
<td>47</td>
</tr>
<tr>
<td><em>Vibhaṅga-mūlaṭkā</em></td>
<td>48</td>
</tr>
<tr>
<td><strong>MISCELLANEOUS</strong></td>
<td>49</td>
</tr>
<tr>
<td><em>Milinda-fikā</em></td>
<td>49</td>
</tr>
<tr>
<td><em>Sārasnāgaha</em></td>
<td>50</td>
</tr>
<tr>
<td><em>Okāsalokadipani</em></td>
<td>53</td>
</tr>
<tr>
<td><em>Mahākappalokasaṅghāpanaṅrutti</em></td>
<td>54</td>
</tr>
<tr>
<td><strong>HISTORY</strong></td>
<td>54</td>
</tr>
<tr>
<td><em>Vanamsālinī</em></td>
<td>54</td>
</tr>
<tr>
<td><em>Vanamsālivilasini</em></td>
<td>56</td>
</tr>
<tr>
<td><strong>GRAMMAR</strong></td>
<td>57</td>
</tr>
<tr>
<td><em>Saddālilī</em></td>
<td>57</td>
</tr>
<tr>
<td><em>Gandhābharaṇa-sāra</em></td>
<td>57</td>
</tr>
<tr>
<td><em>Gandhābharaṇa-sāra-atthavyākhyaṇa</em></td>
<td>58</td>
</tr>
<tr>
<td><em>Gandhābharaṇatthadhapanī</em></td>
<td>58</td>
</tr>
<tr>
<td><strong>BURMESE PĀLĪ MANUSCRIPTS</strong></td>
<td>61</td>
</tr>
<tr>
<td><strong>VINAYAPITAKA</strong></td>
<td>62</td>
</tr>
<tr>
<td><em>Kammavācā</em></td>
<td>62</td>
</tr>
<tr>
<td><em>Kammavācā</em></td>
<td>63</td>
</tr>
<tr>
<td><em>Kammavācā</em></td>
<td>64</td>
</tr>
<tr>
<td>TABLE OF CONTENTS</td>
<td>VII</td>
</tr>
<tr>
<td>------------------</td>
<td>-----</td>
</tr>
<tr>
<td>Kammavāca</td>
<td>64</td>
</tr>
<tr>
<td>Kammavāca</td>
<td>64</td>
</tr>
<tr>
<td>Kammavāca</td>
<td>65</td>
</tr>
<tr>
<td>Kammavāca</td>
<td>66</td>
</tr>
<tr>
<td>Kammavāca</td>
<td>67</td>
</tr>
<tr>
<td>Kammavāca</td>
<td>67</td>
</tr>
<tr>
<td>Mahāvagga</td>
<td>68</td>
</tr>
<tr>
<td>Mahāvagga</td>
<td>69</td>
</tr>
<tr>
<td>Mahāvagga-nissaya</td>
<td>69</td>
</tr>
<tr>
<td>Mahāvagga-nissaya</td>
<td>70</td>
</tr>
<tr>
<td>Cūlavagga-āṭṭhakathā-nissaya</td>
<td>70</td>
</tr>
<tr>
<td>Cūlavagga-nissaya</td>
<td>71</td>
</tr>
<tr>
<td>Pāriyika-āṭṭhakathā</td>
<td>71</td>
</tr>
<tr>
<td>Pāriyika-nissaya</td>
<td>72</td>
</tr>
<tr>
<td>Bhikkhu-pūcittiya-nissaya</td>
<td>74</td>
</tr>
<tr>
<td>Parivāra-nissaya</td>
<td>74</td>
</tr>
<tr>
<td>Kañkhāvītarāṇi, Kañkhāvītarāṇi-ṭikā, Dhammapāda, Subodhālankāra, Abhidhānappadipāka, Vutṭodeya</td>
<td>75</td>
</tr>
<tr>
<td>Pātimokkhapaddhattha-anuvaṇṇanā-nissaya</td>
<td>79</td>
</tr>
<tr>
<td>Khuddakkhābhinnavatikā</td>
<td>79</td>
</tr>
<tr>
<td>Vinaya-nissaya</td>
<td>82</td>
</tr>
<tr>
<td>Vinaya-lalitā-āṭṭhakathā-nissaya</td>
<td>82</td>
</tr>
<tr>
<td>Vinaya-gāthā-gaṇthi</td>
<td>83</td>
</tr>
<tr>
<td>Kaṭhinadipani</td>
<td>85</td>
</tr>
<tr>
<td>Simāvinicechaṃ-pāḷi</td>
<td>86</td>
</tr>
<tr>
<td>SUTTAPĪṬKA</td>
<td>88</td>
</tr>
<tr>
<td>Anguttaranikāya (Nava(ka)nippāta)</td>
<td>86</td>
</tr>
<tr>
<td>Līnatthapakāsīni</td>
<td>88</td>
</tr>
<tr>
<td>Dhammapāda-āṭṭhakathā-nissaya</td>
<td>92</td>
</tr>
<tr>
<td>JĀTAKA</td>
<td>95</td>
</tr>
<tr>
<td>Jātaka-pāḷi</td>
<td>95</td>
</tr>
<tr>
<td>Jātaka-āṭṭhakathā</td>
<td>96</td>
</tr>
<tr>
<td>Jātaka-āṭṭhakathā</td>
<td>96</td>
</tr>
<tr>
<td>Jātaka-āṭṭhakathā</td>
<td>96</td>
</tr>
<tr>
<td>Jātaka-āṭṭhakathā</td>
<td>97</td>
</tr>
<tr>
<td>Jātaka-āṭṭhakathā</td>
<td>97</td>
</tr>
<tr>
<td>TABLE OF CONTENTS</td>
<td></td>
</tr>
<tr>
<td>-------------------</td>
<td></td>
</tr>
<tr>
<td>Jālaka-aṭṭhakathā ........................................ 98</td>
<td></td>
</tr>
<tr>
<td>Jālaka-aṭṭhakathā ........................................ 98</td>
<td></td>
</tr>
<tr>
<td>Jālaka-aṭṭhakathā, Dighanikāya, Kosāyana etc. .... 99</td>
<td></td>
</tr>
<tr>
<td>Jālaka-nissaya (Aṭṭha-, Pakiṇṇaka-nipāta) .......... 102</td>
<td></td>
</tr>
<tr>
<td>Jālaka-nissaya ........................................... 104</td>
<td></td>
</tr>
<tr>
<td><strong>ABHIDHAMMA</strong> ........................................... 104</td>
<td></td>
</tr>
<tr>
<td>Dhammasaṅgāpi ........................................... 104</td>
<td></td>
</tr>
<tr>
<td>Aṭṭhasālini-nissaya I .................................... 105</td>
<td></td>
</tr>
<tr>
<td>Aṭṭhasālini-nissaya II ................................... 105</td>
<td></td>
</tr>
<tr>
<td>Yamaka ...................................................... 107</td>
<td></td>
</tr>
<tr>
<td>Yamaka ...................................................... 108</td>
<td></td>
</tr>
<tr>
<td>Tīka-paṭṭhāna ............................................. 110</td>
<td></td>
</tr>
<tr>
<td>Tīka-paṭṭhāna ............................................. 111</td>
<td></td>
</tr>
<tr>
<td>Duka-paṭṭhāna ............................................. 111</td>
<td></td>
</tr>
<tr>
<td>Tīkā kyō nissaya .......................................... 114</td>
<td></td>
</tr>
<tr>
<td>Abhidhammattha-saṅgāha-pucchā-visajjana kyamh .... 116</td>
<td></td>
</tr>
<tr>
<td>Paṇāmadipani .............................................. 117</td>
<td></td>
</tr>
<tr>
<td>Vīthi laky ukh kyamh, Paṭṭhānṁ sumh khyak cu, Paṭṭhānṁ rāsī cu, Abhidhammattha-saṅgāha-gaṇṭhi .... 119</td>
<td></td>
</tr>
<tr>
<td>(Viggaha-saṅgaha) ........................................ 120</td>
<td></td>
</tr>
<tr>
<td><strong>MISCELLANEOUS TEXTS</strong> ................................... 121</td>
<td></td>
</tr>
<tr>
<td>Cakkāṇka-nicechaya ....................................... 121</td>
<td></td>
</tr>
<tr>
<td><strong>GRAMMAR</strong> ................................................ 122</td>
<td></td>
</tr>
<tr>
<td>Kaccāyana-vākkaraṇa ...................................... 122</td>
<td></td>
</tr>
<tr>
<td>&quot;Sandhikappāṇi&quot; .......................................... 124</td>
<td></td>
</tr>
<tr>
<td>Kaccāyana-vākkaraṇa ...................................... 125</td>
<td></td>
</tr>
<tr>
<td>Kaccāyana-vākkaraṇa ...................................... 126</td>
<td></td>
</tr>
<tr>
<td>Kaccāyana-vākkaraṇa, Dānapālappati, Mahgala-sūte, Jayamaṅgalagāthā, Vā chui cañ, Pātimakkha-nissaya, Lokanti, Anumodanā .... 127</td>
<td></td>
</tr>
<tr>
<td>Sandhikoppa-nissaya, Kaccāyana-rūpabhedā, Galum pran pati, Galum pran nissaya . 130</td>
<td></td>
</tr>
<tr>
<td>Kaccāyana-nissaya ......................................... 132</td>
<td></td>
</tr>
<tr>
<td>Kāraka-nissaya (Sāraraṇa) ................................ 135</td>
<td></td>
</tr>
<tr>
<td>Kāraka-nissaya .............................................. 136</td>
<td></td>
</tr>
<tr>
<td>Sambandhacinti, Sambandhacinti-nissaya .............. 136</td>
<td></td>
</tr>
</tbody>
</table>
TABLE OF CONTENTS

INDICES ................................................. 139
TEXTS KEPT IN THE NATIONAL MUSEUM ..................... 141
OLD AND NEW SIGNATURES .................................. 141
NEW SIGNATURES WITH PAGE REFERENCES .................. 143
LIST OF DATED MANUSCRIPTS (by Heinz Braun) .............. 145
REFERENCES (by Heinz Bechert) ............................... 146
TITLES OF TEXTS (by Heinz Braun) ......................... 148
PROPER NAMES (by Heinz Braun) ............................ 151
GEOGRAPHICAL AND MONASTERY NAMES (by Heinz Braun) .... 153
PREFACE

The Royal Library has, as already mentioned in the general introduction to the Catalogue of Oriental Manuscripts in Danish Collections (COMDC), vol. 1, for some years been engaged in the publication of a catalogue of its collections of Oriental manuscripts. The present volume, which is vol. 2, part 1 of the series of catalogues, contains descriptions of Pāli manuscripts from Campuchea and Burma. These collections comprise 44 Pāli manuscripts from Campuchea and 66 from Burma, some of which were acquired by Rasmus Rask, famous Danish philologist, in the beginning of the 19th century. During this century, however, major additions have been made to the collections, chief among them the Deuntzer collection (1920) and the Lundholm collection (1953) from Burma.

The Pāli manuscripts described in the present volume constitute an important supplement to the Pāli manuscripts from Sri Lanka described in COMDC, vol. 1.

The author of the first volume, the late Dr. C. E. Godakumbura, is also responsible for the greater part of the present volume. He was assisted by U Tin Lwin from Rangoon who undertook the description of the Burmese manuscripts.

Regrettably the death of Dr. C. E. Godakumbura prevented him from completing this volume, but fortunately other experts came to the assistance of the Library and undertook the task of completing the manuscript. The Royal Library wishes to express its gratitude to Professor Heinz Bechert and Dr. Heinz Braun (both of Göttingen) as well as to the editor of the series, Frede Møller-Kristensen, M.A., for their invaluable contributions.

July, 1983.

Torkil Olsen
INTRODUCTION

1. General Remarks

The present volume contains the description of 44 Pāli manuscripts in Cambodian or Khmer script and of 66 Pāli and bilingual Pāli-Burmese manuscripts written in Burmese script in Danish collections. It thereby supplements the two earlier catalogues of Pāli manuscripts in Denmark, viz. the Catalogue of Ceylonese Manuscripts by C. E. Godakumbura (COMDC 1) and the Catalogue des manuscrits en pâli, laotien et siamois provenant de la Thailande by George Coëtès (COMDC 2, 2). In these three volumes, a complete record of all Pāli manuscripts kept in the Royal Library at Copenhagen is found.

This catalogue is the joint work of the late Archaeological Commissioner of Sri Lanka, Dr. Charles Edmund Godakumbura, and the Professor of Pāli, University of Mandalay, U Tin Lwin. It was compiled during their stay in Copenhagen, after Dr. Godakumbura completed his work for the Catalogue of Ceylonese Manuscripts. Unfortunately, Dr. Godakumbura passed away in February 1977 when he was in Rangoon during a lecture tour through Burma. The original manuscript of the catalogue no longer exists. It was “destroyed by white ants” in Sri Lanka according to Dr. Godakumbura. Fortunately, however, the first galley-proofs of the work survived the destruction of the manuscript, and they form the source for the editorial work which was mainly done by the editor of the series, F. Möller-Kristensen M.A. Upon his request, Dr. Heinz Braun (Göttingen) and the author of this introduction also looked through the proofs. The original manuscripts were consulted again only in a few cases where it was absolutely necessary. A new study of all the manuscripts would have been beyond the scope of our editorial work, and it would have delayed the publication too much. Therefore, the text remains basically as it was written by the two authors and found in the first galley-proofs with some minor corrections of evident mistakes and printing errors only. The editors have also retained the transliteration systems as used in the original manuscript, though in the meantime more modern systems have been developed for the transliteration of Burmese. We have, however, tried to correct the transliteration insofar as required for the application of consistent principles of transliteration as formulated below. We must confess that it was not always possible to arrive at a definite answer to all questions arising during the correction of the proofs, but we trust that the catalogue will serve a very useful purpose in its present form by giving scholars reliable information about one of the most remarkable collections of Cambodian and Burmese Pāli manuscripts in the West.
2. Transliteration and Orthography

The manuscripts described in the section on "Cambodian Pāli Manuscripts" are written in Cambodian or Khmer script, but they do not necessarily originate from Cambodia because the Khmer script was also in general use for religious works in Siam (Central Thailand) until 1938. Therefore, we find some passages with Siamese translation in Pāli manuscripts written in Khmer characters, e.g. in PA (Camb.) 9. Some of these manuscripts which were written in Siam have one or more extra folios written in Siamese, e.g. PA (Camb.) 15, 37 and 39.

The manuscripts described in the second section are written in the ordinary type of the Burmese script with the only exception of eleven MSS written in the so-called "Square Burmese" script. For more details on these MSS and their script, see below, p. XVI.

The transliteration of Pāli always follows the internationally accepted system which was also used for the Catalogue of the Ceylonese Manuscripts (COMDC 1) and for the Catalogue des manuscrits en pâli, laotien et siamois provenant de la Thailande (COMDC 2, 2). Wherever Sanskrit words are quoted, the universally accepted system of the transliteration of Sanskrit is followed.

For the manuscripts written in Cambodian script, the transliteration of the few words quoted in Khmer follows the way in which the respective characters would be transliterated if they were used for the writing of Sanskrit and Pāli words. Consequently and in accordance with the now universally accepted system of the Romanization of Khmer, ē and ď found in the original text by Godakumbura and Tin Lwin were replaced by ai and au by the editors. The foliation of the leaves is ka, kā, ki, ki, ku, kū, ke, kai, ko, kau, kaṭ, kaḥ etc.

In a few instances, Siamese sentences are quoted as hinted at above. In the description of the manuscript PA (Camb.) 15, the conventional so-called "Royal Institute of Thailand transcription" which is based on the modern pronunciation of Siamese is used, but it is supplemented by a "Palized transcription". This latter is, however, not the modern method of transliteration of Siamese as used by G. Cœdès in COMDC 2, 2, but it is a simplified system specially developed by Godakumbura and U Tin Lwin.

The problems concerning the transliteration of Burmese are rather intricate. The authors used three different systems depending on the particular context of a quotation. Titles of Pāli texts as well as other Pāli proper names are written in conformity with the usual system of the Pāli transliteration. In this respect, the system used by the original authors was always retained. We have also retained their practice of writing Burmese geographical names, names of monasteries in Burma, Burmese names of persons as well as Burmese additions to Pāli names (e.g. U in U Kelasa) and Burmese titles (e.g. Sayadaw), the Burmese names of the months etc. in the conventional phonetic transcription which was used by the British colonial administration, though this system of writing Burmese words is rather tentative and very inaccurate.

Unfortunately, the two authors also made use of this conventional transcription wherever Burmese words are found in book-titles. This practice results in "hybrid" transliterations, because Pāli and Burmese words are often mixed in one and the same book-title, particularly in the titles of a number
of bilingual Pāli-Burmese manuscripts. This way of transcription could not be retained, but in these cases the conventional transcription was to be replaced by the exact transliteration which is consistent with the transliteration of the Pāli words in these titles. Therefore, the Romanization of Burmese words in book titles is consistently given in the now internationally accepted system of the transliteration of Burmese. This system is largely based on an earlier way of an exact transliteration of Burmese as proposed by Ch. Duroiselle and used for the publications of the Archaeological Survey of Burma. It was subsequently accepted by the leading (and now unfortunately defunct) scholarly association of Burma, viz. the Burma Research Society, for its publications. Lately, a few changes of this transliteration system were proposed and generally accepted, viz. the use of ḡ for the symbol denoting the “third tone”, because the Sanskrit visarga is written by the same symbol, the use of ā if o bears the symbol denoting the “second tone”, and the dot below the graphem representing a vowel if the symbol denoting the “first tone” is added in the original script. For further details see John Okell, A Guide to the Romanization of Burmese, London 1971. (For the problems of Burmese transliteration, see also Bechert et al., Burmese Manuscripts, I, pp. XXII ff.). In accordance with these principles, we have changed the respective spellings found in the text as written by Godakumbura and Tin Lwin. Thus, we corrected Vithi Letyo, Paṭṭhān Thon Chet su, Paṭṭhān yathīsa, Thingyo gaṭhi (all on p. 119 f.) into Vithi lak ruikh, Paṭṭhānāh sumh khyak cu, Paṭṭhānāh rāś cu, Saṅgrāhīk gaṭhī; Anumodānā tayassa (p. 129) into Anumodanā tarāḥ cā; Galounbyan-pāṭh (p. 130) into Gaļum pran pāṭh etc. These corrections allow an exact reconstruction of the orthography of the titles in the original manuscript which is impossible from the conventional transcriptions. Finally, it was necessary to use the modern system of a scientific transliteration in such cases, because otherwise it would have been impossible to list all Burmese titles in their correct alphabetical order according to the Burmese alphabet in the “Titles of Texts” compiled by H. Braun (below, pp. 148–150).

The two authors use a third and absolutely different system of the transcription of Burmese wherever they quoted extracts from Burmese texts, viz. the purely phonetic transcription as employed in A Burmese-English Dictionary by J. A. Stewart and C. W. Dunn. Unfortunately, however, their use of this system is inconsistent, because all words of Pāli origin which happen to occur within the passages quoted in this phonetic transcription are spelt in the above-mentioned system of Pāli transliteration. This practice results in hybrid quotations like avigala pyi? ‘si dī atthi pyi? hniy’ tu i’. paṭṭhān thou chit su ‘pyi i’ (p. 119). Though such a mixed transcription is not a particularly satisfactory solution of the problem of Romanizing Burmese, particularly because it is sometimes mixed with traces of the conventional transcription mentioned before (e.g. yamaik ‘eag go . . . , p. 119 etc.), it was impossible for us to replace these passages by a more uniform transliteration without completely rewriting a considerable number of descriptions, and this was, for obvious reasons, out of the question. We trust, however, that the specialist will be able to understand the meaning of the extracts. Corrections in these sections are restricted to replacing some of the conventional transcriptions which are mixed with the phonetic transcriptions by correct transliterations, e.g. pāli tō instead of pāli tōaw (p. 125) where such corrections are important for the identification of the texts in question.

In the orthography of the Pāli manuscripts in Khmer script and in Burmese script the usual charac-
teristics of the peculiar Southeast Asian Pāli orthography are found. Many of these particular features were already noted by Pāli scholars since the times of V. Fausbøll. It should be added that the Pāli language employed by the copyists for writing the colophons etc. is rather often ungrammatical. It would make no sense to “correct” the language in such cases, but it is reasonable to quote such passages exactly as they stand in the manuscripts.

In Burmese manuscripts, many abbreviations of Burmese words are found. Such abbreviations are also used in the Burmese colophons and in supplementary remarks added to manuscripts of Pāli texts. The most complete list of such abbreviations which has been published so far may be found in Bechert et al., Burmese Manuscripts, I, pp. XXV ff.

3. Typology and Chronology of the Manuscripts

Most of the manuscripts described in this catalogue are written on palm leaves. For more information on the material used, on the writing and on the foliation of these manuscripts see Godakumbura, Catalogue of Ceylonese Manuscripts, pp. XLIX ff., Cœdès, Catalogue des manuscrits en pāli, lootien et siamois, pp. VIII f. and H. Bechert et al., Burmese Manuscripts, I, pp. XVII f. In the Cambodian collection, we also find a folded book made of locally produced paper, viz. PA (Camb.) 29. PA (Burm.) 32 is written on European paper. This book was evidently specially copied for Prof. V. Fausbøll for his work of editing the Jātaka. It was sent by Emil Forchhammer (1851–1890) to V. Fausbøll.

The collection also contains some manuscripts written in the “Square Burmese” script. Most of these MSS are so-called Kammavā manuscripts i.e. carefully prepared manuscripts of Kammavācā texts in Pāli. The “Square Script” is a very archaic type of the Burmese script which is based on the alphabet of the Pagan period as represented in wall inscriptions. Generally such manuscripts are written on thick leaves made of a specific kind of material which was prepared from pounded monks’ robes and which is covered with lacquer and then gilded. This type of books which is being produced even now-a-days is represented by PA (Burm.) 10. The Copenhagen collection owns several examples of the rarer and more valuable palm-leaf manuscripts of the Kammavā type, viz. PA (Burm.) 1, 3, 4, 5, 7, 8 and 9. Two manuscripts of this type are written on brass plates: PA (Burm.) 2 and 6. Finally, we find an example of an Abhidhamma text written in the mode of Kammavā text: PA (Burm.) 50. This is so far the only known example of a manuscript of this type which contains a text not belonging to the Kammavācā collection.

In the Cambodian and in the Burmese manuscripts, two systems of chronology are used, viz. the Buddhist era and the Sakkaraj era. The Buddhist era or Sāsana era is reckoned from the traditional date of the Buddha’s parinibbāna according to Theravāda chronology, viz. 544 B.C. It is universally used in the Buddhist countries of Southeast Asia, and it is employed in most of our Cambodian manuscripts as well as in many Burmese texts. The Sakkaraj era is the most widely used Burmese era. It is identical with the era known as Cūlasakkaraja era in Thailand and in Cambodia, and it is said to have been established by a king of Pagan in 638 A.D. Most chronological references in our Burmese manuscripts are given in this era, but the reference to a Saka era in PA (Camb.) 14 is also interpreted
by Godakumbura and Tin Lwin as referring to this era. Dr. Braun has corrected the conversion of the chronological data after 1850 A.D. with the help of Burmese chronological tables, but, owing to lack of time, it remained impossible to check the conversion of earlier dates so that they stand as given by Godakumbura and U Tin Lwin.

A remarkable feature of the Burmese collection is the existence of 14 dated manuscripts written before 1800 A.D. It is well known that manuscripts are destroyed rather rapidly by the climatic conditions in Southeast Asia so that these manuscripts can already be characterized as rather early. The most ancient dated codex of the collection contains Kaccayana's Pāli grammar, PA (Burm.) 57, and it was written in 1757–1750 A.D. A list of all dated manuscripts is found below, p. 145.

4. Contents of the Manuscripts

The MSS described in the catalogue do not represent the result of a systematic collection of manuscripts as it is the case with the collection of Sinhalese manuscripts brought together by Rasmus Rask which form the main part of the collection described in the Catalogue of Ceylonese Manuscripts. The Cambodian and the Burmese Pāli MSS in the Copenhagen library are largely rather casual acquisitions of engineers, commercial travellers and other visitors to Southeast Asia who sold them to public libraries in Denmark. A few Cambodian manuscripts are donations by a Siamese Prince during his visit to Denmark, and several manuscripts were donated by travellers after their return from Southeast Asia.

In spite of this, the collection contains a considerable number of valuable and rare texts so that the publication of this catalogue is of the utmost importance for all scholars working in the field of Pāli philology. The authors have added a considerable number of references, information on editions and other useful information as available to them during the time of the compilation of the catalogue. In view of the large number of relevant publications which have appeared in the mean time, it was, of course, not possible to systematically update the references, and only a few additional remarks have been added. The reader finds, however, a list of relevant reference works including some recent publications on pp. 146–147. He is also referred to this list for the full titles of books which are quoted in an abbreviated way elsewhere in the book. The abbreviations used are largely self-explanatory. For the quotation of Pāli texts, see T. W. Rhys Davids and W. Stede, The Pali Text Society's Pāli-English Dictionary, and V. Trenckner et al., A Critical Pāli Dictionary.

The material described in the present catalogue mainly consists of works of religious literature. There are also a few grammatical tracts, but grammar, of course, served for the purpose of the exact tradition and understanding of religious texts.

We find, in the first instance, a number of works belonging to the sacred scriptures of Theravāda Buddhism forming the canonical Pāli literature. The Vinayaṭṭhaka in Pāli is represented by a Cambodian fragment of the Pārājika, PA (Camb.) 3 and by two Burmese manuscripts of the Mahāvagga, PA (Burm.) 11 and 12. The Pālīmokkhā text, PA (Camb.) 2, and number of Kammavācā texts, one MS in Khmer script, PA (Camb.) 1, and ten texts in Burmese "Square" script, PA (Burm.) 1–10
should also be mentioned in this context. PA (Burm.) 61(d) contains a comparatively recent nissaya on the *Pātimokkha*. The classical commentary on the *Vinaya*, viz. Buddhaghosa’s *Samantapāsādikā*, is represented by a small Cambodian fragment, PA (Camb.) 5, and by a Burmese manuscript of its last part, viz. the *Parivāra Commentary*, PA (Burm.) 17. In addition, we find the nissaya or Burmese word-for-word translations-cum-commentaries of parts of the *Vinaya*. The nissaya on the *Mahāvaṇga* by Jambudhaja (17th century), PA (Burm.) 13 and 14, as well as the nissayas on the *Cūlavagga*, PA (Burm.) 16 and on the *Bhikkhupācittīya*, PA (Burm.) 19, by unknown authors, bear the title *Ratanamañjūśā*. There are also nissayas on the *Pārājika* section of the *Vinaya* by a therā named Upāli, PA (Burm.) 18, and on the *Parivāra* section by an unknown author, PA (Burm.) 20. PA (Burm.) 24 is also a small fragment of a *Vinaya-nissaya*. The nissaya on the *Cūlavagga* section of Buddhaghosa’s *Samantapāsādikā*, PA (Burm.) 15, is also called *Ratanamañjūśā*. Buddhaghosa’s commentary on the *Pātimokkha*, the *Kaṇṭhāvītarana* (called *Kaṇṭhā-aṭṭhakathā* in Burma), forms the first part of a collection of eleven texts, PA (Burm.) 18(a). A sub-commentary (*anuvaṇṇanā*) of the *Kaṇṭhāvītarana* called *Pātimokkhopadattha-anuvaṇṇanā* and written by Vicītālāṅkāra is contained in the manuscript PA (Burm.) 18(b). The MS PA (Burm.) 22 contains a nissaya of this text, possibly composed by the author of the *anuvaṇṇanā* himself. Of the post-canonical *Vinaya* texts, we have a Cambodian manuscript of Dhammasiri’s well-known compendium *Khuddasikkhā*, PA (Camb.) 4, as well as a Burmese MS of the *abhīnava-ṭīkā* on this work by the 13th century Sinhalese author Saṅgharakkhita (cf. Godakumbura, *Catalogue of the Ceylonese Manuscripts*, p. XXIX). The MS PA (Burm.) 25 contains another work, viz. a fragment of a nissaya on the *Vinayālaṅkāra* or *Vinayālaṅkāra-ṭīkā* (a work of the well-known Burmese therā Tipiṭakālaṅkāra; cf. Bode, *The Pali Literature of Burma*, p. 53 f.), but the author of this nissaya remains unknown. The *Vinayasaṅga-gaṇṭhī*, PA (Burm.) 26, is an exegetical *Vinaya* work in Burmese language composed in 1801–1803 A.D. by a therā named Munindaśāra who lived in Amarapura, then the capital of Burma. The literature concerning the simā controversies which formed an important topic in the history of Buddhism during the 19th century is represented by the *Simāvaviniccaya*, PA (Burm.) 28, the text of a judgement of the Saṅgharāja of Burma pronounced in 1858. This judgement which is also recorded in the *Simāvivadaviniccayakathā* (ed. by J. P. Minayeff, *Journal of the Pali Text Society* 1887, pp. 17–34) was made at the request of two Sinhalese monks of a faction of the Amarapura-Nikāya in Ceylon. The *Khaṭhinādiṇī*, PA (Burm.) 27, is a compilation of material concerning the kaṭhina ceremony from different sources. The date of this compilation is given in the so-called pīṭakasāṅkhya system and was established as 1820 A.D. by H. Braun (see p. 86, note 3 which he added to the text of the catalogue).

Apart from a considerable number of *Jātaka* texts, we find only a small number of texts belonging to the *Suttapiṭaka* literature. There is a Cambodian fragment of *Aṅguttaranikāya*, PA (Camb.) 6 and a Burmese fragment of the same work, PA (Burm.) 29. The Cambodian manuscript PA (Camb.) 25, *Mahāsāmanayasuttavaṇṇanā*, is an extract from the *Sumāṅgalavilāsīṇī*, Buddhaghosa’s commentary on the *Dīghanikāya*. Most remarkable is the comparatively old Burmese MS of the *Līnatthappakāsīṇī*, the ancient ṭīkā on the *Majjhimanikāya*, PA (Burm.) 36. We also find the *Dhammapada* in a collection of various texts, PA (Burm.) 21(c), and an anonymous nissaya of the first four vaggas of the *Dhamma-
padaṭṭhakathā in Burmese script, PA (Burm.) 31. A MS. of the Petavatthu-āṭṭhakathā of Dhammapāla belongs to the Cambodian collection, PA (Camb.) 27.

The collection contains a rather large number of manuscripts of the Jātaka literature. Amongst the Cambodian codices, there are the Cullahāṃsa-jātaka, PA (Camb.) 8, the Bhūridatta-jātaka, PA (Camb.) 10, a text of six Jātakas from the Mahānīpāta, PA (Camb.) 9, all with their vaṇṇanā, fragments of the Vessantarajātaka-gāthā, PA (Camb.) 13, as well as fragments from otherwise unknown commentaries on the Mahānāradakassapa-jātaka, PA (Camb.) 11 and on the Mahosadhajātaka, PA (Camb.) 12. The Vessantaradīpanī, PA (Camb.) 14, is a detailed super-commentary on the Vessantarajātaka which was written by Sirimangala Thera during the 14th century. The Burmese collection of Jātaka manuscripts consists of a so-called “verse Jātaka”, PA (Burm.) 32, which was made use of by Faussè in his edition of the Jātaka, of seven MSS of parts of the Jātaka-āṭṭhakathā, PA (Burm.) 33–39, and of some Jātakas in a collection of various texts, PA (Burm.) 40. Parts of a nissaya on the Jātaka are found in another collection of texts, PA (Burm.) 41(a) and (c), and in the fragmentary codex PA (Burm.) 42. The Siwajayajātaka, PA (Camb.) 15, deserves particular mentioning. This noncanonical Jātaka belongs to the rather large number of Jātaka works which are known in Southeast Asia only. It is contained in a Cambodian MS with some additional descriptions in Siamese so that we may infer its origin from Thailand. The text of this extra-canonical Jātaka has been printed in Bangkok, and a Lao manuscript of this work was described by Coëtes, Catalogue des manuscrits en pâli, laotien et siamois, pp. 43–45.

The Abhidhammapiṭaka is represented in the Burmese collection by the Dhammasaṅgaṇī, PA (Burm.) 43, the Yamaka, PA (Burm.) 46 and 47, and the Paṭṭhāna, PA (Burm.) 48–50. There are two different nissayas on the Atthasālinī, Buddhaghosa’s commentary on the Dhammasaṅgaṇī, PA (Burm.) 44 and 45. A fragment of the old ṭikā on the Vīhāra by Ānanda is found in a Cambodian codex, PA (Camb.) 34. The Cambodian collection also contains some Abhidhamma-mātikā MSS, PA (Camb.) 29–32 and PA (Camb.) 24(B).

A fragment of the most important post-canonical Abhidhamma treatise, viz. Anuruddha’s Abhidhammatthasaṅgaha, is found in a Cambodian manuscript, PA (Camb.) 33. The Burmese collection, however, comprises several commentarial texts on Anuruddha’s work. There is the second part of a nissaya on Sumāṅgala’s Ṭikā kyō (“Great Ṭikā”) or Abhidhammatthavibhāvinī-ṭikā, the most famous commentary on the Abhidhammatthasaṅgaha. The nissaya was written by Janindābhisiṇī in 1842, PA (Burm.) 51. Other relevant texts are a catechism (ameñ-aphre) on the Abhidhammatthasaṅgaha, PA (Burm.) 52, and the Paṭṭhānadiṭṭhāni by Paṇñāsīha, a disciple of the First Bākara charā tō (Bagaya Sayadaw) Tipitakālayānaśīrasiridhajamaññādhājirājaguru which was written 1785 A.D. More Burmese manuscripts of Abhidhamma tracts are part of collections of miscellaneous works: three Abhidhamma works in PA (Burm.) 54, viz. an explanatory work on the Abhidhammatthasaṅgaha named Vīthī lak ruīh kyamī which represents a shortened version of another text by the same name (for the earlier works by this name cf. Bechert et al., Burmese Manuscripts, p. 33), two short Paṭṭhāna manuals and the Abhidhammattha saṅgrāh gāntī sāc, a glossary of the Abhidhammatthasaṅgaha composed by Jāgara in 1843. Other short texts related to Abhidhamma material are Adhippetattha,
INTRODUCTION

PA (Burm.) 41(b), a passage on Paññicasamuppañña added to PA (Burm.) 23 and the Viggahasanaga, PA (Burm.) 55.

Collections of Paritās are in use in all Theravāda countries. Several such collections are found amongst the Cambodian manuscripts, viz. PA (Camb.) 16–23 and 24(A). In the 13th century, a Pāli commentary named Sāratthasamuccaya on a Paritā collection was compiled in Ceylon. The Cambodian codex PA (Camb.) 26, contains this work. Very often monks have also collected extracts from various other works, and our catalogue lists a few of such monks’ hand-books. Materials from canonical texts and from the aṭṭhakāthā literature are put together in the Cambodian MS PA (Camb.) 7. Ṭīkā bahūni, PA (Camb.) 28, is a collection of stories from canonical and from commentarial texts serving as a commentary on the popular Pāli poem Jayamaṅgalagāthā. Some Burmese manuscripts like PA (Burm.) 40 may also be considered as monks’ hand-books composed of miscellaneous material.

The Cambodian collection includes a manuscript of the Madhuratthapakkāsini or Milinda-ṭīkā, Cūḷābhaya’s commentary on the Milindapañha, PA (Camb.) 35, a copy of Siddhātha’s Sārasaṅga, PA (Camb.) 36, and two so-far unpublished cosmological compendia, the Okāsalokadīpani, PA (Camb.) 37, and the Mahākappasagāthānapaṇḍatti, PA (Camb.) 38. The Cakkāñkānicchaya, PA (Burm.) 56, with its Burmese nissaya, discusses the characteristic marks of the “great man” (mahāpurisa). A few other books which may be characterized as miscellaneous post-canonical religious treatises, form part of Burmese collections of various texts, e.g. Dānaphaluppatti, PA (Burm.) 61(a) and Anumodanaññaṅkāra, PA (Burm.) 61(f). The Pāli nītī literature is represented by one text only, viz. a Lokanītī manuscript (see H. Beckert and H. Braun, Pāli Nītī Texts of Burma, London 1981, intro., § 10, p. XLV for details on this manuscript).

The two historical works in the Cambodian collection are not Cambodian chronicles, but they may be characterized as Buddhist works related to the Ceylonese tradition of Buddhist historiography. The Vaṃsaṁālinī, PA (Camb.) 39, is similar to the so-called “Extended Mahāvaṃsa”. The Vaṃsaṁālinī-liviliśini is a commentary of the Vaṃsaṁālinī, but the MS PA (Camb.) 40 contains only a small fragment of the work.

The last section to be dealt with in this survey of texts described in our catalogue refers to the grammatical literature. In the Cambodian collection, only a fragment of Aggavaṃsa’s Saddanīti, PA (Camb.) 41, and three works based on the Ganiṭhābharaṇa (written Gandhābharaṇa in our MSS), PA (Camb.) 42–44, are found. The earliest dated manuscript of the collection, PA (Burm.) 57, which was written in 1757–1759 A.D. contains Kaccāyana’s Pāli grammar. There are several other MSS of Kaccāyana-vyākaraṇa and of works belonging to the literature of the grammatical school named after Kaccāyana, viz. PA (Burm.) 58–60, 61(a), 62–65. The Śambhandhacintā by Saṅgharakhita (13th century), however, which is found in the rather early MS PA (Burm.) 66, dated 1773–1775 A.D., together with a nissaya by Dhammajoti, is based on the Moggallāna school of Pāli grammarians.
# List of Illustrations

<table>
<thead>
<tr>
<th>Plate</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>A page of a Cambodian Pāli palm-leaf MS 35 × 5.5 cm. PA (Camb.) 2</td>
<td>XXV</td>
</tr>
<tr>
<td>2</td>
<td>A page of a Cambodian Pāli palm-leaf MS dated 1837. 58 × 5 cm. PA (Camb.) 15</td>
<td>XXV</td>
</tr>
<tr>
<td>3</td>
<td>A page of a Cambodian Pāli palm-leaf MS containing the Sārasan-gaha. 56 × 5 cm. PA (Camb.) 36</td>
<td>XXV</td>
</tr>
<tr>
<td>4–6</td>
<td>Pages of a Cambodian Pāli paper MS shaped like a folded book with illustrations. 67 × 14 cm. PA (Camb.) 29</td>
<td>XXVI</td>
</tr>
<tr>
<td>7–9</td>
<td>Pages of a Kammavācā palm-leaf MS coated with lacquer in square Burmese script. Decorated with designs in gold on a reddish surface. Letters painted in black. 52.7 × 8.5 cm. PA (Burm.) 4</td>
<td>XXVII</td>
</tr>
<tr>
<td>10</td>
<td>A page of a Burmese Pāli palm-leaf MS dated 1757. 50.5 × 5.8 cm. PA (Burm.) 57 (3)</td>
<td>XXVIII</td>
</tr>
<tr>
<td>11</td>
<td>A page of a Burmese Pāli palm-leaf MS of the Jātaka Commentary dated 1788. 50 × 5.3 cm. PA (Burm.) 33</td>
<td>XXVIII</td>
</tr>
<tr>
<td>12</td>
<td>A page of a Burmese Pāli palm-leaf MS containing a grammatical text dated 1775. 50.5 × 5.5 cm. PA (Burm.) 66</td>
<td>XXVIII</td>
</tr>
</tbody>
</table>
Plate 1. A page of a Cambodian Pāli MS. PA (Camb.) 2.

Plate 2. A page of a Cambodian Pāli MS dated 1837. PA (Camb.) 15.

Plate 3. A page of a Cambodian Pāli MS containing the Sūrasaṅgha. PA (Camb.) 36.
PLATES 4-6. Pages of a Cambodian Pûli paper MS shaped like a folded book with illustrations. PA (Camb.) 29.
Plate 10. A page of a Burmese Pāli MS dated 1757. PA (Burm.) 57 (3).

Plate 11. A page of a Burmese Pāli MS of the Jātaka Commentary dated 1786. PA (Burm.) 33.

Plate 12. A page of a Burmese Pāli MS containing a grammatical text dated 1775. PA (Burm.) 66.
CATALOGUE
CAMBODIAN PĀLI MANUSCRIPTS
VINAYAPIṬAKA

Kammavācā.

PA (Camb.) 1 (Deutzer 11).

Palm-leaf; 24 foll., numbered on the reverse, ka–khaḥ (ka, kā, ki, kī, ku, kū, ke, kai, ko, kau, kaṇ, kaḥ, kha . . . khaḥ). A leaf with title, etc. at the beginning, followed by four unwritten leaves; three blank leaves at the end. Edges of the leaves gilt. 36×5 cm., five lines of writing to a page; 28 cm. of writing.

Title on front folio: "upasampadākamma. sabbagandhā nīthita." Title on front folio: "upasampadākamma. sabbagandhā nīthita."

Date: "bra[bu]ddhasakkarājassa dai . . . [Buddhist Era 2430 – A.D. 1887] followed by the donor’s name and wishes.

The present text of Kammavācā begins with the formula for the acceptance of a novice into the order of monks (pabbajjā), and this is followed by the formula for the ordination (upasampadā), and other ceremonies conducted by the ordained monks.

The pabbajjā-kammavācā which does not occur in the codices written in Burmese square script here described consists of the following sections:

ka r. l. 1–ka v. l. 5: The novice begs for entrance into the order of monks.
ka v. l. 5–kā v. l. 3: He begs for the refuge of the Buddha, Dhamma and the Saṅgha (tisaraṇagaṇana).
kā v. l. 4–ki v. l. 1: He takes the ten precepts (dasasikkhāpadadāna).
ki v. l. 2–kī r. l. 3: nissayadāna.

The rest of the MS consists of the following kammavācā:
1. kī r. l. 4–kha r. l. 1: Upasampadā-kammavācā.

2. kha r. l. 1–kha v. l. 3: Samānasamvāsasīmāsammuti (= Hand- book Ch. IV, p. 147, ll. 3–27: only).
3. kha v. l. 3–kha r. l. 3: Uposathāgārasammuti (= Jinaratana, p. 10).
4. kha r. l. 4–kha v. l. 4: Uposathāgārasamāhanana.
5. kī r. l. 5–kī r. l. 1: Offering of a begging bowl to the bhikkhus.
6. kī r. l. 2–kī r. l. 2: Offering of robes to bhikkhus.
7. kī r. l. 3–kha v. l. 3: The three robes, kaṭṭhina robes.
8. khe r. Parṣukūla robes, etc.
9. khe v. l. 5–khe v. l. 2: ticivarena avippavāsa.
10. kho v. l. 2–khaḥ r. l. 1: samānasamvāsasīmāsamāhanana and samānasamvāsasīmāsammuti.
11. khaḥ r. l. 1–khaḥ v. l. 5: avippavāsasīmāsammuti.

See PA (Burm.) 1–10 below.

Pātimokkhuddesa.

PA (Camb.) 2 (Tuxen VIII).

Palm-leaf, 53 foll., numbered ka–hu, five blank leaves in front and five at the end. 35×5.5 cm.; five lines to a page, 27 cm. long.

Pātimokkhuddesa, “The Recitations of the Pātimokkha”, is another name for Pātimokkha, the collection of formulas used by monks and nuns at their confession on the Uposatha day. The text is divided into two sections, the Bhikkhu-pātimokkha and Bhikkhuṇīpātimokkha, which
are known in Burma as the "Dvemāṭikā". This text contains a very old summary of the code of disciplinary rules for monks and nuns respectively. The Suttavibhaṅga of the Vinayaṭṭakā, consisting of the Pārājikā and the Pācittiya, is a sort of a commentary on these rules, with discussions on them, for example, with the narrative of anecdotes to explain when the rules were laid down by the Master. Buddhaghosa's masterly commentary on the Pātimokkha is known by the title of Kaṅkhāvitaraṇī (PA (Sinh.) 4, COMDC 1, p. 6).

The following literature on the Pātimokkha may be noted:
Minayeff: Prātimokṣa Sūtra, St. Petersburg, 1869
Dickson: "The Pātimokkha", JRAS, 1875.
Geiger: Pāli Literatur und Sprache, pp. 10–11.
Edition of Pātimokkha in Sinhalese character, Bhikṣuprātimokṣa and Bhikṣunīprātimokṣa (Widyasagara Press, Brandiyawatta, 1895) [S].

The present MS contains only the Bhikkhu-pātimokkha, and its text begins after the usual adoration with: suṇātu me bhante samgho yadi saṃghassa pattakallam ahaṃ āyasamantaṁ ittham nāmaṁ (m) vinayam puccheyyaṁ. || namo tassa || la || sammaśambuddhassa . . . vinayam puṭṭho vissajjeyyaṁ . . .

The ends of sections are as follows:
ke r. l. 5: parājikuddeso niṭṭhito (S. p. 5)
khī v. ll. 3–4: saṃghādisuddeso niṭṭhito (S. p. 10)
khā r. l. 5: aniyatuddeso niṭṭhito (S. p. 11)
1. khaṁ r. l. 3: cīvaravaggo paṭhamo (S. p. 14)
2. ga r. ll. 1–2: kosiyavaggo dutiyo (S. p. 15: clakalomataggo dutiyo)
3. gī r. l. 1: pattavaggo tatiyo (S. p. 17) ib. l. 4: nissaggiyā pācittiya niṭṭhita (S. p. 17)
1. gu r. ll. 2–3: musāvādavaggo paṭhamo (S. p. 8)
2. gā v. l. 2: bhūtaṅgāvaggo dutiyo (S. p. 19)
3. ge v. l. 5: bhikkhunovādavaggo tatiyo (S. p. 20)
4. go v. l. 3: bhojanavaggo catuttho (S. p. 21)
5. gam v. l. 1: acedakavaggo pañcamo (S. p. 22)
6. gha v. l. 1: surāpanavaggo chaṭṭho (S. p. 23)
7. ghi v. ll. 2–3: sappānakavaggo sattamo (S. p. 25)
8. ghā r. l. 2: sahadhammadvaggo atṭhamo (S. p. 26)
9. ghe r. l. 4: ratanavaggo navamo (S. p. 28) [pācittiya niṭṭhita, l. 4 = S. p. 28, l. 14]
ghau v. l. 4: pāṭidesanīyā niṭṭhita (S. p. 29)
1. ghaṁ v. l. 4: parimāṇḍalavutto paṭhamo (S. p. 30: paṭhamo vaggo)¹
2. ghāḥ r. l. 4: na ujaggi [sic] vaggo dutiyo (S. p. 31: dutiyo vaggo)
3. āna r. l. 4: subscription at the end of section 3. missing. (S. p. 31: tatiyo vaggo)
4. āna v. l. 4: sakkacchavaggo catuttho (S. p. 32: catuttho vaggo)
5. ād r. l. 5: na-sānāpattavaggo pañcamo (S. p. 33: pañcamo vaggo).
6. ādi v. l. 2: na-suru-suru-vaggo chaṭṭho (S. p. 34: chaṭṭho vaggo)
7. ādi r. l. 1: na-pādakavaggo sattamo (S. p. 34: no superscription)
8. ādi v. ll. 1–2: na-pacchato vaggo atṭhamo (S. p. 35: vaggo sattamo²)
[sekhīyā niṭṭhita, ādi v. l. 4 = S. p. 35. l. 11]
āu r. l. 1. 5: sattādhikaraṇasamathā niṭṭhita (S. p. 35: adhikaraṇasamathā niṭṭhita)

after which the text ends: uddīṭṭham kho āyasamanto nidānaṁ . . . uddīṭṭhā satta-adhikaraṇasamathā dhammad. ettakaṁ tassa bhagavato suttāgatam suttapariyāpannam anvaddhamāsāṁ
uddesanā āgacchati. tattha sabbeh’ eva samaggehi
sammodamānehi avivadamānehi sikkhitabban
ti (S. pp. 35–36: . . . sikkhitabbaṃ iti).

q 1 “antaraghare” in rule 10, missing. – 2 “satta-
mo” here for “āṭṭhamo”, missing title of vagg 7.

Pārājika (Ādikamma sutta).
PA (Camb.) 3 (Deutzner, 15).

Palm-leaf, 23 foll., numbered jhā–rāh (folio jha
missing), 59×5.8 cm. Five lines to a page.
Title on front page: brū: ādikamma thūka 2.
The MS contains a fragment of the third
Pārājika, corresponding to Vin III 69, 18–82, 4.
The text evidently gets the title ‘Ādikamma sutta’
from the superscription: anāpatti asaṅcicca . . . ādikammaṃ
ti, at fol. ṇi v. l. 2 = Vin III 78.
The fragment begins (jhā r. l. 1 = Vin III
69, 18): (tayo) pi bhikkhū ekāhena jivita
voro-
pesi . . .

jhā v. l. 3: . . . sikkhāpadam paññattam hoti =
Vin III 71, 34 (4. 1).

jhāi r. l. 2: . . . pārājiko hoti asaṃvāso ti = ib.
73, 17 (4. 2).

jhāo r. l. 5: . . . tena vucaṭi asaṃvāso ti = ib.
74, 19 (4. 3).

ni v. l. 2: . . . ādikammaṁ ti = Vin III 78 (4);
. . . paṭhamabhānavāraṁ niṭṭhiṁaṃ.
The fragment ends at rāh v. l. 5: aṅnatarassa
purissaṃ dve pajjāpatiyo honti . . . vañjha itthi
(sic. Vin. itthi) kulūpakaṃ bhikkhun edad avoca
sace (= Vin III 84, 2).

Khuddasikkhā.
PA (Camb.) 4 (Bl. 19).

Palm-leaf, 9 foll., (a) 4 foll., numbered ga–gt,
(b) 5 foll. numbered ghai–ghaḥ. Three lines of
Pali to a page, 44 to 46 cm. long. The Siamese
writing extends to the margins. The aksara sym-
bols of the Siamese lines are comparatively
smaller than those of the Pali lines.

These are two fragments of the Pāli Khudda-
sikkhā with Siamese interpretation. Khudda-
sikkhā is a manual of the Vinaya rules composed
in Pāli verse by the Bhikkhu Dhammasiri of
Ceylon in about the fourth century A.D., some
time before Buddhaghosa. The exact date of
the text, however, is not known. There is an old
Sinhalese word-for-word translation for this
work, and it may be dated about the twelfth
century A.D. 1 An edition of the Khuddasikkhā
in Roman character by Edward Müller appeared in
the Journal of the Pali Text Society, 1883, pp.
88–121.
The two fragments correspond to the following
portions of the PTS. edition:
(a) PTS. ed. p. 95, l. 15–p. 96, l. 19:
lopassa khesaṅgāhāni semhamuttakarisaṃ . . .
to:
ārambe dukkaṭam bijam bhūtagāmavijojitam
nibbattavijam no vijam . . .
(b) PTS. ed. p. 101 l. 19–p. 103, l. 14:
asaṃvāsakammāraḥ
catuvaggādikatabbam asaṃvāsakalāpurakaṃ
to:
dūresaṅkatāṃ kattakahubbhāvaṃ vijāṇiya
etam iman ti etāni . . .

q 1 See Sinhalese Literature (SL), p. 15, for editions
of this text. – 2 for "tt".

Catuttha-samantapāsādikā-āṭṭhakathā.
PA (Camb.) 5 (Bl. 16).
Palm-leaf, 24 foll., numbered cha–jaḥ. Leaf
with title in front and two blank leaves at end.
Title in the obverse of the last folio also: “Ca-
tuthasamantapāsādika-āṭṭhakathā, cullavagga”, thūka.

_Catuttha-samantapāsādika-āṭṭhakathā_, “the Fourth _Samantapāsādikā_ Commentary”, is the title of the commentary of the _Cullavagga_ in the Vinaya-āṭṭhakathā of Buddhaghosa, otherwise called _Samantapāsādikā_ (“All-Round-Clarifier”). Correct order of the books of the Vinaya (differing from the _Vinaya_ texts edited by Oldenberg) are: 1. _Pārājika_, 2. _Paccittīya_, 3. _Mahāvagga_, 4. _Cullavagga_, 5. _Parivāra_. In this order the _Cullavagga_ comes fourth, and hence its commentary is called the “Fourth _Samantapāsādikā_”, and “āṭṭhakathā” is repeated in the Burmese and Siamese style.

The fragment begins at _Samantapāsādikā_ PTS. ed. VI p. 1240, line 19 ... garubhanḍāni ayapatto ayathālakaṁ tambalohatalakan ti imāni pana bhājanīyāni, and ends at _ibid_, p. 1268, l. 22: pacchā āgatēhi āgantukehi tena dinnāni (paribhūjitabbiṇī).

(q) See the beginning of Vol. VI of PTS. edition. The number of the section is not found at the beginning of all sections. In the PTS. edition, the section heading “Tatiya-Samantapāsādikā” is also found at beginning of Vol. V. See also PA (Camb.) 26 for ivory spindle with the caption “dutiya-samantapāsādikā”.

---

**SUTTAPITAKA**

_Aṅguttaranikāya_, etc. (extracts).

PA (Camb.) 6 (Deuntzer 14).

Palm-leaf; 11 foll. (and 8 blank). 36×5 cm., five lines to a page, 26 cm. long. (a) 6 foll. numbered ka–kū. (b) 5 foll. unsignedatured.

(a) The first portion of the MS contains extracts from the Suttapitaka (Aṅguttaranikāya) dealing with instructions to a lay-follower of the Buddha (upāsaka), and an enumeration of some of his duties. The suttas are introduced in the usual manner and end with superscriptions. The text begins without any words of adoration:

1. evam me sutam ... sāvatthiyam viharati ... etad avoca. sattime bhikkhave dhamma ... [AN Sattaka-nipāta, no XXVII = vajjivagga, no. 9 = part 4, pp. 25-26]. ... saddhammā na parihāyati ti. parihānisuttaṃ (kā v. 1. 4).

The other suttas end as follows:

2. _kī_ v. 1. 1: _Mahānāmasuttaṃ_ [AN Āṭṭhakani-pāta, no. XXV = Gahapativagga, no 5 = part 4, pp. 220-222 with modifications].

3. _ku_ r. 1. 4: _Upāsaṅkaraṇḍālasuttaṃ_ [AN Paṅcakani-pāta, CLXXV = Upāsakavagga, no. 5 = part 3, p. 206].

4. _ku_ r. 1. 1: _Upāsakaratanasuttaṃ_ [ibid].

5. _kā_ v. 1. 1: _Vañjjasuttaṃ_ [ibid. no. CLXXVII, p. 208].

(b) These five folios contain short Pali texts.

This portion of the MS begins: ukāsaya (?) pana dharmānudhammapaṭipanno anudharmacāri so tathāgatam sakaroṭi garukaroṭi māṇeti pūjeti paramāya pūjāya paṭipatipūjāya. ... Fol. 1 r. 1. 4: sabbapāpasa akaraṇaṃ ... ib. 1. 5: khanti paramaṃ ...
Fol. 2 v. l. 4: kicco manussapaṭṭilābhā . . .
Fol. 3 r. l. 1: pubbaṃhe piṇḍapātaṃ ca . . .
Fol. 4 r. l. 2: parinibbuta lokanāthamhi . . .
ib. r. l. 4: caturāsītisahassa dhammakkhandhā sudesitā.
Fol. 4 v. l. 5–Fol. 5 r:
buddhe sakkārājena punappunaṃ saṃsāre
saṃsaratānaṃ
devalokānaṃ ca aggamānī cattīṃsaṃ ca
kāmāvacaraṃ
mahābrahmaṃ ca sattamaṃ manussa-lokaṃ
saṃsaraṇi
cakkavatti ca navakā sāmantarajā anappakāmī.
iminā ānisaṃsena dīghāyukā bhavissare
aroḡa sukhitā honti nidukkhā nirūpaddavā mahātejā mahāpāṇī surūpā devapāliita
purimajjātiṃ saraṃ satam anāgataṃ satam bhave
saṃsāre saṃsaratā pī pacchā nibbānaṃ
pūṇanti.
MS ends with the title in Cambodian.

¶ 1 For sakkaroti.° – 2 For agamaṃ? – 3 For cattīsaṃ. – 4 kā. – 5 niru.°

Apadānaṭṭhadhakathā-nidāna, Jātaka-āṭṭhadhakathā, Suttanīpāta (Sallasutta).
PA (Camb.) 7 (Cod. Pal. U.B. 7 b).

Palm-leaf, 13 fasciculi as described below. 58.5×5.8 cm. Five lines to a page, 48 cm. long. About two blank leaves as usual at the beginning and end of fasciculi. All the fasciculi and folios are not in the same hand. The numbering is not regular. The fasciculi apparently do not belong to one codex. Originally all placed inside a wooden box of European book-shape, 65×32 cm. (outside measurements). Donated by a Siamese Prince to the University Library, 1885.

This appears to be similar to the manuscript described by Fausbøll in 'Preliminary Remarks 5' of his Vol. IV.

The present MS contains the Nidānakathā, and a selection of stories from the Jātakaṭṭhadhakathā. In copying out the Nidānakathā the scribe at the beginning follows the Apadānaṭṭhadhakathā text, but very soon he realizes his purpose and corrects himself. In copying out the stories from the Jātakaṭṭhadhakathā, the usual order of Jātakas is followed for the “Ekanipāta” (nos. 1–39) and for the first vagg of the “Dukanipāta”. After that the scribe arranges his stories in a manner peculiar to this manuscript. It is not clear whether the scribe intended to copy out the whole Jātaka Book at the beginning and later on changed his mind. The final two folios of the codex contain the text of the ‘Sallasutta’ of the Suttanīpāta (Mahāvagga, No. 8).

(1) Fasciculi I–V, contain the Nidānakathā.
(1.) Fasc. I, 28 foll. numbered ka-khaṭ and 1–3 in Cambodian figures, and one folio un-numbered, written only on the centre of the obverse. The Roman transliteration of the Pāli text is written in black ink on both sides of the first folio (ka). The fasciculus begins the “Dūrenidāna” following the text of the Apadānaṭṭhadhakathā [ApA]°. Title page: Dūrenidāna, thūki. 1.

The text begins: namo tassa . . .
vanditvā sīrasā setṭham buddham
appaṭipuggalam . . .

[as ApA p. 1 lines 2–9]
apadānaṭṭhadhakathām bhante kālabban ti visesata [as ApA p. 1 l. 10],
but the scribe now omits the word Apadāna:
SUTTAPIṬAKA

dānassa atthavaṇṇanā" we read "amadānassa". From here onwards the text is common to both Apā (p. 2 l. 8) and Jā (vol. I, p. 2, l. 7).

Fasciculus I ends: ... tatiyam nekkhammapāramiṃ disvā [= Jā I, p. 21, l. 4].

(2.) Fasc. II, 27 foll. numbered, ga-ṇi.
Title: Dūreṇidāna, thūki 2.

Begins where fasc. I ends, and goes up to ... dibbamaṇḍāravapupphāni (= Jā I, p. 40, l. 19).

(3.) Fasc. III, 31 foll. numbered ca-je.
Title: Avidūreṇidāna, thūki 3.

Handwriting changes at jo, and leaves appear to be new.

Begins where fasc. II ends and goes up to iminā sirisobhaggena (= Jā I, p. 64, ll. 10-11).

(4.) Fasc. IV, 28 foll. numbered ṭha-dhi and extra folio with two words written on it. Although the numbering is irregular, the text continues uninterrupted.
Title: Avidūreṇidāna, thūki 4.

Begins where fasc. III ends. End of Santikenidāna at āru r. l. 2 (= Jā I, p. 77, l. 2). The fasciculus ends: sakalalaṭṭhvananam nirantararāṇ ahosi (cf. Jā I, p. 84, ll. 6-7).

(5.) Fasc. V, 15 foll. numbered ūa-thī.
Title: Santikenidāna, thūki 5.

The writing is different from that in fasc. IV and appears to be older. Although the folio numbers do not follow from fasc. IV, the text continues, and begins where the former ends. The fasciculus ends as at Jā I, p. 94: idam santike nidānaṃ nāma, tassa vasena sabba-jātakāni vaṇṇayissāmā ti, and adds: iti (dūra)-nidānākathā samattā nīṭhitā.

(II) Fasciculi VI–XI contain Jātakas from Ekanipāta.

(6.) Fasc. VI, 24 foll. numbered ka-khaṭ. Title: Ekanipātajātaka, thūki 1.

Begins as at Jā I, p. 95. The various Jātakas end as follows:

1. khā v. l. 1: Apannakajātaka (= F. 1) [and adds: ito paṭṭhāya sabba-jātakāni santikenidānavasen eva kathassāma].
2. khi v. l. 4: Vaṇṇupathajātaka (F. 2).
3. khaṃ r. l. 2: Serivānija (= F. 3).

The fascicule ends corresponding to Jā I, p. 115, line 18: te tām sāsanaṃ suttā (of Cullakaseṭṭhijātaka).

(7.) Fasc. VII, 24 foll. numbered ga-ghaṭ.
Title: Ekanipātajātaka: thūki 2.

4. go v. l. 4: Cullakamahāsēṭṭhijātaka. (F. 4').
5. ghe r. l. 3: Taṇḍulanāli (= F. 5).
6. gho v. l. 4: Devadhamma (= F. 6).
7. ghaṭ v. l. 2: Kaṭṭhahārika (= F. 7).

The fasciculus ends corresponding to Jā I, p. 136, l. 20: evam jānāḥi gāmanī ti.

(8.) Fasc. VIII, 24 foll. numbered na-caṭ.
Title: Ekanipātajātaka, thūki 3.

8. ṇa v. l. 3: Gāmanijātaka (F. 8).
9. niḍ r. l. 3: Maghādeva (= F. 9: Makhādeva').
10. niṭ v. l. 2: Sukhvihāri (= F. 10).
11. no v. l. 3: Lakkhaṇa (= F. 11).
12. cu v. l. 5: Nirgodhamiga (= F. 12).
13. co r. l. 3: Khaṇḍina (= F. 13).
14. caṭ v. l. 4: Vātamiga (= F. 14).

The fasciculus ends: tvaṇa dubbacatāya paṃ-ḍilānam ovā (daṃ) = Jā I, p. 159, l. 18.

(9.) Fasc. IX. 24 foll. cha-jah (and two lines on an extra folio).
Title: Ekanipātajātaka, thūki 4.

15. cha v. l. 5: Kharādiyajātaka (F. 15).
16. chā v. l. 2: Tipallathamiga (= F. 16).
17. che v. l. 4: Māluta (= ka in MS = F. 17).
18. cho v. l. 3: Matakabhatta (= F. 18).
19. chaṃ v. l. 2: Āyācitabhatta (= F. 19).
20. jā r. l. 5.: Nalapānaka (= F. 20).
21. ji r. l. 3: Kuraṅgamiga (= F. 21).
22. je v. l. 2: Kukkura° (F. 22).
23. jo r. l. 4: Bhogajāṇiya° (F. 23).
24. jāṃ r. l. 5: Ājañña° (F. 24).

End of fasciculus jāṃ v. 5 reads: mutto vat' amhi sabb (bhaveti ti) = Jā I, p. 183, l. 21. The two lines on the extra leaf are from the Kubburajātaka and corresponds to Jā I, p. 176, line 26–p. 177, line 2. This possibly is a leaf considered to have been spoilt.

(10.) Fasc. X. 24 foll. numbered jha–nāḥ.
Title: Ekanipātajātaka, thūki 5.

25. jhi r. l. 3: Tilthajātaka (F. 25).
26. jhu v. l. 2: Mahilāmukha° (F. 26).
27. jhe v. l. 4: Abhināha° (F. 27).
28. Ḫaṃ v. l. 1: Nandivilāsa° (F. 28).
29. nā v. l. 1: Kañña° (F. 29).
30. ni r. l. 4: Munika° (F. 30).
31. Ḫaḥ v. l. 2: Kulāvaka° (F. 31).

The fasciculus ends: ... sannisinnāti pucchi (= Jā I, p. 206, line 26).

(11.) Fasc. XI, 21 foll. numbered ūa–ṭho.
Title: Ekanipātajātaka, thūki 6.

32. ūr. l. 5: Naccajātaka (F. 32).
33. ti v. l. 3: Sammodamāna° (F. 33).
34. tu v. l. 1: Maccha° (F. 34).
35. tār. l. 2: Vāṭaka° (F. 35).
36. ṭaḥ r. l. 1: Sakuṇa° (F. 36).
37. ṭhi r. l. 4: Tittira° (F. 37).
38. the r. l. 1: Baka° (F. 38).

(III) Fasciculi XII–XIII contain Jātakas from the Dukanipāta.

(12.) Fasc. XII. 24 foll. numbered ka–khaḥ.
Title: Dukanipātajātaka: thūki 1.

The fasciculus begins with the adoration "nāmo tassa ..." and as Jā II, p. 1. Each Jātaka ends as follows:

1. ku r. l. 4: Rajovādajātaka (F. 151).
2. ko v. l. 1: Sīkāla° (F. 152).
3. kaḥ r. l. 5: Śūkara° (F. 153).
4. khi r. l. 2: Uraga° (MS Ugara = F. 154).
5. khu r. l. 5: Gagga° (F. 155).
6. khāṃ v. l. 4: Alinacittā° (F. 156).

The fasciculus ends: ... porṇa(bhūmataraṇam) = Jā I, p. 25, line 1 (cf. Guṇajātaka).

(13.) Fasc. XIII, 38 foll., numbered ga–cā r.
Title: Dukanipātajātaka, thūki 2.

7. gū v. l. 3: Guṇajātaka (F. 157).
8. go v. l. 3: Suhana° (F. 158).
9. ghi v. l. 1: Mora° (F. 159).
10. ghu v. l. 5: Vinilaka° (F. 160).
11. ghaḥ v. l. 1: Dadhibhāhana° (F. 186).
12. nī v. l. 3: Somadatta° (F. 211).
13. Ḫā v. l. 1: Daddara° (F. 172).
14. nē r. l. 1: Sihacamma° (F. 189).
15. Ḫāṃ r. l. 5: Kacchapa° (F. 178) [ṭam v. blank].
16. cā r. l. 5: Kacchapa° (F. 215).

(14.) Fasc. XIV, 35 foll. unnumbered. Two blank leaves after the first section.

Title page: mahāmorajātakassa ... pakhın-ṇakanipāta. bru. jātaka. nipāta ... thūki 1.

1(2) rājovādajātaka, catukkanipāta
2(3) jivasakunājātaka, catukkanipāta
3(4) kokālikajātaka, catukkanipāta
4(5) sasapanaṇītajātaka, catukkanipāta
5(6) dasarathajātaka, ekādasanipāta
6(7) sujātajātaka, pañcakanipāta
7(8) sallasutta, suttanipāta.

The eight sections enumerated above appear in the fasciculus as follows:

8. Foll. 34–35 r.: Sallasutta. (= Suttanipāta. 6 pp. 112–114).

q 1 See PTS. ed. Godakumbara, 1954. — 8 See PA (Sinh.) 22. — 4 For the date of ApA see introduction to this volume. — 4 The number of the Jātaka in the group is invariably given as paṭhamañ, dutiyañ etc. — 8 Cf. title with F. 6 6 PTS. ed. Dines Andersen and Helmer Smith, 1913.

Cullahamsajātaka.
PA (Camb.) 8 (Cod. Pal. U.B. 12).

Palm-leaf, 20 written foll. (numbered ka–kke) and title page, 54×5.2 cm. Five lines to a page, 44 cm. long. ka r. blank, ka v. and kā r. writing in the centre only 15.5 cm. long.

Title page: || ka || asitini-pāta-cullahamsajātaka ... thūki 1.

Written in Danish “Modtaget fra Dr Sofus Deuntzer. d. 6. Maj 1889”. This MS has been used by Fausbøll for his edition (Sdr). The last-leaf of the MS appears to have been lost before it was brought to Denmark.

Cullahamsajātaka is Jātaka no. 533 of Fausbøll’s edition (Jā V, pp. 333–354). The manuscript contains a number of variant readings not correctly recorded by the editor. It begins as in Fausbøll, after the adoration. The samodhāna and the end is as follows:

khaì v. II. 4–5: tadā luddho channaṭthero ahosi sägalo rājā sāriputto. sumukhasaṅpati ca ānaraththero ahosi. chanavutihamsasahasī buddhapirisā sā. dhatarattho pana lokanātho. evam dhāretā jātakan ti. iti jātakaṭṭhaṅkathā asitini-pāta.

Jātaka-ṭṭhakathā.
PA (Camb.) 9 (Cod. Pal. U.B. 11).

Palm-leaf, 14 fasciculi, 58×5 cm. Five lines to a page, 48 cm. long. Each fasciculus containing different numbers of written folios, with extra blank leaves and title pages as described below.

The codex contains six Jātakas from the Mahānīpāta.

(1) Temiyajātaka (= Mūgopakkhajātaka, F. 538).
   Two fasciculi
   i. 24 foll. numbered ka–khaṅ.
   Title: bru: temiyajātaka. thūki 1.
   ii. 22 foll., numbered ga–gho.
   Title: bru: temiyajātaka. thūki 2.
   Text ends: Temiyajātaka niṭṭhitaṃ.

(2) Mahājanakajātaka (= F. 539), with Siamese translation.
   Two fasciculi1:
   i. 44 foll., numbered ṇa–je, jo–jaṃ.
   Title: bru: mahājanakajātaka ... thūki 1.
   ii. 35 foll., numbered jah–tau.
   Title: bru: mahājanakajātaka. thūki 2.

   The text begins in Pāli and ends in Pāli, but the contents are in Siamese interspersed with Pāli phrases from the original. There are notable variants in the Pāli text when compared with Fausbøll’s edition. An extract from the Samodhāna (= F. VI, p. 68, ll. 19–23) is cited here: jo v. I. 5: tadā sakko anuruddho ahosi. samuddarakkhita devatā upalavaṇṇā, nārādū sāriputto... usukāro ānando, sesaparisā paddhaparisā, disāpāmokkho
brāhmaṇo kassapo, sīvalīdevi rāhulamātā, di(vu)-
ghāvukumāro rāhulo, mātāpitaro mahārājaku-
lāni ahesuṁ. mahājānakarindo pana aham
eva sammāsambuddho ahosi. mahājānakājāta-
kaṁ niṁttitaṁ.
(3) Suvaṇṇasāmajātaka (= F. 540, Sāmajātaka) with Siamese translation.

Three fasciculi:
i. 33 foll., numbered ka 1, ka 2–gai (writing in the
centre of gai r. only).
Title: Suvaṇṇasāma(jālaka). 2
This fasciculus contains the Pāli text. The version
contains many variants when compared with
Fausboll’s edition. For example, the Paccuppan-
nanavatthu (present story) where the parents re-
fuse their son permission to receive ordina-
tion from the Buddha (ka 1. v.–ka 2. r.) is ex-
panded.

The text ends: ge r. 1. 2: suvaṇṇasāmapaṇḍito
pana aham eva sammāsambuddho ti. suvaṇṇa-
sāmajātakaṁ niṁttitaṁ. This is followed by:
tato vessantararo rājā dānāṁ datvāna khattiyo 4
āḍāya puttaṇaṁ ca kalūnaṁ 5 paridevayi ti
and adds: dvāsālī buddhato gauhi dvā . . .
ii. 31 foll., numbered ka–ge (writing in the cen-
tre of ge r. only).
Title: suvaṇṇasāmajātaka, thūkī 1 . .
iii. 26 foll., numbered ge–ne.
Title: suvaṇṇasāmajātaka, thūkī 2.

These two fasciculi contain the Siamese trans-
lation of the Suvaṇṇasāmajātaka.

(4) Bhūriddajātaka (= F. 543) with Siamese translation.
i. 34 foll., numbered ka–gāṇ, with fol. gū mis-
sing, 53.7 × 4.6 cm.
Title: bru: bhūriddatta, thūka 1.
ii. 45 foll., numbered ka–na.
Title: bru: bhūriddatta, thūka 2.
This fasciculus begins after “Kīlanakaṁḍa,”

from: ālambāyanena pana bodhisattassa (= F.
VI, p. 186, line 19: ālambānena pana . . .).
The text ends at na r. 1. 4: bhūriddatto pana
aham eva sammāsambuddho ti. bhūriddajāta-
kaṁ niṁttitaṁ.
(5) Mahānāradakaspapajātaka (= F. 544) with Siamese translation.
i. 24 foll., numbered va–saṅ.
Title: bru: . . . nāradajātaka, thūka 1.
ii. 28 foll., numbered ka–r.
Title: bru: . . . nāradajātakaṭha . . . thūka 2.

(6) Viddhuraṇapāṇḍitajātaka (= F. 545) with Sia-
mease translation. Three fasciculi 6:
i. 34 foll., numbered ka–gau.
Title: bru: navajāṭijātaka. viddhuraṇapāṇḍita,
thūka 1.
ii. 30 foll., numbered na–chū.
Title: bru: viddhuraṇapāṇḍita. thūka 2.
iii. 41 foll., numbered ka–ghi.
Title: bru: viddhuraṇapāṇḍitajātaka. thūka 3.
The text ends on ghi r.

1 Fasciculi wrongly numbered in Arabic figures
after the title in Roman script. – 2 Written in
Danish on the title page: “Modtaget fra Dr Sofus
Deuntzer 26. May, 1889. – 3 Vessantarajātaka,
v. 497, line 1 (F. VI, p. 551, line 25). – 4 Ibid.,
line 26 paṇṇasālaṁ pavissitvā . . . – 5 For karu-
ṇaṁ. – 6 Fasciculi wrongly numbered after the
title in Roman script.

**Bhūriddajātaka.**

PA (Camb.) 10 (Fragment 1 b).

Palm-leaf, 32 foll., numbered vai–fi, 54.5 × 5.2
cm., vai r. blank, vai v. and vo r. 16 cm. of writ-
ing in centre only. Pages numbered in European
Arabic numerals also. In foll. vai–su, leaves bro-
ken near right hand hole, but no writing is lost,
but the damage on foll. [a–f], has caused loss to writing also. The writing throughout is very beautiful. On the front leaf: “Bhūridattajātaka, thūka 2.”

*Bhūridattajātaka* is no. 543 of Fauböll’s edition of the Jātaka, Vol. VI, p. 157, l. 24–p. 186, l. 18 (see PA (Sinh.) 22). The various sections of the Jātaka appear as follows in the present MS:

pp. 1–24, 4 = ff. var. sa i r. 4: Nagarakaṇḍima (= F. ibid. 157, 24–167, 27).

pp. 24, 4–29, 1 = ff. se r. 4–sa i r. 1: Uposathako (= F. ibid. 167, 28–170, 2).

pp. 29, 1–44, 1 = ff. sa i r. 1–he r. 5: Nesādako (= F. Vanappavesakko 170, 3 ff.).

pp. 44, 5–47, 3 = ff. he r. 5–hai v. 3: Garuddhako (= F. Silakhko 177, 16–178, 23).

pp. 47, 4–57, 5 = ff. hai v. 4–la v. 5: Somadatto (= F. ibid. 178, 23–183, 27).


pp. 59, 4–63, 5 = ff. lā v. 4–lī v. 5: Ālamāhyanako (= F. Kilanako. 184, 23 ff.).

*Mahānāradakassapajātaka-gaṭha-vaṃsanā.*

PA (Camb.) 11 (K. 1 b).

Palm-leaf, 33 foll., numbered pha-bho, 51 x 5 cm., five lines to a page, 46 cm. long. Last folio bho writing in the centre only.

The text contains a commentary on the verses of the *Mahānāradakassapajātaka* (Fausbøll, Jā No. 544, verses only).

The fragment begins with a commentary on verses 46 and 47 on Fausbøll, vol. VI, p. 227: . . . (bbava) avoca. bhananto tu nājivako yadā naṃ vacanaṃ bhaṇati vadati etaṃ vacanaṃ evam mayha ruccati ka[m]mati.

v. 47: ahaṃ1 purimajātī2 (sam) sare samsaritatta-

no piṅgalo nāṃ ahaṃ āsi3 luddho goghātako pure ahaṃ hi attaṃ samsarita attaṃ viparītaṃ attaṃ gamanaṃ purimāṇaṃ jātiṃ purimāya jātiyaṃ . . .

Ends (bha r. l. 3 = F. VI, p. 247, v. 156): sace etena paṇḍane4 samacarīyā daḻhā dhiti sabbakāmaduko rāja na jātu nirayaṃ vajje5 mahārāja, samacarīyā matte cittasaṃkhāta etena tava ṣaṇena daḻhā cira acalā sace hoti, dhiti ca aṇñocchinnaviriyasaṃkhāta etena tava ṣaṇena daḻho thirā acalā sace hoti so tava kāya ratho parattha paraloke sabbakāmadulhāya(?) dāpāthite paṇcakāmaṅge duhotthā tu ekaṇgena6 niriyam [sic] bahudukkhaṁ saṁbhāvayanavajena vaj-jeyyena gaccheyya so tvam tāya samacarīyāya tena aṇño aṇṇo(m)pi na viriyena sama[n]āhaṅgato sabbadibbākāmasiddhi saggam anubhavana-no jātu ekaṃsena nirayaṃ na vajjeyiṣṭi7.

vivara[ṇa] nāradajātakam niṭṭhitam.


**Vivaraṇa-Mahosadhaṭṭātaka.**

PA (Camb.) 12 (K. 1a).

Palm-leaf, 18 foll., numbered gi-ghai, 51 x 5 cm.; five lines to a page, 46 cm. long. Title on folio one followed by a blank folio. Name of text on first folio: "Vivaraṇa-(bya) Mahosadhaṭṭātaka, thūki || 2 || paripūraṇa". Only a small portion of the work has been preserved.

**Vivaraṇa-Mahosadhaṭṭātaka** is an explanatory commentary on Mahosadhaṭṭātaka or the *Umagga-jātaka* of the Jātaka-atthavaṃsanā (see PA (Sinh.) 22 and Fausbøll Jā No. 446). The text is in the nature of a detailed īkā on the *Umagga-jātaka*. An idea of the work may be obtained from extracts given below:
The fragment begins: (cf. F. VI, p. 424, l. 19): hoti maṃ naṃ garaṃ a-gato bhavissati tato tadā tasmā(ki) kāle videharājānaṃ mahosadhapaṇḍitaṇa saṃdhiṃ ghaṭṭayissati hanissati asa paññācālaṃ saṃkhī mittadhammo tena videharājena saṃdhiṃ bhavissati.

(F. VI, p. 425, ll. 1–3):
handa kho maṃ anujānāhi rattiyo sattamattiyo yāvā 'ham sivirājassa ārocemi mahesino laddho me āvasatho sālīkāya upantikan ti (cf. F. VI, p. 425, ll. 4–7): āvasatho vasanaṭṭhānaṃ, sālīkāya upantikaṃ sālīyā santike me mayā, laddho me mayā laddhan ti ahaṃ taṃ pavattīṃ sivirājassa mahesino attamaheisyā ca yava āpemi tāva handa he na || ba || kho, khalu, saccāṃ taṃ maṃ rattiyo sattamattiyo ajānehi.

F. VI, p. 425, ll. 10–13: hando kho taṃ anujānāmi...

The fragment ends (ghe v. = F. VI, p. 425, ll. 18–19) simgālā1 va rattibhāge2 phullaṃ divvāna kimsukam maṃsapesi ti maññānti paribyūlhaṃ nigādhama.

1 F. sigālā.  2 F. "bhāgena.

**Vessantarajātaka-gatha.**

PA (Camb.) 13 (Deuntzer 16).

Palm-leaf, 17 foll., consisting of two fragments of almost the same measurements: 54.5×5.4 cm., five lines to a page, 48 cm. long: (1) 12 foll. signatured gha–ghaḥ; (2) 5 foll. signatured ńyo–cyā.

Both contain portions of the same text, but from two different sources. (1) The one is from a newer MS, and the page signatures being gha–ghaḥ, that is, foll. 25–36, they can be taken to be from a MS containing only the text of the Vessantarajātaka. (2) The other is from an older MS, and the page signatures being ńyo–cyā, that is, foll. 57–61 of a second series of a MS, thus foll. 453–458 of a full MS. They are evidently from a MS containing the gāthā of the whole Jātaka.

The two fragments have been put together at some time, and a cover folio bearing the title: "gāthā. bra, thūka. 2" has been supplied.

Both fragments contain portions of the Vessantarajātaka.

(1) The first fragment is introduced by a short portion of the commentary. Now and then groups of verses are introduced by the phrase "taṃ attham". Evidently the gāthā were extracted out at one stage from a copy of the Aṭṭhakathā.

Fragment (1) begins (gha v.–ghaḥ r., writing in the centre only) with an extract of the Aṭṭhakathā corresponding to Fausbøll VI, 540, 16 ff.; jājakko pi accutaṭṭhāpasena1 kathitamaggena yava caturassapokkhārānitarāṃ patvā cintesi. aja tikkasāyaṇhe idāni maddi araṇnato āgāmissati (cf. F.). Then begins verse 434: uṭṭhehi jāli . . . The gāthā continue with slight variations from F., e.g. after the first half of v. 446, we read an extra line:

santam na patiguhafti dāne me rammati mano (gha v. l. 5–ghi r. l. 1).

The fragment ends at ghaḥ v. l. 5: tam attham sā tattha paridevitvā pabbatāni vanāni ca puna . . . (v. 598 = F. VI, p. 565, last line).

(2) The second fragment which also presents signs of having been extracted from a copy of the Aṭṭhakathā, begins at ńyo r. l. 1. with F. v. 718 (VI, 582, 20):
yathā (ma) yaṃ ṛdusaka avaraññ vacuddhakā . . .

The gāthā continue, broken up now and then with the interruption of the phrase: "tamatthaṃ" (e.g. ńyo r. l. 2) or the statement "tam attham paκāsento satthā āhā" (e.g. ńyau r. l. 5, v. 13).
At aña r. 1.1, after F. verse 746:
tvaṁ no issaro rājā [sic] rajaṁ kāretha no
    ubho ti
   – khattiya-pabbāma niṭṭhitam. bra. gāthā.
At aña r. ll. 3–4, between the two verses corresponding to F. v. 749 and F. v. 750, we have in verse:
tasmā posaṁ (a)katvāna^ vacanaṁ tvaṁ karohi me
isilīgām nīharitvā rājavesam agañhi ti
which may be compared with the text given by
Fausboll as the commentary of v. 749, (p. 587,
lines 29–30).
Then follows (aña r. l. 4): tena vuttaṁ.
tato vessantarā rājā rajojalam pavāhaya
sabbaṁ vatthaṁ cajahvitvāna
rājavesam agañhayi ti
(cf. F. v. 750 = p. 588, l. 5, l. 14)
followed by: tam atthaṁ pakāsento satthā āha:
and F. vv. 751 ff.
The fragment ends with the last verse of F.
(v. 786) and a superscription in addition: nagara-
kaṇḍaniṭṭhitam, followed by bru. gāthā....

اقة^ 1 For tāpasena. – ^a written above the line in ink.

Vessantarādipani.
PA (Camb.) 14 (Tuxen IV).
Palm-leaf, 503 foll. in 19 fasciculi, numbered as follows in Cambodian letters¹, and 95 blank leaves.

<table>
<thead>
<tr>
<th>Fasciculus</th>
<th>Title</th>
<th>Foll.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ka-gā (kho missing)</td>
<td>23</td>
</tr>
<tr>
<td>2.</td>
<td>gi-ghaṁ</td>
<td>21</td>
</tr>
<tr>
<td>3.</td>
<td>ghāh-cah</td>
<td>25</td>
</tr>
<tr>
<td>4.</td>
<td>cha-jhā</td>
<td>26</td>
</tr>
<tr>
<td>5.</td>
<td>jhi-ṭaṁ</td>
<td>33</td>
</tr>
<tr>
<td>6.</td>
<td>ṭaḥ-ṭaṁ</td>
<td>24</td>
</tr>
<tr>
<td>7.</td>
<td>ṭaḥ-te (number letters written only up to tū)</td>
<td>32</td>
</tr>
<tr>
<td>8.</td>
<td>taṭ-di</td>
<td>21</td>
</tr>
<tr>
<td>9.</td>
<td>du-na</td>
<td>21</td>
</tr>
<tr>
<td>10.</td>
<td>nā-bā</td>
<td>37</td>
</tr>
<tr>
<td>11.</td>
<td>phaḥ-bhaḥ</td>
<td>25</td>
</tr>
<tr>
<td>12.</td>
<td>ma-ra (mo missing)</td>
<td>24</td>
</tr>
<tr>
<td>13.</td>
<td>ra-lo</td>
<td>22</td>
</tr>
<tr>
<td>14.</td>
<td>laṁ-haṁ</td>
<td>37</td>
</tr>
<tr>
<td>15.</td>
<td>haḥ-κnnu</td>
<td>30</td>
</tr>
<tr>
<td>16.</td>
<td>knne-ghnā</td>
<td>38</td>
</tr>
<tr>
<td>17.</td>
<td>ghne-cno</td>
<td>28</td>
</tr>
<tr>
<td>18.</td>
<td>cnāṁ-jnau</td>
<td>24</td>
</tr>
<tr>
<td>19.</td>
<td>jnāṁ-ṛṇā (number letters only up to ṇna)</td>
<td>14</td>
</tr>
</tbody>
</table>

Fasciculi 1–10 are newer than the rest. 54×5.2 cm.; five lines to a page 43 cm. of writing, ka v and kā r. 14.8 cm. only in the centre.
Fasciculi 11–19 are older, portion of a different MS of the same text. 54×5 cm., five lines 47 cm. of writing.

Each fasciculus generally has five blank leaves, two at the beginning and three at the end. The title of the Kaṇḍa is given on the first leaf in front.
The title of the text is given on the front leaf of the first fasciculus, with also the title of the kaṇḍa on the front leaf of the other fasciculi. (See end for Siamese titles).

Vessantarādipani, “the Illuminator of Vessantara-(Jātaka)”, is a detailed super commentary of the Vessantarajātaka-āṭṭhakathā or ręṇāṇaññā. The discussion begins with the Nidānakathā or introduction, the material for which is borrowed from the Jātaka-nidāna, and it is divided into three sections: Dūre-nidāna, Avidūre-nidāna and Sāntike-nidāna. The main work consists of comments and explanations on the text of the Vessantarajātaka-āṭṭhavaṇṇāṇañ. This is done in
great detail, with grammatical and semantic exegesis, together with anecdotes, sometimes from other Jātakas as illustrative examples.

The author of the Dipanī, according to the colophon cited below, is Sirimaṅgalā Mahāthera, grandson of Lakṣīvarāja, who lived in Svaṅ Khvan vihāra to the South West of the Sihaḷārāma in Navapura. The date of the book is given as Sakkarāj 679 (≈ AD 1317 or 1318).

Fasciculus I, ka-gā.

The text begins at ka v.:

\[
\begin{align*}
\text{anekajātiṃ \[sic\] jino yo patto sambodhim} & \quad \text{uttamam} \\
\text{atikkamesi jātike dakkham natvāna nāyakam} & \quad \text{nekajātiṃ atikkamma nayo suto na vā adhi} \\
\text{tato tam pavaram dhammaṃ natvā lokahitakaraṃ} & \quad \text{nekajātiṃ atikkamma macco daṭṭham na} \\
\text{vindi yaṃ} & \quad \text{natvā tam pavaram saṅgham (labheyyam)} \\
\text{puññakkheṭtam anuttaram} & \quad \text{puññakkheṭtam anuttaram} \\
\text{nissaya pubbacaryamatiṃ yaṃ sādhu} & \quad \text{nissaya pubbacaryamatiṃ yaṃ sādhu} \\
\text{svijāniyam} & \quad \text{svijāniyam} \\
\text{dipaṭyassa samāsattham vassantarā-nidāṇadiko} & \quad \text{dipaṭyassa samāsattham vassantarā-nidāṇadiko} \\
\text{anissakāni sāmentu nekathino supesalā} & \quad \text{anissakāni sāmentu nekathino supesalā} \\
\text{nīsamenti nekkatta labheyyam idha jātate ti} & \quad \text{nīsamenti nekkatta labheyyam idha jātate ti} \\
\text{ve(sa)antarajātakassa hi tīni nidāṇāni honi} & \quad \text{ve(sa)antarajātakassa hi tīni nidāṇāni honi} \\
\text{dūrenidānaṃ avidūrenidānaṃ santikieniḍanān} & \quad \text{dūrenidānaṃ avidūrenidānaṃ santikieniḍanān} \\
\text{ti. tattha dipāṅkaradasabalassa pādamūle kāṭa-} & \quad \text{ti. tattha dipāṅkaradasabalassa pādamūle kāṭa-} \\
\text{bhiriḥharassa mahāsattassa yāva vassantaratta} & \quad \text{bhiriḥharassa mahāsattassa yāva vassantaratta-} \\
\text{bhāva cavītvā tusitapure nibbatti (vi) pavatto} & \quad \text{bhāva cavītvā tusitapure nibbatti (vi) pavatto} \\
\text{kathāmatto dūrenidānaṃ nāma ...} & \quad \text{kathāmatto dūrenidānaṃ nāma ...} \\
\end{align*}
\]

The exegesis of the Jātakavaṇṇānā begins at kā v. l. 4: ... tamnayadassanavasena dassanto aṭṭhakathācariyo "phussati(va)ravaṇābhe" ti idaṃ satthā (F. VI, p. 479) icchādim āha.

kho v. one and a half lines only: l. 2: ... tassa kappe ti asuṅcābhūte ti sārakappanāmake.

khau missing.

\[
\begin{align*}
\text{kam} r. l. 1. mahākappe vipassi nāma satthā & \quad \text{udapādi ti attho daṭṭhabbo.} \\
\text{Fasciculus II, gi-ghan.} & \quad \text{Fasciculus II, gi-ghan.} \\
\text{ghan} r. l. 1. iti dasavaragāthāpabbe terasa-} & \quad \text{ghan} r. l. 1. iti dasavaragāthāpabbe terasa-} \\
\text{gāthā honti ti (F. VI, p. 488). sujanapāmojjaṭṭhāya} & \quad \text{gāthā honti ti (F. VI, p. 488). sujanapāmojjaṭṭhāya} \\
\text{katāya² vassantarādipaniyam dasavaragāthāpā} & \quad \text{katāya² vassantarādipaniyam dasavaragāthāpā} \\
\text{ricchedo paṅcamo.} & \quad \text{ricchedo paṅcamo.} \\
\text{Fasciculus III, ghaḥ-caḥ.} & \quad \text{Fasciculus III, ghaḥ-caḥ.} \\
\text{Fasciculus IV, cha-ḥā.} & \quad \text{Fasciculus IV, cha-ḥā.} \\
\text{jhā v. l. 5: sujanapāmojjaṭṭhāya katāyaṃ vesse-} & \quad \text{jhā v. l. 5: sujanapāmojjaṭṭhāya katāyaṃ vesse-} \\
\text{antarādipaniyam himavantavaṇṇanā paricchedo} & \quad \text{antarādipaniyam himavantavaṇṇanā paricchedo} \\
\text{dutiyo (cf. F. VI, p. 498).} & \quad \text{dutiyo (cf. F. VI, p. 498).} \\
\text{Fasciculus V, jhi-ṭam.} & \quad \text{Fasciculus V, jhi-ṭam.} \\
\text{Fasciculus VI, ṇaḥ-ḍaṃ.} & \quad \text{Fasciculus VI, ṇaḥ-ḍaṃ.} \\
\text{daṇḍ v. dānakando paricchedo tatiyo (F.} & \quad \text{daṇḍ v. dānakando paricchedo tatiyo (F.} \\
\text{VI, p. 513).} & \quad \text{VI, p. 513).} \\
\text{Fasciculus VII, ṇaḥ-te.} & \quad \text{Fasciculus VII, ṇaḥ-te.} \\
\text{te v. l. 4: iti vanappavesapabbe ekūnasāṭṭhi} & \quad \text{te v. l. 4: iti vanappavesapabbe ekūnasāṭṭhi} \\
\text{gāthāyo honti (F. VI, p. 513) ... vanappavesapacchedo catuttaho.} & \quad \text{gāthāyo honti (F. VI, p. 513) ... vanappavesapacchedo catuttaho.} \\
\text{Fasciculus VIII, tai-di.} & \quad \text{Fasciculus VIII, tai-di.} \\
\text{di r. jūjakapabbaparicchedo paṅcamo (F.} & \quad \text{di r. jūjakapabbaparicchedo paṅcamo (F.} \\
\text{VI, p. 528).} & \quad \text{VI, p. 528).} \\
\text{Fasciculus IX, du-na.} & \quad \text{Fasciculus IX, du-na.} \\
\text{na v. l. 3: iti cullavanapabbe paṅcapanṇaṣa} & \quad \text{na v. l. 3: iti cullavanapabbe paṅcapanṇaṣa} \\
\text{gāthāyo honti (F. VI, p. 532) ... vanapabbaparicchedo niṭṭhito. nibbānapaccayo hotu me.} & \quad \text{gāthāyo honti (F. VI, p. 532) ... vanapabbaparicchedo niṭṭhito. nibbānapaccayo hotu me.} \\
\text{Fasciculus X, nā-bā.} & \quad \text{Fasciculus X, nā-bā.} \\
\text{bā r.: mahāvanaparicchedo sattamo niṭṭhito} & \quad \text{bā r.: mahāvanaparicchedo sattamo niṭṭhito} \\
\text{(F. VI, p. 540).} & \quad (F. VI, p. 540). \\
\text{Fasciculus XI, phaḥ-bhaḥ.} & \quad \text{Fasciculus XI, phaḥ-bhaḥ.} \\
\text{Fasciculus XII, ma-ra.} & \quad \text{Fasciculus XII, ma-ra.} \\
\text{Fasciculus XIII, ra-lo.} & \quad \text{Fasciculus XIII, ra-lo.} \\
\text{lo: kumāracabbaparicchedo aṭṭhamo niṭṭhito} & \quad \text{lo: kumāracabbaparicchedo aṭṭhamo niṭṭhito} \\
\text{(F. VI, p. 555).} & \quad (F. VI, p. 555). \\
\text{Fasciculus XIV, ṇaṃ-haṃ.} & \quad \text{Fasciculus XIV, ṇaṃ-haṃ.} \\
\text{haṃ r. maddiparicchedo navamo niṭṭhito (F.} & \quad \text{haṃ r. maddiparicchedo navamo niṭṭhito (F.} \\
\text{VI, p. 568).} & \quad \text{VI, p. 568).} \\
\text{Fasciculus XV, ṇaḥ-knu.} & \quad \text{Fasciculus XV, ṇaḥ-knu.}
\end{align*}
\]
yāva buddho ti nāmamhi loke vattati satthuno
vessantareṇa yaṃ denti sādhūnāṃ tāva uṭṭhatā ti.

The text refers to Rūpasiddhi, and Abhidhāna-
khāṇḍa-tīkā (fol. ki r. 1. 3, 1. 4) and therefore it
should be dated at least after the twelfth century
A.D.⁴

Order of letters is as follows: ka–ja, then
a×12, and the following ligatures: kna, knha,
gna, ghna, āna, cna, chna, jna, jhna, ūna. See
also Introduction. – ² MS kathāya. – ³ MS na-
gava.⁶ – ⁴ This would tally with the date of the
colophon as stated above. Although using the
Cambodian script, the writer appears to have
adapted the Burmese Sakkarāj era.

Sivajayyajātaka (‘jaya’).

PA (Camb.) 15 (Tuxen IX).

Palm-leaf, 158 foll., numbered ka–dhi, ar-
ranged in six fasciculi as described below,
58 × 5 cm., five lines to a page 49 cm. long. Each
fasciculus has a title page, with the name of the
text in Pali, and a further description in Siamese
(see below). At the end of each fasciculus are
a number of blank folios, five in the first and ten
in the last.

The MS bears the date 2380 BE (– AD 1837).
Title leaf and two foll. at the end of the third
fasciculus (chāī–cho), rewritten, causing a repe-
tition.

The arrangement of the fasciculi is as follows:

Title: Sivajayyajātaka, thūka 1.

Siamese¹: Phra Phuttasakarat luang laeo 2380
phrawasa pi raka nophasak chao khun prasat
katai saj phratralipidok wai nai phra satsana
kha hai pen upanasi pachchhai kae phraniphan
nai anakhotakan ni tho.
[Palized transcription:] Bara Buddhasakarāja luang lêo 2380. barawasā pī rakā nabasaka cao khun prasād katai sāng baratraipīṭaka wai nai bara sāsāna kha trai pen upanisai paccai ké baranibbāna nai anāgatakāla ni thoe.

"In the rainy season of the year 2380 of the Buddhist Era, the year of the Cock, the ninth year of the cycle (of ten years) Čhao Khun Prasat Katai brought the Tripīṭaka into the religion, so that it may be a manifestation of merit for Nirvāṇa in the future".

(2) Fasc. II, 26 foll. gū-ñe.

Title: Sivajyyajātaka, thūka 2.

(3) Fasc. III, 26 foll. nēi-cho.

Title: Sivajyyajātaka, thūka 3.

At the end of this fasciculus, in the newly written portion there is a repetition as follows.

Che v., last line: adiccavasarājā te[saṃ saddaṃ sutvā . . . cho v. caṇḍamaccādidhāne otareti]. What is within square brackets is the same text as in Fasc. IV, cho r. 1.1 to chaṃ v. 1.4 up to the twentieth akṣara, about one-third of the line.

(4) Fasc. IV, 27 foll. chau-jhaḥ.

Title: Sivajyyajātaka, thūka 4.


Title: Sivajyyajātaka, thūka 5.

(6) Fasc. VI, 28 foll., āb-dhi.

Title: Sivajyyajātaka, thūka 6.

Sivajyya-jātaka, in spite of its name, is not one of the 550 Jātakas, or to be more accurate, not one of the 447 of Fausboll’s edition (see PA (Sinh.) 22). It is a story composite in character, and includes within it other shorter Jātaka-stories, for example, Bakajātaka (F. No. 38) and Ubhatobhaṭṭṭhajātaka (F. No. 139) and stories from other sources such as the Pañcatantra, with necessary modifications. [See Summary of the story, below]. Although the structure of the composition resembles for the main part other Jātaka stories, particularly the larger ones, its late character is noticeable from the metre of the final stanzas that form the Samodhāna, the connection between the Present and Past-stories, containing the identification of characters in the Past story (Atīta-kathā) with persons connected with the life of the Buddha (Paccuppanna-kathā).

In a few other respects also the narrative points to a later date than the rest of the Jātaka Commentary. There are references to notions of the Abhidhamma with regard to thought movements in the “Nidhikumbhapāṇha” [ending khe r. 1.4]. The geography of the stories comprises a wide area, although most of the places located are common to several other tales. Later date is also indicated. For example Kosala is listed among the smaller cities (cāi v.).

The story is said to have been narrated by the Master to illustrate the Dānapāramiṭa, the Perfection of the Virtue of Gifts. The anecdotes, however, resemble those of the Mahā-umnaśga-jātaka [F. No. 446] which illustrate the Paññā-pāramiṭa, the Perfection of Wisdom.

The text begins (ka r.):

namo tassa ṭhū. devarāja namo ṭhū ti idaṃ satthā jatavane viharanto dānapāramiṃ ārabba kathesi. Ath’ ekadivasam bhikkhu dhammasabhāyaṃ katham samuṭṭhapum: āvuso no satthā dānena atiyo ti idāni sadevakASSa lokassa lokiyalokuttarasampannaṃ sattavidham ariyadhanaṃ adāsiti. satthā gandhaṃ ṭitva ni-sinno va tesam kathasallāpaṃ sutvā surabhigandhakaṭito nikkhamittva dhammasabbaṃ gantvā paññattapavara-buddhāsane nisidivā kāya nu ’ṭhā bhikkhave etarāhi kathāya sannisinnā ti pucchitvā imāya nāma ti vutte āma bhikkhave ahā[ṃ] dānena atiyo pubbe pī bodhisattakāle dānena atiyo raṭṭha pabbajito araṇñe vasanto pī dānajhāsayaṃ avijjhātiva puttadhitaro adāsi
yevā ti vatvā tuṇhī ahosi. tehi yaścitō atitaṃ āhari.

atite bhikkhave mithilāyam videharatṭhe ādi-
cavamśa nāma rājā rajjaṃ kāresi [ka v.]. tassa
sojas’itthisahassānāṃ jeṭhhakā vimalā nāma
aggamahesi ahosi piyā manāpā. tāsaṃ ekā pi
puttaṃ vā dhītaraṃ vā na labhi. atha nāgarā
rañño vaṃsāṃ upajjichchijamānaṃ disvā rāja-
gane upakosīmsu.3...

The Master related this story to serve as an
example for the Perfection of the Virtue of
Liberality, as he sojourned in Jetavana. It
happened thus. One day the Bhikkhus conversed
among themselves in the Preaching Hall about
the highest gifts the Master was bestowing on the
worlds of gods and men. The Master goes there,
and having learnt about their conversation says
that in the past too, even as a Bodhisatta he
fulfilled this virtue of gifts, and added that even
though banished to the forest from his kingdom,
he gave as gifts his sons and daughters. Now
when requested by the monks for the details of
the story he narrates it.

(kā r. 1. 5:) In time past in the city of Mithilā
of the country of Videha, there ruled a king by
the name of Ādīcavamśa. [ka v.] He had 16,000
queens of whom Vimalā was the chief. None of
them had a child, and the citizens gather in the
grounds of the palace, and make a clamour4.
King Ādīcavamśa orders the women of the
palace to desire and wish for the birth of chil-
dren. [kā r.] Queen Vimalā makes offerings to
ascetics and brahmans, observes the eightfold
silas and sets her mind on the birth of a child.
This comes to the notice of God Sakka, and he
looks for a god who would go down to the world
of men and take his birth there and finds none.
Now the Bodhisatta was Sakka’s eldest son, and
he was nearing the end of his life-span, but his
desire was for life in a higher deva-world.

Sakka requires him to take his birth in the human
sphere.

(kī r. :) Now the Bodhisatta is born as son of
King Ādīcavamśa and queen Vimalā. On the
day the Bodhisatta was given a name, King Sivi
brought him gifts; therefore he was called Siva-
jeya. When he became sixteen years old, he was
clever in discriminating between good and bad.
At that time all kings were friendly, but not
knowing what would happen in the future, in
order to find secret information, he trains a
parrot. (kī v.:) This parrot is called Surasena,
and it is sent all over to find out what was taking
place. The Bodhisatta serves his people with
gifts, good words, and sees to their welfare with
equanimity that he was loved by all. His
parents want to make him sub-king and seek a
princess for his wife. (kī r.:) The Bodhisatta
wishes to find a princess himself suitable for
him, and despatches the parrot, Surasena to find
a jewel of a woman (itthiratana). At that time
in Siviraṭṭha King Sivi and Queen Anojādevī had
a daughter by name Siveyyakā endowed with all
the auspicious marks of a noble woman [kī v.:]
Here follows the enumeration of these marks:
itthilakkhana]. (ku r.:) Many kings desiring the
girl had sent presents to the royal father, but the
father had refused them her hand in marriage.
King Sivi was guarding the princess in a seven-
storeyed mansion built on a single pillar, with
one attendant, a maid-servant called Sirimā. No
one saw her, but people sang her beauty where-
ever they gathered together. (ku v.:) Surasena
hears of the princess’s beauty and informs the
Bodhisatta, who without sending any gifts, de-
mands the daughter in marriage and presents
from her father, the king of Sivi country. (ku r.:)
King Sivi is exceedingly angry and he thinks
thus: “This prince takes me to be a servant of
his; I shall not give him my daughter”, and he gives a letter (panna) to the messengers saying, “Let this prince come by air and take my daughter”. (kā v.) Now the Bodhisatta plans to make friends with the powerful devas and with their help to obtain the princess. At that time there was near that city a devaputta by name Cittasena, living in a banyan tree about four miles (a gāvuta) away. He manifested himself from time to time to people who made offerings to him. (ke r.–kai r.) The Bodhisatta makes offerings to Cittasena, and this devaputta takes him at midnight, leaves him in the mansion of Siveyyakā, and goes to attend a meeting of the gods. Now Sirimā takes the Bodhisatta to her Mistress, (kai v.) and been questioned by the princess where he came from, the Bodhisatta replies that he did not know it (= meaning thereby that he did not know from where he came and took birth in this world). (ko r.) The princess now tests the Bodhisatta by means of a riddle (upama).

ko r.–kāh r. l. 1: The Questions Relating to the Search of a Wife.

In a certain city there were two merchants. One of them had a son, and the other a daughter. The two make a pact of marriage for their two children. When they grew up, however, they are married to others. The girl wants to free herself from the promise to the first man, and taking leave of her husband she starts off to go to meet him. On the way a Yakkha meets her and wants to eat her. She asks him to allow her to free herself and come, and the request is granted. She then meets five-hundred thieves, from whom also she manages to take time. The girl goes to the Seṭṭhiputta, and tells him the whole story. “I have not even been touched by my husband. If you give me your permission, I shall go to him; if not, I shall remain your servant.” The Seṭṭhiputta gives her leave to go. On the road a passionate man meets her, embraces her and begins to kiss her. She tells him that she has a husband, and she is allowed to proceed. Now the riddle of Siveyyakā is, “Which of these, the husband, the Yakkha, the thieves, the Seṭṭhiputta, or the other man, acted in the most difficult way in releasing the woman?” The Bodhisatta’s answer was “None of them had a difficult act to perform”. Siveyyakā was pleased with the reply.

[kāh r. l. 1: dārapariyesanakaṇḍanā niṭṭhitam].

(kāh r. l. 1:) The Bodhisatta’s parents miss him and orders a search. King Ādiceavamsa forbids the army to enter the city without the prince, and they camp outside. Now the Bodhisatta continues to live with Siveyyakā. (kāh v.): The people begin to suspect them as Sirimā bought more food and other things for the Bodhisatta’s needs also. The Bodhisatta plans to leave the mansion. He gets wood and carpenters’ tools and makes a hamsayanta (a flying-goose). (kha r.): The women of the city question Sirimā as to why she bought extra food, but she hides the truth. At the end, however, the truth comes out. King Sivi hears the rumour, questions Siveyyakā and she admits the truth. (kha v.): Questioned how he came, the princess replied, “One night he was in my mansion, I do not know how he entered”. The king was angry with the daughter, and considering the prince to be mighty convenes the army. [Here follow some stanzas put into the mouth of the Master, describing the army convened by King Sivi, ending at kha r. l. 4]. Thus the king himself, mounted on horse-back has all gates of the city.
guarded, and surrounds his daughter's mansion, and there was a great commotion about the place. (khā v.:) The Bodhisatta hears the noise and questions Siveyyakā and she tells him the whole story. He tells her that he must go and the princess wants to accompany him. The Bodhisatta shows himself from the attic-window (sthāpaṇījara), speaks to King Sivi and reminds him of the promise of his daughter to a prince who came by air, puts her in the hamsayantā, and flies away, leaving Sirimā behind. (khi r.:) The king dismisses the army and questions Sirimā. Hearing the details of the incident from her, the king becomes angry with the Bodhisatta. (khī v.:) The Bodhisatta and Siveyyakā go and descend at the hermitage of a sage, and as the latter could not tell them the road to the Videha country, they continue to live there and pass a month. Now it was two months since the Bodhisatta left his home. One day the hermit makes a fire sacrifice, and during the course of it the whole hermitage was accidently burnt and with it the hamsayantā also. The Bodhisatta was thus compelled to spend a further month in the hermitage. Now the Bodhisatta was absent from home three months. (khī r.:) Not wanting to tarry there longer, the Bodhisatta takes the leave of the hermit, and accompanied by Siveyyakā starts off in the direction of the Sivi-country.

At that time a brahmin of the Magadha country had given up the household life and was living the life of a sage in a forest hermitage. One day, as he was going in search of wild food, he alighted upon a lotus pond possessed by a Yakkha. It happened thus. In time past, a Yakkha, by name Pharusa had attended on Vessavaṇa for twelve years, and as a mark of gratitude he was given a lotus-pond, on the condition that any one ignorant of the deva-dhamma (the behaviour of gods) who drinks water from the pond or finds roots there for food, would become the prey of the Yakkha. (khī v.:) Being tested by the Yakkha the hermit did not know the devadhamma. (khu r.:) He is given seven days to find it out. Six days pass away, and on the seventh day the Bodhisatta comes to the hermitage. The hermit says that if he is taught what he wants to know, he would in turn tell him the way to Videha. (khu v.:) The Bodhisatta taught the hermit the following gāthā:

hiri-otappa-sampannā-sukkadhama-samāhitā santo sappurisā loke devadhammā ti vuccati ti. The hermit goes to the Yakkha, and repeats it. The Yakkha pleased worships the hermit, and the hermit establishes the Yakkha in the five-fold virtues. The Bodhisatta takes food and goes back to the hermitage, (khū r.:) and the hermit shows him the way to Videha. The Bodhisatta starts off accompanied by Siveyyakā; and as they proceed on their way come upon a city by the name of Madhura, and in order to avoid the city and its outskirts go to a border-village (paccantagāma), and they live there in a house given them by the village chief (gāmahbojaka) for one month in disguise. Now four months have elapsed from the time the Bodhisatta left his home.

khu r. 1.1–khe r. 1.4: The Question Relating to the Birds.

Then at that time two friends, who were fowlers went in the woods in search of game, and about the same time they saw a bird. Almost simultaneously they shoot it with arrows and bring it down. The two go to the village with it and each wants the large share. Unable to agree, they go to the village chief who asks them to divide it equally. They do not agree, and go to the Bodhisatta, who takes them to the village-chief
and finds that he had not been able to settle their suit. Inquiring into their case, the Bodhisatta finds out that the arrow of one man had hit the foot of the bird, while the other man's arrow had hit its breast. Now the people who were gathered there agree that the bird died by the arrow which hit its breast, and the Bodhisatta gives the bigger share to the man who hit with that arrow. The two men agree, and the people praise the Bodhisatta. The village-chief gives great wealth to the Bodhisatta.

[khe r. 1. 4: sakunapâño niṭṭhito.]

(The Bodhisatta settles another suit which came before the village-chief).

The Question Relating to the Pot of Treasure.

Two friends dig a well at an ant-hill in an abandoned village, and as they dig simultaneously they come across a buried pot of treasure. The two could not agree how they should divide it among themselves, and they go to the village chief, and he is unable to settle their case. They go to the Bodhisatta, and questioning them he finds out that they began digging simultaneously and saw the pot at the same time. The Bodhisatta then decides that he who proposed the journey (lit. caused the other to agree) must get the larger share. The reason given is in the case of the one who proposed the journey, his thought was asañkhārika (not instigated by another), in the case of the other it was sasan-khārika (instigated by another). The two men agree with the judgment, and being happy they give the Bodhisatta a thousand (pieces of gold).

[khe v. II. 4–5: nidhi-kumbhipâño niṭṭhito.]

(The Bodhisatta settles yet another case.)


At that time a man from the bordering country comes to that village on some business, and night falls on him before he could return home. He asks a family in the village permission to lodge with them, and he is allowed to sleep in the back porch (hetthā ālinde). At night a robber breaks through the fence of that house and takes away the bull. The stranger runs after the rascal, and catches him. The thief lets the bull go and fights the stranger. The owners do not know who the thief was and first go to the village-chief and then to the Bodhisatta. The Bodhisatta points out the culprit.

[khe v. I. 5: goṇapâño niṭṭhito.]

(kho r.): The Bodhisatta and Siveyyakā pass two months in that village. Now it was five months since the Bodhisatta left his home. Videha-country was fifteen yojanas (about 240 miles) from that village. The Bodhisatta collects the wealth he gained in that village and starts off to go to his country, and when he had travelled about five yojanas with his wife, he comes to a banyan tree haunted by a Yakkha. Now this wicked demon was in the habit of misleading the wayfarers who came there and confusing them. Seeing the Bodhisatta come the Yakkha creates a y-road (dvedhā-patha) in front of him. The Bodhisatta laments not knowing the way.

(kho v.): The Yakkha meets him in the guise of a wayfarer, and being asked the road to Videha he shows him the road he had created. The Bodhisatta and Siveyyakā go on that path. The road becomes narrower as they proceed. They go in the forest, over rocks, and find no way before them. The Bodhisatta reflects and finds out the truth about the one who showed them the way. Now the Bodhisatta knows that demons had power only within their own
regions. So he takes Siveyyakā and hurrying crosses a stream. The Yakkha followed him there, but as that stream marked the boundary of his region, he could not cross it and eat them. (khaṇ. r.) The Bodhisattra and Siveyyakā have to live on wild roots for seven days. They make a leaf-hut, and the Bodhisattra goes in search of food leaving Siveyyakā in it, and comes to a lotus-pond possessed by a Yakkha. The Yakkha was away, but his wife, the Yakkhiniṇi takes the Bodhisattra and keeps him imprisoned to wait there to become the prey of the Yakkha. (khaṇ. v.) This Yakkha’s name was Samukha-yakkhasenapati, and he had obtained a boon from Vessavaṇa to eat any person who comes within his realm, if he could not answer a question put to him. The Bodhisattra was imprisoned for seven days until the Yakkha returned from the assembly of demons. (khaṇ. r.) Siveyyakā awaits the Bodhisattra. [khaṇ. v. Gāthās]. (khaṇ. r. & v.) Siveyyakā goes in search of the Bodhisattra. The birds and beasts of the forest are moved by her cries [Gāthās]. (ga r.) Siveyyakā, in her wanderings, alights at the hermitage of a sage called Nārada, who consoles her. She gives him the gem she wore on her head (cūḍāmanī), and taking the guise of a hermit girl, sets off alone on the way to Mithilā.

[ga v. l. 4. peyyālakaṇḍaṃ niṣṭhitam.]

ga v. l. 5–gā r.: Parrot Saṇḍiva.

In the city of Mahāgujjari of the country of Kujara there were two merchants, Bhavagutta and Dhanagutta by name. Dhanagutta had a son called Issaragutta and Bhavagutta a daughter called Maddanadevi. The two of them see each other in a forest, and Issaragutta comes back home and lies down in bed, and tells his parents that he would not live if he does not get Maddanadevi. Dhanagutta sends messages to Bhavagutta asking for the hand of the latter’s daughter in marriage for his son. Bhavagutta, unwilling to give his daughter to Issaragutta, says that the girl was already made an offering to Mahessara, and he asks them to ask the god.

Since his son was not consoled, Dhanagutta was unhappy. Now they had a parrot called Saṇḍiva, whom they had brought up with loving care. The parrot asks Dhanagutta not to worry, and asks him to go with his friends, and ask the god for the girl. Meanwhile Saṇḍiva goes and perches behind the statue of Mahessara. Now when Dhanagutta and Bhavagutta were praying to the god, the parrot from behind the statue commanded Bhavagutta to give his daughter in marriage to Dhanagutta’s son. The two are married. Later they quarrel. Maddanadevi tells Issaragutta, “Once you could not live without me, and then I was given to you by Mahessara”. Issaragutta retorts “You were not given to me by the god. The parrot Saṇḍiva gave you to me”. When Bhavagutta hears this story, he was very angry and sends his own parrot to ensnare Saṇḍiva and bring him. When Saṇḍiva is brought, Bhavagutta cuts its tail and gives a female servant to cook it. The servant had forgotten to take a knife, and when she comes back for it Saṇḍiva hides. The woman is afraid that she would be blamed, and she kills Bhavagutta’s parrot, cooks it and gives Bhavagutta who eats it all. Saṇḍiva maintains himself on the refuse washed out of dishes. Before long its tail grows and it flies to a Sāla wood where there were many other parrots. There Saṇḍiva is made their king because of his pleasant speech.

At that time in the country of Soraṭṭha there ruled a king by the name of Candasena. He gives his kingdom to the younger of his two sons, and
the elder is angry. He comes to the abode of the parrots and is meditating. Sanḍīva learns the cause of the trouble and makes a plan. The prince is to make one thousand bells and tie them on the feet of the parrots. They go at night and make a noise over the palace of Candanesa, and frighten the king saying that his head will split seven-fold if he does not get rightly. The king makes the elder prince the king and the younger sub-king (yuvardja) and retires to Himavanta. The new king wants to make Sanḍīva his commander-in-chief of armies (senāpati), but the parrot-king refuses this office and asks only for a place of safety for them (abhaya-bhūmi). They get the desired place, near a banyan tree, by which there was another: y-road.

(Fasc. II gā.:) The birds live there helping the wayfarers. One day Siveyyakā comes to the banyan tree, and not knowing the way to Videha stays there for one night. The parrot king, having directed her to Videha, accompanies her to a border-village, where thousand families lived, and entrusts her to the village-chief requesting him to protect her and send her where she wants to go. The village chief treats Siveyyakā as his own daughter. Now Siveyyakā devises a way of getting to know some news of her husband. (ge:) For this purpose she gets the village chief to open a shop where people gather. (gai:) She sits in the shop thinking perhaps her husband would turn up that way. (Now it was three months from the time the Bodhisatta was taken by the Yakkhiṇī).

[gai v. 1. 3: āpaṇakaṇḍam niṣṭhitam.]

(gai r.–gau r.:) Now Sumukha, the Yakkha- senāpati, comes back on the seventh day after the assembly of the Yakkhas, and questions the Bodhisatta on the Dhammāviruddhapaṇha, "the questions which are not contrary to the truth". The Bodhisatta asks for a seat, and seated there answers the questions. The Yakkha is pleased, makes great offerings (including a powerful gem) to the Bodhisatta, and having created a straight road (ujumagga) and directs him to the hermit Nārada. The Bodhisatta laments at the but thinking that Siveyyakā was dead, but at the end takes courage and follows the way shown by the Yakkha.

[gau r. 1. 4: dhammāviruddhapaṇho niṣṭhitā || gāthā, 12 ||].

(go r.–gha r.:) The Story of the Hunter.

At that time a forest-dweller who lived in the country of Soraṭṭha used to earn his livelihood by selling the tusks of elephants, and by the same means he brought up his family. Once he spends a month in the forest regions, and makes an enclosure to catch a large tusker who came that way. The Bodhisatta meets the hunter who questions him why he came there. The Bodhisatta wants to know the way to Videha. The hunter asks him to stay with him and to accompany him on the way. The Bodhisatta agrees.

Now the hunter ascertains where the tusker was and waits, sword in hand, standing on an anthill to strike a sure blow at the animal. A jackal too waits to eat the flesh of the animal killed. As the hunter strikes the tusker, a black snake which was in the ant-hill stings him. The hunter falls, piercing the snake with the arrow that was on his back. The elephant too falls, all three together. The jackal thinks that he had many kinds of food for several days; the elephant for seven days, the hunter for five days, the serpent for two days and the string of the bow for one day. So first of all it bites the bow-string and is killed by the arrow thus released.
The Bodhisatta picks up the sword and the bow of the hunter and goes to the sage Nārada. After exchanging of greetings the Bodhisatta asks the sage about his wife. Nārada says that he had seen her and shows the crest-gem given by her. The Bodhisatta follows the way shown by Nārada and comes to the place where the parrot king Saṃdīva was and then goes on the road pointed out by the latter.

That night Siveyyakā had a dream. A rogue pulled out her right eye, and went away. He came back and restored the eye. This was the dream. She herself interpreted her dream to mean that her husband would come back that very day, and having prepared herself she sits in the shop.

[gha r. 1. 5: luddaka-kaṇḍam niṭṭhitam.]

gha r. 1. 5–ghi v.: _The Story of the Crocodile._

On that very day a wood-cutter living in that village goes to the forest with his cart for wood. On his way he sees a crocodile in a stone-pond, having got there during the rainy season. He offers to take the crocodile to the great river (mahānadi). The latter agrees, and the wood-cutter binds it, puts it in his cart and having taken it to the river puts him there. The crocodile tells the wood-cutter, “You tied me, and brought me here; therefore, I must eat you.” The wood-cutter says, “Do you want to eat me, who was so helpful to you?” They argue, and the crocodile takes the wood-cutter’s bull by its feet, but was unable to devour it, as it was tied to the cart. The wood-cutter tells the crocodile, “If you want to eat me, let us go to wise-men, and if they say that I should be eaten, you eat me.” They come out of the river and meet a king-cobra (nāgarāja) and ask him. The cobra considered that the crocodile and he were of the same class, and decided that the man should be eaten by the crocodile. The wood-cutter did not agree as the decision was biased by favour (chandāgati). They meet a bull and it through enmity (dosāgati) as men hurt them, said that the man should be eaten. Then a hare (?) (anda) which eats grass meets them and he through confusion (mohāgati) says that the man should be eaten. Then they meet a fisherman, and he feared the crocodile as he had always to come to the river, and through fear (bhayaāgati) said that the man should be eaten. To none of them did the man submit. Now the Bodhisatta arrives there.

The wood-cutter and the crocodile see the Bodhisatta seated under a banyan tree, and they go to him. The Bodhisatta having questioned them says that he must know where the crocodile was when the man removed him, and asks the man to take it back. It is taken back and thrown into the stone pond and left to die there. The Bodhisatta now gets into the cart and goes with the wood-cutter to the shop. (ghi v.:) Siveyyakā recognizes the Bodhisatta, her husband, (Here follows an account of the reunion). (ghu r.:) The village chief is informed and festivities take place. They spend a month after the festivities, and starts off to go to Videha. Now the Bodhisatta wants to relate the news to god Cittasena who helped him to win Siveyyakā and goes with her to the banyan tree.

(ghi v.:) That day King Ādīccavaṃsa had made great offerings to Cittasena. People inform the king about the return of the Bodhisatta with the princess. Three festivals follow: _abhiseka-maṅgala_ (coronation), _pāśada-maṅgala_ (gift of a palace), _vivāha-maṅgala_ (marriage ceremony).

(ghū r.:) The brahmans question Siveyyakā about the conduct of a daughter-in-law (sunīs-
savatta) [Here follow the same answers which Visākhā gave Mīgaraseṭṭhi]. The brahmans report the answers to the king (ghe r.).

(ghe v.:) The Bodhisattva and Siveyyakā get many presents. The princess gives them away to the people who came there addressing them as mother, sister, brother, etc., according to their age, and made all dwellers of that city as if they were her own relatives. The Bodhisattva put the gem given to him by the Yakkha into a vessel of water and sprinkled that water on sick people. (ghe r.:) All the sick, except those whose diseases were due to their bad actions (kammasaja) were cured fully. The gem is thrown to the sky, and all at once there appeared a great heap of wealth which the Bodhisattva distributes among all who were gathered, and he continues to rule righteously (dhammenna samena).

[ghei r. l. 3: nivattanakandam niṣṭhitam.]

Now the Bodhisattva, foreseeing danger in the future strengthens the city, with several lines of defences: a wall of stone (sakka-parikkha), a wall of wood (kotthha-parikkha), a ditch of mud (kaddamaparikkha) and a ditch of water (udakaparikkha). (ghe v.:) He further builds a strong circle (dalahammala) and an inner fortress (koṭṭhakaṇḍāra). He collects food. The city was rich like Ālakamandā. Rest-houses are built, banyan and fig trees are planted, wells and ponds are dug. The Bodhisattva follows the good conduct of kings [gho r.–gham r.: Rājadhama and the seven-fold aparīhāniyadhama] are enumerated. Description of the prosperity of the kingdom up to end of ghār r. l. 5. Then begin stories to illustrate how the king maintained this prosperity.

ghār v.–ni r. l. 3: The Question Relating to the Theft of a Gem.

At that time in the country of Videha, there was a wealthy seṭṭhi (chief of a guild) by the name of Jabila. There was also a rich merchant by name Sirivaṭṭha who used to go on trade by sea. One day before Sirivaṭṭha went to sea on one of such journeys, he left for safe-keeping with Jabila his casket containing two valuable gems, one a diamond (vajira), the other a coral (parala). Jabila was by nature very greedy, and he has the casket which was well-sealed, opened, takes a gem of value and substitutes a poor one, and has the casket closed up again. Sirivaṭṭha returns, opens the casket and questions Jabila who says he did not know anything about it. The two go to the Bodhisattva, who recognizes them by their behaviour, and tells them about the impermanence of wealth, and asks them to leave the casket with him. Now by a strategem the Bodhisattva finds out who repaired the casket; and a woman admits that she did it. The correct gem is got back from Jabila and put into the casket, which is given back to Sirivaṭṭha. Thus the king settled their dispute without hurting either of them. Each of them gives a hundred thousand (pieces of gold) to the king. This story is related here to show that the king protected the nagarahāṭala, "the ground of the city."

[ni r. ll. 2–3: maṇīthenakapāṇiho niṣṭhito].

ni r. l. 3–ni r. 4: The Question Relating to the Monkey.

In the same city there was a seṭṭhi by the name of Dhanaṇjaya, and there was also a merchant by the name of Guttila who traded by sea. Guttila leaves a box full of gold with Dhanaṇjaya and goes to sea. Dhanaṇjaya substitutes copper for gold. They go to the king. On the advice of the Bodhisattva, Guttila takes Dhanaṇjaya’s son to the forest and brings back to him a monkey. When questioned he says:
ujukañ ujukañ c'eva vañkañ vañkagam eva ca suvaṃnatāmākṣaṃ hoti tava putto ca vānaro ti. Dhananāja returns the gold to Guttīla, and gets his son back.

[ṇārī r. l. 4: vānara pañño nīṭṭhito].

ṇārī r. l. 4–ṇē v. l. 2: The Question Relating to the Theft of the Reeds.

In that city there lived a Seṭṭhi by the name of Gāmaṇī. A friend of his, a merchant by the name of Kuṇḍīla kept five hundred reeds (nāla) with him. The reeds are sold. Kuṇḍīla comes back and asks for them. Gāmaṇī says rats ate them and shows him the rats’ dung. Here too, as in the previous story, Kuṇḍīla, on advice of the Bodhisatta, takes Gāmaṇī’s son and says a hawk took it way. Finally the son is restored and amends are made for the lost property.

[Fasc. III ṇāi v. l. 2: nālathenapanho nīṭṭhito.]

ṇāi v.–ṇaḥ v.: Baladeva.

(ṇāi v.:) Now the king wants to test his ministers, and other officers. One day as he goes with his retinue to the park, he bites something which was very bitter and gives it to his ministers saying that it was sweet. All the ministers in turn agree with the king. One minister, Baladeva by name, however, fearlessly disagrees, and says that it was bitter. Another day the king was with his ministers in the great hall (mahātala). He shows his sword to them and says that rats had eaten it. All agree, except Baladeva who said that rats do not eat swords.

(ṇāi v. l. 5:) At that time a poor man who did errands lived near Baladeva’s house. A rich gaḥapati (house-holder) also lived nearby. The poor man sustains himself by smelling the gaḥapati’s food, and he admits this to the gaḥapati and offers to become his servant. The gaḥapati says that his food had become value-less (nirajas) by being smelt and demands from the man the price of the smell of food (āhāragardhamāla). (ṇō v.:) When harassed by the gaḥapati the man goes to Baladeva. (ṇaṃ r.:) He judges the case. The gaḥapati demands a hundred (pieces of gold). The man has nothing at all. Baladeva himself offers to pay the money, and shows the khaṭpāṇa coins in the mirror, intending that the shadow of the money is equal to the food that was only smelt. [Story ends at ṇaṃ r. l. 5.]

Another day the Bodhisatta wants to judge Baladeva. (ṇaṃ v.:) One day when all the ministers had gathered in the judgment hall, the Bodhisatta orders them to bring a lump of gold like a mountain and fill the royal treasury. Now Baladeva knows that this impossible task was set on them by the king in order to test them; (ṇaḥ r.:) he goes to the Bodhisatta, the king, and tells him that they had got such a heap, and wanted the king to weigh and measure it. Knowing that the answer was Baladeva’s the king makes him the Senāpati. (ṇaḥ v.:) Baladeva treats the people justly.

ṇaḥ v.–oṭī r. l. 3: The Question Relating to the Necklace.

One day the king, after his visit to the park, wanted to sport in the water. The court-ladies leave their ornaments, and descend into the water. A female monkey of the park saw the pearl-necklace of the queen and wanted to wear it, and looks for an opportunity to cheat the eyes of the women-slaves, takes the necklace, and hides it in a hole. The slaves say some man took the necklace. The guards inform the king and there is a great tumult. A rustick from the fields
hears the noise and starts running. The guards take him to be the thief, catch him and question him. The man thinks that denying this was useless, and says he took it. When asked he says “The Seṭṭhi made me take it. He knows where it is.” The officers ask the Seṭṭhi. He says that it is with the Purohita. Questioned the Purohita says that it was with the musician (gandhabba). The gandhabba in turn says that lured by lust he gave it to the prostitute (vāṇṇa-dāsi). Ultimately the prostitute denies taking it. The five of them are handed over to Baladeva. He puts them into one place for the night, and gets a man to eavesdrop their conversation. The rustic says that since he was helpless, he got a powerful man also into the case. The Seṭṭhi says he thought it was best to have two strong men in the defence and he got the Purohita in and so on. Baladeva is informed. He knows that none of them was guilty, and had already guessed that a monkey had taken it. Baladeva gets noises made in the park, collects the monkeys and puts cheap ornaments (gīṇḍu-pilandaṇa) on them. Now the monkey who stole the necklace brings it and wears it. Baladeva gives it to the king and tells him the whole story. (This is how the Bodhisatta protected the nāgaracākka, “the wheel of the city”).

[cfr. l. 3: pilandhanāpanāho niṭṭhito.]

Now follow stories to illustrate how the king protected the nāgaramekhalā, “the girdle of the city.”

cfr.–ce v.: The Story of Nandasena.

At that time in the country of Kosala there was a king by the name of Kosala, and he had a minister by name Nandasena and a general by the name of Piṅgala. The king falls out with Nandasena; and the latter wants to go away. The king commands Piṅgala to take Nandasena, and Piṅgala leaves the task to his elephant Kamuddha. The general gets the warders of the gates to allow Nandasena to come to the porch (bāhīdvārā). At early day-break, when people are heavy with sleep, Nandasena goes to the general’s house, takes the elephant Kamuddha and flees away with great wealth and retinue through the Eastern gate. People make a noise announcing the flight, and the general gets his men to pursue Nandasena; and he spreads gold and silver before them. They stop to pick the money, and those who could not pick any fight each other, and there was great disaster. Nandasena comes to Videha. At that time there were 10,000 kings in the country of Kolatthiya. Now Nandasena’s wife was pregnant with a child, and she had a desire to drink water out of the ceremonial pond of the Kolatthiyas. Nandasena takes his wife and goes to the country of the Kolatthiyas. A Disāpāmokkha-ācariya at the gate of the city warns about the danger to the kings. Nandasena enters the pond with the wife, where she bathes and drinks. The kings are killed when they pursue Nandasena.² Nandasena’s wife gives birth to five sets of twins. Their names are: Senaka, Naradeva, Nandinītta, Sivaka, Paṭjuna, Vinata, Nāgasena, Sinīgava, Yajadatta, Varuṇa.

[ce v. l. 5: nandasena-(ka) kaṇḍam niṭṭhitam.]

(cai r.): Now King Sivi was angry with the Bodhisatta and he had been planning a method of capturing him. Nāgadatta, King Sivi’s purohita advised him to take first the less powerful kings of Jambudīpa, and then attack Videha. (cai v.): He begins with smaller cities such as Kosala, and within a year he had taken sixty cities.
Within a month of the Bodhisatta's return to his country, he had planned means of finding out the doings of King Sivi as he knew some day he would try to avenge him for taking away his daughter. (co-caḥ r.:) The Bodhisatta had sent his parrot, Surasena, to Sīvaraṭīha, who had pretended that he came from Koravyya country, learnt everything from a female bird, and informed the Bodhisatta accordingly.

caḥ r.–ji r.: Saṅjaya.

(co-caḥ r. l. 3:) At that time there was in Videha a brahman by the name of Paṇḍaka. Nearby in a cave at the foot of a rock there dwelt a Yakkhiṇī. She catches the brahman and makes him her husband. A son is born to them and he is called Saṅjaya. When the son is old he plans to escape with his father, and several times the mother brings them back. Saṅjaya then gets to know from his mother the boundaries of her realm. Now they escape, crossing a stream of water. The mother sees them, and though afflicted with sorrow teaches the son a charm, so that it may stand in good stead for him among men. The Yakkhiṇī dies. The son and father come to Videha, and Saṅjaya serves the Bodhisatta, and he is sent to Siva-country to spy. Now King Sivi, having taken sixty smaller kingdoms, was on his way to Videha, and was halting at Ālavanagara. Saṅjaya meets him there, and introduces himself as a brahman youth, from Sāvatthi who was returning after the completion of his studies at Takkhasilā. King Sivi makes Saṅjaya his chief minister (anacca). Now King Sivi captures many big cities and marches on to Bārāṇasī which was well-protected. Saṅjaya, mounted on the elephant Nilavāha takes charge of the siege, and breaking through the brick-gates comes to the iron gate. Nila-vāha charges at the gate, and men from inside the city throw weapons, hot sand, and heated iron bricks at it. The charge continues. Kambila, the warrior of the king of Bārāṇasī attempts to kill Saṅjaya, but fails. People scatter. A battle takes place at the southern gate. Saṅjaya wins and Sivi takes Bārāṇasī. Now Saṅjaya takes all power into his hand. Sivi wants to take Videha. Saṅjaya says that he had heard that their city, Mithilā, was well-protected. Now Saṅjaya is made the commander-in-chief (Balaṇḍyaka) of King Sivi. Having passed one year, Saṅjaya goes to take Videha. The Bodhisatta makes preparations, and sees his father Ādīccavaṃsa. [The description of Sivi's army is put into Ādīccavaṃsa's mouth. chaīr.-chaiv. l. 2.] The Bodhisatta consoles his parents and calls the general Baladeva and minister Nanda. Baladeva is stationed at the north gate to defend it, and Nandasena with his son at the western gate. King Sivi spends the night in camp. The kings whom he had conquered were given their places of fighting. Finding out that the city was inaccessible, consults the Purohita what he should do. The Purohita asks him to consult the Balanāyaka (Saṅjaya); and the latter tells that he has to ask his warriors. Saṅjaya takes many people and make them get into the moat at points where there are wicked fish.

(Fasc. IV, chaṃv.:) Having done this Saṅjaya asks King Sivi what he should do as the city was well-guarded. King Sivi consults the Purohita, who advises the king to get the moat filled with earth and continue the battle. Saṅjaya gets the men to bring hillocks from far. They become weary and weak and complain to the king. Saṅjaya tells King Sivi that the Bodhisatta was wise and explains to him the preparations he
had made, and adds that it was impossible to dry up the most. King Sivi consults the Purohitā again, and he is advised to try and finish up the wood in the besieged city, which Sañjaya says was impossible. The Purohitā then suggests burning the city from outside. Sañjaya agrees to this, and gets heaps of grass and other flammable material piled up in front of the camps of the kings and King Sivi’s camp. Sañjaya informs the Bodhisattva what had happened. Now Sañjaya asks King Sivi what he wants to do. He replies that he wants to kill the Bodhisattva, take his daughter and go away. Now Sañjaya explains to King Sivi that if the city is burnt Sivajayyā also will be burnt. Then the Purohitā suggests making a sudden attack on the city. Sañjaya gets the men to set fire to the heaps of flammable material collected, and informs King Sivi that men from inside the city came and set fire to them. All was in confusion and King Sivi’s men run away. The citizens of Mithilā became rich and prosperous as they collected the wealth left behind by King Sivi’s hosts. King Sivi runs back non-stop to his kingdom, and dismisses all other kings to go back to their countries and get their weapons ready.

[īr. 1.5: yucḍhakaṇḍam niṭṭhitam.]

īr.: Brahman Siridhara.

A brahman of Bārāṇasi, by name Siridhara leaves home, and having gone to the Himālaya makes a hermitage near a lotus-pond and becomes the sage of an ascetic (isipabbaṭṭha). A brahman named Kāla, also of the city of Bārāṇasi, at the death of his wife takes his little son with him, and having gone to Himālaya forest, builds a hermitage at a bend of the river (gāṅgā-vattana) and lives there. The boy grows up. At the same time a lucky girl was born in a lotus-flower in the pond near Siridhara’s hermitage, and the sage brings up the girl as his own daughter. Now an elephant-cub hurt its foot by a stump of wood in the forest, and being unable to go about lies down near the hermitage of sage Kāla. The sage attends on the young elephant, and its wound was healed in a few days. Out of gratitude the elephant did not go away from the hermitage, but serves the sage by bringing him such things as water and fire-wood. When the sage was old and weak, the elephant goes and brings his sons to help him. Leaving them to attend on the sage the elephant goes away. The sage’s son who was called Subha goes about with the elephants. The youngest of the elephants is called Kammala. The boy is now sixteen years old. Now Siridhara’s ward-daughter, who was of similar age, is called Padumā. One day she makes garlands and bouquets of flowers (mālä-gaṇḍikāṇi) and sends them down the stream of a river, thinking perhaps some human beings may come across them. On that day Subha is sporting down-stream in that river with his elephant, and noticing the garlands he went up stream, in order to find the clever woman who had made one of those flowers. The two meet, and when Subha wanted her, she asked him to ask her father. She tells Subha a riddle and he solves it. The two hermits meet, and the boy marries the girl. The hermit Kāla sends his son either to become a royal servant, cultivator or a merchant, bidding him to give his elephant as a gift to the king of Bārāṇasi and serve him. Now the two take leave of their fathers and start off.

(jai v.) Now Sakka had been very busy in his heavenly-world that he had not thought of his erstwhile son, the Bodhisattva, and he wants to help him, by directing Subha with his younger elephant to him. For this end he thinks of a plan. He creates a retinue of forest-dwellers
(vanacara), and sends them before Subha. They hear Subha's intention of going to the king of Bārānasi with the elephant, and tell him that the king of Bārānasi will not give him the value of the elephant, but add that the king of Videha is just, and advises Subha to go to Mithilā to King Sivajayya (jo r.).

(jo v.): Having said thus, Sakka himself takes Subha to Mithilā, to King Sivajayya. Now on that day the Mahāsatta had gone to the royal park for sport with his retinue, and Sakka meets him on the way, with Subha's elephant. The elephants of the king, seeing the new elephant, attempt to run away. Now Sakka introduces Subha to the Bodhisatta, and offers his elephant to him, adding that it was a hatthājāniya (an elephant which can comprehend others' thoughts), and asks the Bodhisatta to be of help to Subha (jaũ r. 1). Sivajayya questions Sakka what he is to do with his elephants which were running away. Sakka asks the king to bathe the hatthājāniya in water, and make the other elephants drink this water; and if that were not possible, to sprinkle this water on them. This is done and it proved to be effective. Sakka goes back to the deva world. Subha is given wealth and is created a Seṭṭhi. His elephant, Kammala, is made the nāgalaḥatthi. There is great festivity and rejoicing to celebrate these events [jaũ v. 1.3: hatthikancāṃ niṭṭhitam].

By this time King Sivi had spent one more year, his enmity towards the Bodhisatta ever increasing; and he summoned together all the kings who had become his vassals, and came forward for war again [jaũ r.–jaũ r.: The description of these kings and their forces who were angry with their former losses]. (jaũ r. 1.5:) The warriors of the Mahāsatta want to give battle; he, however, orders a carnival (chaṇna-kiḷā) (jaũ v. 1.3:) King Sivi orders his vassal kings to break through the city-walls. Nandasena's sons, from inside the city and from the city-wall, show their feats.

(jaũ v. 1.5:) The kings begin to charge at the city gate to break it. (jhā r. 1.1:) Senaka, Nandasena's eldest son throws an elephant at them from the city wall, seeing which King Sivi retreats. The Mahāsatta, in order to prevent the disaster that is to fall on the hostile kings, mounts his elephant Kamala in all splendour, and goes forward towards them (jhā v. 1.2), and the elephant trumpets. Their armies fall down unconscious (jhā r. 1.1). King Sivi falls down at the Bodhisatta and begs for his life. The Bodhisatta asks him not to worship him and re-enters the city. The Mahāsatta sends Nandasena to invite the kings; and Sivajayya gets ready to treat them as guests. When they come, Sivajayya goes out to see her father (jhā v. 1.2). King Sivi holds a great drink-feast for the kings (jhī r. 1.3). King Sivi and King Ādīcavaṃsā meet each other (jhī v. 1.3). There were great festivities, and the Mahāsatta lacked nothing, through the power of the gem that was given to him by the Yakkha (jhī r. 1.1). The Mahāsatta advises King Sivi to restore the freedom of the kings whom he had bound to his service for three years. King Sivi hands them all to the Mahāsatta, who dismisses them with words of advice (jhī v. 1.2). In this context to illustrate the evils of greed (lobha) the Bodhisatta relates the Suvāṇṇahāṃsaśajātaka (which ends at jhu v. 1.4).

(jhā r. 1.2:) The Bodhisatta relates another story to illustrate the folly of enmity or jealousy (dosa). This is the tale of the lion which jumped on his own reflection seen in a well, been deceived by the jackal which desired to taste its flesh (ends at jhe r. 1.4).
[At the end of some of these stories there is a statement like “iddhimanto tāpas taṃ kāranaṃ disvā manussānaṃ ārocesi. taṃ pavuttiṃ pākaṭā jātā: an ascetic with psychic powers saw this incident and related the same to men, and the story was thus published.”]

Then in order to illustrate the evils of pride (māna) the Bodhisatta relates the Sabbadāṭhahāṭaka14 (jhe v. l. 3–jho r. l. 3.) This is followed by the Bakajāṭaka (jho r. l. 1–jhaḥ v. l. 4)12. This is followed by Ubhatobhattyāṭaka19 (āa r. l. 1–āa r. l. 1). Then follows yet another story, namely that of the sage who turned a dog gradually into a tiger, and who when the tiger attempted to attack him, turned it back into the dog.14 There again follows yet another story. This is the story of an old tiger which got himself made the king of the birds of Asivana on the banks of River Nammadā in order to eat them (āi r. l. 1–āu r. l. 1). The Bodhisatta continues his sermon to the hundred kings on the evils of lobha, dosa and māna (up to āe r. l. 5.). (āe r. l. 5.) Siveyyakā goes to her country and sees her mother. Sirimā, her servant, gets much wealth.

[āe r. l. 2: sivajyayaçaṇḍaṃ niṭṭhitāṃ.]

Sivajyaya has a son, and he is named Manojāva (āe r. l. 3) and she gets a daughter also and she is named Samuddāja (ibid. l. 4). (āo r.) The Mahāsatta has immense wealth and he wants to distribute some of it (l. 2). (āo v. l. 3.) The news of the Bodhisatta’s desire to give gifts was spread throughout Jambudīpa.

Here follows an anecdote that has a resemblance to a portion of the story of the Vessantarajāṭaka. At that time there was no rain in the Kaliṅga country. Crops did not grow. People found no way of living and began to rob each other. Thus in that country there were three sources of fear; namely, famine, theft, and sickness. (l. 2.) In order to cause rain the citizens of Kaliṅga wanted the all-white elephant of Sivayya, the son of King Ādiccavamsa of Mithilā. (āau r. l. 5.) Eight brahmins come from Kaliṅga for the elephant, and the elephant is given away. The citizens are angry and they go to the Purohita and asks him to bring this to the notice of King Ādiccavamsa (āaḥ r.). Māra takes possession of the mind of the Purohita, and he begins to speak against the giving of gifts and there is an argument between the Purohita and Sivayya (āa v. l. 3).

The Purohita argues that no one has come from a hell and told us what it is like; and the Mahāsatta argues with various similies and examples (āa r.). He refers to the instance of a Gahapati who bids his son to experience the pains of the royal prisons. Will he come and relate what it is like? Similarly the Purohita says that there is no heaven, and the Mahāsatta argues will a man who has escaped from prison and who has become a Sēṭhi admit that he was once in prison (āi r. l. 3). In order to illustrate the advantages of good deeds, the Mahāsatta cites as an example the people who sow seeds to have an increase of grain (āi v. l. 5.). Then in order to show the fleeting nature of the riches of the world, the Bodhisatta brings up the instance of the man who is to enjoy all pleasures for seven days and be killed on the eighth (āf v. l. 5.). The Purohita argues that excess of giving is dangerous. The axles of wagons break by overloading, so do ships sink. The Bodhisatta rejoinds that man shines exceedingly by giving numerous gifts (āu r.). The Purohita tells the Bodhisatta that the citizens were determined either to kill him or to banish him from the kingdom because of his excess of giving (āu v.).
The citizens decide to banish the Bodhisatta (tū r.). Sivajayya wants to accompany the Mahāsatta with the children.

[ṭe v. 1. 3: hatthidānakāṇḍam niṣṭhitam.]

(ṭha r.:) The Bodhisatta starts off with his wife and the two children; on the way he gives away his chariot also and the four of them go on foot (ṭha v.). It is five hundred yojanas from the country of Videha to Vaṅkapabbata. God Sakka knows what has happened and creates a hermitage (assama) in the forest for them and leaves an inscription to the effect (akkharānī likkhitvā...).

(ṭhā r.): The Bodhisatta changes his clothes to those of an ascetic, and the Devī (Sivajayyā), carries on the duties of cleaning the hermitage and looking after the children. Thus the four Khattiyas live in the mountain region (pobbatakucchi) for five months (ṭhā v. l. 1).

[ṭhā v. l. 1: vanagatakanḍam niṣṭhitam.]

(ṭhā v. l. 2.:) Now Sakka fears that the Bodhisatta will give away his wife and children, and it will cause great trouble (khattiyaṇāṁ jātisambhedo ceva bahu dukkho, l. 3), and comes to earth in the guise of a Brahmin in order to prevent it, and asks for the children. (As in the Vessantarajātaka, the children hide in a grove [ṭhī r. l. 4]). The Bodhisatta (different from the Vessantarajātaka) tells the children that they will be taken to their grandfather (ṭhī v. l. 3). (ṭhu r. v.:

Here follows a description of the phenomena which the heavens manifested at the departure of the children, composed in stylistic language and in long sentences (ṭhu v.). The boy wants to see his mother. Unlike in the Vessantarajātaka the old brahmin is very kind to the children.

[ṭhe v. l. 4: kumārakaṇḍam niṣṭhitam.]

Now the gods fearing that Siveyyakā will go after the two children when she knows that they were taken away, lengthen her way (ṭhai r. l. 1). At sun-set Siveyyakā comes back to the hut. [The words of her lament continues up to śha v. l. 5.] Ont he following morning the Bodhisatta tells Siveyyakā that he had given away the two children, and she rejoices at her husband’s action (ammodati) (ṭhaṁ r.). In seven days Sakka comes to the courtyard of King Ādīcavamsa in Videha and hands over to him the two children (ṭhaṁ v.). The king gives great gifts to Sakka in the guise of a brahmin, including cattle, etc. and much money. He gives all this back and takes only 2,000 pieces of gold, which he also miraculously places in the kings’ treasury and vanishes (ṭa r.).

[ṭa v. l. 4–5: kumārakaṇḍam niṣṭhitam.]

Eight days after the giving away of the children Sakka, in the guise of an old man, goes back to the Bodhisatta, and begs for his wife, and she is also given away (ṭā v. l. 1). Description of the phenomena of the world which followed the gift. Sakka announces himself, and promises to come to fetch him before long.

[ṭi v. l. 1: devidānakāṇḍam niṣṭhitam.]

One day when King Ādīcavamsa and his grandson Manojava were talking together, the latter tells the king about the grief his mother endures and incites the king to take some action (ṭī v. l. 5). The king consults the Senāpati, and inquires the way to the forest. (ṭa v. l. 1.) When the elephant Kammala was taken to the Kaliṅga country, rain fell there, and when their country was free from trouble, the brahmins of that country who took the elephant away bring it back and give it to King Ādīcavamsa. (ṭa r. l. 1.) The elephant, being angry when he does
not see his master, trumpets. The whole of Jambudīpa then comes to know of the banishment of the Bodhisatta. King Sivi and the one hundred kings hear the news, and say that there is no Dhamma in the country of Videha.

(dā v. l. 1:) The hundred kings who had got their freedom through the Bodhisatta’s intervention, surround the kingdom of Videha with their armies. King Ādīcavāmsa and his entire court then go to fetch the Bodhisatta back. Manojaya accompanies them (de r.). The father, Ādīcavāmsa, and the son, Sivajayya, to meet each other. Others who had been separated for long come together (de v. l. 5). The description of the happy meeting:

The text ends dha v. l. 5:
sivajayo digham addhāne vane vasi tadā ahū. evamāvajayo rājā (dāha v. l. 1) dānamā datvāna khattiyā kāyasa bhedā sappañno saggam so upagaccha

(it dāha r. l. 1:) nagarapavesakandaṃ nithitaṃ. satthā imaṃ pañcasatagāthāhi patimāṇḍitaṃ sivajayajātakaṃ āharitvā evaṃ bhikkhave tadā tato pubbe pi bhojhisambarānaṃ gavesamāno dānena atigo raṭṭha pabbājitā pi puttadāre parivācai yevāti vatvā saccāni pakāsetvā saccaparīyośīne keci sotappattiphele patiṭṭhahimśu. keci sa-kadāgāmiphele keci anāgāmiphele keci arahattiphele patiṭṭhahimśu. tato dasabalavarakoviddū jātakam samodānento osānagāthā āha: ādīcavāmsa narathā [sic] tato jinassā pi suddhodanakho bhūmipāla mātā vimalābhidhānā sā dāni māyā munirājamātā surindaseṭṭho seṭṭhavāsavo yo so dāni thero paramānuruddho

so citrasono varadevaputto kāṇḍukapālo ahū
vicitravāco surasenanāmo ānandathero
varajin’ uppaṭṭhāko
sīveyya-tāto sīva[rā]jāseṭṭho so dāni therino
kassapābhidhāno
devī susobhā [dāha v.] rucirā anoja sā dāni
theri bhaddakāpinī (nī)
yā cevadāsī sirimābhidhānā
sā dāni khujuttarā varadbhammacārī
yo gāmabhojo pathamābhigopo
koṇḍaḷṇathero pathamābhijāto
sumukha-naño maṇḍiżyakyo idāni
theraṅgulimālako so
nārada-naño varatāpaso yo kaluddāyī
varam athadesi
sānjivanāmo suvarājaseṭṭho so dāni therino
varabhāradvājo
so gāmabhojo dutiyaṅbhigopo so
īnāṭhapinīḍiko seṭṭho ‘bhidāno
yā (yo) baladevo varapaṭṭavanto
so sāriputto varadakkhiṇeyyo
yo nandaseso balavāci-yodho
so moggalāno varamiddhipatto
sānjayanāmo paṭṭhānavanto kaccāya . . .
thero paṭṭhānavāco
yo nāgaddatto sivamanti seṭṭho idāni
thero kappinābhidhāno
duditiḥgāho ca bāhīto yo duditiḥgāho
uurvelakassapo
subhogyā-setṭhi-vara gaja-dāyī idāni
passe[n]di-kosalo18 ca
paduma-nāma pana tassa jāyā sā dāni
nānāha ahū mallikā ca
[dāhi r.] siveyyā nāmā vararājadhīta
sā dāni bimbāvararūpyadhārā
manojavo yo vararājaputto
rāhulathero munirājaputto
samuddajāyā vararājadhītā uppalatherī
muniṃrājasāvi[kā]
yo kammalakhyo gajarājaseṭṭho so dāni
nānāno varapālileyyo
sabbe pi rājā ca janā ca sesā
parisabhūtā va tathāgatassa
yo rājaseṭṭho sivajayo närādhipo
eo sammāsambuddho lokanātho
evaṃ dhāretha jātakan ti
sivajayājatakam niṭṭhitam [27] bra, gāthā 600.

Paritta (Twelve Parittas).
PA (Camb.) 16 (Deuntzer 12).

Palm-leaf, 25 fol., ga-ṇa. (Four blank foll. in front and five at back). 36×5.3 cm. Five lines to a page, 28 cm. long. In foll. ka-ki r. Siamese writing in between the lines.

Title on front folio: dvādasaparittam niṭṭhitam.

The MS contains the texts of twelve parittas as enumerated below, with introductory and final stanzas recited at the relevant ceremony.

It begins:
saraṭṭham sasenaṃ sabandhum narindam
paritānubhāvo sadā rakṣhantā ti
parittāna-mettā bhaṇḍantā avikkhittacittā
parittām bhaṇantu.
samantā cakkavālesu ... 
... maṅgalam tam bhaṇāmahe (gā r. l. 4).

The different parittas end as follows:
1. gi v. l. 5: Maṅgalasuttaṃ
2. ge v. l. 1: Rataasuttaṃ
3. gai v. l. 5: Mettasuttaṃ
4. go v. l. 4: Khardhaparittām
5. gau r. l. 2: Nandaparittām
6. gau v. l. 6: Moraparittām
7. gaṃ v. l. 2: Vaṭṭakasuttaṃ
8. ghi v. l. 1: 2: Dhajaggaparittām
9. ghai r. l. 5: Ājñātiyasuttaṃ
10. ghai v. l. 4: Aṅgulimālasuttaṃ
11. gham r. l. 2: Bojjhaṅgaparittām
12. ghār r. l. 2: Samayaparittām.

After: samayaparittam niṭṭhitam begins: jayaṃ
devamanussanāṃ jayo hotu parājito.
Paritta (Ten Parittas).

PA (Camb.) 17 (Deutzner 13).

Palm-leaf, 22 foll., ka-kho and one unnumbered folio. 36.5×5.3 cm. Five lines to a page, 28.5 cm.

Title on front page.

The MS contains the texts of ten parittas with introductory and final stanzas recited at the relevant ceremony.

It begins:

Namathu.

Sagge kāme ca rūpe girisikharataçe cāntalikkhe

Vimāne
dipe raṭṭhe ca gāme tavvanagahahe gehavathumhi ḷhette...

On kā r. 1.5 ends dasa-upapāramiyo, and on ki r. 1.1 begins Maṅgalarutta. The ten parittas end as follows.

1. ki v. l. 2: Mahāmaṅgalarutta
2. ke v. l. 3: Ratnasuttaṁ niṭṭhitam
3. ko r. l. 3: Mettasuttaṁ niṭṭhitam
4. kau r. l. 3: Khandhaparittam niṭṭhitam
5. kaṁ r. l. 3: Moraparittam
6. khi v. l. 1: Dhaṇḍagarpactam
7. khu v. l. 1: Āṭṭāntīyasuttaṁ
8. khu v. l. 8: Aṅgulimālaparittam
9. khū v. l. 5: Bojjhāgarparittam
10. khe v. l. 3: Abhayapaṭṭham

The MS ends:

Parittasaṅbhāvena hantu teṇam upadavve nibbānapaccayo hotu.


Paritta (Girimānanda-, Isigili-, Dhammacakca-, Mahāsamaya-, Āṭṭāntīya-).

PA (Camb.) 18 (Deutzner 1). Palm-leaf, 26 foll., numbered ga-ña, and an unnumbered leaf with writing. 39×6 cm., five lines to a page, 27 cm.

Title on front page: bru, girimānanda-isigili-dhammacakca-samaya-bāṇa yakkaṇ ca pāripuppa.

The MS contains the Pali texts of six parittas.

1. End of Girimānanda v. 1. 1.
2. End of Isigili gaḥ v. 1. 3.
3. End of Dhammacakca v. 1. 4.
4. End of Mahāsamaya ṣaḥ v. 1. 2.
5. [End of Āṭṭāntīyasutta. nya v. 1. 5. with the subscription:] cattuthabhānavāraṁ [sic.] pari-puṇṇaṁ niṭṭhitam.

Extra leaf with three lines of writing, being an abandoned page of a copy of the Āṭṭāntīya-sutta.

Paritta (Girimānanda-).

PA (Camb.) 19 (Deutzner 2).

Palm-leaf, 8 foll., ka-ke (two extra leaves, one in front and one at the back), 39×6 cm.; five lines to a page, 27 cm. long.

Title: girimānanda-suttaṁ niṭṭhitam.

The MS contains the text of the Girimānanda-sutta.
Paritta (Isigilisutta).
PA (Camb.) 20 (Deutzner 3).
Palm-leaf, 8 foll., ka–ku, and ghi with one line of writing. 33×5 cm.; five lines to a page. 24 cm.
Title: (i) sigilisuttaṃ niṣṭhitam
       bru. girimānakasuttaṃ niṣṭhitam.
The MS contains the text of the Isigilisutta.

Paritta (Dhammacakkā.-).
PA (Camb.) 21 (Deutzner 4).
Palm-leaf, 8 foll., ka–kai. (Three blank leaves in front and three at the back). 35.5×8 cm.
Five lines to a page, 28 cm.
Title: dhammacakkappavattanasuttaṃ niṣṭhitam ca pariṇuṇṇam.
The MS contains the text of the Dhammacakkappavattanasutta.

Paritta (Mahāsamaya.-).
PA (Camb.) 22 (Deutzner 5).
Palm-leaf, 12 foll., ka–kaḥ. (2 blank foll.).
33×5 cm.; 5 lines to a page, 25 cm.
Title: mahāsamayasuttaṃ. On the left writing illegible.
The MS contains the text of the Mahāsamanayasutta.

Paritta (Āṭānāṭiya.-).
PA (Camb.) 23 (Deutzner 6).
(a) Palm-leaf, 13 foll., ka–kha (one blank fol.).
32×5 cm. Five lines to a page, 24.5 cm.
Title: Āṭānāṭiya.
The MS contains the text of the Āṭānāṭiyasutta.
(b) Same text. 17 foll. numbered kra–kyu.
35.5×4.8 cm. Five lines to a page, 27.5 cm.

On the title page: “bān bra cappa”. Here the first syllable perhaps represents the name of a place.

Paritta, Patthanā-gāthā, Kammavācā.
PA (Camb.) 24 (Deutzner 10).
Palm-leaf, 18 foll., 3 blank foll., and title page. 35.5×5.5 cm. Five lines to a page, 26 cm. long. The codex is made up of two sets of fragments: (A) 10 foll. signed ka–ki and ku–kaṃ. (B) 8 foll. signed kya–kyai. The front folio bears a title ("bru. duka-mātikā. abhidhammasaṅgīni").

(A) Miscellaneous Pāli texts consisting of Parittas, Patthanā-gāthā, short texts of Kammavācā formulae; paccavekkhanā, etc.
   ka r. opens with the Jayaparitta:
siridhitimati-joteyya siddhimahiddhi joti mahāguṇam... Jayaparitta ends at ki r. 1. 2:... jivasiddhi bhavantu me.
   Then begins some Patthanā-gāthā:
yā devatā santi vihāravāsino...
   ki r. 1. 5: Cūla jānapañjara: padumuttaro ca...
   kur. 1. 5 begins Kammavācā in abridged forms:
vassūpanayika, pavāraṇa, kaṭhina-anumodanā etc. The superscriptions of these formulae are given in the Cambodian language in smaller letters.
   ke r.: paccavekkhanā
   kai v.: āpatti-desanā (formulae used for confessions) up to kaṃ v.

(B) Mātikā of Dhammasaṅgāni.
The text begins after the adoration: namo tassa... hetu dhammā na hetu dhammā...
(corresponding to Dhammasaṅgāni, PTS. ed., p. 2, l. 24).
Following variations in superscriptions are noticeable: upādāna-cakka, kilesa-cakka for upādāna-gocchakaṃ and kilesa-gocchakaṃ on p. 6.

Abhidhammamātikā (on p. 7, l. 5) does not appear.

The text ends as on p. 8 of PTS. edition.

**Mahāsamayasutta-vāṇṇāṇā.**

PA (Camb.) 25 (Cod. Pal. V).

Palm-leaf, 32 foll., 49×5.2 cm.; five lines to a page; writing 43.5 cm.; numbered ka–gai, ka r. blank, ka v. and kā r. only 15.5 cm. of writing in the centre. Two extra leaves at the beginning and three at the end. On the first leaf at the beginning the title is written thus: “Ajṭṭhakathāmahāsamayasuttaṃ niṭṭhitam”. On the recto of second extra leaf at the end three lines of writing: “nāmo buddhāya, siddhām”, and the akṣaras of the Cambodian-Pāli alphabet.

Mahāsamayasutta-vāṇṇāṇā is the commentary to the Mahāsamayasutta, number 20 of the Dīghanikāya (PA (Sinh.) 5), extracted from Buddhaghosa’s Sūmaṅgalavilāsinī (PA (Sinh.) 8).

MS begins, after the usual adoration: evañ me sutaṃ ti mahāsamayasuttam (= Sumaṅgalavilāsinī, PTS. ed. Part II, 1931, p. 672) and ends: evañ imaṃ suttaṃ devatānaṃ piyaṃ manipāṇaṃ mamāyaṃ tam devatāti (op. cit. p. 696). mahāsamayavaṇṇanā niṭṭhitā, followed by the scribe’s wishes.

**Sāratthasamuccaya** (Catubhāṇavāraṭṭhakathā). PA (Camb.) 26 (Bl. 8).

Palm-leaf, 13 fasc., 312 foll.; 55×5 cm., five lines to a page, each line 45.5 cm. long. Each fasciculus contains 24 written foll. There are three to four blank foll. at the front and back. (Only one blank fol. at the back of the last). On the obverse of the front fol. is written the main title of the book, the list of contents with the sub-titles, the number of the fascicule (thūka) and the akṣaras used as numerals to number the fol. Writing only on the reverse of the first fol. of fasc. 1. In the last fasciculus five extra lines, 15 cm. long, in the centre of the extra leaf following yah.

List of contents as given on the title page and leaf.

1. Sārapagama(ṇa)
2. Sāmaṇerapanha
3. Dvattiṃsakāra
4. Dasadhhammasutta
5. Maṅgalasutta
6. Paccavekkhana
7. Ratanasutta
8. Karapiyamettasutta
9. Khandaparitta
10. Mettānisṇasasutta
11. Moraparitta
12. Candaparitta
13. Suriyaparitta
14. Dhajaggaparitta
15. Sattabojjhanga
16. Girimāṇandasutta
17. Isigilisutta
18. Ājānājiyaparitta.

The codex is in thirteen fasciculi as follows:


There is an ivory spindle with the title: “Dutiyasamantapāsādikā, thûki...”, evidently belonging to another codex.

Siamese writing on the margins of the title page. Sāratthasamuccaya “the Accumulation of the Essence of Meaning” or the “Catu-Bhānavāra-aṭṭhakathā”, “the Commentary on the Four Recital-Portions” is the title of the volume which consists of the commentaries of the suttas that go to form the Parittas or Pirith (Sinhalese), the “protective” charms of the Southern Buddhists. (See Pāli: Parīta and Sinhalese: Pirit). This is a compilation extracted from the commentaries of Buddhaghosa and Dhammapāla and has been put together in the thirteenth century AD by a pupil of Ānanda Vanarata Thera at the command of the Prelate (Mahāsāmi) Anomadassi. The Parittas must have been held in very high esteem at the time in Ceylon that the compilation was given the name of Sāratthasamuccaya, “the Essence of the Commentaries”. The alternative title simply means that it is the commentary of suttas which in length is four recital-portions (bhāṇavāra). There exists a Sinhalese sannayya to this commentary, called the Satara-baṇavara-sannayya, and it is attributed to Vālivita Saranākara Saṅgharāja. This Sinhalese sannayya is possibly an older work, which was revised and copied out by Saranākara.

The Sāratthasamuccaya has been edited in Sinhalese character as vol. XXVII of the “Simon Hewavitarne Bequest Series”, by Pandit Dornāgoḍa Nānasena Thera, Colombo, 1929 (D).

For an analysis of the Catubbhaṅavāra see Helmer Smith, Epilegomena to Critical Pāli Dictionary, pp. 93*-94* (2.9.1 (I–XXI)).

[Fasciculi I–III]

The text begins: namathu yo ciraṃ² pārami-dhammā kadehi³ bhāvitañjaro desanāmantasatthi sette tāyī tadādīto⁴ tena kāruṇāpaññena sabbasattahitesimā bhāsītāni parittāni yāni suttāni satthunā sabbupaddavato (satta?) tāna yeva⁵ purātanā samāharitvā ekattha nikkhipīnuṣa nikāyato catunnaṃ bhāvavāraṇaṃ tesaṃ athamaṃ amomadassī ti khyātamahāsāminiyogato⁶ pālayathej parijñitvā katassa phalasiddhiḥ samuccīnītvā ekattha nikkhipīsānaṃ tato ratthā niṇakāto ti paṅcanikāyato, paṅcanikāyā nāma... Here follows a list of the books of the Tipiṭaka and an explanation of the word ‘nikāya’ up to kā v. l. 1 [cf. D. p. 2 – Pj I, p. 12]. Then follows the sources of the Catubbhaṅvārāṭṭhakathā (kā v. ll. 2–5 = D. p. 2, ll. 8–17).

1. kī r. l. 2 begins the Saranātthayaṇaṇanā – Pj I, p. 13, ll. 17 ff. tesaṃ ca yam ādi buddhaṃ saranaṃ gacchāmi... kha v. l. 1: saraṇattan ti ādihi catuhi gāthāhi athhaṇaṇaṇaṃa nayamātikā nikkhitthā. sī atthato pakāsitā hoti tī. sāratthasamuccayanā-
māya catubhāṇavāraṭṭhakathāya sarṣaṅgattaya 
2. khā v. l. 3: begins Dasasikkhāpadavaṇṇanā = 
Pj. I, p. 22, l. 27.
Ends go v. l. 3: ... sikkhāpadāpāṭhaṃ sattvato nīkkhitthi. sā at-
thato pakāsītā hoti ti. sāratthasamuccayana-
māya catubhāṇavāraṭṭhakathāya sikkhā-
padavaṇṇanā niṣṭhitā.10
3. Then begins Sāmaṇerapaṇīha.11 (= Pj. I, p. 75 = 
D. p. 21).
Ends ghaṭ v. l. 3 (= Pj. I, 88, l. 23 - D. 
p. 30): 
sāratthasamuccayanaṃmāya catubhāṇavāraṭ-
ṭhakathāya sāmaṇerapaṇīhaṇṇanā niṣṭhitā.
4. Then begins Dvattimānakaraṇanā (= D. 
pañhe yāya paññāya parichchidivā vyākāsi, 
tāya padaṭṭhāsabhasamādīhino (taṃ) nis-
saya-dvattisokaraṇasena12 dassesuṃ13 dvat-
tiṃśakāravasena īto pariṃ dassetum aññatra 
buddhuppāda ... (then like Pj. I, 38, l. 1).

[Fasciculus IV]
Ends je v. l. 4, as at Pj. I, p. 78 and D. p. 56: 
sāratthasamuccayanaṃmāya catubhāṇavāraṭ-
ṭhakathāya dvattimānakaraṇanā niṣṭhitā.
5. Then begins Paccavekkhaṇavaṇṇanā: = D. 
p. 57:
idāni yā ayam paccevekkhaṇā evam mahato 
saṃvegdito atthāya saṃvuttanikāyagata-
satiya nissayabhūtakāyaassa paccayyattavut-
tattā bhavagata pana [AN III, p. 388, l. 13]14 
katame bhikkhave āsavā paṭisevanā[ya] pa-
ḥatabbā ... [jai v. l. 3] paccevekkhaṇapaṭi-
sevanena pahātabbā ti vuttattā ca dvattiṃ-
sākārānantaṃ nīkkhitthi. tassyaṃ attha-
vaṇṇanā15 [Vism. I, p. 30, l. 25] tattha paṭi-
saṃyoniso ti ...
desitaṁ, imaṁ ca karaniyamettasuttaṁ ama-
nussūpadavāpasamanatthamāṁ sattuṁ hita-
pharaṇathāṁ ca desīttāṁ samānagamāṁ.

10. Then begins Khandhaparitta(sutta)vaṇṇanā
(= D. p. 136).


12. Then begins Mittānisam-sutta vaṇṇanā (= D. p. 142).

13. Then begins Moraporitvaṇṇanā (= D. p. 146):
idāni evaṁ mahāsattena bodhisambhāra-
sambhāranakāle24.

14-16. (paṁ v. 1. 2-phoon r. 1. 3) Canda-suriya25
and Dhajaggaparitvaṇṇanā (= D. pp. 148–
156).

Ends (phoon r. 1. 3): sā . . . ca . . . aṭṭhakathāya
manda-suriya-dhajagga-paritvaṇṇanā niṭṭhit-
ā.26

17-10. phoon r. 1. 3-[Fasc. XII]-būr r. 1. 1: Bojjha-
gasutta vaṇṇanā (= D. pp. 156–160).


22. Then begins Aṭṭhānīya-sutta vaṇṇanā.

The present MS omits the author's colophon
which is found in D. p. 186:
so yāṁ dayālu gāru me jayatiha paṇño
āndaraṁ aññaratanaṁ daṁ mahaṁ hitatīyo
nissāya yassa yatayo hi yatissa tejam

D. has in addition an appendix (parisīṭha-
saṅgha) consisting of the commentaries on:
Mahāsamaṇṇasutta, Parābhavasutta, Ālivakasutta,
Aggikabhāradvījasutta27, Kasibhāradvījasutta,
and Saṁcābhāṅgasutta.
Petvatthu-āṭṭhakathā.

PA (Camb.) 27 (Bl. 20).

Palm-leaf, 49 foll. (fragmentary) numbered caḥ-chāh (13 foll.); ja-jaḥ (12 foll.); ṭa-ṭṭaḥ (ṭu marked ṭaḥ 24 foll.); 54 × 5 cm., five lines to a page, 47.5 cm. long.

The first leaf in front serves as the title page, where the name of the book is given in the Burmese style “Aṭṭhakathā-petvatthu”. On the left margin of this leaf, “nāmo buddhāya”. In fol. jā there is a gap, but the story continues correctly.

Aṭṭhakathā-Petvatthu or Petvatthu-Aṭṭhakathā, is the commentary of Dhammapāla on Petvatthu, the seventh book of the “Khuddaṅkikāya” of the Suttaṅkāra. This commentary has been edited for the PTS. under its full title Paramatthadipani (part III being the Commentary on the Petvatthu) by E. Hardy.

It has been also edited for the “Simon Hewavitarne Bequest” Series in the Sinhalese cha-

acter. There is also a Burmese edition, Sāsana Council, Rangoon, 1958 (SC).

The present fragments contain the full text of six stories with their commentaries, parts of three more, with the superscriptions of seven of these stories as given below.

The text begins, corresponding to page 78 line 18 of PTS.edition: (bhante kiṃ karo)thā ti vartvā tena appicchatāya kiṃci avutte pi civara-dussām nappahotī ti nātvā attano uttarasaṅghaṃ pacekabuddhassa pādamule ṭhapetvā aggamāsa1 (then follows the story of the girl who demanded the softest of clothes).

The ends of stories are marked as follows:

1. Saṁsāramockapetavatthuvaṃṇanā: chu r. l. 4 (= PTS. ed. p. 78, l. 4).
jaḥ v. l. 5 corresponds to PTS. ed. p. 98, l. 10: taddhāṭṭaṃ teppatī, pakkhamāṇaṃ.
6. Ta, fragment; text corresponding to PTS. ed. p. 123, l. 7: (anuppattā)na dvārakān ti dvāravatīnagaram anupāpuṇītvā, and the story Āṇkapetavatthuvaṃṇanā ends at the r. l. 1 (= PTS. ed. p. 140).
9. The fragments end at the beginning of Kaṁnamuddapetavatthuvaṃṇanā (ṭhāḥ v. l. 8).
MS ed. p. 151, ll. 4–5: ... puṇākammesu pa-suto huvā viharanto saṅghaṁ vihāraṁ kā-retvā te(hi) saddhiṃ- ...
Tikā-bahūni (Jayamaṅgalagāthā-parikathā). PA (Camb.) 28 (Tuxen I).

Palm-leaf, 155 foll., 59×5.2 cm.; five lines to a page, 49 cm. long. The codex is divided into eight fasciculi as follows; with blank leaves between these, at the beginning and end.
(i) ka-khā: Māravijayapariccheda
(ii) kha-ghū: Ālavakasutta-vanjanā
(iii) ghi-ci: Aṣtinipāta
(iv) ci-chu: Aṭṭhakathā-Aṅgulimālasutta
(v) chu-chaṭṭa: Cīncāmānavikā-Sundariparibbā-jikāsutta
(vi) jā-rām: Mahāsaccakasutta
(vii) ṭo-thu: Nandopanandāgarājasutta
(viii) tho-du: Brahmanimantanasutta.

The number characters, by omissions and repetitions, show that the fasciculi have been put together from different codices.

The final portion of the colophon which may have contained the title of the book, the name of the author, and perhaps the date, is missing. The text ends abruptly.

Tikābahūni "Many Commentaries", perhaps is a title supplied to this codex which contains texts forming a Parikathā, illustrative stories to justify each of the eight Jayamaṅgalagāthā (PAS (Sinh.) 18). Each text opens with one of these gāthas, and a story from the suttas together with its commentary is cited to show the truth of the statement contained in the verse. The composition somewhat is in the same style as Guruḷugomi’s Amāvatura. (ES (Sinh.) 15).

The eight stories are as follows:
1. Fasciculus 1: ka-khā.

Title page: tikā-māravijayapariccheda. thūka 1. followed by five blank leaves. ka r., blank, ka v. three lines only 15 cm. khā v. five lines of 18.7 cm. kā-khā r. five lines 49 cm. long on each page. Four blank leaves at the end.

Māravijayapariccheda "The Chapter on the Victory over Māra". The text begins:
bāhuṃ sahassam abhinimmita-sāvudhan tāṃ..., the first verse of Jayamaṅgalagāthā, followed by: tadā māro pāpimā chabhassam mahāsattassa padānupadiyo otārāpakko vicaritvā amaraṅgakolāhalasaddaṃ sutvā...

Ends:
... sabbadevabrahmā thomboṇo āha:
tāṃ tādisaṃ devavaram yasassim
manussabhūto hi katham jineyya
tasmāhi so 'nantajino ti vutto
anantañeyyesu pavattapāñño
tasmāhi so pañcapiṭhiṭhitena
namassanīyo va amārakena
payojanañ c’assa hi atthakañ ca
sisām pi netvā 'nabhipūjaniyo
cātiṃ bhaṭītaṃ pavanam bhavanaṃ
jahitaṃ gaḥitaṃ acaḷaṃ sacalaṃ
sugataṃ agataṃ sugatim agatim
namāmi munim satataṃ niyataṃ
māravijayaṃ niṭṭhitam

2. Fasciculus II, kha-ghu.

Title page: paramathajotikāya ālavakasutta-vanjanā niṭṭhitā, thūka 2, followed by two blank leaves, kha r. blank, kha v.–kha r. writing in the centre only; five lines 16 cm. long. khā v.–ghi v., five lines, 48 to 49 cm. long, ghu r. and v.: five lines, 16 cm. long; five blank leaves at end.

The text begins:
mārātirekam abhiyujjitasabbarattim...
the second verse of the Jayamaṅgalagāthā, followed by:
yo lokānītho sabbadā hi loke jutindaro sugato
munissaro tāṃ lokanātham, sugataṃ divākaraṃ
namāmi buddhaṃ saranāṃ nidukkhadāṃ pac-
cūsasamaye kāle utaritvā tathāgatā sabbassa loke oloketvā janataṃ dukkha pisayyaṃ [sic].

The story begins at khā v. 1. 2. bhagavā kīra giriibbanagarā āgantvā anāthapiṇḍika-niman- tapadesena sāvatthipuraṃ upanissāya aṭṭhāra-sakoṭikahāpanasādārena kīte jetavanamahā-vihāre viharati. bhagavā pañcabuddhakiccaṃ sodhiyamāno...

The text ends (ghi v. 1. 5): satthā pi ālavakaṃ pattačivaram gāhāpetvā ālavivibbhimukho pāyāsi. so nagaraṃ upasaṅkamanto lajjito pajosakkati. satthā taṃ oloketvā lajjasi ālavakā ti pučchi. āma bhante nagaravāsino manusṣa mātumaraṃṇaṃ pitumarapaṇaṃ puttamaraṇāṇi ca pāpuṇḍitaṃ.

The text contains important points of variance. The source of the present version has yet to be traced.

3. Fasciculus III, ghi-ci.

Title page: asittipāta thūka 3 cullaṅkaṅkajātaka. followed by two blank leaves, ghi v. blank, ghi v. and ghi r., writing in the centre only 16 cm. long. 5 lines to a page, ghi v.–ci r., 5 lines, 48 cm. ci v. 5 lines, 15–16 cm. Four blank leaves at the end.

The text begins with the third verse of the Jayamāntagāthā:

nālāgirin gaṇavaraṃ atimattaḥbhātaṃ...

followed by:

sumukhḍi idāṃ satthā jetavane vihāranto [sic] (Fausbøll. Jā, V. pp. 333 ff.).

Text ends, agreeing with varia lecta1 of F. Jā V, p. 344. tādā suddho channatthero ahosi. sāgalo rājā sāriputto, sumukhasenaṭī ca ānan- datthero ahosi. channavuthasassassā buddhāparisā ahesuṃ. dhatarattho lokanātho evam dhāretha jātakaṃ ti iti jātakaṭṭhakathāya asittipātatavaṇāṇāya cullahāṃsajātakaṃ paṭhamaṃ niṭṭhitām.

buddho homi anāgato. suvaṇṇaḥamsavaṇṇanā niṭṭhitām [sic].
4. Fasciculus IV, ci-chu r. (chi only written).
   Title page: atthakahathāṅgulimālasuttaṃ niṭṭhitatmā thūka 4.
   Three blank foll. ci-chi r. writing on full page, five lines, 47–48 cm. long. ci v.- (chu) r. 15.5 cm.
   Five blank follows at end.
   The text begins with the third verse of the Jayamaṅgalagāthā:
   ukkhittakhaggam atihatthasudāruṇānaṃ taṃ...
   followed by: evaṃ me sutan ti āngulimālasuttaṃ
   Ends after the commentary with: aṭṭhakahathāṅgulimālasuttaṃ niṭṭhitatmā nibbānapaccayo hotu.

5. Fasciculus V, chu-chaḥ.
   Title page: cīcācāmānikā-sundariparibbājakasuttaṃ.
   Four blank foll. chu r. blank. 5 lines throughout, chu v., 16 cm. of writing, rest 49 cm. 6 blank foll. at the end.
   The text begins with the fifth verse of the Jayamaṅgalagāthā:
   kattāna kaṭṭham udaraṃ iva gabbhiniyā...
   Then follows “Sundariparibbājikavatthu” (− Dhpa. A. XXII, 1 (PTS. III, 474–478). The text ends: sundariparibbājikavatthuṃ niṭṭhitatmā.

6. Fasciculus VI, jā-ñāṃ.
   Title page: Mahāsa(kk)acakasuttaṃ niṭṭhitatmā, thūka 6...
   Three blank foll.
   Five lines to a page, ghā v. and gham r., jā r.
   15 cm. of writing, jā v-ñāṃ r. 49 cm. ṇāṃ v.: Three lines 16 cm. Five blank foll. at the end.
   The text begins with the adoration namatthu
   followed by sixth verse of the Jayamaṅgalagāthā:
   saccam vihāya matisaccakavādake tugam...
   gham r. after the adoration namatthu, the sixth verse of the Jayamaṅgalagāthā repeated, and this is followed by the “Cūlasaccakasutta” (− MN. 35). The text ends: cuḷasaccakasutantatmā [sic] niṭṭhitatmā pañcamaṃ nambaṇapaccayo hotu.
   ariyamittayaśa^.

7. Fasciculus VII, ṣa-thūa.
   Title page: Nandopananandāgarāja [sic], thūka 7.
   Three blank foll. ṣa r. blank, five lines to a page, da v., ṣa r., and ṣhā v. 15.7 cm. ṣa v.-ṭhūa r.
   49 cm., 5 blank leaves at the end.
   The text begins with the seventh verse of the Jayamaṅgalagāthā:
   nandopanandabhajagam vibuddham [sic] mahiddhiṃ...
   followed by:
   anacceyami eva vata kappasatasahasuttarāni visati-asaṃkhāyakappi sakalabhavabīya kosaṃkhaññatam accantadalhasinēhābaddhavat thābharaṇapramśrajaśaṃkharavatthakāḷaṃmahādikavādavatthājagatāvīditaṃ kathena mahiddhiṃ...
   anaccayami eva vata kappasatasahasuttarāni visati-asaṃkhāyakappi sakalabhavabīya kosaṃkhaññatam accantadalhasinēhābaddhavat thābharaṇapramśrajaśaṃkharavatthakāḷaṃmahādikavādavatthājagatāvīditaṃ kathena mahiddhiṃ...

   ... (ṭhi r. l. 5): ... utusamaye pubbhavikasaṃ viya ahosi.
The text ends (thu r. 1. 5:) atha satthā cāgala-payodharapatilāpariyaddhanakācalanitam - baruhāhātikapañcakūndalapupphamakulapati - mañcaṅgañgabahithi viṟājitam anappakappuṭapajjanita visāvakānaṃ yaddaṃ yaddaṃ moggallāna ti dutiyaṭhāne ṭhapesi. tassa guṇaṃ pakāsento satthā āha.

dametvā yo adantānaṃ nāgarīnaṃ mahāpathe ṭhapesi tam mahāvīraṃ namatthu viraṃ sādhato ti [sic] buddhasiritherena saṅgāyitaṃ nandopanandaṃ vatthu niṭṭhitam.

According to this colophon this story of Nandopananda was recited by thera Buddhasiri. The text has not been traced in the commentaries. It may possibly be an original composition with the material drawn from the Vism, ch. 12 (Iddhividhaniddesa).


Title page: Brahmanimanta(niya)suttaṃ niṭṭhitam paripuṇṇaṃ gāthā, thūki 8.

Three blank leaves, ṭho r. blank, ṭho v. 3 lines 16 cm. long, ṭhau r. to ṭhū, five lines, 49 cm. long. Five blank leaves.

The text begins with the eighth verse of the Jayamanagalagāthā:
duggāhadiṭṭhibhujaggena7 sudaṭṭhahathāṃ ... followed by the "Brahminamantaniyasutta"8 (= MN. no. 49), which ends at ṭu v. 1. 4, and then begins the commentary on the same (= Papañca-sūdani, PTS. ed., Part II, pp. 405–415, and this ends at ṭhā v. 1. 3. Then begins the formula on the virtues of the Buddha: ti pi so bhagavā araham sammasambuddho ... paccattam veditabbo viññūhi ti, supatipanno bhagavato (the MS ends here and some leaves appear to be missing).

q. From a MS of the Cullamaṇsajātaka in Siamese characters. – Possibly the name of an owner of the MS. – * For "nāgarāja". – For "bhavavibbhava" or "bhavabhaya". – For "karana". – For "pañcaṅga"? – For bhujagena. – * For "nīka". – For Jayamangalagāthā, see also below PA (Burm.) 61 a 11.

ABHIDHAMMA

Dhammasaṅgaṇī-mātikā etc.

PA (Camb.) 29.

Paper, folded book, 67×14 cm., first 24 foll. recto: 28 cm. of writing. Broad margins with pictures of the Buddha, gods and men in bright colours. Foll. 1–22 r. Pāli texts, miscellaneous, followed by a Cambodian prose work. The folded book is provided with a thick cover of varnished paper boards. The MS is placed in a Siamese wooden box, with gilt decorations on a black background. Originally the box would have held two MSS of the size of the present one.

1. Foll. 1–2 r.: kusalā dhammā akusalā dhammā avyākatā dhammā ... Dhammasaṅgini [sic.] cited at the end.

2. Foll. 3–4 r.: An enumeration of the khandhas.

3. Foll. 5–10 r.: An enumeration of the paccayas.

4. Foll. 11–12 r.: Story of Sudinnakulaputta leading to the preaching of the formula: iti pi so bhagavā ...

Mātikā (Mahāpatṭhānasutta).
PA (Camb.) 30 (Deuntzer 8).

Palm-leaf, 9 foll., kha-kho (one blank folio at end). 39×3.5 cm. Five lines to a page, 28 cm.
Title: bru: mātikā niṭṭhitā.

The manuscript contains a short Abhidhamma text. The title according to the colophon is Mahāpatṭhānasutta.

The text begins as the previous MS. It ends: ... ghānapaccayo, mattapaccayo, sampayutta-paccayo, vippayuttpaccayo, atthipaccayo, nattipaccayo, vignatapaccayo, avigata-paccayo. bru. mahāpatṭhānasuttam pariṇāṇam niṭṭhitā.

Mātikā.
PA (Camb.) 31 (Deuntzer 9).

Palm-leaf, 24 foll., ka-khaḥ (two blank foll. on either side). 35.5×5.2 cm. Five lines to a page, 27 to 28 cm. long. One extra leaf (a).
Title: bru: mātikā niṭṭhitā.

The MS contains a collection of miscellaneous Pāli texts. It begins without any words of adoration with:
avijjā paccayā saṅkhārā ... etc.

khī v. l. 1: The nine-fold virtues of the Buddha: iti pi so bhagava etc.
kuh r. l. 4 begins Jayamanaṅgalāthā which ends at kūh v. l. 5.

khe r. l. 1: mahākāruṇiko nātho ...

khō v. l. 1: The opening verses of Buddhaghoṣa’s Samantapāsādikā: yo kappakoṭhi pi ... 4th verse ends at khaṃ r. l. 3: ... hat’antarāyo.
The text ends at khaḥ v. l. 3: ye keci khuddakā pāṇā mahantā pi mayā hātā yenāneke pamādaneva kāyavācāmanehi vā puññam me anumodantu gaṇhantu jalam uttamaṁ verāṇo ce pamaṇcanto sabbadosam khamantu me.

(a) Extra leaf. 5 lines scribbled in black ink: The list of the five paccayas in Pāli.

Q ¹ For pamaṇcanto.

Abhidhammaṭṭhikaṭṭha (Sahassanayagaṇḍa).
PA (Camb.) 32 (Deuntzer 7).

Palm-leaf, 12 foll., ka-khaḥ (two blank foll.), 36×5 cm. Five lines to a page, 28 cm.
Title: Abhidhammaṭṭhikāṭṭhapaṇṇa [sic.]
The MS contains summaries of selected subsections of the Abhidhamma. The correct title of the text would be Abhidhamma-mātikā-aṭṭha “The Eight Summaries of the Abhidhamma”.
the title at the end of the text is Sahassanayagaṇḍa, “The Book of the Thousand Methods”¹.
The text begins: namatthu. avijjāpaccayā saṅkhārā, saṅkhārāpaccayā viññāṇam ... It ends:
viriyādhipateyyaṁ cittaṭhipateyyaṁ vimanmāsādhipateyyaṁ tasmin samaye phasso hoti avakkho hoti ime dhammā kusalaṁ. bru. sahassanaya-gaṇḍaṁ niṭhitam

Q ¹ This title bears some relation to the Paṭṭhāna.

Abhidhammatthaṅgaṇaṁ.
PA (Camb.) 33 (Deuntzer 17).

Palm-leaf, 24 foll., ga-gaḥ. 54×5.4 cm. Five lines to a page, 45.5 cm.
Title on front page: abhidhammatthaṅgaṇaṁ paripuṇṇa¹, thuka 2, and states in Thai that the book was a gift.
The MS contains the second portion of the Abhidhammatthasangaha of Anuruddha Thera.
The fragment begins at "Kammacatukka" of Chapter V: abhijjha vyapado micchadiitti ceti, corresponding to PTS. ed. p. 23, line 30.
It ends at ghañ v. with the stanzas of the colophon (see PA (Burm.) 50) followed by: iti anuruddhacariyena racittam (racitañ) abhidhammathasangahañ nāma pakaraññam samattaganñato paññāsādhikāni aṭṭhasatiñi samattani. tathā athisham abhiññāya akkarāññi pi abhidhamma nāma (nāma) hatthamhi bodhiññatam udapādi (Wishes of the scribe continued.)

\[1\] MS "purña.

Vibhaṅga-mulaññika.

PA (Camb.) 34 (Bl. 15).

Palm-leaf, (a) 24 foll., numbered ka-ghan, 55 x 4.5 cm.; five lines to a page 48 to 47 cm. long. Two blank leaves. On front folio II ka II mulaññika byañ. vibhaṅga thūki 1. On left side "Mahādhammarāja". On right in Siamese ka r., blank, last writing on ka v. transparent. Three blank leaves at the end.

Mulaññika to Sammohavadinī (PA (Sinh.) 26).

Fragment (a) contains a portion of itka to Khandha-vibhaṅga-aṭṭhakathā.

It begins same as PA (Sinh.) 26 (3) \(r.\), l. 1. with few orthographical variants, e.g. samādhiñi (for samāhāñi) ... sāvakānañ ca catusaccaddassanabhāve anāññaapubbakkattā ... tathā (for tassa) ca sabbāññutaññabalesu \(c\) ca vasībhabhavassato paticco pasaranatānesu ca parasināhāvīna supākatatta-bhagava  

v aisesena catusaccaddato ti thomanat arahañi ti. nāthati ti nātho.

Ends corresponding to \(\text{se v. l. 8}: \text{dassana} a\) pahātabbā ti thomanat pahātabbā pahātabbā vedantī dutiyan (pahātabbā).

(b) 24 foll. jha-ñãh.

Three blank foll. in front and four at the end. On first front leaf: "Mulaññika, byañ, vibhaṅga, thūki 5. On right hand side "Mahādhammarāja".

The text is a portion of the itka on Pañcicca-samuppādavibhaṅga-aṭṭhakathā, and begins corresponding to he v. l. 3 of PA (Sinh.) 26: bhante chandarāgaddayo parabhante chandarāgaddayam upanissayappacayyo (ca) rāgo ... and ends corresponding to \(jñri.\) l. 3 of PA (Sinh.) 26: na pana sattadhi paccayabhāvato eva ukkasāvakkassayo (jñthabbā).

(c) 24 foll. da-ghan.

Three blank foll. in front and four at the end. On first front leaf: "Mulaññika, byañ, vibhaṅga, thūka 7. On right side "Mahādhammarāja". The fragment contains itka on three sections and a part of a fourth section of the Vibhaṅga-aṭṭhakathā as shown below. It begins corresponding to PA (Sinh.) 26 lāi r. 9 (kasmā): vuttañ kim cukkuññanānān cakkhayatanunāpaccayādīnan pacchājānapaccayya na honti ti, honti ... \(dīri.\) l. 5: pañciccasamuppāda-vibhaṅgo niṭṭhito 

(- PA (Sinh.) 25, \(dīri.\) l. 6).

dhañ r. l. 5: sappātthānavibhaṅgo niṭṭhito (- PA (Sinh.) 26 2 \(kəri.\) l. 8).

dhañ v. l. 2: sammappadhāna-vibhaṅgo niṭṭhito (=- PA (Sinh.) 26, 2 \(kəri.\) l. 3).

Then begins a portion of the itka of Iddhipādavibhaṅga-aṭṭhakathā; ending evaṃ yojana ājññāti daṭṭhabbo (-PA (Sinh.) 26, 2 \(kəri.\) l. 6).

... yathāvutta ...
Milinda-ṭīkā.
PA (Camb.) 36 (Tuxen III).

Palm-leaf, 192 fol., in eight fasciculi of 24 fol. each, with five blank leaves on either side of each fasciculus, and first page of each fasciculus blank.


58 x 5.3 cm.; five lines of writing 47.5 cm. long, ka v., ṇa ṛ. taḥ v., writing in the centre only, five lines, 16 cm.

On the obverse of the first leaf of the codex, which is the first leaf of fasciculus 1, the title of the book:

ṭīkā-milindapañha-thūka.

Milindapañha-ṭīkā, "the Commentary on the Questions of Milinda", alternatively known also by the title Madhuratthapakāsini "the Proclaimer of the Sweet Meaning", is an exegesis of the Milindapañha (PA (Sinh.) 27–28). The present MS contains the commentary to the text of Trenckner’s edition pages 1–197 (= T.).

An abridged edition of the Milinda-ṭīkā based on this MS has been published by the PTS. (London, 1961). A Sinhalese edition (with corrections to the PTS. ed.) has been published Colombo, 1962).

A Thera, versed in the three Piṭakas called Cūḷabhaya, according to the colophon cited below, is the author of this Ṭīkā. There is no evidence to decide his date or country. The tradition followed according to the colophon itself, is that of the Mahāvihāra of the Island of Lanka; but the style is Siamese or Burmese. The date should be after period of the important ṭīkā literature of Ceylon, that is, the twelfth century AD, and after that period names like Cūḷabhaya were not popular in Ceylon.

The text begins after the usual adoration in Pāli:

nirantarāṃ lokahitassa kārakaṃ
nirantarāṃ lokahitassa desaṅkaṃ
nirantarāṃ lokahitassa dhītakaṃ
namāmi virāṃ naradhammasāraṁ
paññadharmamavidum nāthaṃ guyadhamma-
pakāsakaṃ
namassitvāna sambuddhaṁ dhammaṁ saddhu
gāṣṭāṃ pi ca
nāgasenamahāvīraṁ piṭakattayakoviḍaṁ
vanditvā tam pi sīrasa paññadharmapakāsakaṁ
milindapañṭhavivaṃ saha maddhuratthapakāsanī
rasayiṣaṁ saṃśaṇaṁ suṇattha samāhitā
tatthe pakinṇakathavivaraṇāṁ jatakuddhara-
ṇān ti dveyeva mālikā. tatthe:
sambhandho ca padaṁ ca eva padadvigah

codanaṁ parihāro ti chabbidā athavaṅanaṁ ti
vuttattā sambandho tāva veditabbo. so ca yadā
vuttaṇajñhāhāra samhaddhavasena duvidho. tesa
"milindo nāma so rājā ... sāgaran" (T. v. 1) ti
eaś ajjhaṁrasambhandho veditabbo. so milindō
rājā bhagavato parinibbānato pañcavassasate
atiṅkante rājakule uppanno so rājā milindo
nāma sāgāḷiyam puruteṣā sāgāḷanāmake utta-
manage rājjanā kārente nāgasenallerthaṁ
upaṭṭhi, kiṁ viyāti. gaṅgā va yathā sāgaran ti
āha. yathā gaṅgā va yamunādīsa aṭṭhatarāṁ va
sāgarāḥ upaṭṭhi tathā upaṭṭhi ti attaha.
"vā" saddo c'ettha samudayattho. gaṅgā va ti
vattabbe ākārassatā kalvā gaṅgā va iti vut-
tāṁ. "uppalam va yathodaṅkā" ti ettha vutta-
samuccayatho vā sado viya. āsajja rājā...
vidālāne ti (T. vv. 2–5).
The text ends (to r. l. 1 = T. p. 197, l. 10):

balisamāṇsakan ti . . . kahāṇaṇakan ti . . . kārāmaṭacchikhām pi . . . palīgāparivattikam pi . . . palālapitṭhikam ti . . .

. . . (Vīnaya-ṭikā cited at tau v.l.1:) panalavaṭṭī viya katvā palivedenti ti vinaya-ṭikā. imaṇ mā dasaṣṭhīvidhām dukkhaṇaṃ salatetvā bhavesu nibbinditvā varaṇipūṭaṃ bhavataṇhaṃ pahantvā dukkhalakkhaṇaṃ dukkhānupassanāṇaṇena passi-
tabban ti. diyaḍdhasikkhāpadasanā ti . . paññā-
sattatisekhiye apanetvā sesānāṃ vasena diyaḍ-
dhasikkhāpadasanāṃ veditabban ti. saṃkhāpā-
ricchedāssa sarippagāhanāṃ samattāṃ. caturāji-
kasakatahetabba añgesu pana catutipasa-eka-
gāni catutipasa-dvayaṅgāni soḷasa-tyāṅgāni paṅ-
cadasa-turaṅgāni terasa pañcaṅgāni dve sattaṅ-
gāni ti. milindapakaraṇa-ṭikā samattā.

cusalena jītā kusalakusalo adhiṣṭacchati santi-
padam sudipaṃ kutitaṃ muninā suctaṃ paramatthasabba-
vagatisugahaṃ

nānā adhippiyavasapavatte nānāma-
matthesu kusalo viditvā ārocaṃāṇo varayuttam attam gaṅheyya

siṃho viya nāgarājaṃ.

hitvā asāraṃ suhitabatipho ārogyakāna

ahitaṃ va rogamo viṇṇu paveseyya ca yuttam attam

haṃsādhipo va dakam eva khīran ti.

Then follows the name of the author of the

ṭikā:

paramavisuddhisaddhābuddhivāpaṭimāṇ-
ditena silacārajavamaddavāḍigunāsaṃuddhaṃ

yasamudikena . . .

. . . mahāpīṭaka-cūḷabhayatthero ti garuhi ga-
hitanāmaṭheyeyena thera-kato milinda-ṭikā gaṅdo

samatto.

Followed by a scribe’s colophon:

tāva tiṭṭhatu lokasmiṃ lokanītharaṇesināṃ
dassento kulaṃ puttānaṃ nayaṃ ānāṃ visuddhiyā . . .

iti pañca-tyaḍḍhasate sakide [sic]
madhurābhīrakarasena yuto

milinda suṭṭhā sugunā suktā
nibhayena dvipasena [sic] yathā samato

laṅkāvhoṇa dipavare suṇaṭṭhita

mahāvihāre ca jinorāśiye

paramparā theragaṇa suṇaṭṭhita

pakāsakā ye varasaṭṭhasaṇe

tesaṃ alamkārabhavana sāsane
tipeṭake suddhavisuddhabuddhinā

pahāsayantena nare sarājiṃ
tahāsayaṃtena gane gaṃuttame

[ṭikā ti] nāmena milindadīpiṃkā
tvaratthata(m) ganthappakareṇa sambhavanā
guṇthakāreṇa jīnakeṇa me

cataṅ ca yaṃ yaṃ varaṇāṇasampadām . . .

\[1\] For cintakaṃ. — \[2\] For āvivaraṇaṃ. — \[3\] For rachsenāṃ. — \[4\] For ce va. — \[5\] For ettha. — \[6\] oṭ. —

\[7\] For sallakhetva. — \[8\] For virajjīvā. — \[9\] For caturādhikasataghetabba. — \[10\] For caturāngiṃ.

\[11\] thitā. — \[12\] For siho. — \[13\] suhitam va gaṅhe. —

\[14\] oṃ samudaya. — \[15\] o.no. — \[16\] o.to. — \[17\] For samatto.

\[18\] MS dipavare. — \[19\] Sinhalese edition: oṃ dipītā. —

\[20\] oṭhato.

**Sāraṇgāha.**

PA (Camb.) 36 (Cod. Pal. XXXb).

Palm-leaf; 13 fasc. with 24 foll. in each generally; 56×5 cm., foll. arranged as shown below, with few blank leaves at the beginning and end of each folio. Five lines to a page, 47 cm. long. Each fasciculus has a title page, with the number of the thūki. Date of purchase: see Svend Dahl 1945: Sv. Dahl, Det kgl. Biblio-

An ivory spindle attached to the cord which bound the fasciculi together.

1. Fasciculus I, 24 foll., numbered ka-kaḥ. ka r. blank, ka v. kai r., writing in the centre only, 15 cm.
   Title: bru. sārasaṅgaha, thūki 1. ka-kaḥ: asarapaḷa.
   A few words on the first extra leaf, after kaḥ: se. jātō kāmaṃ satamāse jātato . . .

   Title: bru. sārasaṅgaha, thūki 2, ga-gha.

   Title: bru. sārasaṅgaha, thūki 3, na, ca.

   Title: bru.: sārasaṅgaha, thūki 4.

5. Fasciculus V, 24 foll., numbered jha-ṇaḥ.
   Title: bru.: sārasaṅgaha, thūki 5, jha-ṇa.

   Title: bru.: sārasaṅgaha, thūki 6, ṭa, ṭa.

7. Fasciculus VII, 23 foll., originally there would have been 24, but the last folio (kaḥ) is missing. The foll. are numbered ka-kaḥ, but they stand in the place of foll. ḍa-ḍaḥ.
   Title: bru.: sārasaṅgaha, thūki 7, ka, kha.

   These were placed ta-taḥ, na-ṇaḥ, mistaking ta-taḥ as ga-ghaḥ and na-ṇaḥ as gha-ghaḥ. They were re-arranged while describing the codex.
   Title: bru.: sārasaṅgaha, thūki 8, ga, ta.

   Title: bru.: sārasaṅgaha, thūki 9, tha, da.

10. Fasciculus X, 23 foll., numbered dha, naḥ with naṃ missing; but writing continues from naṃ to naḥ.¹
    Title: bru.: sārasaṅgaha, thūki 10, dha-naḥ.

    Title: bru.: sārasaṅgaha, thūki 11.

12. Fasciculus XII, 24 foll., numbered ba-bhaḥ.
    Title: bru.: sārasaṅgaha, thūki 22.

13. Fasciculus XIII, 35 foll., numbered ma-raṃ. raṃ v. writing in the centre only, 15 cm.

Sārasaṅgaha see FA(Sinh.) 33.

The present manuscript contains the same text as the one in the Sinhalese script described in the previous volume. There are, however, a large number of variant readings. There are two lacunae, one caused by the loss of the last folio in fasciculus 7, and another in chapter 31 (fasciculus 10) due to the scribe’s carelessness or oversight. The endings of the different chapters are noted below. The corresponding location of the end of each fasciculus when compared with the Sinhalese manuscript (S.) are also noted.

The text begins, as in the Sinhalese manuscript, but without the adoration.

The ends of fasciculi and chapters are as follows:

1. kā v. l. 2.

   End of fasciculus 1 (kaḥ v. l. 5): tesu ca kammesu xiṃci paṭisandhiṃ ā(kaṭḍhitum) . . . (— S. kī v. l. 8).

2. gī r. l. 4.

3. gha ṭ. l. 4.

4. ghu r. l. 5.

5. ghū v. l. 3.

6. ghe v. l. 5–gho r. l. 1.

   End of fasciculus 2, ghaḥ v. l. 5: paṅhāpuc-chanam² pi visajjanam pi bhāriyaṃ [— S. kho v. l. 7].

7.² nū r. l. 5–nū v. l. 1.

   End of fasciculus 3: mayhaṃ puttasadisaṃ [— S. kho v. l. 4].

8. chi v. l. 2.

9. chu r. l. 1.
10. cho v. 1. 8.
11. chaṃ r. 1. 5.
12. jār. r. 1. 5.

End of fasciculus 4: cittam eva ti veditabban ti.

End of fasciculus 5; vipassanā somanassa sa-
hagatā [= S. gām v. 1. 2].

End of fasciculus 6; cattāro sambhāro bhindi-
tabbo (iti ...) [= S. ghṛ v. last line].

End of fasciculus 7, fragmentary, last leaf being
lost: bhagava indasālaguhāyaṃ pakati-pāṭhavi-
yam saṃthātum asakkonto sakkadevarājanaṃ
[= S. ghām r. 1. 1].

Fasciculus 8 begins (na r. 1. 1): ... nāvā
abhiruyha gacchato [= S. ghām v. 1. 8: nāvaṃ
āruyha ...].

23. nā r. 1. 5.
24. tu v. 1. 1.

End of fasciculus 8; anāhāram ko ca bhik-
hāve (āhāro) [= S. nār v. 1. 1].

25. thā v. 1. 2.
26. du v. 1. 5.
27. daṃ r. 1. 3.

End of fasciculus 9; tattha gāvīyo gamissantī
ti uppaṇḍenti [= S. ṇāh v. 1. 6 with different
readings].

28. dhā v. 1. 5.
29. dhī v. 1. 4.
30. dhe v. 1. 5: ayam ettha nāgānaṃ vi (bhāva-
nāṃ kathā-saṅgahanayo = S. cī v. 1. 3) part
within brackets missing, and the next folio
(dhāi r. 1. 1) begins at S. cī v. 1. 6: yojana-
sataṃ viikkhubhi ti mahāsaraṃ.

31. dhāi v. 1. 3.
32. dhau v. 1. 5.
33. dhaṃ r. 1. 4.

34. nā r. 1. 1.
35. nī v. 1. 4.
36. no v. 1. 3.

End of fasciculus 10: therā uṇṭhatinno paṇḍa-
sālaṃ paviṭṭha (= S. cī r. 1. 7; "uṇṭhati").

37. pū r. 1. 1.

End of fasciculus 11: abbhantarasaṅsāraṃ paṇi-
śāntāmaṇī [= S. chī v. 1. 4].
38. bar r. 1. 5.
39. bhai v. 1. 1.

End of fasciculus 12: kathāṃ vā mahantaṃ
udakarāsaṃ ghaṇaṃ (karoti) [= S. chām r. 1. 4].
40. ro r. 1. 1.

The end of the text (= S. jau r. 1. 2) is at
ram r. 1. 3 . . . catusaccaṃ sunimmanal ti, rām v.
1. 4 [= S. jau r. 1. 6].

In place of the author’s colophon of S., we
read in the last line: sāraṣaṅgahānandacariyena
racitā niṭṭhitā. nibbānapaccayato hotu.

This last line states that the Sāraṣaṅgaha was
compiled by a Thera called Ānanda. However,
according to the author’s colophon of the Sin-
halese manuscript, which is omitted in the pre-
sent version, as pointed out, the author of this
compendium is Siddhattha Thera, a pupil of
Buddhappiya Thera. Ānanda Thera is probably
a Siamese redactor or copyist.

ō² = S. cī v. last line. — ¹ For paṇha, so in other
places. — ³ Some contents, such as enumerations
of the heretical texts found in S., khā v. are
omitted.
Okāsalokadīpanī.

PA (Camb.) 37 (Tuxen VI).

Palm-leaf; 19 fol. numbered ka–khe, five extra leaves in front and five at the back, 58 × 5.1 cm.; five lines to a page, 48 cm. long. On the obverse of the front leaf the title “Okāsalokadīpanī”, and some Siamese writing (see under PA (Camb.) 15).

Okāsalokadīpanī, “the Illuminator of the Heavens and Worlds”, is a description in Pāli prose—intermixed with quotations in verse—of the world cycles, the heavens between them, the great and small continents and islands, mountains in them, being a textbook on ancient Buddhist cosmology. The treatise is divided into five chapters as follows:

1. Bhummatṭhādīpanī, “the Description of Things on Earth”.
2. Candimasuriyarapīvattadīpanī, “the Description of the Revolutions of the Sun and Moon”.
3. Vīhidipana, “the Description of the Paths (of Heavenly Bodies)”.
4. Ālokadīpanī, “the Description of Luminous Bodies”.
5. Uparibhūmavaṇṇanā; bhūmantaraparicchedidadīpanī, “Descriptions of Higher Regions and Divisions between the Earthly Bodies”.

The text begins:

namatthu
natvā lokavidum buddham
dhammaṃ saṅghaṃ ca sādhukaṃ
okāsalokaṃ dipassa
yadā suttam suṅgathā me.
tath’eka cakkavālamhi āyāma pi ca viṭhāra
dvādasasahassayojanāni tathāparāṃ sesaṃ.
tisahassacatusatam pañcasaṅkhyaṃ samiritaṃ
sabbaṃ satasahassāni chatimsaparimāṇḍalam
dasañce va sahaṣṭi na ḍhuddhaḥiniṃ satāni ca
duve satasahassāni cauttari nahuṭāni ca
ettakam bahalaṃ tena saṅkhyaṭi ‘yaṃ
dsasuddhā.

The chapters end as follows:

1. ki r. l. 5–ki v. l. 1:
tipañcacyojanakhandham parikkhepa ime
duma
pañṇāsacyojanakhandham sākkhā ‘yāmā
samanato
satayojanavattantā tāvad eva ca uggatā ti
iti okāsalokadīpaniṃ bhummatṭhādīpaniṃ
nāma pathamo kanḍo.
2. ku v. l. 2–3: ... kālapakke divase divase
suriyāsannaḥvānaḥ chāyāya avadhamānataya
śandassma maṇḍalam hāyamānaṃ viya
dissati ti. iti candimasuriyarapīvattadīpano
nāma dutiya kanḍo.
3. khā v. l. 3–5: kutoa assa kaṇḍapabbata kuto
jambudīpa kuto śhalaṣaṇi ti idam eva
atimahākhalitaṃ evarūpaṃ hi danaṃ pañña
caṅkhumāṭṭhī eva datṭhabbaṃ. ye tāḥ
pañcavi ṣṭā cakkavāṣajaparivāpanaṃ katvā
danti. tiṃ naśe ṣūdīsam eva ti veditabbaṃ. iti
vīhidipana nāma taṭiya kanḍo.
4. khā v. l. 3–4: ... sesudissu pi evam eva
datṭhabbaṃ. yadā antomaṃḍe sinuṃ sampe
caranti. tādā sabaddissu navasatasahassa
yojanāni nappahonti ti. (iti) ālokadīpana
nāma catutto kanḍo.
5. khāi v. l. 4–5:
tato niyaḥśī selat catumāsehi bhūmikaṃ
evan tu tihi vassehi ḍevā saṭṭhādinehi taṃ
catuvisatiṇā dipa java-galam putpuṇi
unāpphiṣṭi saṃkṣepāḥ, bhūmantaraparicchedadīpano
nāma pañcamo kanḍo. okāsalokadīpani saṃmattā.
buddham saraṇam gacchami. dhammaṃ
saraṇaṁ gacchāmi. saṅghaṁ saraṇaṁ gacchāmi.

Q 1 MS adhūḍhāni. – 2 MS avaḍḥa. – 3 kuco? –
4 For ṗabbato. – 5-6 For ṗdipo. – 7 Sic. – 8 MS ṗbhūmavaṇṇā.

Mahākappalokasāṇḍhānapaṇṇatti.
PA (Camb.) 38 (Tuxen, VII).

Palm-leaf, 34 foll., numbered ka–gau, four blank leaves in front and four at the back; 58 x 5.1 cm.; five lines to a page 48 cm. long. ka v. and kā r., 16 cm. in the centre only, gau v. three and a half lines only. On the front leaf the title “Mahākappalokasāṇḍhānapaṇṇatti pariṇaṇa”, “thūki, 1.”

Mahākappalokasāṇḍhānapaṇṇatti, “The Declaration of the Fixing of the Great Cycles of Time and Universes” is a treatise on Buddhist Cosmology. The subject-matter of the book is derived from such texts as the Aggaṇisasutta of the Dighanikāya and Sattasuriyuggamanasutta of the Aṅguttaranikāya and their commentaries. There are similar texts in Sinhalese, such as the Brahma-utpattiya and Lokawistaraya.

The text begins: bhagavā kira adhigatasabhaṅnutaṇāṇo hutvā lokānuggahakaranatthāya [sic] anukkamagamanena vesaliyaṁ upanissāya ambavane kūṭaṅgare viharanto [sic]. tena kho pana samayena aniddhadhammakathakusalo lokapiṭṭa kāyavarovarānam ativaro varāhara bhagavā pavarapaniṇātītasane nisimno. atha kho bhagavā mukhakamaṁ vivaritva bhagavato saddhiṁ nicchāretvā aniccatādhammaṁ pakāsento so bhagavā evaṁ āha: anicca bhikkhave saṅkhārā, addhuvā bhikkhave saṅkhārā.

4 The text ends: gau r. l. 3: ... neyyānaparivattikaṁ nāṇam nāṇanuparivattikaṁ neyyaṁ iminā buddhavisayo pakāsito hoti. idam visaya-khetāṁ nāma. iti imāni tūti khettāṁ dussitan' eva. buddhānaṁ visaya-khetāparimāna-parichchedo naththi. naththi-bhāvassa imaṁ upamaṁ āharanti. koṭiṣatasahassacakkavālamhi yeva brahmaṁ lokāṁ sāsapehi pūreṇvā sacce koci purat-thimīya disya cakkavāle eketaṁ sāsapaṁ pakkhipanto tiṭṭheya sabbe pi te sāsapa pārīk-hayaṁ gaccheyyaṁ nathth'eva puratthimīya disya cakkavālaparipāyanam gaccheyya. dakkhiṇdisā su pi pacchimadisā su pi uttara-adisā su pi es'eva nayo. naththi buddhānaṁ avissayo nā-māti evaṁ vakkheyaṁ. mahākappalokasāṇḍhāna pariṇaṇaṁ 5 nighitā akharāni ikkhitvā somannasena jitaṁ(?) manorathaṁ vacanena buddho homi anāgate.


HISTORY

Vaṃsamaṇī (Vaṁsa).
PA (Camb.) 39 (Tuxen II).

Palm-leaf, 325 foll., in 13 fasciculi of 24 foll. each except the sixth and the thirteenth which have 26 and 35 fasciculi respectively, numbered as follows in Cambodian letters:

HISTORY 55

Fasc. IX, tha-daḥ; Fasc. X, dha-naḥ;
Fasc. XI, pa-phah; Fasc. XII, ba-bhaḥ;
Fasc. XIII, ma-raṃ.

58.4×5 cm., five lines to a page, 47 cm. long.

On an extra folio in front the title in Siamese letters, followed by four blank pages. Then ka . . .

For notes in Siamese on the front folio see under "Sivajayajataka, PA (Camb.) 15."

Vamsamālini, "Garland of History" is an

historical epic based on the Mahāvaṃsa (PA (Sinh.) 34. chs. 1–36). According to the colophon of the author (see below), he has compiled the work with material drawn from the Mahāvaṃsa, its āṭā (Vamsatthappakāsini)1, and other books. The name given in the colophon is "Mahāvaṃsaṣsa Mālini", the "Garland of the Mahāvaṃsa". The poem bears a marked resemblance to the so-called "Extended" Mahāvaṃsa2, both works borrowing verses from the original Mahāvaṃsa, and also in arrangement and contents. Differences also between the two texts are noticeable, particularly in the division of chapters. The present poem is smaller than the "Extended Mahāvaṃsa". The two works, however, should be ascribed to the same period.

The text contains thirteen chapters and they occur as shown below:

The text begins: namo tass' atithu
vaṃse pi tajhē avedi nādo (sic.)

ṅatvā hitē tesa visesato yo (sic.)
desē moṅghavaharāya tesaṃ
vandāmi nāthaṃ gamaṇanantaṇāṃ

dhammaṇaṃ ca saṃghaṃ sirasā 'bhivande
vaṃse pi nāte itare ca nātā
tasmā hi vaṃsācariyānuṇātaṃ
saṃkhepa [sic] vakkhāmi hitānurūpaṃ
sumer[tha]dha nāmādika bodhisatto
jinānadiṇaṅkaram ādikānaṃ

tikajjhakānaṃ abhisantiye yo

tam buddhabhāvaṃ pana 'nukkam evaṃ

abhyañatesu pi jātītesu pāramīnaṃ paripāka-
gato yo santuṣte tusite bhavanamhi cirataram
anubhogi sukhaṃtaṃ.

imamhi kappe pāṭhama va rāja

mahaṃ namo ahu tassa vaṃso
paramparā māta (?) tato adimā

tato si sākya vaśarājavatāvase

End of ch. 1, ku v. l. 5: iti vaṃsaṃvillīsinīyaṃ
laukādīpaṃgamaṇaṃparicchedo pāṭhama;
ch. 2, kā v. l. 2: . . . bhagavato vaṃsaparicchedo
dutiyo;
ch. 3, kaṃ r. l. 1: . . . dhātuḥbājanaparicchedo
tatiyo;
ch. 4, khaṃ v. l. 2: . . . pāṭhasaṃgaṃtikāraka-
tadupathaṃbhakaraṇaḥkathāparicchedo
catuttho;
ch. 5, gaṃ v. l. 3: . . . dutiyaṃsaṃgaṃtiparicchedo
pāṭchamo;
ch. 6, ci r. l. 4: . . . tatiyaṃsaṃgaṃtiparicchedo
chacchamo [sic];
ch. 7, ce v. l. 5: . . . nānādeṣe sāsanaṃ paṭitīḥa-
pana-paricchedo sattamo;
ch. 8, chu v. l. 4: . . . vijayarājābhiseko paricchedo
sattamo;
ch. 9, ūu v. l. 4: . . . dhāṃmāsoka-devānampiya-
tissa-saṃkhētānaṃ rājūnaṃ sāsanaṭoṇikāthā
paricchedo navamo;
ch. 10, ṭhaḥ + 2: r. l. 1: . . . gamaṇikūrāmaṃhā-
yodhaparicchedo dasamo;
ch. 11, ḍhaḥ v. l. 2: . . . dvabhāṭikayuddhavupa-
nakathā paricchedo ekādasamo;
ch. 12, di r. l. 3: . . . dutṭhagāmaṇīraṇṇo tusyati-
puragamanakathā paricchedo dvādasamo;
ch. 13 and end of text, ro v. l. 4:
evaṃ puṇḍañā apuṇṇañi ca bahuḥ so
upacinitvā [sic.]
sattāvisati vassāni mahāseno nārdhipo
lāṅkādīpe khile rajjāṃ kāretvā maraṇāṃ

gāminī ti⁴
mahāsenarājjakathā.

rajebbisekā pī narā paṇekāni pāpāni eke ca
m-kāṃsu mohā
pāpāni puṇṇañi m-kāṃsu eke puṇṇañi eke
ca m-kāṃsu dhīrā.
rajjāṃ pī hitvāna sakaṃ ca kammaṃ

āpāya sabbe pī paraṃ ca lokāṃ
ganāvāna dukkhaṃ pī sukhaṅubhonti
tesaṃ m-aniccā mahānīcāṃ [sic] dhīrā
aṅgā gandhesu atthaṃ pī gahetvāna yathārahaṃ
mahāvaṃse ca pāliṃ pī tassa ākkāya pākaṭāṃ
dvinam pī m-dhippāyaṃ gahetvā anurūpato
jambudīpe ca laṅkāyaṃ rājñānaṃ vaṃsadiṇaṃ
dhagāvaṃsassa mālīni-vilāsiniyam me vidaṃ
mayā va racitaṃ atthaṃ paripuṇṇaṃ suniṭhi-
tan ti

iti mahāvaṃsāmilāvilāsiniyam rājavamsādīpa-
ne-paricchedo ... niṭṭhito samatto⁴
buddhaṃ saraṇāṃ gachchāmi dhammaṃ sara-
ṇaṃ gachchāmi, samghaṃ saraṇaṃ gacchāmi.

vaṃsāmilāvilāsini.
PA (Camb.) 40 (Fragment 1a).

Palm-leaf, 24 foll. and 3 blank foll. On the
first twenty foll. the left margins with the num-
bering letters, and writing on some of the foll.
broken off. The numbers gha-ghah are found.
The full leaf is 52×5 cm., five lines to a page,
46 cm. long.

The fragments are some foll. of a commentary
(vilāsini) on Vaṃsāmilāṇī (see PA (Camb.) 39).
MS begins: ... eye rajje suhinnā atthahassāni
'tikkamūṃ. mūḍassā nāgadāsako putto mūḍ-
ḍam ghāṭhayi. catuvāsānaṃ kāresi pāpako.
⁵gam v. 3–4: ... sānaṃ samadikatvā sarītvā
sumadiyā⁵ (ma)raṇan ti saṃskārakatvā pari-
ganhiya⁵-m-assaṃ parigahetvā sabbesaṃ mara-
ṇaṃ appamatto bhaveyya. iti vaṃsāmilāvisi-
niyam dutiyasaṃgīti paṇicchodo pañcamo.

Next chapter begins: atthahassati vassāni kālā-
soke ca rājini rajjāṃ kārente ti tassa putto pī
vājino⁵.

End of fascicule, ghaḥ v. ll. 4–5:
kaṇiṭṭho vacanaṃ tesaṃ pharussa⁶ supi kakka-
laṃ
karaṇāyamāṇo tesa mati vā vā nānumodane⁶ ādi-
sam saṃkathetvāna tesaṃ cittam pasādayi paccā-
ci to kaṇiṭṭhena pasādiṭṭhane(?) kātama(yā)

q¹ ubhinnāṃ. –² Compare Extended Mahāvaṃsa,
ch. 4, v. 86 (last verse) with these lines. –³ Ext.
Mhv. sumariya. –⁴ Ext. Mhv. pariganīya. –
⁵ Cf. Ext. Mhv. ch. 4. v. 27:
so atthārasavassāni rājā rajjāṃ akārayi
kālasoke tassa putto atthahassati kārayi.
–⁶ pharussaṃ. –⁷ matimā? –⁸ modayi?
**Saddaniti.**
PA (Camb.) 41 (Bl. 17).

Palm-leaf, two fasciculi only, 24 foll. each, (a) pa–phaḥ, (b) gya–gyaḥ and ghya–ghyaḥ. Each fasciculus has three extra leaves in front and behind. 54×5 cm., five lines of writing to a page, 46.5 cm. long. Title on the first leaf of (a) “Saddaniti” “thūka 11”, on (b) “Saddaniti” “thūka 17.”

*Saddaniti. “The Rules of Words”, is the Pāli Grammar of Aggavaṃsa, a bhikkhu of Pagan in Burma, composed in AD 1154. It is divided into twenty-five paricchedas.

The book has been critically edited by Helmer Smith, and published in the series “Skrifter utgivna av kungl. Humanistiska vetenskapssamfundet i Lund” XII, 1 in five parts with the indices. Page XI of the Introduction to this edition contains a list of Sinhalese and Burmese editions, and important MSS of this text. For an analysis of this grammar and an estimate of it one may consult Helmer Smith in the Introduction to the above edition, pp.V–IX and Mabel H. Bode: *The Pali Literature of Burma* (1909), ch. II (p. 16 ff.).

The two fragments contain the following portions of the text:
(a) A portion of Padamālā, XI, corresponding to Helmer Smith, vol. I, p. 257, l. 25:
(tatiyanta) padeḥevan saddādihi ca dhima-
tā ... and ends corresponding to p. 284, l. 4: ekhe i(kebbi) ... 
(b) A portion of Dhātumālā, XVI, corresponding to Helmer Smith, II, p. 454, l. 24: (upakā-
 jivako huveyya p’āvus co sam oka-
tvā) ummagam gahetvā pakkāmi ti ... 


**Gandhabharaṇa-sāra.**
PA (Camb.) 42 (Tuxen V a).

Palm-leaf, 6 foll., numbered ka–ku, 55×5.4 cm. Five lines to a page, 45.5 cm. of writing. Three extra foll. in front. Title on the first: two blank, ka r. blank, ka v. and kā r., five lines, 15.5 cm. of writing in the centre only.

Title given as: gaṇḍābharaṇa-sāra-pāli. thūka 1.

*Gandhabharaṇa, “the Ornament of Composition” is a Pāli grammatical treatise of 96 stanzas, dealing with the use of particles and prepositions. It was written by Ariyavaṃsa Mahāthera of Ratanāpurā in Khema about AD 1437.*

The *Gandhabharaṇa (Ganthā, Gaṇḍā)* was studied and commented by well-known Burmese scholars of the sixteenth and seventeenth centuries (see next two titles). A Burmese commentary by Tipiṭakālakāra Siridhaja was published in 1897 [B.]. A Sinhalese Sannaya by U. A. Āṇapīlaka was published at Welitara, Ceylon, in 1898 [S.].

The text begins:

\[2\] vicitranaṣampannā desanā yassa tādino

ānāmo saddhammasamghassa tassa ādīccaban-

dhuno

vandanaya[1] panmassa [sic] ānubhāvenupaddave

sosetvā ‘ham karissāmi

nipātanaṭhambhāviniṃ[2]

poraṇehi anekāpi katā tadatthajotanā

na hi tā bandhajātehi akatā’laṃ suññatave

tasmā nissāya tā yeva gaṇḍābharaṇaṇāmakāṃ
vakkhāmi bandhagāthāhi sissānāṃ sukha-bodhiyā.

The text ends ku v. l. 8:
puññāvā paññavā yo so pākato sabbabhūtale ajjaro⁵ madvaro⁴ santo yutto patipattihi ca
ten'eva hitakāmena yatthijotānam⁸ uttamo.
ariyavamsanāmena kato 'yam mativaṭhano⁶ ti.
gandhābharaṇasaṅgāṃ niithitāṃ
imaṃ gaṅḍhamaṃ sikkhītvāna munināmena
sacarā⁷
navalokuttaradhammam bodhetvā anātite⁸
dhuvā niccam ti.

⁴ S. vandaneyya. — ⁵ S. nipātathavibhāvinim. —
⁶ S. ajjavo. — ⁷ S. maddavo. — ⁸ S. yati potānam. —
⁹ S. maṅḍhano corrected in Sanne to vaṭhano. —
⁹ sūdarā? — ¹⁰ anāgante?

Gandhābharaṇa-sāra-athhavyākhyāna.
PA (Camb.) 43 (Tuxen Vb).

Palm-leaf, 33 foli., numbered ka-gaṇi, 55×
5.4 cm.; five lines to a page, 45.5 cm. of writing.
Title on the front-leaf, followed by 3 blank
leaves. Title on the MS: tīkā-gaṇḍabharaṇa.

Gandhābharaṇa-sāra-athhavyākhyāna is a com-
mentary in Pāli on the Gandhābharaṇa-sāra.
(PA (Camb.) 42.)

The text begins: namatthāhu.
natvānāhaṃ jīnan taṃ samupacita(m)-sutaṃ
sabbalokeka bandhum
nābhūyenā³ pitussā [sic] kusalamahimato uttamo
bhūtaloke
yaṅcānubhūtvaṇa jārāmarāsum [sic]
ye cānubhūtvaṇa jārāmarāsum
tan tena pītvā alaṅkārabhūti
gaṅḍena pūremi manannaṇavassa
tattha natvāna ti tihi dvārēhi sakkaccaṃ van-
ditvā ahaṃ ti addā ti laddhavohāram dhātusamū-
ham upa(ha)rissati².
gām r. l. 5:
iti evam amay gauḍo bhāsane lokavohāra-
dhamvohārabhāsaṇo sekajoso⁵ pi anākulaṃ
guṇasāraṃ saṅkānītvā⁴ likkhitabbo.

puññavā paññavā yo so pākato sabbabhūtale
ajjaro⁵ madvaro⁴ santo yutto patipattihi ca
ten'eva hitakāmena yatthijotānam⁸ uttamo
ariyavamsanāmena kato 'yam mativaṭhano ti.

Comment on above verses followed by: ath-
habhyākhīyātaṃ gaṇḍabharaṇaśaṅgāṃ niithitāṃ.
buddhaṃ saṇṇāṃ gacchāmi.

¹ S. nebhūyena? — ² upaharinati. — ³ nekadoso? —
⁴ saṅkānītvā. — ⁵ ajjavo. — ⁶ maddava. — ⁷ pati-
pattihi. — ⁸ yati potānam.

Gandhābharaṇatathādipani.
PA (Camb.) 44 (Tuxen Vc).

Palm-leaf; 91 foli. in 4 fasciculi as follows:
1. ka-khaṭ 24 foli.
   Title: tīkā gaṇḍabharaṇavithāra – thūka 1
2. ga-aṭhā 24 foli.
   Title: tīkā gaṇḍabharaṇa. 2. jotanāsasa
3. nā-caṭ 24 foli.
   Title: tīkā gaṇḍabharaṇa-vithhāratthano ganā
   – thūka 3.
4. cha-je 19 foli.
   Title: tīkā gaṇḍabharaṇa-vithhāra jotanā jina-
sāsnu – thūka 4.
Three to four extra leaves in the front and
back of each fascicule.
55×5.4 cm., five lines to a page.
Gandhābharaṇatathā-dipani, “the Illuminator of
the Meanings of Gandhābharaṇa”, is a commentary
on this treatise written by Suvaṇṇaraṃsi Mahā-
thera of Vijayārāma in Burma in the Buddhist
year 2128, that is, AD 1585. It is based on an older glossary (gāndāṭhī) by a teacher named Ariyavamśa and on other exegetical works. The text, which is about eight hāṇavāras in size, begins:

asesañeyyādhigataṃ subodhiṃ
natvāna nāthaṃ varabhūripaṇṇaṃ
dhammañ ca samghaṃ abhivandaneyyam
vatthuttayasmiṃ katapuṇṇatejasaṃ

hatantarāyo mattimāsu [sic]
vasanta hunte bhisajātiyena [sic]
y aṭṭaloka idha māttena
bhiyācito haṃ sirisati niḥśrī [sic]¹

nānapākāgar avalambha gāṇḍake
karissāmi gāṇḍābharaṇatthadipaniṃ

vicitranāthānaṃ hi ca ca nādinaṃ² padhānam anāgāvasāne sunimatasiḷānaṃ³ nipātanāma-kānaṃ avayvasaddānaṃ atthaṃ vatthukāmo
yam ācariyo atimaṅgalasambhutassa⁴ tiratanassa paṇāmaṃ tava dasseto vicitranayasaṃpannaly-ādim āha.

The text ends with the name of the author, date of composition, etc.:

yo so bhikkhu puṇṇavā lābhattayasattahetu bhūtipuṇṇasamannāgato ca paṭṭhava vicitraṇāna-
samannāgato ca pākaṭo paṭṭhaṭtagukkittimā sabbabhuṭilesakālamhi khemaraṭṭhanāmake patha-

vitele aṭṭavo kāyavācaṇaṅkābhāvaya ujutā sam-
panno ca maddavo vācāvittakkhāpabhāvayo mu-
dutāsamannaṅgato ca santo sappurisabhūto ca
(bhū)yoṭto ca paṭippatihi abhissamačārika-ādi-
bracariyaṅkādi-sammāpaṭippadāhi atthi nivā-
sati vā khemaraṭṭhahanapade tattha sanḍatiyadeso
hutvā ayaṃ gaṇḍo gaṇḍābharaṇanāmako mati-
vaḍhano⁵ paṇḍitaṃ paṇṇāvaḍhanakaro⁷ tena
tena vā tādisagunavantena bhikkhunā kāmena path-
thayantena hitan samagandhāseu nekattam utta-
manāṃ pasaththam yatijotanāṃ piṭakaṭtasakkhā-
nebyāvaṭṭanāṃ kulaputtanāṃ arīyavaṇanāmānena
ariyavaṇo ti garūhi gahitāmādheyyena kato
poranahi katan gāṇḍāṭhī-ādiṅkaṃ pakarānaṃ
nissāya viracito ti.

gāṇḍābharaṇaṭṭhākāraṃ vijayārīmasaṃminā
svaṇṇaraṃsī-nāmena samgharājena dhimatā
sākyasihassa nibbānā vasse sātiṭutesu hi
aṭṭhahsasatṭadhiṣṭu dvasahassesu racitā.

Author’s wishes in ten lines, and
iti gāṇḍābharaṇavaṇṇanā niṭṭhita.
Gandhābharaṇatthadipanti is the same work as
the Gandhābharaṇaṭṭikā noticed by Subhūti Thera
in his Nāmamāla (op. cit. Introduction, pp.
LXXVI–LXXIX).

¹ Several words in this stanza contain scribal errors. ² pakāra. ⁳ Text not clear. ⁴ su- ni-. ⁵ sambūta. ⁶ dīh. ⁷ dīh.
BURMESE PĀLI MANUSCRIPTS
VINAYAPIṬAKA

Kammavācā.
PA (Burm.) 1 (Cod. Pal. 11) [Script: Square Burmese].

Palm-leaf; 12 fol., coated with lac and finished with floral designs in gold on a reddish surface. Letters painted in lacquer, black. 54 × 9.8 cm. marked in round Burmese letters beginning from kā on the reverse of the second folio, ends with kō on the reverse of the 10th folio. [The Arabic figures, written in black ink at a later date, on the top of the left margins of folios are incorrect and have no significance]. Five lines to a page with 50 cm. of writing. Square Burmese¹ script each letter about 1 cm. in height. The obverse of folio 1 and reverse of 12th are blank. Broad margins on the first two and last two written pages with only 20 cm. of writing. Geometrical and floral designs on the first and last pages and the broad margins.

Two wooden boards, with similar designs as the backs of the first and last folios, secure the book.

Kammavācā, “Words of Act” or “Ritual-Recitals”, contain the formulae in Pāli used by Buddhist monks of the Theravāda schools in such countries as Ceylon, Burma, Thailand, Cambodia and Laos, at various ceremonies, for example, the Ordination, the Naming of a Monk, etc. (See below).

The texts of the Kammavācā represent some of the oldest specimens of Pāli, and they are derived from the Vinaya-piṭaka². The existing specimens derive from Burma. They were originally taken to Burma from Ceylon, but it is said that no copies of the Kammavācā were to be found in Ceylon in the 17th century, and seven books were brought to the island from Arakan in Burma during the reign of Vimaladharasūrya II (A.D. 1687–1707).³ The volumes in the Square Burmese character are to this day used at the ceremonies, although the officiating monks know the formulae from memory.

The contents of the volumes of Kammavācā vary, but they all contain the first, the Upasampada-kammavācā, the formula for confirming the higher ordination on a monk. The Kaṭhinakammavācā, the formula for bestowing the Kaṭhina robe, usually follow. In some volumes, however, Tissavārena avippavāsa, “Investiture with the Three Robes” and Uposathāgāra- “Fixing the Boundary of the Confession Hall” precede. The other important Kammavācā texts appearing in the codices described here are: Therasammuti, “Election of a Monk”, Nāmasammuti, “Giving of a Name to a Monk”, Kappiyabhūmisammuti, “Dedication of a Land for a Monastery”, Kuṭivattthu lokkananasammuti, “Looking out for a Ground to erect a Monk’s Residence”, Nissayamuttisammuti, “the Agreement to free a Monk from the Nissaya”.

The collection of Kammavācā printed in Sinhalese characters, edited by Jinaratana Thera (Jinālaṅkāra Press, Hunupitiya, Colombo, 1906), contain also three other longer Kammavācā, namely, Agghasamodhānaka, Suddhanta, and Sandhānapariṇāsā, which are used at disciplinary proceedings connected with the members of the order of monks.

In Europe there is a good amount of literature on the Paḷi Kammavācā. Among them are:


(4) — *Anecdota Pālica* Chs. ii, iii, v, Leipzig 1845.


The present codex contains two Kammavācā
(i) Upasambadā, (= *Handbook*, ch. I), Ends, fol. 10 r., l. 2.
(ii) Kaṭhina, (= ibid., ch. IV).

No titles of chapters are given.\(^5\)

\(^{q}\) Generally called the Tamarind Seed Script, from its shape. See E. Burnouf et Chr. Lassen, *Essai sur le Pâli*, plates IV and V. \(^{2}\) *Vinaya Texts* translated by Rhys Davids and Oldenberg, Vol. 1, p. XX. \(^{3}\) In Śaka era 1619 (= AD 1697), see Godakumbura, C. E., “Kaṭadora Grant”, in *Jr. R. A. S.* (Ceylon Branch), 1953, vol. III (N.S.) pts. 1 and 2. \(^{4}\) This is *Suddhanta-Kammavācā*, Jinaratana, pp. 25–28. \(^{5}\) See also above, PA (Camb.) 1.

**Kammavācā**

PA (Burm.) 2 (Cod. Pal. II a). [Script: Square Burmese].

Brass plates, prepared and finished similar to PA (Burm.) 1; 16 foll. 51 × 9.5 cm.; six lines to a page, 48.5 cm. of writing. Foll. 1 v., 2 r., 15 v., 16 r., 35–36 cm. of writing only, with broad margins. 1 r. and 16 v. serve as covers, similar designs on the broad margins and covers.

12th plate broken at the right, leaving only 43 cm. The space is about four letters to a line. The lacquer coating is peeling off in some spots. On fol. 10 v., right half, 2.25 cm. fallen out and lost.

See PA (Burm.) 1.

The codex contains eleven chapters, as given below. They follow the order of Jinaratana (J), except in the case of the *Nissayamuttisammuti* (see PA (Burm.) 6).

The chapters are as follows:\(^1\):

1. Foll. 1 v., l. 1–8 r., l. 5: *Upasambadākammavācā* (= *J. pp. 1–6 = Handbook Ch. I*).
2. Foll. 8 r., l. 5–9 v., l. 5: *Kaṭhina* (= *J. pp. 6–7 = Handbook Ch. IV*).
3. Foll. 9 v., l. 5–10 r., l. 6: *Avippavāsīsamāhanā* (= *J. p. 7 = Handbook, Ch. II*).
4. Foll. 10 r., l. 6–11 r., l. 1: *Samānaṇaṇasamāthāhanā* (= *J. pp. 7–8 = Handbook, Ch. II, p. 146, II. 1–12*).
5. Foll. 11 r., l. 1–12 r., l. 5: *Samānaṇaṇaṇasamāthāsammuti* (= *J. pp. 8–9 = Handbook, Ch. III, p. 146, II. 13 ff.*).
6. Foll. 12 r., l. 5–12 v., l. 6: *Avippavāsatināsam-
mutili* (= J. p. 9 = Handbook, Ch. III, p. 147, ll. 14 ff.).
8. Foll. 13 v., l. 3–14 r., l. 5: *Nāmasammuti* (= J. p. 11–12 = Handbook, Ch. VI).
9. Foll. 14 r., l. 5–14 v., l. 4: *Kappiyabhūmisam-
mutili* (= J. p. 13 = Handbook, Ch. VII).
10. Foll. 14 v., l. 4–15 v., l. 2: *Kuṭivatthuokaka-
nanasammuti* (= J. pp. 12–14).
11. Foll. 15 v., l. 2–16 r., l. 4: *Nissayamuttisam-
mutili* (J. p. 12).
10 and 11 are not found in the *Handbook of Pāli*.

q 1 Cf. PA (Burm.) 6.

Kammavācā.

PA (Burm.) 3 (Cod. Pal. U.B. 1). [Script: Square Burmese].

Palm-leaf, 12 foll., 53×9.5 cm. Folios numbered in round Burmese letters. kā–ki actually written. On the first two and last two written pages 25 cm. of writing. Except for minor details like PA (Burm.) 1, but there are no arabic numerals.

See PA (Burm.) 1.

Contents are also similar to PA (Burm.) 1.
(i) Upasampadā-kammavācā, (Ends at folio 10 r., l. 1).
(ii) Kaṭhina°.

There are no titles of chapters, and the text is similar to PA (Burm.) 1.

Kammavācā.


Palm-leaf, 15 foll., 52.7×8.5 cm., four lines to a page, letters average 1 cm. high. Writing 49 cm.

long on the recto of folio 1, and verso of fol. 15 not written on and broader margins on 1 v., 2 r., 14 v. and 15 r. with 27 cm. of writing only. No folio numbers. The surface finished with silver coating, and letters painted in black. Margins decorated with floral designs in red and gold. Designs of five birds. Secured with European made wooden boards.

See PA (Burm.) 1.

Contents:
Upasampadā-kammavācā (Ends fol. 12 v., l. 1).

Kaṭhina°.

No chapter-titles. Text as PA (Burm.) 1 and 3.
1. ticivarena avippavāsā kammavācā (Vāmanda sa ṣamihana kàtabbo).

2. Cā v. l. 2 begins upasathāgāra-kammavācā (samānasamānāsamānāsamathana kānna vācā Jinaratana, pp. 8–9) = Handbook, Ch. III. Ends, fol. 4 v., l. 4. Then follows: simāsam(m)uti-kammavācā niṣṭhitā. | pu | ti | sā |

Kammavācā.

PA (Burm.) 6 (Lundholm 1a). [Script: Square Burmese].

Brass plates, with a thin coating of tin, surface finished and letters painted as described in PA (Burm.) 1.

Originally 16 plates, now only 14 left with the eleventh and the last missing. The first plate mutilated, the margins having been cut out. Plates numbered in round Burmese letters, khā-gī. 55.5×10.8 cm., six lines to a page, 52 cm. of writing. Foll. 1 v. and 2 r. 33.5 cm. of writing; fol. 15 v. 34 cm. of writing. Provided with lacquer-decorated boards as in PA (Burm.) 1.

The fragment contains eleven chapters (the last incomplete), as given below, with short instructions at the ends of some. The order of chapters at the beginning differs from the Handbook, but agrees with Jinaratana, but at the end nissayamuttisaṃmuti follows kathavatthuokana nana, unlike in Jinaratana, where nissaya follows nāmasammuti.

The chapters are as follows:

1. Foll. 1 v., l. 1–8 r., l. 4: Upasampadākammana vācā ends (− Jinaratana, pp. 1–6 = Handbook, ch. I).

2. Foll. 8 r., l. 4–9 v., l. 4: Kāthina kammavācā (− J. pp. 6–7 = Handbook, ch. IV).

3. Foll. 9 v., l. 6–10 r., l. 6: Avippavāsasimāsamihana (− J. p. 7 = Handbook, ch. II).

4. Foll. 10 r., l. 6–10 v., l. 6: Sammānasamānāsamāsamathana (− J. pp. 7–8 = Handbook, ch. III, ll. 1–12).

5. Foll. 10 v., l. 7–12 r., l. 4: Sammānasamānāsamāsammatika-maṇḍa (− J. pp. 8–9 = Handbook, ch. III, l. 13 ff.) [10 v., l. 6. pura(thimīyā) fol. 11 missing, fol. 12 r. l. 1 (āyasama)lo kha-maṇi etehi nimittehi simāya sammati].


11. Foll. 15 v., l. 4 begins: Nissayamuttisaṃmuti (− J. p. 12).

Folio ends: ama bhante nissaya muttasammuti icchāmi. so 'ama bhante samgham nissaya muttasam(m)uti(m) yācāmi, dutiyam pi tatiyam pi yācāttaṃ buññā tu. . .

This codex is similar to PA (Burm.) 2.

The text of the Burmese poem on the cord:

neppaṣaṇā tāṇī gwīn
nya 'eun byōj de'
yau? chiŋ le kā
sei? ka yu ywe'  
'boŋ lu thu? 'tha
mya? pho 'ya i'
'ho 'ca de thə na
fwe pe sa go
se to na ashūn  
'ζe phyiŋ' thouŋ ywe

“Being desirous of reaching easily the correct island of Nibbāna, and having put our faith in the teachings of the blessed one, who is the Lord of the three kinds of beings, we have speedily got these gilt manuscripts copied out giving wages (to the scribes). By the power of this meritorious deed may we be free from the four woeful states, the three perilous ages, the eight troublesome places, and all other many dangers. If we are to be reborn from birth to birth, may we be possessed of great wisdom like the Bodhisatta Mahosadhā; may we be brilliant with the four kinds of knowledge, and (lastly) may we have the opportunity of listening with pleasure to the first sermon of the future Buddha Ari-

metteyya (delivered) from the throne under the shade of the gangaw Ko maty to Ma’ mo’ tree.”

The above verses are followed by the names of the donors: Ko Maung Htaw of the village Kadoe, the donor of the shrine, who was a forest-officer, and his wife Ma Maw, (followed by their wishes): “May we attain nibbāna, and may all the devas and human beings share this merit with us.”


**Kammavācā.**

PA (Burm.) 7 (Lundholm 1b). [Script: Square Burmese].

Palm-leaf, 8 foll., numbered in round Burmese letters, 53 × 12.7 cm., writing 50 cm.; six lines to a page. Foll. 1 r. and 8 v. blank. On foll. 1 v., 2 r., 7 v., 8 r., 39 cm. of writing. On the broad margins, figures of devas. Similar figures on the blank pages.

This, as well as the two following, finished in the same manner as PA(Burm.)1, and kept within the same boards. The wooden boards lacquered and ornamented with designs as usual (devas and haṃsas).

i. The foll. contain the text of the Upasampadā-kammavācā, divided as “Upasampadākammavācā” and “Ovādakammavācā”.

At ku v. 1.3, after the words: tasmā tuṭhi evam etasa dhārayāmi ti (= Handbook, p. 144, 1.3) in round Burmese letters, upasampadā-kaṇḍa. At the end of the last folio, after the words: taṃ te yāvajīvaṃ akaraṇīyaṃ, āma bhante; in round Burmese script: Ovādakammā-

vācā.
ii. Four folios, written fully, contains the text of the Upasampadākāṇḍa as described under (i) only. Ending marked as above.

iii. Same as ii.

Kammavācā.

PA (Burm.) 8 (Lundholm 1c). [Script: Square Burmese].

Palm-leaf. Originally 16 foll.; but now 15 left, 4th missing. Numbered in Burmese (round) script. ko–ki (ki missing), ko–gu. Some of the letters after ki written over and tempered with. Surfaces finished plain with gold, and letters painted in black. Designs in red and gold only on the broad margins at the beginning and at the end. 53×10 cm.; five lines of writing on a page. 50 cm. long. Foll. 1 r. and 16 v. blank, 1 v., 2 r., 14 v., 16 r. have broad margins with only 28 cm. of writing. Some of the letters are formed somewhat crooked. The MS bears signs of age. Ends of some folios are broken.

See PA (Burm.) 1.

This codex contains the Kammavācās given by O. Frankfurter, in his Handbook of Pali, the same order. They are seven in number or nine as taken in the Sinhalese edition of Jinaratana. Ch. III of Frankfurter actually contains three parts.

1. Foll. 1 v., l. 1–7 r., l. 5: Upasampadākammavācā
   (= Handbook Ch. 1).
2. Foll. 7 r., l. 4–7 v., l. 5: Avippavāsāsīmāsamāhanana
   (= Handbook, Ch. II).
3. Foll. 7 v., l. 5–8 v., l. 1: Samāṇasaṃvāsāsīmāsamuhana
   (= Handbook, Ch. III, ll. 1–11).
4. Foll. 8 v., l. 1–10 r., l. 1: Samāṇasaṃvāsāsīmāsammuti
   (= Handbook, Ch. III, ll. 12–39).
5. Foll. 10 r., l. 1–10 v., l. 3: Avippavāsāsīmā
   sammuti
   (= Handbook, Ch. III, ll. 40–50).

6. Foll. 10 v., l. 3–12 v., l. 1: Kaṭhina
   (= Handbook, Ch. IV).
7. Foll. 12 v., l. 1–13 v., l. 1: Therasammutī
   (= Handbook, Ch. V).
8. Foll. 13 v., l. 1–14 r., l. 1: Nāmasammutī
   (= Handbook, Ch. VI).
9. Foll. 14 r., l. 1–15 r., l. 5: Kappiyabhūmisammutī
   (= Handbook, Ch. VII).

Codex ends:

15 r., ll. 5–6: (?)sakkharā okametañca
pud dhayūpaṁ ...

tasmā hi pañḍito ... pāpuñī
dhammapothakām.

q 1 For
akkhā ekamaṅga ca buddharūpasamamp siyā
tasmā hi pañḍito poso likheyya

– 2 a word from another passage.

Kammavācā.

PA (Burm.) 9 (Lundholm 1d). [Script: Square Burmese].

Palm-leaf, 8 foll., 56×12.5 cm.; writing 53 cm., six lines to a page. Fragmentary, folios from ends of two MSS put together. Leaves prepared with lacquer as usual, red and gold designs, and letters painted in black. The folios are to be taken in two groups as below:

i. Leaves marked kha–khī in round Burmese letters. khī v., and khī r., broad margins, with only 40 cm. of writing. khī v., blank, thus forming the final folio of a codex of Kammavācā.

1. Foll. khā r., l. 1–khā v., l. 3: Therasammutikamkammavācā; the end marked in round Burmese letters: “therakhaṇḍam”.
2. Foll. khā v., l. 3–khā r., l. 5: Nāmasammuti
   kammavācā, the end marked similarly: “Nā
   makhāṇḍaṁ”.
3. Foll. kha v., 1.5–khi v., 1.4: Kappiyabhūmi-sammuti°. The end marked as above: “vihā-rakhaṇḍam”.
4. Foll. khi v., 1.4–khi v., 1.3: Kuttivatthalokakanasamsamutti°. The end marked “kutiḥkhaṇḍaṃ”.
5. Foll. khi v., 1.3–khi r., 1.6: Nissayamuttasammutikammavācā. End marked in square Burmese letters, similar to those of the text. “nissayakhaṇḍaṃ niṭṭhitam” “sādhu”.

ii. Foll. kha–khi, similar to those described under (i) above, being also the final folios of a codex of kammavācā. Endings also similarly marked, except in the case of the last, the text of which extends to the end of the last line of khi v.

kha r. 1.1 end of a section “mi ti, name of section “kāṭhina khaṇḍa””. Then begins:
1. Foll. kha r., 1.1–khi v., 1.3: Therasammutikammavācā.
2. Foll. kha v., 1.3–kha r., 1.5: Nāmasammuti°.
3. Foll. kha r., 1.5–kha v., 1.4: Kappiyabhūmi-sammuti°.
5. Foll. khi v., 1.3–khi r., 1.6: Nissayamuttasammuti°.

Kammavācā.

PA (Burm.) 10 (National Museum, C. 6883 a) [Script: Square Burmese].

Card-board, 16 foll. (52×11.5 cm.), numbered ka–kha, coated with lac and finished with floral designs. Letters painted in black. Fol. ka r. and khi v. with figures of gods and floral decorations, but without writing. Fol. ka v., kā r., khi v. and khi r. with writing (39 cm.) and figures of gods on either edge. Length of writing for the rest of the foll. 49 cm. For all written pages 6 lines to a page. The foll. are secured with two wooden boards, the outer sides of which are decorated with carved ornaments and small pieces of coloured glass.

Contents are similar to PA (Burm.) 2 and PA (Burm.) 6. The main endings are marked with the subject in the round Burmese script. The name of the last section is given in Pāli in the same Kammavācā script.

The chapters are as follows:
1. Upasampadākammavācā in two sections: p. 1, 1. 1 to p. 9, 1. 2, as in PA (Burm.) 7, and upasampadā-khan .. in round Burmese, and then begins: tāvad eva chāyā metabbā .. – and the section ends with .. akaraṇīyaṃ, āma bhante and section name: ovāvakhan on p. 14 1. 4.
2. Kathina°, p. 14, 1. 4 to p. 17, 1. 5 (kathina°. kanḥ°)
3. Avippovāsasimāsamūhanana°, p. 17, 1. 6 to p. 18, 1. 6 (End not marked).
4. Samānavāsasimāsamūhanana°, p. 18, 1. 6 to p. 20 1. 1. (End not marked).
5. Samānavāsasimāsamāsamāsamutti°, p. 20 1. 1 to p. 22 1. 5 (End not marked).
6. Avippovāsasimāsamāsamuttī°, p. 22, 1. 5 to p. 22, 1. 1 and simākhanh°. Ends of 3, 4, 5 not marked, all simākammavācā taken as one section; agrees with F.
7. Therasammuti°, p. 24, 1. 1 to p. 25, 1. 3. End of section (serakhanh°).
8. Nāmasammuti°, p. 25, 1. 3 (last aksara) to p. 26, 1. 6. End of section (nāmakhanh°).
9. Vihārasammuti° (Kappiyabhūmisammutti), p. 26, 1. 6 to p. 27, 1. 5. End of section (vihāra khanh°).
10. Kuttivatthalokakanana°, p. 27, 1. 5 to p. 29, 1. 3. End of section (kutiḥkhanh°).
11. Nissayamuttisammutti, p. 29, l. 3 to p. 30, l. 6. End of Codex and end of section: metām dhārayāmiti. nissayamuttisammutikkhaṇḍañ niṭṭhitañ. – Cf. PA (Burm.) 9, section 5.

For khaṇḍañ.

Mahāvagga.

PA (Burm.) 11 (Lundholm 17 b).

Palm-leaf, 186 foll., numbered ka⁻lā; eleven lines to a page. Same dimensions as in PA (Burm.) 52. They are secured together as one codex.

Written in red ink on the front (ka r.): vinaya-mahāvā pāḷi tō pāṭh. 7.1.

On the back (lā v.): Eleven lines to a page. 15½ aṅgas. On a palm-leaf slip with a red pencil: vinaya-mahāvā pāḷi tō pāṭh. eleven lines to a page. 19 aṅgas. (kok).

Date and time of the scribe: A little past stroke one, on a Friday, the twelfth waxing day of Tazaungmon, Sakkarāj 1236 (20th November, 1874).

Mahāvagga (— Vinaya, Oldenberg, vol. 1).

The text begins at ka v., l. 1 as in Oldenberg.

It ends at lā v., l. 4: sudattho ca sānāsanaḥ vividañ ca ānissam² samakamaḥ pi ca. mahāvaggaṃ samattaṃ. Then follow the wishes of the scribe, and the date as above.

Written 12169.

Mahāvagga-nissaya.

PA (Burm.) 13 (Cod. Pal. XLVIII).

Palm-leaf, 139 foll., numbered ghu⁻thī and ḍī tho. 51×6.5 cm.; ten lines to a page. 41.5 cm. long. tho v. and thō r. writing in the centre only 15 cm. The beginning of the codex is missing, and the text starts after a blank leaf. At the end is placed a leaf which had formed the title leaf of another book: Khuddasikkhatāpiṇī.

The date and time of the scribe: At the stroke of three during day time, Saturday, the first waning day of Wagaung, Sakkarāj 1137 (10th August, 1775).

Mahāvā nissaya, “the Burmese word for word translation of the Mahāvagga of the Vinaya, otherwise known as the Ratanaññūya, “the Casket of Jewels”, was written by Jambudhaja Thera, who resided in Shwe-u-min (the great mountain), made by Minthinphyä, north of
Kuthangyi, in the year 2192 of the Sāsana Era. (AD 1649). There is a printed version of the text, Rangoon, 1910 ff.

Our MS begins (pañī) rūpan ti vā... (Vinaya vol. I, p. 45, line 36) ... with the Burmese nissaya: – rūpan ti vā, –; pāśādikena, –; sampādeti


Then follows the colophon thō r., l. 2, giving details about the author. The date of composition according to this MS is Sāsana Era 2192 (cf. next MS).

Mahāvagga-nissaya.

PA (Burm.) 14 (Lundholm 21).

Palm-leaf, 185 foll., numbered ka–tu, 47×5.5 cm., nine lines to a page, 40 cm. long. Secured by plain wooden boards. Edges of leaves and boards guilt with centre red.

The title of the MS Mahāvā nissaya and the names of the donors: Maung Ngwe Thwin and wife, are written on the right margin of the obverse of each folio. On the front wooden board written with pencil: “Vinaya-mahāvā-nissaya”, ka–tu, 9 aṅgas.

On the right margins of ka v. and tu r.: Offered to the Ava monastery, Moulmein, as an ārāmikasaṅghikadāna, on the seventh waxing day of Tazaungmon, Sakkarāj 1269 (11th November, 1907).

Date and time of the scribe: After two stroke, the fifth waning day of Kason, Sakkarāj 1220 (1st May, 1858).

Mahāvā nissaya. [See PA (Burm.) 13].

The MS begins on ka v., l. 1 after the usual adoration: tena samayena, tena kālena, hna?; bhagavā, ‘phouŋ ‘ei ‘s; Buddha, ‘ši; uruvelaŋ, ‘ei ‘zwa ‘s; ‘e ‘su ‘t; ‘d; uruvela ‘to ‘hna?...

It ends: tu r., l. 4: dātabbam, i, samakaṃ pi ca, a’ hmya’ ‘s; āmissaṃ, ‘shouŋ ‘s; kaŋ ‘go; dātabbam, i. mahāvaggam sattamaṃ.

In the copyist’s colophon it is stated that this Ratanamañjūsa was the work of Jambudhaja of Taunggyi. The date of composition is given here as Sāsana Era 2190 (= AD 1647).

Cūlavagga-att̄hakathā-nissaya.

PA (Burm.) 15 (Lundholm 8).

Palm-leaf, 162 foll., numbered ka–dhā; 49.5×6 cm.; nine lines to a page, 39 cm. long. On ka v., kā r., ḍhu v., ḍhā r. writing in the centre only, about 16 cm. The blank sides of the first and last folios thickened with other leaves to serve as covers. Secured by a pair of rough wooden boards, the edges of which are gilt with centre red. The leaves having not been thus treated show that the boards originally belonged to another codex.

The title on the front page: Cūlavā-att̄hakathā-nissaya, “from beginning to end”.

The title is also written on the right margin of the reverse of each folio.

Cūlavā(Cūlavagga)-att̄hakathā-nissaya, also called Ratanamañjū, “The Casket of Jewels” is the Burmese word for word translation of that part of Buddhaghosa’s Somantapaśādikā which form the commentary of the Cūlavagga (PTS. ed. Vol. VI, 1947). [See below].

The text begins after the usual adoration with cūlavaggaśa [PTS. ed. VI, p. 1155], sula’we? ga ‘i’; pathame, ‘je ‘u ‘swa ‘s; kammakkhandhake ...

It ends ḍhu v.–dhā r.: vuttapācittiyam [ibid. p. 1300, line 6]; āpajjati ...; iti ayaṃ; attho;
sesan, 'ga; sabbath, hnaī? ultānam eva, ga 'di. samantapāsādikāya samvānaṇāya sattasarāka-
kandhakavānaṇā niṣṭhitā (up to line 2). Line 3: pañcakkhandadukkhapahāyino . . . (l. 7) . . . sid-
dhi (siddhā PTS.) . . . yathā . . . evan . . .
pāniṇāṇ . . . (l. 8) . . . āsā pi . . . sijjhatu.

This is followed by the nissaya of the first
four lines of the concluding gāthās of the PTS.
edition. There is no name of author or date; but
only a statement that (the translation of) the
commentary on the khandhakas was completed
without any obstacle. The last two lines give
the title of the book as Ratanamaṇjaśā, the
translation of the commentary on Vinaya (Vinaya-
attṭhakathā (see also PA (Burm.) 16).

There is a printed version of this nissaya edited
by U Ngwe, Sakkarāj2 1267, Rangoon. Here the
authorship is ascribed to the Shwe-u-min Hsaya
Ashin Jambudhaja.

1 The same is the title of Cūlavā nissaya (PA
(Burm.) 16). — 2 AD 1905 or 1906.

Cūlavagga-nissaya.
PA (Burm.) 16 (Lundholm 10 b).

Palm-leaf, 141 foll., numbered ka-tho. 48.5×
5.5 cm.; ten lines to a page, 37 cm. Writing in
the centre only of ka v, kā r, 15 cm., and tho v, 
tho r. 13.5 cm. The front and back folios blank
on the other faces, and thickened with extra
leaves to serve as covers.

The title of the MS is written on the right
margin of the reverse of each folio.

The manuscript, according to the colophon in
Burmese (tho r.), is dated January (-February),
AD 1886. [See below for details].

It ends tho r., ll. 6–7: translation of the ud-
dāna on Oldenberg, II, p. 308. dasavatthūni . . .
(line 10) saṅghena, ṉī; uppāhikā (= ubbāhikā),
kaṇ ma' wa yu? tho' phyij'; [vāpasameyya,
thai v.].

Then follow the date and time of completing
the copying on last page (tho , l. 2): At three
strokes during day time on the twelfth waning
day of Tabodwe, Sakkarāj 1248 (19th Februa-
ary, 1887).

The title of the book Ratanamaṇjaśā1: ratana-
maṇjaṭha le? paṅ ciq hna? cūlavā mā i one? adei?
be go sho 'dō ga'ga 'pyi i', nibbanapaccayo hotu

1 Spelt "Ratanamaṇjakā".

Pārājika-attṭhakathā.
PA (Burm.) 17 (Lundholm 24).

Palm-leaf, 247 foll., numbered ka–pe; 50×
7 cm. Twelve lines to a page, 39 cm. long.
ka v., kā r., pā v., pe r., writing in centre only
BURMESE PÂLÎ MANUSCRIPTS

14–15 cm. Foll. ka and pe thickened. Edges of leaves gilt with centre red. Secured by a pair of redlac coloured wooden boards.

On ka r. "pârâjikaṁ aṭṭhakathā-pâth, 20 āṅgas," 7 foll., 12 (lines to a page). Maung Oo and Ma Ye. On the right margin of ka v., again: pârâjikaṁ aṭṭhakathā. The gift of Ko Oo and Ma Ye of Shanzu quarter . . . Offered to U Cârîta Thera of the Ava monastery, Moulmein, on the 7th waxing day of Tazaungmon, Sakkarâj 1269 (11th November, 1907). Similar writing on the right margin of pe r. On the obverse of pe written in pencil: Total number of words; 20 āṅgas, 7 foll., cover 1 āṅga and 2 foll. Total 21 āṅgas and 9 foll.

Written on a piece of paper attached to one of the wooden boards; number 6; pârâjikaṁ aṭṭhakathâ-pâth. 20 āṅgas and 7 foll.

The date of the scribe is Tuesday, the sixth waning day of Nayon, Sakkarâj 1248 (22th June, 1886).

Pârâjika-âṭṭhakathâ, "the Commentary on Pârâjika", is the relevant portion of Samantapâśâdikâ, Vinaya-aṭṭhakathâ of Buddhaghosa. The text begins from the opening section of the Samantapâśâdikâ (q.v.). It is customary in Burma to call this portion of the commentary Pârâjika-aṭṭhakathâ. A nissaya on the Pârâjika-aṭṭhakathâ by Shwe-u-min Hsaya Ashin Jambudhaja, edited by Hsayas Hbe has been printed in four volumes (Rangoon, 1904—).

The text begins at ka v. as the PTS. edition of Samantapâśâdikâ.


This is followed by (from line 7): sabbârînâm jayakketuṁ vahantâ puññatejasā pattarajâbhisekena cakkavaṁsujalakkhinnâ munindakesavaṁsāpi dinindakatanâminâ râjaculâmanikyevaṁ thoppasa dayakena sirisuddhamarâjâ mahâdhipati-nâminâ hitvâ dvi-passa soñâdinâm dhammarâjena yâ kâta vinaya-aṭṭhakathâ sabacakkharâ-paddâgata sakkârâja satassambi niṭṭham dvisaradâmike yam kataṁ tena puññena mammarâjâ mahâyaso sukhi dighâyuko hotu pûrentu paṭikâ parâ ciraṁ thât-aṭṭhakathâyaṁ dhârentu sâdhavo imâṁ [pe] sabbe sattâ ca saddhamme sâdarâ hontu nâkülâ

Wishes continued. On the last-two lines the date of the scribe in Burmese as given under III.

1 But our MS has correct readings, e.g. v. 2., line 1: asambuddhâm not obuddhâm. — 2 MS dmi-ninda®, but m in dm appears to have been struck out.

Pârâjika-nissaya.

PA (Burm.) 18 (Lundholm 14).

Palm-leaf, 337 foll., numbered ka–va; 49×6.2 cm.; eleven lines to a page, 38.5 cm. long. ka r. blank, ka v., kâ r.; lâh v., va r., 15 cm. of writing only in the centre. The first and last leaves made thick to serve as covers. The whole secured in red-lacquered wooden boards. The edges of leaves gilt with centre red. Title on cover and the right margins of the reverse: "Pârâjika pâli tō nissaya".

Also written on cover: "Net words 28 āṅgas . . . eleven lines to a page".

On the right margin of ka v., and va r. "The gift of Ko Oo and Ma Ye of Shanzu Quarter . . . offered to U Cârîta Thera of Ava monastery, Moulmein, on the seventh waxing day of Taza-
ungmon, Sakkarāj 1269…", that is, 11th November, 1907.

Time and date of the MS: Afternoon of the fifth waxing day of Tabau ng, Sakkarāj 1248 (26th February, 1887).

Pārājika-nissaya is the Burmese word for word translation of the Pārījata section of the Vinaya-piṭaka. It contains the translation of the four Pārājika rules, and other rules ending with the thirty nissaggiya rules. (Pāli text of vol. III of H. Oldenberg’s Vinayapiṭakaṁ). According to the colophon at the end, the author of the nissaya is a theravada by the name of Upālī who lived in the north-East of Sagu, not very far away from the town.

The date of the translation is the second waxing day of Nadaw (November-December), Sakkarāj 103 (which possibly stands for 1103 or 1203).

A manuscript of a nissaya of Pārājika, similar to the present one has been described by Oldenberg in the Journal PTS. 1882, p. 62 (Pali MSS in the India Office Library, No. 2). Our MS, however, does not contain the introductory verses given there. Similar introductory stanzas (not altogether identical) are found in the Pārījata-atthakathā-nissaya by Shwe-un-minn Hsaya Ashin Jambuddhaja (printed in four volumes, Bangoon, 1905—). The text of the nissaya of our MS, however, differs considerably from this printed version.

The beginning of the text of the present MS is different from that contained in Oldenberg’s edition vol. III, p. 1.

It reads after the usual adoration: yena samayena āyasmitārā sāriputtassa vinayapaññattiyaṁ ca na-hetubhūto parivitakko udapādi. [From here the Pali text is intermixed with the Burmese word-for-word interpretation] yena samayena – āyasmaṁ – sāriputtassa – vinayapaññattiyaṁ ca na hetubhūto – parivitakko – udapādi – [l. 6].


The text ends also different to Oldenberg’s edition: laṁ v., l. 4–5: evam, ido’; etam tuṁhi-bhāvanī, i o’o’ shei? shei? ne jījī go kārayāṁ īma? ya pyi. nissaggiyaṁ nīlthilaṁ, followed by the colophon of the author:

cakuṭi ti nāma nagare ramme site visālāke vasite puññakārānaṁ rammadvārasaggamok-khaṁ

nagarassa avidūre esannadisavaśa(?) vasante

pubbācariyehi sīlā(?)-gūnasampanne || 1 ||

jetavanamahādāse

ramme savasana [ka] rine(?) upālītheranāmena

vunñutaṁ pāthe mātuṁ || 2 || varaṁ

sabbaññubuddhassa

thūpaṁ bimbaṁ anuttaraṁ kataṁ

ithakamman ca

sudhāmattakalepanam || 3 || vicittarasatthu

pi mpaṁ(?)

likhaṁ pasūdanajanayāṁ āropitaṁ

chattapiṇḍanāṁ

suvaṁṇena alañkataṁ || 5 || vānekaṁ

abhisekāṁ kammaṁ kārci sādhukaṁ tato

kāriṁ śiddhī pi vinayāṁ

pārījikataṁ || 6 || visuddhacārasilena

buddhāṅkureṇa yacticō uddharāmī

māmayāmaṁ

athanaṁ rakkhakosale || 7 || pāram

paralikkhitena

vāṇaṁ pi racitam ayaṁ vijāretvāna

paññāya sammā gatvā sandhane pi uttarāmī

imat kammaṁ modayantu sādhuno || ** ||


aniyataṁ te sabbāṁ pūrayantu medhakañ
ciaupakāra ko
... up to line 9.

lāh v., ll. 2–3:
devo vassatu kālena yathā su-upakārako
sassādīnī sammañjanto sattānaṁ hitapattiya
followed by its nissaya
ll. 8–9:
sabbe pi sattakālena dhammaṁ lokuttaram

varam

pāpuṁantu akicceṇa sabbadukkhavināsanaṁ
followed by its nissaya.

va r., ll. 1–2:
aham pi paramaṁ bodhiṁ
pūṇissāma 'nāgato
tiṇṇo huvāna tāreyan

canatāṁ bhāvasāgarāṁ
and nissaya.

On line 7 appear the date as given above.

q 1 For 2mato. 2 Figure is not clear. 3 No
figure for 4. 4 MS prapa 5? 5 Sign illegible
6 MS nāvate. 7 For: janatāṁ bhava 6.

Bhikkhu-pācittiya-nissaya.

PA (Burm.) 19 (Cod. Barm. U.B. 4).

Palm leaf, 113 foll., numbered nā-rra, rō-
hya. 8 foll. between ra and rō are missing.
49.3 × 5.2 cm., 8 lines in a page, 41 cm. long.
hya v. and hyā r. 17 cm. in the centre.

Bhikkhupācittiya nissaya, "The Pācittiya rules
of monks with Burmese translations". Its name
is given as "Ratanamañjūša" 1, but the author is
not known. The year of its date is not understand-
able though clearly written (1160?). The copyist
says that he finished the copying on the 5th
waning day of Tawthalin (September) in the
morning after having his meal.

Fragment begins: mā r., l. 1. Sutra; kraṇ, rwa-
na vadantī: machaii kimi (See Oldenberg, Vi-
naya Piṭakaṁ, vol. IV, p. 136, l. 2).

Ends: Mahāvibhaṅga-nīṭhitam ( = Old. Vin.,
vol. IV, 207). After which follow 4 lines in Burmese.

q 1 A short form of Ratanamañjūša; meaning "A
box of jewels". But in Burma mañjū is known
as a flower, its full name being mañjūsaka 'a
celestial flower' supposed to blossom at the
Gandhamādana hill.

Parivāra-nissaya.

PA (Burm.) 20 (Cod. Pal. U.B. 10).

Palm leaf, 146 foll., numbered ka-ḍa (13
foll. in the jha group, numbering here being
corrected). 52 × 6 cm. Nine lines to a page 43.5 cm.
long. ka r. and ḍa v. blank. Writing in the centre
only of the initial and final pair of pages. Blank
leaves serving as covers, but not stitched to-
gether. The title on the back leaf: Parivāra-
nissaya-tatiya ... The edges of the leaves and
the outer-side of the boards, all gilt with centre
red.

The time and date of the scribe: At noon, on
a Sunday, the first waxing day of Dutiya (second)
Wazo, Sakkaraj 1127 (16th July, 1765).

Parivāra nissaya, "the Burmese verbatim trans-
lation of the Parivāra" starts off as a translation of
the appropriate section of the Samantapāsā-
dikā 1, but as the translation proceeds it becomes a
translation of the text of the Parivāra only.

The text begins on ka v., l. 1 after the usual
adoration: yo so bhagave, a' ciq mja? swa pha-
'ya dī; dhammasanāpatio t'o'ya cit ḍu 'ji phyl?
'ō tari' pou? t o ra ḍi [line 3]; yācito, 'tawŋ baŋ
Kaṅkhāvitarāṇi, Kaṅkhāvitarāṇi-tīkā,
Dhammapada, Subodhālankāra, Abhidhānapadipikā, Vuttodaya.

PA (Burm.) 21 (Lundholm 18 a-f).

Palm-leaf, 176 foll., 48.4 × 6.4 cm.; eleven lines on each side of foll., 38 cm. long. At the beginning of each section writing only in the centre of the leaf for two pages, about 16.5 cm. long. At the beginning of the codex, two extra foll. ka r., kā v. of text (a), evidently spoilt leaves, with corrections on the margin. Wooden boards. The name of the owner of the codex is given on a piece of cloth attached to one of the boards. [See end.]

(a) ka v.–che r.¹: 11 foll. Kaṅkhāvitarāṇi: see PA (Sinh.) 4.

Title on MS: Kaṅkhā-āṭṭhakathā.
The text begins as PA (Sinh.) 4, and ends as the same, agreeing with the printed editions of the Bhikkhu-Pātimokkha, with orthographical variations, for example, atṭhāyāsasu for atṭhārasasu. Then follows the colophon with the name of the author: paramavisuddhasaddhābuddhinīviyapatanatāpitā ... buddhaghoso ti garuhi ... katāyaṃ kaṅkhāvitarani nāma pātimokkha-vañṇanā ti.

The date of the MS is given in a Burmese colophon: A little past three strokes, day time, on the third waning day of the month of Thadingyut (10th October), Sakkaraṇ 1243 (AD 1881).
che v. blank. Blank leaves stitched to form cover.

(b) chai r.–de r., 144 foll.
Pātimokkhapadathā-anuvanja, “A Further Commentary on the Words of the Pātimokkha”, that is, a ṭikā or super-commentary on the Pātimokkha-āṭṭhakathā otherwise called Kaṅkhāvitarāṇi described above and at PA (Sinh.) 4. “Anuvanja” lit. “After-commentary” or “further-commentary” is a synonym for “ṭikā”.

This text, which contains further explanations on the Pātimokkha, based on Buddhaghosa’s commentary, the Kaṅkhāvitarāṇi, was written by Vicittālankāra, Mahārājaguru of Salin. [See PA (Burm.) 22].

There is a printed version of the text edited by Hsaya U Hype, Rangoon, 1908.
The text begins at chai r., 1.1 after the usual adoration, with:

dayāti daya passantaṃ añāti āpacaakkindaṃ buddhaṃ natvā ca vakkhāmi pātimokkke padatthām va.

The text ends in du v. and de r. (with the end designated by writing in the centre of the page only). de r. 1.2: parivārakhandakesu antarahitesu ubhato vibhaṅge ṭhite sāsanaṃ ṭhitam eva hoti ... 1.4. tasmā buddhabhāsita-bhūtaṃ pātimokkhaṃ mayā vuttehi saddanaya-
This is followed by a Burmese colophon which says that the copying of the MS was completed a little past two strokes of the fifteenth day in the waxing half of the month of Nadaw (5th December), Sakkaraj 1243, that is AD 1881.

(c) Dhammapada, 13 fols. including the first and last thickened fol. which form the boards. This had formed a part of a separate volume, and has been later bound into the present codex. The numbering letters have been altered, more than once, and what we finally have is: thā–dā.

On the recto first fol. (thā) the title dhammapada pāli tō written in pencil. thā v. 15 cm. of writing, rest 40 cm. of writing, dā v. 16 cm., eleven lines to a page; last fol. (dā) 16 cm., 8½ lines only.

Dhammapada, see PA (Sinh.) 18 (COMDC I, pp. 27 f.).

Title: Dhammapada pāli tō.
The text begins straight way with the first verse of the Dhammapada after the formal adoration of the Buddha and ends at dā r. The name of the vattthu (story) to which the gāthā belongs is given at the end of the stanza or group of stanzas.
The text ends at dā r., l. 1.
sabbavosita-votānaṁ tam aham brūmi
brāhmaṇaṁ,
devaṅgikabrāhmaṇa-vatthu ... brāhmaṇa-vattho
sambhā[ti]mo.

Then follows a statement of the number of stanzas in each vaggā; but no memorial stanzas as in PA (Sinh.) 18, (l. 6): ekūna-vatthupaṭimaṇā
dītā dhammapadagāthā samathā. dhammapada pāli tō niṭṭhitaṁ ... nibbānapeccayo hotu.

Date of MS: Before stroke one, day time of the first waxing day of the month of Tagu (30th March), Sakkaraj 1223 (AD 1862).

(d) mī-yā, 10 foll.
Title: alaṁkā-pāṭh.

Subodhālaṅkāra, "the Clarifier of the Ornaments of Speech" or "Easy Rhetoric", is the classical Pāli text book on rhetorics and was written by Saṅgharakkhita Mahāsāmi, a member of the Udumbaragiri fraternity. He flourished in the twelfth century AD, when Polonnaruva was the capital of Ceylon, and was a pupil of Sāriputta Mahāthera, the author of the tīkas on Buddhaghosa's commentaries. Another work of Saṅgharakkhita Mahāsāmi is Vuttodaya (see (f) below).

There is an old Sinhalese sannaya to the Subodhālaṅkāra, written possibly by a contemporary, or not much long after the text. This has been edited by Doḍandūvé Dharmasena and printed at Vālitara, Ceylon (1910). Vācissara Thera wrote the Porāṇa-ṭikā on the Subodhā
alāṅkāra in the thirteenth century, and this was possibly based on the Purāṇa-sannaya. There is a Nava-ṭikā, written in Burma, and a Burmese nissaya, called Alaṅkāra-nissaya composed by Yaw-Myosa Atwin-Wun (AD 1880). G. E. Fryer has written an "Analysis of the Pali text of the Subodhālaṅkāra or Easy Rhetoric" in Pali Studies, Calcutta, 1875.

Although it follows the Sanskrit rhetoricians, and although the Kāvyādārā of Daṅdiṅ was well-known in Ceylon, having a Sinhalese sannaya datable as a contemporary work with the present Pāli text on alaṅkāra, the arrangement in Saṅgharakkhita's treatise differs from that of Daṅdiṅ's. The Pāli rhetorician also mentions Sanskrit authorities such as Rāmasammatā (v. 2), whom one is unable to identify.

The Subodhālaṅkāra, which is composed in three hundred and sixty nine stanzas, all in the sloka metre except for four which mark the
endings of the first, second, third and the fourth chapters, is divided into five chapters as follows:

1. dosāvabodho: the Understanding of Faults, vv. 1–67.
2. dosaparihārāvabodho: the Understanding of the Avoinding of Faults, vv. 68–115.
3. guṇāvabodho: the Understanding of the Merits vv. 116–163.
4. athālānakārāvabodho: the Understanding of Figures of Speech refering to the Meaning, vv. 164–337.

The present MS begins with the first verse, immediately after the adoration: munindavadanambojagabbhasambhavasundari guṇam pānimā vāni mayham pīrayatanā manaṃ rāmasammūdyalaṅkārā santi santo purātanā tathā pi tu vaḷaṅjaṇti suddhamāgadhikā na te.

The five chapters end as follows:
- mā r. 1. 11, ch. one.
- me v. l. 2, ch. two.
- mai v. l. 2, ch. three.
- māh r. l. 1, ch. four.

The MS ends at ya r. l. 2: iti saṅgharakkhaṭa-mahāsāmi-viracite subodhālānakāre rasabhāvāvabodho nāma pañcamo paricchedo. 5. iti subodhālāṅkārapakaraṇaṃ samatthām. 369.

The date is given in the Burmese colophon: Before the stroke of one, on the thirteenth waning day of Pyatho (16th January), Sakkarāj 1243 (AD 1882).

Eleven lines, 39.8 cm. of writing, three lines only on the last page.

Abhidhānappadīpikā, see PA (Sinh.) 45.

Title: Abhidhān-abyaya.

The text begins as in PA(Sinh.) 45 after the usual adoration of the Buddha, and ends at bhō r. l. 10: abhayavaggo, sāmaṇṇakaṇḍo tatiyo. abhidhānappadīpikā samattā. Then follows the contents; author’s colophon as in PA (Sinh.) 45.

The date in the Burmese colophon of the copyist: A little past the strokes of one day time, on the eighth waxing day of Pyatho (27th December), Sakkarāj 1243 (AD 1881).

(f) bhāṃ-mi, 5 foli. The first and last thickened. bhāṃ v. and bhāḥ r. writing in the centre only so also in mā v. and mi r. On the last page five lines of writing only.

Title: chān.

Vuttodaya, “the Rise of Metres” or “Expositor of Metres” is the classical Pāli text book on metrics, and was written by Saṅgharakkhita Mahāsāmi (see (d) above). This treatise follows closely the Sanskrit work of Kedāra Bhaṭṭa, the Vṛttaratnākara (SAS (Sinh.) 9). The Vuttodaya has been published with a Sinhalese translation by M. Vimalajoti (Colombo 1888). An extensive Vvākhya by Labugama Lāṅkānanda Bhikkhu has been published in 1936. In Burma Vuttodaya with a commentary called Vacanatathājotikā by Samantarāśadika Thera, and another commentary, entitled Chappaccayadīpikā by Paṅṇāsiha Mahāsaddhammasāmi were printed in Mandalay, 1899, and Chando-nissaya, Vuttodaya, with Burmese word for word translation and commentary by Cakkindābhisisiri was published in Rangoon, 1900.

G. E. Fryer published with an English trans-

The *Vuttodaya* is divided into six chapters as follows:

1. Terminology.
2. Metres reckoned by syllabic instants.
3. Even metres.
4. Metres which are partially even.
5. Uneven metres.

The present MS begins after the usual adoration of the Buddha with the first stanza:

namathu janasantāna-tamasantānabhedino dhammujjalantarucino munindo dātaro jino.

Ch. 1 ends at bhāh r. ll. 8–9: iti vuttodaye chandasi saṅāparibhāsa niddeso nāma paṭhamo paricchedo.

Ch. 2 ends at bhāh v. l. 10: iti mattāvutti niddeso dutiyo.

Ch. 3 ends at ma r. l. 11: iti samavuttaparicchedo tatiyo.

Ch. 4 ends at ma v. ll. 3–4: iti addhasamavuttaparicchedo catuttho.

Ch. 5 ends at ma v. l. 6: iti visamavuttaparicchedo pañcamo.

Ch. 6 ends at ma v. l. 9: iti saṅgharakkhita-mahāsāmilherapādaviracite vuttodaye chandasi chappaccayāvibhāga nāma chaṭṭho paricchedo.

Then follows the author’s colophon:

selantarāyatanavāsikasilātherapādloka-garu guṇagarū jayaṭam mam’ eso yassa p-pabhāvam avalambā mayediso pi sampaṭādīto ’bhimasiddhikaro parattho. paratthasampādanato puṇāṇādhisagatena ’ham paratthasampādanako bhaveyyam jātijātiyam. avalokitamattena yathā chappaccaya mayā sādhibhā sādhyaevam icchitattham pi pānino vuttodayam samattaṃ.

Then follows an appendix, not found in the Sinhalese edition of Lāṅkānanda Bhikkhu (1936): pañcamaṃ lahu sabbattha, sattamaṃ [mā r.] dvi-catuthīnaṃ, chaṭṭhan tu garupādānaṃ sesaṃ aniyamaṃ bhava.

Then again the usual adoration of the Buddha, followed by: vuttodaye sesagāthāyo evaṃ veditabbā. There follows then a permutation and combination showing the number of different metres that can be composed under each class, this being only a mathematical feat and not a statement of all metres existing in Pāli.

The date of the MS is given in the Burmese colophon: A little past two strokes, day time, on the ninth waxing day of Pyatho (28st December), Sakkarāj 1243 (AD 1881).

The name of the owner of the manuscript written on a piece of cloth: U Sihāsana’s manuscript.

q 1 Two extra folios numbered ka, kā in front, and these appear to be spoilt leaves where the first four lines of the same text are repeated. – 2 By ‘Paṭhama-ṭikā’ the author evidently means the Vinayatthamaṭikā of Buddhānāga. [See PA (Sinh.) 4]. – 3 He was also the author of *Sambandhacintā*, and according to the colophon of this book he was the same as the Grammarian and lexicographer, author of *Abhidhānapadīpikā* (see (e)), and was also known by the name Medhaṅkara of Udumbaragiri. – 4 Also ed. by Udum-
mita Dhammarakkhita Thera, Randoñbe (1910).

Pātimokkha-padattha-anuvānanā-nissaya.
PA (Burm.) 22 (Lundholm 28).

Palm-leaf, 239 foll., numbered ka–naṁ, 49 × 5.5 cm.; nine lines to a page, 41 cm. long.
Secured by a pair of plain wooden boards. The edges of the whole gilt with centre red.
ka r. left margin: nidāna-pārājika, 3. saṅghādisesa.
ka r. middle: "Pātimokkha-padattha-anuvānanā from ka–naṁ. 19 angas, 11 foll., 9 lines to a page.
This book belongs to Ko Nu. The name is also written in pencil on the outer side of the wooden board.

On the right margins of ka v., kā r. and naṁ r.: "Offered to U Cārītta Thera of the Ava monastery, Mouleime, on the 7th waxing day of Ta-zaungmon, Sakkarāj 1267 (11th November, 1907) as an ārāmikasaṅghikadāna.

The date of the scribe is very confusing as he does not give the four figures of the year. The tenth day in the month may be taken as the tenth waxing day. Thus we may take the 10th day of Pyatho, Sakkarāj 121(0), i.e. 16th December, 1848(?).

The codex consists of a manuscript of the nissaya on Pātimokkha-padattha-anuvānanā of Vicittālaṅkāra Mahārājaguru of Salin [See PA (Burm.) 21]. It is not clear from the colophon whether the nissaya too was by the same author or whether it was the work of another person, but the date and time of completing the translation is given as: "Before morning meal on the twelfth waxing day of Tagu, Sakkarāj, 1194 (13th April, 1833).

The text begins on ka v. l. 1, after the adoration with the nissaya of the introductory Pāli stanzas of the anuvānanā [PA (Burm.) 21]: ahaṁ, nga ḍī; dayātidayappassantā, paccekkabuddhā sāvaka do’ i karunā the? laj mya? ḍo mahākarunā ḍo phiyī’ bodhetabbasatta vā...

It ends at naṁ r. l. 4: saṅghādisesāpattī ti – paraduddhā, siṁ ba goṇu, i’to iti ḍo’; puṭchāmi i. ettāvā i hnya’ a’ taṅg a’ je fi’ ḍo sa’’ ga phiyī’ the’ ba; saṅghādisesavāguṇanā saṅghādisis a’ phwīn’ ḍī; niṭṭhita, ‘pyi pyi.

Lines 7–10: The date as given above, and the author’s name: Vicittālaṅkāramahārājaguru.

Khuddasikkhaṁsava-ṭīkā.
PA (Burm.) 23 (Lundholm 10a).

Palm-leaf, 72 foll., numbered ka–cāh; 48.5 × 5.8 cm., ten lines to a page, 38 cm. long. First and last pages blank, on ka v., kā r., caṁ v., cāh r., 15–16 cm. of writing in the centre only. The first and lastfolios thickened by binding with other leaves to serve as covers.

Title on front cover: Khuddasikkhaṁ-ṭīkā sak
Also written in ink on the right side of the same page: Khuddasikkhaṁ-ṭīkā sak pāṭh and Cūlavā pālī tō nissaya, from ka–cāh and, ka–fho (respectively), 17 angas, 9 foll., 10 lines to a page. [The Cūlavagga-nissaya, PA (Burm.) 16, had not originally been the part of one single codex with the present text, and, therefore, it is dealt with separately].

On the right margin of the first written page it is stated that this manuscript of Khuddasikkhaṁ-ṭīkā sak is the gift of Ko Oo and Ma Ye of Shanzu quarter of Daingwunthwin, offered to U Cārītta
Thera of Ava monastery, Moulmein, as a saṅghikadāna on the seventh waxing day of Tazaungmon (11th November), Sakkaraj 1269 (AD 1907).

The donors' names and their wishes are repeated on the right margin of the last page also.

The present MS is dated the fourteenth waxing day of Tabang (7th March), Sakkaraj 1248 (AD 1887, cah r., l. 5).

*Khuddasikkhā-ṭikā sac, “The New Super-Commentary on Khuddasikkhā”*¹ was written by Saṅgharakkhita Mahāthera (thirteenth century)², a pupil of Sāriputta Mahāthera, at the invitation of a fellow monk of the forest-dwelling fraternity (vanavāsa) by name Sumanāgala; and hence the work is called *Sumanāgalappasadāna* (“The Illuminator of Sumanāgala”). In the introductory verses of the new ṭikā, the author says that there was an older ṭikā to *Khuddasikkhā*, but that it is not adequate at the time, and therefore the composition of this new ṭikā was undertaken.

The date given in the Pāli verse at the conclusion of the ṭikā (caṃ r., l. 4) is not clear. It may possibly refer to the date of an earlier scribe [see below].

The text begins:


```
```

The text ends (cō v. l. 4) = M. p. 121, L. v. 5) . . . tambmapaññiyaṃ va tambmapaññego, ketu viya ketu, tambmapaññeyo ketu ti tappuriso. tena racitā dhammavinayanīṇī-pasaṃśita [v. 6] ayaṃ khudda- sikkhā purimānato⁸ gathanaṃ pañcamattehi sa- tehi ettavatā nīṭhānaṃ upāgalā ti sambandho. iti sumanāgalappasadāni nāma khuddasikkhāya ṭikā samattā.

```
cō v. l. 5: kārāpīte ‘ürucire pavare vihare
māṇādhikāoi-turinā⁹ garunā guṇena
vassana vasana damila so vidha he¹⁰ mét-kāsi
ākaṇṭhika jinasasanasabbavuddhi(ṃ)¹¹.
puṇṇena sattaracanā¹² janitena tena
sambuddhasānavarod[a]y kārakena¹³
lokāmisv-apāti na (me) samalaṃ alaggo
sambuddhasānavarodayaṃ ācareyyaṃ
atthesa akkhara pesu vinicchayesa
pubbāpesu khalitaṃ khalitaṃ yad atthi
ohāya khanmat araḥanti vadantu saṅta
dīṭṭhabātthama atha vi kinnūlaṇena.
yen’ antatantarataratākaramaddanena
māṇicaloḷasitaṇṇava rāna laddha
```

¹ Khuddasikkhā-ṭikā sac
² Saṅgharakkhita Mahāthera
³ Sāriputta Mahāthera
⁴ Sumanāgala
⁵ Cāyaṃ gathā nikkhetta
⁶ Sappayojanam
⁷ Sappayojanāni
⁸ Purimānato
⁹ Māṇādhikāoi-turinā
¹⁰ He
¹¹ Jinasasanasabbavuddhi(ṃ)
¹² Sattaraca
¹³ Kārakena
¹⁴ Lokāmisv-apāti
¹⁵ Akkhara pesu
¹⁶ Pubbāpesu
¹⁷ Khalitaṃ khalitaṃ yad atthi
¹⁸ Ohāya khanmat araḥanti vadantu saṅta
¹⁹ Dīṭṭhabātthama atha vi kinnūlaṇena
²⁰ Māṇicaloḷasitaṇṇava rāna laddha
sārammatātisukhitā suvaḥanti\textsuperscript{14} caaññe
te me jayanti guravo guravo guñehi.
paratthasampādanato puññenādhigata na haṁ
paratthasampādanako\textsuperscript{16} bhaveyyaṁ jātiyātiyāṁ.

sisso āha:
paramappicchatāneka\textsuperscript{16}-santo sopasamesinām
sucusallekavuttīnaṁ sadāraṅṇanivāsināṁ
sāsanujjotakārināṁ ācerattām upāgatāṁ
udumbaragirikhyāta yatinām\textsuperscript{17} yatipūngavaṁ

caṁ r.:
medhaṅkaro iti khyātaṁ nāmadheyyaṁ
  tapodhanāṁ
theraṁ thiradayāmedhānidhānaṁ sādhupūjitaṁ
nissāya piya-piyantaṁ (?) mitaṁ kalyānaṁ
  attano\textsuperscript{18}
sodhetum sāsanaṁ satthu parakkamam akāsi yo
  susaddasaddiyoyoga-nicchayaṁ\textsuperscript{19}
sabhivaṁṇitaṁ\textsuperscript{20}
akā\textsuperscript{21} subodhdālaṅkāraṁ vuttodayam anākulaṁ
saṅgharakkhitānāmena mahātherena dhimātaṁ
nivāsabhūtenāneka-gunaṁnippicchitādinaṁ [sic]\textsuperscript{22}
tenāyaṁ racita sadhu sāsanodayakārinā
khuddasikkhāya tiṅkā pi sumangalapasādani.

[caṁ r. 1. 3].

... On lines 4 and 5 there is a Pāli verse giving
the date of completion of the text, possibly the
date of a previous copy.

ekāśyaṭṭhike\textsuperscript{23} sakkarāje navasate thite
junhe phaggunamāsassa dasame

suta-candare\textsuperscript{24} (?)
nīṭhaṁ patto ayaṁ gandho (olokentu susādha).

These lines may be interpreted: This book
was completed on the tenth waxing day of the
month of Phagguna (February-March) in the
year Sakkarāj 981 (eighty one over nine hun-
dred), i.e. AD 1619. Since we know definitely

that Saṅgharakkhita flourished in Ceylon in the
thirteenth century, it has to be taken as the date of
an earlier Burmese copy.

Then follows a Pāli stanza which expresses
evidently the wishes of the previous scribe:
ahan tu paramaṁ bodhiṁ patvā puññatejasā
loke huttāna sambuddho santāressāṁ sadevakaṁ
khuddasikkhātiṅkā 'yaṁ niṭṭhitām.
The scribe's wishes continue, and on line 7 be-
gin some short Pāli texts\textsuperscript{25} which do not belong
to the tiṅkā aniccā vata saṅkhrārā ...

r. line 10 to v. 2. Dhp. 153–154. Then follows
a section of the Paṭiccasamuppāda: avijjāya tvā
assevārāganirodhā ... up to last line: ... duk-
khakkhandhassa nirodho hoti. khuddasikkhā-
tiṅkā 'pyi ī'. This clearly shows the ending of the
second scribe.

On caṁ r. are the wishes of the donors in
Burmese: "As a result of copying and offering
this book, may we be the first to see and honour
the coming Buddha, Ari-Metteyya, when he at-
tains enlightenment under the Bangaw tree."

Date in Burmese on line 4:
The fourteenth waxing day of Tabuang (7th March), Sakkarāj 1248 (AD 1887). The title of
the text is again repeated after the date.
The text ends with the wishes of the scribe.

\textsuperscript{1} (1) The Khuddasikkhā (Khā) of Dhammasiri
[M] has been edited together with the Mūlasikkhā of Mahāsāmi by E. Müller in Journal PTS., 1883,
pp. 86 ff. (2) The Khā, its Purāṇa-tiṅkā and the
Khuddasikkhābhīnavaṭṭikā (Khsaṭ) are published
with also the Mūlasikkhā by the Sāsana Council,
Rangoon, 1963 [SC]. The Khsaṭ is on pp. 249–
511. (3) See also SL, p. 15. – \textsuperscript{2} For Saṅgharakkhita,
see articles of Subodhālaṅkāra and Vuttodaya.
– \textsuperscript{3} According to the Pīṭakat samuṅṭā the author of
the old tiṅkā was Revata (see Mabel H. Bode, Pali

[Accounts of the Khuddasikkhā and its (Abhīnava-) tīkā are given by Polvate Buddhadatta Mahāthera in his Pāli-Sāhiyaya (=PB, vide op.cit. pp. 292–296). There is a MS of the new tīkā in the library of the Colombo Museum, which evidently is a copy made out of Burmese text. See W. A. De Silva, Catalogue, no. 40. Some of the vvñ. noted above are from this MS = CM]. – For the Sinhalese translation [Kudusika-sanne, c. 12th century, ed. 1928] see SL, p. 15. – See also PA (Camb.) 4.

Vinayā-nissaya.  
PA (Burm.) 24 (Cod. Barm. U.B. 7).

Palm-leaf, 3 fol., numbered  than-ṭhāh and paṃ.  
These are two fragments of a Vinaya text.  
(i) than-ṭhāh. (ii) paṃ.


(ii) paṃ v.: agilāno nāma – yassa bhikkhuno – ag(g)inā – vinā – phāsu – na hoti – so bhikkhu agilāno nāma. gilāno nāma – yassa bhikkhuno –.

See also Pātimokkhā-nissaya, PA (Burm.) 61(d).

Vinayālāṅkāra-nissaya.
PA (Burm.) 25 (Cod. Barm. U.B. 6).

Palm-leaf, 48 fol., phoṃ-yō; 51 x 5.5 cm. Eight lines to a page, 42 cm. long.

This is a fragment of the nissaya on the Vinayālāṅkāra (ṭīkā) of Tipitakālāṅkāra, commentary on Sāriputta’s Vinayasaṅgaha-ṭṭhakatthā. The title of the text occurs on folio mī r. ll. 7–8:


The fragment begins: vigacchati – kilesaparālāhā pi dunnīvāravittikkamo hoti – napuṃsaka-paṇḍakassa viya.


The text begins after the usual adoration with the Pali stanza:

mahādayam mahāpaññāṃ mahātejam
mahāvīram
gupālayāṃ satāpuññāṃ dhammarājanaṃ name
dhīram.
cakrāgāthā.

Followed by three other gāthās. Line 5: mahāpaññō mahāpuñño mahāyasa mahāviro mahāghoso mahāviro mahāthero mahāsaya. padummāppaṅgāthā.

racitā buddhaṅghoso yo tena saddhamma-ṭhitiya pāśādikā manorāṃmā vinayassathavaṇṇinā tassa gambhirāraṇena oğāhe sabbabhāvato kīcāpi dukkaraṃ kātuṃ gaṇṭhitḥānaṃ vinicchayaṃ.

Followed by their nissaya.

It ends at nār. 110–11:
dasamasikkhāpadam. pattavaggaṃvanṇaṃ. iti samantapaśādikāya vinayasampanvanṇanā gaṇṭhiḥnaṃsampanvanṇanā-bhūte vinayasāre tī(m) sa-nissaggiya-vaṇṇanā. Then follows the author's colophon:

bandhahāraṃ vadantike sakkāṃ
appiyasomirapheggussābbhantaraṭṭhā
kovidā hi naya kovidā tenāyaṃ racito gandho pesalena vibhāvinā minindasārasaṇnāṃ
datthāmarāpure rame kadā kalyuṣe patte kāladvārārupasadde kass' atthāya pesalānaṃ
den’ acchiṭṭho gurunāyā bandhahāram-
from line 2. nissaya of above.

(a) li. nāh-jhi (Glossary of Bhikkhuṇiṭṭhāna, Commentary: PTS. vol. IV.
The title of the volume, Vinayasāra, found on every folio on the obverse right margin. Number of the volume on front cover (nāh r.) jhu r. right margin: offered to Cārīta Thera of Ava monastery, Moulline, on the seventh waxing day of
Tazaungmon, Sakkarāj 1269 (11th November, 1907).

The date of composition of the volume is AD 1802.

The volume begins (ṭāḥ v. 1.1) after the adoration:
ye pāna sāmañnerena api sante mayham upajhāyam pacissita ti vutte . . .
and ends at (jhi r. 1.11–jhi v. 1.1):
donasakikkhāpadam cittagaravaggio pañcamo: i hma ṣa’ ṣe’ sho bwe ma’ ji’ byi. iti samanta-pāsādiḵāya vinayasaṁpaṇṇanāya gaṅṭham thānaṁ saṁpaṇṇanābhūte vinayasyāre bhikkhuni-vibhangavānaṁ. Then follows the author’s colophon: jhi v. 1.1:
tenāyaṁ racito gandho bandhenekakkharāpi kupasaggesu tatiyo. mā attena dutiyo dvito . . . followed by the nissaya.

(a) iii. jhi–ṭāḥ (Glossary of Mahāvagga Commentary, PTS. vol. V).

Title is given as in the previous two volumes. The text begins after the adoration:
maḥāvā hnaṁ? bodhikathā sa’ di do’ hnaṁ? sho bwe ma’ ji’ byi. anujānāmi bhikkhave tumhe va dāni thaśuthāsu janapadesu . . .
It ends (ṭāḥ v. ll. 6–7): iti samanta-pāsādiḵāya saṁpaṇṇanāya gaṅṭhiṭhānam saṁpaṇṇanāṁ (nā)bhūte vinayasyāre maḥāvagga vānaṁ, followed by the author’s colophon: paramavisudh-dhasaddhāvīya-samanāgaṇaṁ atigambhīrāṇeṇa suvippunavivinicchayena pariyaṭṭhisāradena yuttamutavādina vādivarena sāsanathvāsasān-khanā (?) munindasā ro taṁ nāmena therena racitāyaṁ maṁaḥvaggaṁ gaṅṭhiṭhānaṁ vaṅgaṁ niṭṭhitā (line 10). Then follows the nissaya of above.

(a) iv. ṭha–ṇī (Glossary of Cūlavagga Commentary, PTS. vol. VI).

Title as before. Ont he right margin of ṭhī r.: offered to Ava monastery (Moulmein) as an ārā-mikasaṁaṅgikadāna.

The text begins at ṭha v. i. 1 after the adoration: cūḷavā ṣi paṭhama phyi? ṭo kammahkan-dhaka hnaṁ? sho bwe ma’ ji’ byi. pāriyāsika-khandhaka-samuccaya-khandhaṁ-do’ hnaṁ? . . .
It ends (ṇī v. 1.1–ṇu r. 1.1): iti samanta-pāsādiṅya-saṁpaṇṇanāya gaṅṭhiṭhānaṁ saṁpaṇṇanāṁ bhūte vinayasyāre cūḷavagga-saṁpaṇṇanāṁ.

(a) v. ṇū–ṭī (Pāriyāra-gaṅṭhi = Glossary of Pāriyāra Commentary, PTS. vol. VII).

The text begins after the adoration at ṇū v. i. 1: pariṇā hnaṁ? ubhato vibhang khandaka do’ hma’ tu ṣa’ ṣo’ phya? ko ṣa sho aṭṭa’.
It ends at ṭī r. iti samanta-pāsādiḵāya vinayasaṁpaṇṇanāya gaṅṭhiṭhānaṁ saṁpaṇṇanāṁ bhūteṁaṁ vinayasyāre pariṇāvaṇṇanāṁ.

This is followed by the author’s colophon: marammadesa māpiṁta nagara-amaraṁpuram ṭē setṭham sappāṅgasampannam paccathikhehi dujjayaṁ nānāraṭṭhapaviṭṭhaṁ devapūram va-s-sobhitam sabbkāmehi samiddhaṁ nāṁdasaṁkulaṁ tassa uttaranissite pacchime pañcayojane bodhadhitha yo gāmo sabbaseṭṭho mano-rammo katapuṇānaṁ āvāso addhukulasamākṣiṇo kiṇṇatitto ca tasmā hi samajānena jātiya atigambhīraṁ nena tena yusasounaṁ [sic] vādivarena therena munindasāra-saṅginā vidūre tassa pūrassa pubbanissita-uttare māluyā kārāpikā manorame ālaye catubhummake vasantena hitathāya pesalānaṁ vinicchayo kato yam niṭṭhito cakke sampatte dvi ti catukkha lakkhibā salavise de addare junhappakkhass̄a pañcamiyaṁ yaticchitaṁ.
vinayapīṭaka

85

(b) te-baṁ. Pārējikām gaṇṭhi.

The title and number of volume given as above. te v. right margin: offered to Ava monastery (Moulmein).

It begins after the adoration at te v. l. 1. pāṇāvaya vassa dhammesa dayā sattasa yā gata saha sabbesa tāya saññatto vinayaṁ yo adesayi (1). sadā ussukkam āpahanām vineyya vinayāyatam natvā nātham sa saddhammaṃ gaṇagāravabhājanam (2). yo nekasetanāgingo nānārajanam utam sāsanassonedatthaṃ(?) sadā ussahamānaso (3). taṁ nissaya mam’ eso pi satthu sasanañjotane appeva nārapattambho aveyatā viṁtayaṃ (4). somayissam gaṇṭhi-thānan vinayaṭṭhakathā ḫaṇ ḫikāṭṭayamā samānetvā aṅṇa-ṭhāpi yathārahaṃ (5).

yassa nātassa 4 . . .

The text ends: bō v. (haricandanāṁ ti hari-vanṇa) candanaṃ suvāvavaraṇa candanaṃ ti athho. lobhacandanāṁ vā gosita candanaṃ ti athho. taṁ kira uddhane kudhī-telembhe pak-khittamattaṃ sakalaṃ pi te, taṁ pi telam. aggīn ca nibbāpāna-sammatam candanaṃ ten’eva gosita candanaṇi ti vuccati. gosadheji jalaṃ vuccati ti viya sītaṃ candanaṃ gosatta candanaṇam (l. 3) . . . Burmese nissaya . . . (line 8): . . . vā mya? ‘ūdv yod’na phiyi’ ‘pyi ‘ōo sō’ 1we. sarātha. The writer’s wishes:

etena puṇṇakammena puṇṇādhiyaṃ avam ‘haṃ buddhattam tisapārami pāreṣāna anāgati buddhattam pāpuṣṭitvāna tibhavnetam bahum dhammanvāya tāreṇi ogham setvā sukham padam puṇṇenā’nena pappomi buddhattam yāvatā ahaṃ.

amiddhane kule suddhe saddhe aneyaddhane (baṁ) apattam yāva icchitaṃ saṃsāranto bhavābhave tihetukena ukkaṭṭha-sandhiya paṭiyantiko hīnakulesu bhajhese apāyesu catūṣa ca micchājīvese tittisu kudosanam na bhavāmi idam me puṇṇaṃ maggassa paccayo hotu. idam me puṇṇaṃ phalassa paccayo hotu. idam me puṇṇaṃ nibbānassa paccayo hotu.

q 1 MS sāmanta. – 2 For bhūte. – 3 puraṃ. – 4 sabbā. – 5 ḫikā. – 6 For nāthassa?

Kathinadipani.

PA (Burm.) 27 (Lundholm 4 a).

Palm-leaf, 8 foll., numbered gu–gha; 48.5 × 5.7 cm.; nine lines to a page, 39.5 cm. long: on gu v., ge v. and gāḥ v., ghara. writing in the centre only, 15 cm. long. gu v. and ghara v. blank. The first and last folios are thickened to serve as covers.

The title on the front cover, “the offering of Kathina robes”. On the right margin of gu v. (the first page) written on the right margin in ink: “The gift of Maung Phet and his wife, of Nyaungbinwin quarter of the village of Thraing, Shwebo district . . .”

The date of the MS is AD 1855 (details below).

Kathinadipani, “the Clarifier of Kathina” is a treatise explaining the gifts of Kathina robes to the monks. It is a compilation from various
Pāli texts and commentaries. Books quoted with their titles are Parivāra, Bhikkhunī-pācittiya and its Aṭṭhakathā, Mahāvagga-aṭṭhakathā, Kaṅkhā-vītaraṇī, Vajirabhūthi-ṭīkā, Vinayaṭhānaṭhikā and Vinayavinicchaya.

According to the author’s colophon (gāh r. l. 6–7: see below) the book was compiled by Vimalācāra Thera at the instigation of another thera by name Sāradhamma and finished in October/November, 1820.

The text begins after the usual adoration: antaṅguṇasampannam vanditvā ratanattayaṃ samāsena pavakkhāṃ saraṃ kathinādīpanī kati ‘haṅgehi sampannāgato puggalo abhābbho kathinaṃ attharituṃ . . .

The text ends thus, the last text cited being Bhikkhunī-pācittiya (gāh r. l. 5 . . .): . . . ubhaha-taṃ saṅghena kathinaṃ. khamati saṅghassa tasmā tuñhi. evam etam dhārayāmi ti. bhikkhunī-pācit pāli tō. (l. 6): Here follows the names of the author and the instigator: vane ramme vasantena annaṃ gānāmam antare vimalācāranāmena therena succuvattinā sāradhammena nāmena paresam pi hitesinā bhikkhunābhāyācitena vinayādharākāminā nānagandhi ḍhapīṭa niharitvāna sabbathā kosallattathām kathinesu sādhunā kathinādīpanī

Date (l. 7): niṭṭhitā kattikāmāse jinacakke vatabbare sakkarāje ruhākappe cintayantu punappunanā

After nibbāna paccayo hotu, Pāli extracts not related to the present text: ojadipaṃ jino gantvā . . . up to end of gāh v. last line . . . niṭṭhitam ‘pyi i’. (gha r.). The wishes of the scribe followed by the date and time of completing the text (l. 4): After the stroke of three, on a Friday, the ninth waxing day of Nayon (10th June), Sakkarāj 1217 (AD 1855).

Q 1 Spelt: Kathina°. – 2kathina [sic.]. – 3vatabbare = 2364 Buddhist era (AD 1820), ruhākappe = 1182 Sakkarāj (AD 1820), both dates given in the so-called piṭjakat-saṅkhya system.

Simāvinicchaya-pālī.

PA (Burm.) 28 (Lundholm 11 e).

Palm-leaf, 11 foll., numbered from ḍhu-ṇi (originally from ka-), ten lines to a page.

Title on cover: “Simāvinicchaya-pālī”.

Date and time of completing the copy: A little past two strokes, on Tuesday, the 10 (or 11th) waning day of Tazaungmon, Sakkarāj 1223 (26/27th November, 1861).

Simāvinicchaya, “the Judgment on the simā or Boundary (for Upasampadā ordination)”, contains the pronouncement of the Saṅgharāja of Burma made in March, AD 1858 on certain questions with regard to the fixing of the “boundaries” for the higher ordination brought to his notice by two Sinhalese monks, Dhammakkhandha and Vanaratana. The full story is told in the description of the text which follows.

A version of this judgment in Pāli, with the title: Simā-vivāda-vinicchaya-kathā, edited by J. P. Minayeff, is published in the Journal PTS., 1887, pp. 17–34. The present text is also in Pāli, but it has a Burmese introduction and colophon.

The Burmese introduction on ḍhu (ka) v. begins after the adoration in Pāli.

It says that on the seventh waxing day of Ta-baung, Sakkarāj 1219 (18th February, 1858), the two Sinhalese bhikkhus Dhammakkhandha and Vanaratana came to Ratanabon (Mandalay) from Thiho (Ceylon), and their visit was recorded in the Hlut-taw (the Parliament). On the next day Thado-Mingyi Mahāminhla-Thihathu, commis-
sioner, and Magwe Myosa, Mahāminhtin Thi-
hathu Wundauk, minister of the Royal burge, 
Myothit Myosa, Minhla Theinkhathu, and 
Thabye-Nga Ywasa, reported the visit of the 
monks to the Royal Monastery. On the tenth 
waxing day the Sinhalese monks were presented 
to the Saṅgharāja² by the chief clerk Minhla-
Theinkhathu and Thabye-Nga Ywasa. The Saṅ-
gharāja questioned the two Sinhalese bhikkhus,
and one of them, evidently Dhammakhandha,
anwsered in Pali as follows (first page, last line):
ahaṁ bhan te mātukucchito nikkhamitvā 
navavasse [ṭhū r. l. 1] pabbajī. pabbajīvā sāmaṇera-
bhāve ekādasavassāni ṭhātva visātivassappari-
puṃsakāle upasampadāṁ kātuṁ nadiṃsāmaṁ 
gami... [The bhikkhu continued that when 
his ordination there was some dispute with re-
gard to the udakakkhepa-sīmā, and gāmatimā, 
and the bhikkhus were thereafter divided into 
two factions. The leaders of the two factions 
were Dhīrānanda-Thera and Nāpavimalatissa 
Thera. The chief theras, with Silakkhandha 
Thera at their head, made two attempts to 
despitch Sinhalese bhikkhus to the Saṅgharāja 
to get a decision on this question of sīmā. One 
was in AD 1842, and the other in AD 1844. 
The missions reached only Nāgapāṭīnam in 
South India, and the monks and their attendants 
returned to Ceylon, overwhelmed by death and 
sickness. The names of five of the ten bhikkhus 
who attempted the first mission are given: They 
are Vimalabuddhi, Dhammaratana, Subhūti, Su-
nanda and Piyatissa. The five bhikkhus who 
started off for the second mission are: Sugatapāla, 
Ratanapāla, Vimalatissa, Sumanasāra and Udu-
vara. The third mission embarked from Colombo 
the fourteenth waxing day of Visākhā, Buddha 
Era 2401 (May, 1857) with eight bhikkhus 
(Saranapāla, Somānanda, Silaratana, Vimala-
ratana, Puṇṇasāra, Sarāṇanda, Dhammakhandha 
and Vanaratana) and five attendants. Of 
these the first named six bhikkhus and four 
attendants returned to Ceylon from Nāgapāṭī-
nam. Having endured much trouble on the way, 
especially in an island called Nāgavāri, where 
the Sinhalese bhikkhus lost through thieves the 
prents including ‘relics’ and statuettes they 
were carrying as presents to Burmese personages, 
they reached Ratanapūrṇa-nagara on the seventh 
waxing day of Phagguna, the same Buddha Year 
(that is 7th March, 1858). Now they inform the 
Saṅgharāja about the dispute on sīmā that had 
gone on for fifteen years].

dhe r. 1.9 (end of introductory story) ... 
ayaṁ sīhālapītā pāṭāḷaṁ dhammakhandha-
vanaratanaṁbhikkhunāṁ ārocanaṁvācanāmaggio 
(then follows the text as in M):
dipātidipasājātanāṁ nānāgunehi  taskata... 
The readings of the present MS are superior 
to these in M. As an example one may cite the 
two parallel dates on page 18, lines 13-16 of 
M⁴: “sammāsambuddhasa parinibbānato saṁ-
vaccharaganana catusattāsādhikāṁ tisatadvivsahassanā sappatā amhākaṁ jambudipagana-
nāya ekapāṭāsādhikaṁ sata-uttaraṁ sahasraṁ sappatā...” where Buddha Era 2344 and the 
Burmese Era 1151 do not tally. The reading of 
our MS is (dhe v. l. 5): sammāsambuddhassa 
parinibbānato saṁvaccharagananena tisatatetiṃ-
sādhika-dvīsahassanā sappatā amhākaṁ jambudīpe gaṇanāya ekapāṭāsādhikaṁ sa[la]⁵ ut-
taṇām sahasraṁ sappatā, where Buddha Era 
2333 and Burmese Era 1151 both work up to 
AD 1790.

The text ends ni ll. 5-6:
mayā sīhālapāṭāḷaṁ kato simanācchayo⁴ 
vivādassa samathāya buddho va so sametu tan ti 
followed by wishes and date.
SUTTAPIṬAKA

Aṅguttaranikāya (Nava(ka)nipāta).
PA (Burm.) 29 (Cod. Pal. XV).

Palm-leaf, 29 foll., numbered jāh–fī. (Fragmentary, first part of the codex missing) 51 × 6.2 cm. Ten lines to a page, 4 cm. long. End of the codex with 15 cm. of writing in the centre only of fī v. and fī r. MS is secured by a pair of plain European made wooden boards.

The script which is fairly large with an average of two syllables to a cm., presents certain peculiarities, specially in the formation of ligatures to represent the sounds of conjunct consonants.

The title of the text is given in the right margin of the reverse of each folio as: ‘navanipāta-aṅguttara pāli’ with ‘pāli tō’ on the last folio obverse (fī r.).

The fragment contains the final portion of the “Nava(ka)nipāta”, the ninth section of the Aṅguttaranikāya (PA (Sinh.) 12) corresponding to PTS. ed. Part IV, pp. 399, line 2–446, end [P].

The fragment begins at jāh r. l. 1: -bhesaja) parikkhāranaṃ. imassa1 arāhapariṇāhasmiṃ2 vadāmi. [- P. p. 399, lines 2–3].

The text ends (fī v. l. 3): ... nirodhāya chāgāya paṭinissaggāya ime navadhammā bhāvetabbā ti. navanipātam samattaṃ paripūnaṃ (cf. P. p. 486). Then follows (line 5): akkhāra ekamekañ ca. (line 7): yattakañ me katañ puññanaṃ ... (last line) ... nibbānaṃ pāpuñī. end with a floral design.

Dhammapada, see under Kañkhāvītaraṇī, PA (Burm.) 21, also under PA (Burm.) 23.
Maṅgala-sutta, see under PA (Burm.) 61.
Dīghanikāya, Mahāsamarasutta, see under PA (Burm.) 40(6).

Līnatthappakāsini.
PA (Burm.) 30 (Cod. Pal. VIII, IX, X).

The three codices written on palm-leaf contain one book, the Līnatthappakāsini, the purāṇāṭikā on Papañcasūdani (PA (Sinh.) 11). The book is in three parts as described below. The three parts are dated AD 1780, 1782, and 1775 respectively, and according to the dates the third part is an older copy. The orthography of the MSS is somewhat inaccurate, and there are errors and discrepancies in the spelling of Pāli words. These show the difficulties and problems which an old prototype in Sinhalese Script presented to a Burmese scribe or a Burmese MS to a Sinhalese Copyist. When due allowance is made for orthographical peculiarities, the text itself is very well preserved.

The MSS of the Līnatthappakāsini were brought from Ava by Rājaguru Dhammakkhandha Thera of Daḷaḷavihāra. This is evidently one of those Pāli books, then not known in Ceylon, which the king of Burma gave the Sinhalese Thera. On return to Ceylon Dhammakkhandha made an
SUTTAPIṬAKA

effort to have these Pāli books transcribed in Sinhalese script with the help of the King of Kandy, Śrīvikrama-rājasinīha (see: Sirivikkamara-rājasinīha (PAS(Sinh.)19)). Political events in A.D.1815 turned against Dhammakhandha’s expectations. Later, when the Thera had left the order of Buddhist monks, and was Mudaliyar George Nandoris de Silva, he took these manuscripts to Rasmus Rask on 6th May 1822. (See Rask’s diaries3.)

Linatthapakāsīni, “the Proclaimer of the Hidden Meaning”, is the collective title of the Tikā on the commentaries of the four great nikāyas of the Suttapiṭaka, compiled by Ācariya Dhammapāla. These are sometimes referred to as the purāṇa-tikā, “the old tikā”, to distinguish them from Sāratthamaṇiṣūśa, the tikā on the same commentaries written by Sāriputta Mahāthera in the 12th century AD. The present text, which is a tikā on Papaṇcāsūdaṇī (PA (Sinh.) 11), is Dutiya-Linatthapakāsīni, the second purāṇa-tikā on the nikāya-āṭṭhakathā, the first being the tikā on Sumanāgalavatīsīni4. Westergaard5, perhaps taking the text of the present MSS to be identical with that of Dutiya-Saratthamaṇiṣūša, ascribed the authorship of Linatthapakāsīni on Majjhimaṇiṣūja-āṭṭhakathā to Sāriputta Thera. Wickremasinghe6 also has either followed Westergaard, or the same tradition the latter had before him. — See note 4 and additional note below for printed editions.

I. Mūlapaṇṇāsakā, “the tikā on the āṭṭhakathā of the first fifty suttas, viz. 1–50.”

366 foll., numbered ku-he. Fol. cho is missing. 52×5.5 cm.; nine lines to a page, 42 cm. of writing. ka r. and he v. blank. ka v., ka r., hā v., hai r., 16 cm. of writing in the centre only. Secured in rough wooden boards. The edges of the whole, the palm-leaves and boards gilt and painted with red-lac in the centre. The MS is dated Sakkaraṇa 1141 (AD 1780). (See below for details).

The text begins after the usual adoration of the Buddha in Pāli: saṃvāṇanārambhesu raṭanattayavanāṃ samvannetabbaṃ dharmasasā pavahamūnissaya (?) visuddhiṣāvadānaṃ tathā pana dharmasamvāṇanāṃ viśīnāṃ bahumānuppādanathāṃ tam sammad eva te-sam uggahanāgāpanādi-kamaladdhabhāya sammāṇiṣūjaśabbahitass-khannipp(h)ādanathāṃ. attha8 vā maṅgalabhāvā sabbakṛkṣāsas punappakiccabhāvato paṇḍitehi sammācarita-bhāvāya āyatī(ṇ) paresu11 diṭṭhāṇugati-āpajjanato cā12 samvāṇanāya raṭanattayavanā(ṇ)ākriyā. attha11 vā raṭanattayavāpaṇā(ṇa) karmaṇa12 pūja-niyanjāsu14 puññavisesanibbanatthāṃ. tam attho yathā laddhisampatiṇīmittassā16 kammasa balānuppādanathāṃ antara ca tassā saṃkocanatthāṃ tad ubhaya a[ṇa]ntarāya āṭṭhakathāya parisamāṇacakatthāṃ17 idam eva ca payojanāṃ ācāriyena idhādhipetaṃ tathā pi vakkhi “iddī me pasannanatino ... pe ... .” (= SC I, p. 1).

(See Additional notes at the end of this article.)

The tikā on Mūlapaṇṇāsakā ends (= SC II, p. 323, l. 24):

"Burmese Pâli Manuscripts"

jhimadisâya anuruddhatthera uttaradisâyan ti evaṃ cattâro thero brahmâparisâya mattago majjhe nisinnassa bhagavato samantato catudisâsu niśïdi.19 gâthâ vultâ ti yo brahmanâ patipucchati gâthâ vultâ (catubrahmasattherâ) ti tena kho pana samayena aññatarassa brahmañco evarûpaṃ pâ- pakaṃ diṭṭhiyagata uppannaṃ hoti ti ādinâ mahâvagge āgatena bahubrahmanasuttâ89 catu85 ... viññakkhaṇa phussam kacakhâna88 viññakkhâ sannibbâyaena abhiññâtena passasi ca naththi jambudîpassa ti (sammato) jambudepe hí na bahulatâya ... naththi vultta jambuṣâ pozosta is(s)aro ti pûphha viya bhânamâ dippani pun- ba(vi)deha-vâsînam dipanî punvâvivedhadipan ti attho. buhsarâ (?) narâ nâmâ aparagoyanagâ uttararûgâ23 ca saññâbhe gehaparig立法hâbhâvato bhumiymâ yeva sayantti na pâsâ(dâ)disu padit(?)ehi ti upâdehi (evam âyasâ kâya)ti ekâyâtâ punvâgarusima parussajavâmabhâtâ ... ahikâ- dikaratâm arrattâhâ tasmâ etisam âyasâ kâsi ti mîrassa ovâdaṃ adäsi. sesam sabbattam suviññeyyam eva. mîravajjâniya [sic] suttavaṃ- ṇanâya linatthappâksanâdi(?)fikâ. pâñca-sûdaniyâ atîhakathâya mûlapaṇṇasâ-linatthappâksanâ. [up to he ll. 4–5 = SC II pp. 323–324]. (See Additional notes.)

Then follows the date of the MS and the scribe's colophon in Burmese.

Date: Afternoon of the fifth24 waning day of the month of Tabuung (23rd February), Sakkarâj 1141 (AD 1780).

11. Majjhimaṇṇasâ-ṭikâ, “the fikâ on the atîhakathâ of the middle fifty suttas, viz. 51–100.”

112 foli., numbered ka–ñâ, with jhu–jhâ repeated. Eight unnumbered blank leaves in front. 51×6 cm.; nine lines with 41–42 cm. of writing.

ka r. and ñâ v. blank. ka v., kâ v., ñâ 15 cm. of writing in the centre only.

Writing clearer than in I. Secured in rough boards, ungilt.

The MS is dated Sakkarâj 1144 (= AD 1782): See below for details.

ñâ v. Right margin: “majjhimaṇṇasâ-niṣ-ṭhîtâ”.

The MS begins after the usual adoration:


The text ends (ñâ r. l. 8) SC III, p. 209, l. 12: ... atîthimanâtâ28 ti aññatttha (kiñ) ci puggalo atîhitamadhânavatâ28 paññâtam na vata anaññâsadhârânâm bhogo vâ (gata) massa pa- dhânâm ahosi. sappurissadhammânâm asehâsâ sappurisapadhânavatâdhigato jatîsînam anâm aha- nam achariyapuggalânâm yeva. âvenikapadhâ nam vata nam ahosi. ajânato ti ajânanto ca laṃ pakâsêtâ ti ayaṃ pucchitamattam ayaṃ pacchakkho ajânanto eva kevalam saddha udhâdetvâ ca pakâsêtâ ti saññâya âha. (ajânana- bhâve(na)santâ29 ti ime (adhi)devo ti (a)paccak- khato jânane asati. paññâlana manussenâti lokâ- vohârakusala manussena. tvam pana lokâ- vohâre pi akusalo. vacanatthañhi ajânanto yaṃ kiñci vadati (ayati). uccesamaninna21 ucce supâkatassabbaso talaâr urehi pi mantantañ nàt- tapeti yadi nama ahî mevâ ti tenâha. susudda- rakâsti âdi. devâ hi uppattidevâ odhidevâ nama sam-
The codex ends: (dhai r. l. 5, SC III, p. 441, l. 21):


Then follows the Burmese colophon which gives the date and time of writing in detail, dha[r. l. 4: Monday morning at sunrise, on the fourteenth waxing day of the month of Wazo (10th July), Sakkaraj 1137 (AD 1775).

For the use of the terms purīṇa-ṭikā for the Linaththappakāsini of Dhammapāla and ṭikā for the Sāraṭthamaṇḍūsā of Sāriputta, see Helmer Smith: Epilegomena to vol. I of CPD, p. 40. – 2 It is, however, not impossible that the year Sakkaraj 1137 in III contains a scribe’s error. – 3 Cited in the Introduction to COMDC I, pp. LVIII-LXIII. – 4 Printed editions, vols. I, II, III; Rangoon, 1905, 1912, 1915; [S], also 1924. Colophons of printed editions in Burmese characters, 1905, 1912, 1915, 1961 (B). The introductory portions of the Sumāñgamatvīśinipūrāṇa-

**Dhammapada-aṭṭhakathā-nissaya.**

PA (Burm.) 31 (Lundholm 13).

Palm-leaf, 331 fol., numbered ka–lū. Two fol. have the same number ṛha. 48 × 5.5 cm. Divided into ten volumes in the usual manner with thickened folios at the beginning and ends and writing in the centre only of the initial and final pairs of written pages. The volumes of the codex appear as follows:


Ten lines to a page, 40 cm. long (15–16 cm. at the beginnings and ends of sections).

The title of the book is written on the right margin of the reverse of each page. The time of completion of each volume (or the year only in some cases) appears at the end of it.

1. The first volume was completed a little past stroke one on the seventh waning day of Tabang, Sakkarāj 1235 (9th March, 1874) [gī II. 3–4].

2. The second volume was completed at stroke 2 on the fourteenth waning day of Tabang, Sakkarāj 1235 (16th March, 1874). [ṇe, II. 7–8].


10. The tenth at stroke one on the thirteenth waning day of Kason, Sakkarāj 1236 (13th May, 1874) [lū, II. 4–5].

**Dhammapada-aṭṭhakathā-nissaya**, is the Burmese word for word translation of the Pāli commentary to the *Dhammapada*, namely the *Dhammadāttha-kathā* of Buddhaghosa. The present codex contains only the nissaya of the first four vaggas (Yamaka, Appamāda, Citta, Puppha) and the first two stories of the Būlavagga, i.e. the translation of the Pāli commentary from the beginning up to PTS ed. vol. II, p. 21, line

---

**The Majjhimanikāya-aṭṭhakathā (Papañcasūdanī-tikā)** is now published by the Sāsana Council, Rangoon (1961) in three volumes as follows:


Vol. III: *Majjhimanapaṇṇāsa-tikā* and *Uparipaṇṇāsa-tikā* (SC III). VvIII. from no. 34 are from this edition.
18: viññātāṁ katvā bhuñjituṁ na vaṭṭati ti vadesi.

The stories are grouped in a different manner in the present nissaya. There are ten of such groups in this codex, and they are copied in ten volumes as follows:

Vol. I. Cakkhupāla-thera, Maṭṭhakunḍalī
Vol. II. Thullatissa-thera, Vaññīthī (Kāliyak-khiṇīyā uppatti), Kosambaka, Cūlakāla-Mahā-kāla.
Vol. III. Devadattassa kāsāvalābha, Aggaśava.
Vol. IV. Nandatthera, Cundasūkarika, Dhammika-Upāsaka, Devadatta, Sumanadevi.¹
Vol. V. Dvesahāyakabhikkhūṇam, Vāsuladattāya.
Vol. VI. Maraṇaparidipaka-udena-vatthu, Kumbhaghosaka.
Vol. VII. Cūlapavartakathā, Bālanakkhattha-guṇṭha, Mahākassapaththera, Pammattāpamattā-dvesahāyakabhikkhūṇam, Mahālīpāna.
Vol. VIII. Aṇñatarabhikkhussa, Nigamavāsitissa-thera, Meghiyatthera, Aṇñatarabhikkhussa, Ukkaṇṭhitabhikkhussa, Bhāgineyyasāṇgharakkhiṇa (-thera), Cittahatthanthera, Pañcasatavipassakabhikkhūṇam, Pūtīgattattisaathera, Nandagopāla and Soreyyathera.
Vol. IX. Paṭthavikathāpasutapānecasatabhikkhūṇam, Maricikammapatthānikaththerassa, Viḍhū-dabha, Patipūjikīya, Macchariyakosiya, Paṭṭhikājīvaka, Chattapāni-upāsakassa, Visākhāya.
Vol. X. Ānandatherassa paṇhiha, Mahākassapatherassa Pīṇḍapātadinna, Godhikatherassa Parinibbāna, Garaḥādinna, Aṇñatarapurisassa, Mahākassapatherassa saddhīvikārika.

Except in a small number of instances, the titles of stories are given either in Pāli or Burmese, and sometimes in both. The translation of the Pāli text of the stories and gāthās are found in Burmese, but there is no nissaya of the exegetical portions of the words of the Gāthā (atthisvānaṇṇad).

As an example of the titles of stories, below are given their subscriptions in the Yamakavagga.

The text begins after the usual adoration: namo tassa... mahāmohatamonadaddho loke lokanatadassiną... followed by its nissaya.

1. Yamaka-vagga.

khū v. l. 4: [Pāli] cakkhupāla-vatthu paṭṭhamamaṁ niṭṭhitam, [Burmese] cakkhupāla-m’othe vatthu ’pyi i’
(gi v. l. 5: cakkhupālavatthu paṭṭhama-gāthā, maṭṭhakunḍalivatthu dutiya-gāthā, hno vatthu ’pyi ’pyi’ souji’)

gam r. l. 2: Tissa-thera-vatthu tatiya-gāthā- ’pyi i’.’
ghī v. l. 4: idam i vatthu thī ga ’le vatthu ’pyi i’
na r. l. 2: kosambhānām bhikkhu; kosambhi yo ’haŋ do’ i’ vatthuṁ vatthu huig’ thā pañcamamaṁ ’gna vatthu ’di
nū v. l. 9: mahākāla-cūjakāla-vatthu chaṭṭhamamaṁ
cā r. l. 4: devadatta-vatthuṁ, kāsāva-vatthuṁ sattamaṁ; devadāt ko thī ’gaŋ hli thī hniig’ ’dhi ’ku’ hno’ vatthu ’pyi i’
ji r. l. 8: sārīputta-mogellānatha-vatthu atṭhamamaṁ

jha r. l. 1: nandathera-vatthu navama. ’ko vatthu ’pyi i’

jhī r. l. 10: cundasūkarassa vatthu dasama; ve? thā vatthu shē vatthu ’pyi i’
jhū r. l. 1: dharmika-upāsaka-vatthu ekādasaṁmaṁ; ta’ shē ta’ vatthu ji ’pyi pyi thī.

nū v. l. 10: devadatta-vatthu dvādasamaṁ; ta’ shē hno’ vatthu ji’ pyi
nō r. l. 1: sumanadevivatthu terasa; ta’ shē ’boun vatthu ’pyi i’
2. Appamādavagga
1. Vāsuladattāya vattthu, ḍai v. l. 10
2. Maraṇaparidīpaka-udena-vatthu, ne v. l. 7
3. Kumbhaghosaka, ṭa v. l. 10
4. Cūlapanthatthakathera, thi r. l. 10
5. Bālanakkhattaghulṭha, thi v. l. 3
6. Mahākassapathera, thu r. l. 10
7. 4Parattāpanattadvesahāyakabhikkhunām, thū v. l. 9
8. Mahālipaṇha, ḍai r. l. 7
9. Aññatarabhikkhussa, dam v. l. 7
10. Nigamavāsi-tissatthera, dābh v. l. 7.

3. Cittavagga
1. Meghiyatthera, ḍha r. l. 8
2. Aññatarabhikkhussa, dhū v. l. 10
3. Ukkāṭhībhikkhussa, dhai v. l. 3
4. Bhāgineyyasaṅgharakkhita, dhō v. l. 9
5. Cittathatthatthera, ni r. l. 3
6. Pañcasatavipassakabhikkhunām, ni v. l. 2
7. Pūṭigattisatthera, ne v. l. 7
8. Nandagopāla, nai v. l. 7
9. Soreyyatthera, pa r. l. 9.

4. Pupphavagga
1. Pathavikathāpasatapañcasatabhikkhunām, pi v. l. 6
2. Maricirikammattābhikathera, pū r. l. 9
3. Viḍūṭabha, pū v. l. 5
4. Patipōjikāya, pho r. l. 1
5. Macchariyakosīya, bā r. l. 7

6. Pāṭhikājivaka, bfr. l. 7
7. Chattapāṇi-upāsikassa, bā v. l. 4
8. Visākhāya, mō r. l. 2
9. Ānandattherassa paṇha, ya v. l. 6
10. Mahākassapatherassa pindapātadāna, yā r. l. 4
11. Godhiattherassa parinibbāna, rai r. l. 2
12. Garahadinna, ri v. l. 9.

5. Bālavagga
1. Aññatarapurisassa, li v. l. 4
2. Mahākassapatherassa saddhivihārika, lū r. l. 2.

At the end of each story the following Pāli stanza is given, usually with the Burmese interpretation:

akkarā ekam ekañ ca . . .

The text ends (lū r. l.2): katu, pyu’ ywe’; jūttu, o’ te? ‘mwe ‘jiṅ hnga; na waṭṭāṭi ti mo’
a’ hu’ maṁ nga’ gc; vadesi, sho le i’.

There is a printed text of the Dhammapadaṭṭha-kathā-nissaya by Sāradassī (Sudhammabhischesha) of Amarapura) edited by Hsaya Ngwe, 4 vols. Rangoon, 1913. Our manuscript contains a different text.

Inscription on the cord:
Pwiñ’ ‘liṅ ṭa ṭa na ti ya boun mi’
ne? ṭaṅ jī’ ‘ṭa ka ṭī’ ya’ tha
‘kā touṅ ba’ the?
 basename ya’ ya? pyi
nyaŋ se? li ywe’
phau? chi ni la
taiŋ hma pa’ iš
da’ loun ywe’ di’
‘miŋ ‘hwe ṭa biŋ
‘nāŋ ’loun wīŋ ṭi
The donor says that the city of Amarapura is the auspicious place where the sāsanā flourish. As its people are more intelligent than those in Kāsi and Kotumba they made this cord which is applicable to the royal occasions. He offered this for packing the manuscripts. As a result of that he wishes to be able to extinguish the fire of desire (tanha) and eight kinds of dangers (bhaya).

The name and place of the donors follow the verse as Maung Gyi, son of U Htaw Yaik, of Kadoe village and his wife. They wish the boom of Buddhahood, and share their merit with devas.


---

**JĀTAKA**

**Jātaka-pāli.**

PA (Burm.) 32 (Cod. Pal. U.B. 9).

European paper, 332 foll. in double sheets, numbered 1–332 in Burmese figures. Sheets unbound and loose. 25.5×21 cm.; writing-space only 9×12 cm. Missing or wrong syllables supplied in margins. One side of the paper only written on. ‘Government of India’ embossment on every sheet.

Written on the top of fol. 1. “E. Forchhammer: Jātaka, without commentary. See the Athenaeum 22 Jan. 1881”.

This manuscript was sent to Fausbøll by Professor Forchhammer from Rangoon. \(^1\)

Jātaka is the title of the tenth book of the Khuddakanikāya of the Suttapiṭaka. Jātaka is the name also of one section of the Navaṁga-satthusāsana (the nine-fold teachings of the Master). The six volumes edited by Fausbøll really contains the Jātaka-ajjhakathā including the attha-vanṇanā with the verses which form the original Jātakas also. Fausbøll has followed the popular practice in Buddhist countries where the whole text including the commentaries and explanation of words goes by the name of Jātaka. The present MS contains the Jātaka stanzas up to a part of verse eight of Takkāriyajātaka (= F. No. 481).

Fausbøll has utilized this MS for part of his edition of Jātaka (see ‘Preliminary Remarks 4’ in Vol. III).

The contents of the MS appear as follows:
1. End of Ekanipāta: f. 36.
4. End of Catukkanipāta: f. 137.
10. End of Dasanipātā: f. 278.
13. End of the MS at Takkāriyajātaka of Terasanipātā (F. Vol. IV, p. 252, ll. 26–27): sataṃ sahassāni dubbāsitāni kapilāna...

1 This eleven lines on this page.

**Jātaka-aṭṭhakathā.**

PA (Burm.) 33 (Cod. Pal. U.B. 8 I).

Palm-leaf, 248 foll., numbered ka–pe. 50 × 5.3 cm.; Nine lines to a page, 40 cm., long. Secured by a pair of wooden boards lacquered in chocolate colour. The whole, the edges of the leaves and the outside of the boards are gilt. On the right margins of pe v. and paī r. the title is given in Burmese, equivalent to Pāli: “Jātaka-eka-nipātā”. Also in very tiny letters on the right margin of pe v.: Eka-nipātavaṇṇanā niṭṭhītā... (list of contents)... satapannāsajātakā.

The date and time of completion of the MS according to the Burmese colophon in paī r. last line. At the stroke of two, during day time, on the fifth waning day of the month of Thadingyut (3rd September), Sakkarāj 1150 (AD 1788).

The manuscript contains the text of the “Ekanipātā” of Jātaka-aṭṭhakathā (= Fausbøll: Jātaka, Vol. I). pe v.1 l. 9: kakaṇṭakavaggo niṭṭhito, followed by: iti pannarasa caggapatipāṇḍitassa atthavaṇṇanā niṭṭhītā. This is followed by a statement in Pāli which apparently gives the name of the scribe. kaī r. l. 1. reads a name “Gūḍalāke...” which may be taken as “Gūḍaḷāṇkāra Thera”, the name of the scribe. The rest of the passage is not clear, but it ends with the scribe’s wishes and the date and time in Burmese as given above.

1 For vagga°.

**Jātaka-aṭṭhakathā.**

PA (Burm.) 34 (Cod. Pal. U.B. 8 II).

Palm-leaf, 162 foll., numbered ka–dhū, 52.5 × 6 cm., nine lines to a page, 41.5 cm. End of a section marked at jo v. and taṃ r. and the beginning of another at taṃ v. and tāḥ r. Title of section (a): “dukanipātajātakaṭṭhakathā, pāli”. Title of (b) tikanipātajāṭṭhakapāli.

The codex is secured by a pair of wooden boards lacquered in vermilion colour. The edges of the leaves and the outer sides of the boards are gilt.

The manuscript contains the texts of the Duka- and Tik-nipāta of the Jātaka (= Fausbøll, Vol. II).

**Jātaka-aṭṭhakathā.**

PA (Burm.) 35 (Cod. Pal. U.B. 8 III).

Palm-leaf, 181 foll., numbered ka–ta, and divided into three sections: (1) ka–ji, (2) ju–taṃ and (3) tāḥ–ta. 51 × 5.5 cm. Eight lines to a page, 42 cm. long. The first and last leaves of sections are thickened by binding leaves together; and writing marks the beginnings and ends of sections. The codex is secured by a pair of well-prepared wooden boards, lacquered in chocolate
colour. The edges of the leaves and the outside of the boards are gilt. The titles of the sections are written in Burmese on the outside of the front thickened leaf.

The manuscript contains the texts of the Catukka-, Pañcaka- and Cha-nipātas of the Jātakaṭṭhakathā (= F. Vol. III, pp. 1–316), arranged as follows:

1. ka v.–jī r.: Catukkanipāta
   Title: Catukkanipāta-aṭṭhakathā-pāṭha

2. ja v.–tāmaṃ r.: Pañcakanipāta
   Title: Pañcakanipāta-aṭṭhakathā-pāṭha

3. tāḥ v.–tā r.: Chaniṇipāta
   Title: Chakkanipāta-aṭṭhakathā-pāṭha.

Jātaka-aṭṭhakathā.

PA (Burm.) 36 (Cod. Pal. U.B. 8 IV).

Palm-leaf, 202 fols., numbered ka–thō. 50×6 cm.; nine lines to a page, 40.0 cm.; ka v.–kā r.; ne v., naɪ r., jī v., jī r.; naṃ v.–rīḥ ṛ.; na v.–na ṛ.; tho v.–thō r. mark the beginning and end of sections with writing 14–15 cm. in the centre only. At the beginning and end and between sections leaves thickened, and blank pages. The whole secured with well-finished wooden boards, coloured in vermilion lac. The edges of leaves and the outer sides of boards gilt. The name of copyist of the ‘Navanipāta’ (foll. jū–rīḥ) according to the title page is: Myat Tha. (See IV, 3).

The dates of copying the various sections are given in Burmese at the end of each, as given below.

The MS has been utilized by Faubel for his edition.


1. ka v.–nāi ṛ.: Sattanipāta.
   Date and time: After stroke two during day time of the sixth waning day of the month of Wagaung (21st July), Sakkarāj 1150 (AD 1788).

2. ṛo v.–jī ṛ.: Aṭṭhanipāta.
   Date: Thirteenth waning day of the month of Wagaung (28th July), Sakkarāj 1150 (AD 1788).

3. ju v.–rīḥ ṛ.: Navanipāta.
   Date and time: After stroke two, during day time, on the fourth waxing day of Tawthalin (2nd August), Sakkarāj 1150 (AD 1788).

4. tu v.–nā ṛ.: Dasaṇipāta.
   Date and time: After stroke one, of the fourteenth waxing day of the month of Tawthalin (12th August), Sakkarāj 1150 (AD 1788).

5. ni–thō ṛ.: Ekādasaṇipāta.
   Date and time: After the stroke of three on the afternoon of the sixth waning day of the month of Tawthalin, Sakkarāj 1150 (18th August, 1788).

1 This section contains a title page giving the size of the book and the name of the scribe: Mya? ḍa ‘ye sa ka ᵃ sa’ lu ᵃ ‘shouŋ iŋ ga ‘baŋ 25 5 [cau.iŋ “The MS was copied by Myat Tha. From ka to lu: total, aṅgas 27, 5 lines”. It is not certain whether this inscription refers to the relevant MS or not.

Jātaka-aṭṭhakathā.

PA (Burm.) 37 (Cod. Pal. U.B. 8 VI).

Palm-leaf, 130 fols., numbered jā–dam, and divided into three sections (1) jā–rīḥ, (2) naṃ–dāḥ, (3) ḍhu–dam; 52×5.7 cm. Eight lines to a page 43 cm. long. Secured by a pair of wooden boards lacquered in chocolate colour. The whole, the edges of the leaves and the outside of the boards, are gilt. On the lacquered inner side
of the second board inscribed in pink paint: “dvādaśa-terasa-pakīṇa-nipāta-pāli”. A palm-
leaf tag outside 35×2.8 cm. states that the Dvā-
daśa, terasa and pakīṇaka-nipāta of the Jātaka-
āṭṭhakathā, (written) eight lines to a page and
consisting of ten angas and one folio were gilt.

The manuscript contains the text of the dvā-
daśa-, terasa- and pakīṇaka nipāta of the Jātaka-
āṭṭhakathā (= F. Vol. IV, pp. 144–374), and
they appear as follows:
(1) jā v.–āō r.: dvādaśa-nipāta
(2) ṅaṃ v.–dhī r.: terasa-nipāta
(3) ḍhu v.–dʌm r.: pakīṇaka-nipāta.

Jātaka-āṭṭhakathā.

PA (Burm.) 38 (Cod. Pal. U.B. 8 V).

Palm-leaf, 385 foll., numbered ka–ha, and
divided into seven sections (1) ka–ce, (2) caī–fī,
(3) ḍu–nā, (4) ni–tho, (5) thō–dhe, (6) dhai–phī,
(7) phu–ha. 51.3×5.9 cm. Eight lines to a page
42.5 cm. long. Writing in the centre of pages only
marks the beginning and end of sections, and
leaves thickened at the beginning and end of sec-
tions. The codex is secured and finished as de-
scribed in the previous article. Similarly the titles
of each section is given in Burmese. thō–ha had
been originally numbered ni–lu, but later they
have been re-numbered, writing the new num-
bers (thō–ha) lower on the margin, to bring all
sections into one codex.

The manuscript contains the texts of the seven
nipāta of Visati- to Asiti- of the Jātakaāṭṭhakathā
(= F. Vol. IV, p. 375–end of Vol. V), arranged as
follows:
1. ka v.–ce r.: Visatinipāta
   Title: Visatinipāta-jātaka-āṭṭhakathā-pāṭha.
2. caī v.–fī r.: Tiṃsanipāta
   Title: Tiṃsanipāta-jātaka-āṭṭhakathā-pāṭha.
3. ḍu v.–nā r.: Cattālisanipāta
   Title: Cattālisanipāta-jātaka-āṭṭhakathā-pāṭha
4. ni v.–tho r.: Paṇṇāsanipāta
   Title: Paṇṇāsanipāta-jātaka-āṭṭhakathā-pāṭha.
5. thau v.–dhe r. (ni–tāh): Chaṭṭhinipāta
   Title: Chaṭṭhinipāta-jātaka-āṭṭhakathā-pāṭha.
6. dhai v.–phī r. (tha–dho): Sattatinipāta
   Title: Sattatinipāta-jātaka-āṭṭhakathā-pāṭha.
7. phu v.–ha r. (dhō–lū): Asitininipāta
   Title: Asitininipāta-jātaka-āṭṭhakathā-pāṭha.

Jātaka-āṭṭhakathā.

PA (Burm.) 39 (Cod. Pal. U.B. 8 VII).

Palm-leaf, 403 foll., numbered ka–kyu. (nā r.,
nā v., cō r., cō v. written on one side only. If
each pair of these are reckoned as one folio the
number is 401). Folios ti and tf (between num-
bers 543 and 546) thickened. Also the first folio,
ka and the last kyu similarly treated. Measure-
ments: 51.5×5.5 cm. Eight lines to a page, 42.5
cm. long.

The ten sections of the codex appear as shown
below, the beginnings and endings of books mar-
ked in the usual manner with writing in the
centre only of the relevant pages.

The manuscript contains the texts of the ten
books of the Mahānipāta of the Jatakaāṭṭhakathā
(Fausboll, Vol. VI). They are arranged in the
MS as follows:
1. ka–khaṃ r.: Temiyajātaka (= Mūgapakkha°, F. No. 538).
2. khāḥ v.–nā r.: Janakajātaka (= Mahājanaka°, F. No. 539).
3. nā v.–cō r.: Suvaṇṇasāmajātaka (= Sāma°, F. No. 540).
4. cō v.–jo r.: Nemiṭjātaka (= Nimi°, F. No. 541)
5. jō v.–ti r.: Mahosadhajātaka (= Mahā-um-
magga°, F. No. 546).
6. tv. -nai r.: Bhûridattajâtaka (= F. No. 543)
7. no v. -phâ r.: [Khaṇḍahâlajâtaka] (= F. No. 542).
8. phu v. -bhû r.: Nâradajâtaka (= Mahânâradakassapa, F. No. 544).
10. bhû v. -kyu r.: Mahâvessantarajâtaka (= F. No. 547).

1 No title at the end of the text. Instead one reads: sakkaraj 11 ...

Jâtaka-atthakathâ, Dighanikâya, Kaccâyana etc.

PA (Burm.) 40 (Cod. Pal. U.B. 4 b).

Palm-leaf, 259 fol. in all, as described below under the sections. 46.5 × 5 cm., eight lines to a page, 38 cm. long. Secured by two rough wooden boards. Edges of leaves and the boards gilt, with centre red in lac.

Written in ink in Danish on the front board: skjænket af Kjøb. Hertz: Rangoon. 14. 3. (18)79: nemijâtaka etc.

The codex contains six Jâtakas as described below, the 'Mahâsasmayasutta' of the Dighanikâya, and the Pâli grammar of Kaccâyana.

(1) 25 fol., numbered cu – ju.

Nemijâtaka (= Nimijâtaka, F. No. 540).

Text ends at ji v. l. 7: nemiyajâtakaṁ niṭṭhitaṁ, followed by the Burmese word for word translation of the Pâli stanza: seṭṭham ti lokamahitaṁ abhivandiya 'ggaṁ'.

(2) 37 fol., numbered ka – gha.

Title in Burmese: Nâradajâtaka.

This is a Burmese word for word translation of the Pâli text of the Mahânâradakassapajâtaka (F. No. 544). The text ends at gha r. ll. 3–4: nāra(dâ)jâtakam niṭṭhitam ... This is followed by the date in Burmese: The copying of the text was completed after the stroke of three in the evening of the eighth waxing day of the month of Tabaung (24th February), Sakkaraj 1224 (AD 1863).

(3) 24 fol., numbered ka – khâh.

Temiyajâtaka (= Mûgapakhajâtaka, F. No. 538).

The text ends differing materially from Fausboll's edition (VI, p. 30, ll. 1–2): khâh r., ll. 5–8: ... sunandaśārâthi sāriputto ahosi, sakko anuruddho ahosi. visukammadevaputto ënando ahosi. mâtâpi taro mahârajakuññi aheseṁ sasparisâ buddhaparisâ aheseṁ. mûgapakkha panâjito pana ahamâeva sammâsambuddho loke udapâdi?.

The MS does not contain F. p. 38, ll. 3–13.

(4) 27 fol., numbered khe – gho.

Title in Burmese: 'Mahâjânakajâtaka'.

The text is that of Mahâjânakajâtaka (F. No. 539).

The date of completion of the MS: The eight waning day of the month of Tawthalin (30th September), Sakkaraj 1213$ (AD 1851).

(5) 21 fol., numbered gho – cu.

Suvaṇṇasâmajâtaka (= Sâmajâtaka, F. No. 540).

(6) 16 fol., numbered ka – khâh.

Title: Mahâsasmayasutta-pâli-nissaya

The manuscript contains the Pâli text and Burmese nissaya of Mahâsasmayasutta, the twentieth sutta of the Dighanikâya (see PA (Camb.) 25).

Dates and the instigator's name on the last page khî r. in Burmese: "At the request of
Thado Kyaw Thu the correction of errors of a previous manuscript was completed on a Wednesday (fourth day of the week) which was the sixth waxing day of the month of Tazaungmon (23rd October), Sakkaraj 1142 (AD 1780); and the text was copied completing it at noon of the seventh waxing day of Tagu (7th April), Sakkaraj 1193 (AD 1832)’.

(7) Kaccayana-vyākaraṇa, etc.
(i) 13 foll., ka-kha.

Nāmakappa, Book II of Kaccayana’s grammar. gha r. ll. 4–5: iti nāmakappe pañcamo khaṇḍo, followed by the date of completion of the manuscript: At the twenty-third stroke of day time, on a Saturday, which is the first waxing day of Tabang (3rd February), Sakkaraj 1190 (AD 1829).

On the right-margin of the last page (gha r.) the title “nāmapāṭha” in Burmese.
(ii) 14 foll., numbered ka-khā.

Title: sandhi pāḷi tō.

Although the title is given as above the MS contains two texts, namely (a) the Kaccayana-sutta-pāṭha, (b) a treatise in Burmese on the syntactical use of Pāli cases (Vibhatti-nissaya).

(a) The first text, the suttas or aphorisms of Kaccayana-vyākaraṇa appear as follows:

The text begins after the usual adoration: namo tassa ... with the first sutta of the Sandhikappa: attho akkarasaññāto, and the first Book ends at kha r. l. 2:

1. iti sandhikappe pañcamo khaṇḍo.
sandhisuttaṁ niṭṭhitam.
2. kha r. l. 6: iti nāmakappe pañcamo khaṇḍo.
nāmasuttaṁ niṭṭhitam.
3. kha v. ll. 6–7: iti nāmakappe kārakakappo aṭṭho khaṇḍo. kārakasuttaṁ niṭṭhitam.

(b) The Burmese treatise on the use of Vibhatti (noun-cases) begins at kai v. l. 7, the text is intermixed with Pāli quotations: O do’ o hu ywe’ ane! ‘pe ‘ða jaung’ a Lou? sho? ko ‘ơ’ lo fì’ ya’ ’ga... It ends at kha r. l. 7: ... i gāthā phyiŋ ‘ga wi’ ba’ ñe? ya go pya’ ñi.

This is followed by memorial verses on the use of the niggahita and vagganta nasals (kha r. l. 8–kha v. l. 2):

Hma? ‘ða ñeįŋ’ hnga pya peįŋ na ’la’ myaŋ mā pyaŋ ’e nga ñiŋ’ ka mu ... kha v. ll. 1–2 read:

’thu ’cha hma? phwe ŋ’ ñwe ñwe
’na we ñįŋ’ ca’ ya.
wiba? the’ phwe
khuŋ hno’ ñwe
i we niṭṭhitā.

(c) kha v.l.2: Here begin some Pāli stanzas which a poetic version of Macchajātaka (F. No. 75 = Ca-
riyāpiṭaka, No. X):
punāparaṁ yadā homi maccharājā mahāsare
upho suriyasantāpo sare udakaṁ khyetha
tato kāka ca gijjhā ca kaṅgā kulada-senakā
akkhayanti divārattāṁ macche upaniṣidīya
evaṁ cintes' aham tatthaṁ saha nāti ti pīlīto
kena nu kho upāyena nāti dukkhaṁ pamoçaye
cintayīvāna dhammadattaṁ saccam adassa
vassayaṁ³
sacce vuthā pamođeti nātiṁ taṁ abhikkayaṁ⁴
anussaritvā saddhamaṁ paramathāṁ
vicintayāṁ
akāsi⁵ saccakiriyaṁ yaṁ loke dhuva-sassastāṁ
yato sarāmi attānam yatɔ patto 'smi viññūtum
nāhiṁjanī sañcica ekapāyaṁ vibhiṁsanāṁ
etena saccavaccena pajuṁno abhivassatu
abhāthināya pajuṁna nidiṁ kākassa nāsaya
kākaṁ sokāya rundhehi maṁ ca sokā pamoçaya⁶
sahakate saccavare pajuṁno abhigajjīva
thalam ninnaṁ ca pūranto khaṇena abhivassathi
everūpaṁ saccavaram katvā viriyam uttamam
vassāpesi mahāmeham saccateja balassi so
saccaṁ me samo nathhi esā me saccapārami

khā r. ll. 6–8, in Burmese: The copying of the
suttas of the eight books (kappas) of grammar
and the treatise on Viṁhätti was completed be-
fore (mid-day) a Monday which was
the ninth waxing day of the month of Tabodwe
(2nd February), Sakkarāj 1218 (AD 1857).

(8) 82 foll., numbered ka-chō (cha-cho ori-
ginally numbered chā-chō and corrected).

Mahājanakajātaka (F. No. 539) with Burmese
translation.
The text ends at chaī r. ll. 5–6: mahājanakajā-
takam ... niṭṭhitāṁ. This is followed by a
statement in Burmese to the effect the Mahāja-
nakajātaka containing 142 stanzas was preached
(by the Buddha) in Sāvatthi at the sixteenth
section of the asterism of Visākha, in the Kum-
bhā (Kon) lagna, on an afternoon, when the
shade of the sun was one foot long, on a Friday,
which was the first waxing day of the month
of Tazaungmon (October–November). The num-
ber of beings who were converted on hearing
the sermon was 54,000.

(8a) chaī v. l. 7: Pāli stanza:
śīha va attanibalena akanpamitto ...
followed by the Burmese translation.
cho r. l. 3: Pāli stanza:
bhūpa yathā vicita ve ya va ya ti modā
vāsdiko ti variktā vividhā ...
followed by the Burmese translation.
ll. 7: Pāli stanza:
sakko va setthaṁ sugatena abhipavero ...
followed by the Burmese translation.
The date is given in Burmese in tiny letters
on the right margin of cho r. The figures stand-
ing for the date are scratched out. The rest gives
the time of completion of the manuscript as:
"At the stroke of two in the morning of the first
waning day of the month of Thadingyut (Sep-
tember–October), Sakkarāj ...

1 The opening stanza of Kaccāyana's Grammar.
2 For 'vissakkamma'.
3 Spelt 'purisā'.
5 Written 12108 as the Burmese pronounce the number.
6 A Prince or person of high rank.
7 M. 'hatthe.
8 For: passayaṁ.
9 Cp. sacce ṭhavā pamo-
cesināṁ nātiṁ tam atikkhayaṁ.
10 akāsīṁ.
11 Between asterisks Jātaka, v. 74. F. 1, p. 332,
ll. 1–2.
12 The Pāli stanzas are copied badly
by the scribe.
Jātaka-nissaya (Aṭṭha-, Pakiṇṇakanipātā).

PA (Burm.) 41 (Lundholm 20, a-c).

Palm-leaf, 271 foll., numbered (1) ka-tho and (2) thu-phu. 48.5 x 5.5 cm., nine lines to a page, 40 cm. Contains three texts as shown below.

The edges of leaves gilt, with centre red. Secured in plain wooden boards, edges treated with the leaves.

(a) kā-jū, 89 foll. Aṭṭhanipātā-nissaya.
(b) ādha-dho, 135 foll. Adhippetattha.
(c) thu-phu, 47 foll. Pakiṇṇaka-nipātā-nissaya.

In each text, the titles are given on the front leaf, in red ink, and original inscriptions are found on the reverse right margins.

(a) and (b) appear to have belonged to a different codex from (c) originally.

For letters woven on cord see PA (Burm.) 8. The only difference is the word jeyyatu (= Jayatu) at the beginning.

(a) Jātaka, Aṭṭhanipātā-nissaya.

The title is written on ka r., ju r. and the right margin of the reverse of all folios as "Aṭṭhanipātā".

The scribe’s date and time: At the stroke of one, during day time, on a Wednesday, being the eleventh waxing day of the month of Nadaw, Sakkarāj 1236 (19th December, 1874).

Aṭṭhanipātā-Nissaya, the Section of Eight Gāthās" of the Jātaka, with the Burmese nissaya. This nipāta contains the ten stories from Kaccānījātaka to Dīpipātaka (= Fausboll nos. 417–428 = Vol. III, pp. 422–482).

MS begins after the usual adoration:

bhaggarāgo bhaggarosso bhaggamahā anāsavo anāgirasu buddho athām moharakkhatāma samaṃ followed by the nissaya.

The Pāli text of the Dīpipātaka begins at the last line:

doṭavatthā suciālakṣeṣā [kā r. l. 1] ti ādinā gāthāpadena parimaṇḍitaṃ . . . idaṃ jātakaṃ . . . satthā . . . jetaveṇe . . . vihāranto [idem] . . . aṇāḍārāṇaṃ . . . mūtuposakaṃ . . . upāsakaṃ . . . ārabbha . . . kathesi . . . [l. 4].

The text ends at ju v. ll. 7–8: iti - samodhānesi, pauṇḍa o mu i' o 'pyi ṭa? to mu i', dipijātakaṃ dasamaṃ.

After this it is stated in Burmese that the translator, whose name is not given, carried out the task while teaching at the monastery of Bonkyanowyañ.

Date and time of scribe on lines 3–4 of the last page (jū).

(b) Adhippetattha.

Adhippetattha is a treatise in Burmese on the Abhidhamma. There are grammatical explanations also. Reference is often made to Manisāramañjūsa of Ariyavanśa.

The text is arranged in five parts as described below.

1. je-ñū, 23 foll.

On je r. and ñū v. Title. Adhippetattha, part 1.

The text begins at je r. l. 1 after the usual adoration:

buddhaṃ dhammaṃca saṅghaṃ ca

adhibhetattha-dipakaṃ

vanditvā dvīhi dvārehi

mramabhāsaya missitaṃ

adhibbedatthaṃ racissaṃ valambācariyāsatim i

taṃ nayassakā sotujā oloketvā vijānatha

followed by the nissaya of above.

The part ends at ñū r. ll. 2–3:

i dwiṣ ywe 'ga dutiya parichehda adhibbattatha 'pyi pye' souṇ i', followed by the date and time of the scribe: After the morning meal, Thursday, the tenth waning day of the month of
4. ta–thaṃ, 23 foll.
Title on ta r. and thaṃ v.: Adhipetta, fourth part.
The part begins at ta v. l. 1, after the adoration with: yesāṃ saṅkhassā dhammānaṃ gāthā hnaī? yesāṃ ṭhāda dī ṭhē go pya’ ṭhē ’ni ṭi ṭiḥa... The part ends at thaṃ ll. 5–6:
Anuruddhā sē ya yu dō mu a? i. uddhacca sahagut hnaī? moha go yu dō mā mu pye a? i.
Then follow the date and time of the scribe:
At the stroke of two on Friday, the tenth waxing day of Pyatho, Sakkarāj 1236² (16th January, 1875).

5. thāḥ–dho, 22 foll.
Title on thāḥ r.: Adhipetta, fifth part.
The part begins at thāḥ v. l. 1 after the adoration: athapariccheda. yesāṃ saṅkhadhammānaṃ gāthā hnaī? ye sēda dī ṭhē go pya’ ṭhē ’ni...
The part ends at dho r. ll. 7–8:
Date and time of the scribe:
At ten o’clock in the morning, on Wednesday the fifth waxing day of Tabodwe, Sakkarāj 1236³ (10th February, 1875).

(c) Jātaka, Pakiṅkakanipāta-nissaya
thū–phī, 47 foll.
Title on thu r. and phū v. Pakiṅkaka-nipāta.
The date and time of the scribe: After the morning meal, at 10 a.m. on Tuesday, the twelfth waxing day of Tawthalin, Sakkarāj 1236 (22nd September, 1874).
Pakiṅkakanipāta-nissaya, “the Burmese word-for-word translation of the mixed section (of
the *Jātaka-aphthakathā*, that is Section XIV corresponding to Fausbøll's numbers 484–496 (*Vol. IV, pp. 278–374*).

The text begins after the usual adoration: buddhāṃ vandiya likkhissam dhammaṃ bhāsam pakiṇṇakaṃ atītajata tessa [?] pakiṇṇakassa nissayam patyavattagāthā, followed by the nissaya of above:

The text ends at *phī* v. 1.8: bhikkhaparamaṃ jātakaṃ terasamaṃ. pakiṇṇaka-pāli tö nissaya ’pyi i’ [line 8]. Then follows the nissaya writer’s colophon: am(a)rapūrassā4 esante nānāvihāra-sobhite navakattururikārāme vasante ganajetihake (*phu*, l. 1.1): sāsanajotamahādhamma rājaggure-rakkhinā tinnate dānāpāraggu ca duppinayadārīnā kadāraniṭṭhito patte galiruge tanakkhare sovaṃṇanāma māsassa kālapakkhe catuddasī followed by the Burmese nissaya.

The date as even explained by the nissaya is not quite clear.

On the last line the date and time of the scribe as given above. The writer was a Rājaguru, a chief of the community of monks (ganajetihā) who resided at Amarapura, a city adorned by many vihāras.

1 A commentary on *Abhidhammatthavibhāvinī*, see Bode, *Pali Literature in Burma*, p. 42. – 2Written 12306. – 3Written 12306. – 4Amarapura.

**Jātaka-nissaya.**

PA (Burm.) 42 (Cod. Barm. U.B. 2).

Palm-leaf, 95 foll., 50 × 5 cm. consisting of two sections: (i) 45 foll. signedature *gwo-thyu*, with one extra leaf at the end. (ii) 50 foll. signature *syi-kri*, and one more folio without number.

The date of (i) is given as: At sunset, on Thursday, eighth waning day of Wazo, Sakkarāj 1128 (29th August, 1766).

On the back of the unnumbered folio of (ii) the title: ‘Vessantara-nissaya 1’.

This MS contains two fragments of the *Jātaka-nissaya*: (i) Khaṇḍahāla-jātaka. (ii) Vessantara-jātaka (first part only).

**ABHIDHAMMA**

**Dhammasaṅgaṇī.**

PA (Burm.) 43 (National Museum, Ca. 144).

Palm-leaf, 146 foll., numbered ka-dā, and six extra foll. serving as covers. 49 × 6 cm. Nine lines to a page, 40 cm. long. Secured by rough wooden boards. The edges of the leaves with the boards gilt, with centre coloured red.

Label pasted to the front board “A religious Manuscript of the Burmese taken from one of their temples during the war”.

Date of the MS: Sunday, the third waxing day of Wazo (30th June) Sakkarāj 1156 (AD 1794).

*Dhammasaṅgaṇī*, “the Compendium of Categories” is the first book of the Abhidhamma-piṭaka. It has been edited for the Pali Text Society by Edward Müller (1885).

The text begins on ka v. l. 1 after the usual adoration kusalā dharmā akusala dharmā avyākata dharmā and ends at ṝā v. ll. 1-2: rūpaṇ ca nibbānaṇ ca ime dharmā a(sa)raṇa. Dhammasaṅgaṇipākaraṇaṃ niṭṭhitān, followed by date in Burmese as given above.

**Aṭṭhasāliṇī-nissaya I.**

PA (Burm.) 44 (Cod. Pal. U.B. 4 a).

Palm-leaf, 394 foll., numbered ka- ọ; 50 x 6.5 cm. Ten lines to a page, 41 cm. long. On ka v., kā r., ’o v. and ’ō r. writing in the centre only 16 cm. long. ka r. and ’ō v. blank. A number of blank folios on either side. The whole secured by a pair of wooden boards. The edges of the leaves and boards gilt. The centre of the edges of the leaves only coloured red.

The date of the MS is given in the right margin of ’ō v. as “the seventh waxing day of Nayon, Sakkaraj 1149” (= 24th May, 1787).

Aṭṭhasāliṇī-nissaya is a Burmese word-for-word-translation of Buddhaghosa’s Pāli commentary, Aṭṭhasāliṇī (Aṭṭha) on Dhammasaṅgaṇi, the first book of the Abhidhammapiṭaka. A ṭīkā on Aṭṭhasāliṇī forms the first part of Līnatthapadaṇṇañāna (or Abhidhammapiṭaka) of Ānanda Thera (12th–13th century AD). Medhālaṅkāra’s Burmese translation of Aṭṭhasāliṇī has been edited by Hsaya Hbe and Hsaya Myin in four volumes and published in Rangoon (1906–1908) [MN].

The author of the nissaya discussed here says in his introductory stanzas that there were already existing nissays to Aṭṭhasāliṇī, but he was writing one which was within the grasp of those with lesser intelligence.

The text begins at ka v. l. 1, after the usual adoration with ‘vaḍḍhatu jinasāsanap, jinasāsanap pho’ya ọ phiph i’ ọ ọ na daḍi vaḍḍhatu si biq pyaq’ pwa ze ọ ọ ‘di. niṇānam puna gāgamalaṃ yodho viya dhovayi paresaṇ ca tedhātuka vaḍḍhānakaṃ santāne attano yāve. ariyā [l. 4] [The names of the metres of the introductory stanzas are written at their ends. Thus: an ariyāvipulā ends at line 6; a vaiṭālī at line 7; a sīhanivattanaṃ at line 9, a cakkam at line 10, and at kā r. l. 1 a patyappata (“vattra”). On kī r. l. 1 we have Buddhaghosa’s introductory verses of the Aṭṭhasāliṇī:

karunā viya sattesu pañña yassa mahesino . . .

The text ends at ’ō r. l. 8: (corresponding to PTS ed. p. 163, l. 23) utāni, thiṅ ọi do’ go; karoli, i’ aṭṭhasāliṇīyā, aṭṭhasāliṇī o’myi fi ọa; dhammasaṅgaṇaṭṭhakathāya dhammasaṅgaṇi i’ aṭṭhakathā hnaị; kāmavacaraṇaḷiṇiṇa, kāmavacaraṇu’o go o’ e pya’ ’chiṅ ọi; samattho, pyé souṇ pyi, ciraṇ tiṭṭhatu sāsane.

The next codex, PA (Burm.) 45 begins with the nissaya of the following section, “Rūpāvacara-kusala”.

Q ¹ PTS. ed. by E. Müller (1897). Translation of Aṭṭhasāliṇī, “the Expositor” by Maung Tin and Mrs. Rhys Davids. 2 vols. 1920, 1921. – ² Rangoon Ed. 1904. – ³ See next codex. – ⁴ The present text differs from MN.

**Aṭṭhasāliṇī-nissaya II.**

PA (Burm.) 45 (Lundholm 12).

Palm-leaf, 483 foll., numbered ka- jyā, and one unnumbered folio which should be read
with the last line of ēdā, where the omission is indicated by crosses. (The portion of the text omitted corresponds to PTS edition, p. 188, lines 10–32: “atthi ti saṃkādhettvā ekakalabām eva karoti ... imasmīṃ śāhāne cattāri cattāri āramaṇāṁ”) 47×5 cm.; eight lines to a page, 39.5 cm. On ka v., kā r., jya v., jyā r., writing on the centre only 17 cm–20.

On the right margin of jyā r. is written: Offered to U Cārītta (Thera) of Ava monastery as a saṅghika-dāna. On ka r. (and also on the front wooden board) “Atthasālinī nissaya, Second bundle, Ma Shwe U” (donor). On the right margin of the first page, ka v.: Offered to the Ven. U Cārītta of Ava monastery, Moulmein, on the seventh waxing day of Tazaunmon, Sakkarāj 1269 (11th November, 1907).

The manuscript is dated Tuesday, the third waxing day of Tabodwe. Sakkarāj 1134 (January, 1773).

The present manuscript contains the Burmese nissaya of Atthasālinī from “Rupāvacarakusalamā launādhena” to the end. According to the colophon the author of this nissaya is Ariyālaṅkāra Thera who resided in a monastery called Maṇipatana in a village situated about half a yojana to the East of Kubhan (modern Pakhan). The date of the book, according to the Pāli colophon extracted below is Sāsana Era 2271 (AD 1727). This enables one to identify the present author Ariyālaṅkāra from a number of writers who bear the same name. (The present scholar flourished during the reign of king Siripavaramahādhammarāja (Taninganwe Min) who ascended the throne at Ava (Ratanapura) in Sakkarāj 1076 (AD 1714)).

The text begins after the usual adoration, namo etc., with the nissaya of the Pāli passage: kāmāvacarakusalamā dassetvā idāni rūpāvacara-
kusalāṃ dassetuṁ katame dharmā kusalā ti ādi āraddhām ... (PTS ed. p. 162, para 337). kāmāvacarakusalamā, ko, dassetvā, pyā’ pyī yve’ iga pubbnāsundhe, pha tī; idāni, hnaī; rūpā-
vacarakusalamā, go; dassetuṁ, Jonga; katame dharmā kusalā ti ādāvacananā; katame -pa-la yve’ tho’ o’sa’ fīdā sa’ga go Bhagavatā ti āradd-
dho ‘a thou’ to mu a? pyī ...

The text ends with the nissaya on Buddhaghoṣa’s colophon which begins at chyo v. l. 7 (PTS ed. p. 430) ... chyo v. l. 4: atthasālinī nāma ... ayam dhammasaṅghaṭṭhakathā ... katā ... yāvayattakaṁ kālam ... (l. 5) visuddhacittassa ... tādino ... (l. 6) lokajetṭhasa ... mahesino ... buddho ti nāmaṁ pi ... lokamhi tiṭṭhati ... (l. 7) tāvattakaṁ kālam ... ayam dhammasaṅghaṭṭhakathā ... lokasmiṁ ... lokanidharaṇesinām (l. 8) kulaputtānām ... paññāvisuddhiyā ... nayaṁ ... dasseti ... tiṭṭhatu ...

chyo v. l. 10 ... chyo r. l. 1: atthasālinī nāma o’ myi ji ’do; dhammasaṅghaṭṭhakathā dé samatthā, pyè ʒoun pyī.

From chyo r. l. 7 follow the colophon of the author interspersed by the Burmese word-forward translation:
kusannāmassa ... nagarassa ... adhiphayojana-
mānake ... sarathhimapadesake1 ... [sāsana-
rūḷhabhātassā]2 ... [netivhāgaṁma pacchi-
maṁ isanissite]2 ... (chyo v. l. 1) ... gamanā-
gamanasampanne3 ... santāsane ... (l. 2) ut-
taramhi disābhāge ... pañcadhannussate ... śāhāne ... puññanippatte ... tibhummoke ... (l. 3) maṇipatanaṁake ... ālaye ... bahug-
gaṇavācakena ... atigambhīrabuddhinā ... (l. 4) ādīnhi ... ariyasaddena ... yutena ... aila-
kārāti ti nāminā ... maḥātherena ... śāvakā-
naṁ (l. 5) ... viśaṃaḥ ca ... sabbaso ... ahāpetvāna ... antarā-antararakhane jinasāsane
(l. 6) ... vasena ekādikāṇṭ ... sattatiṇa ca ... dvisataṇa ca ... dvisahuṣakaṇa (l. 7) ... sampatte ... atṭhasalininīmako ... yaaṃ nissayo [racito].

l. 8: yathā anantarāyena niṭṭhito nissayo ayaṃ hantāantarāyen evam sukhih sabbapānino.

jya r. l. 1 iminā puññakāmmena etc. author’s wishes.

A manuscript containing a text similar to the present one is described by H. Oldenberg in the *Journal PTS.* 1882, Appendix, pp. 81–82. (Catalogue of Pali MSS in the India Office Library, No. 45).

G 1 MS purattimā. — 2 The writing broken here. Text supplied from Oldenberg (see below). — 3 MS *ne.

**Yamaka.**

PA (Burm.) 46 (Lundholm 15).

Palm-leaf; 146 foll., numbered *ka–Ga*, 48 x 5.6 cm., ten lines to a page 37 cm. long. 15 cm. of writing only in the centre of each of the following pages: *gī v., gu r., gā v., ge r.* Foll. *gu* and *gū* thickened by binding with extra leaves. Edges gilt, and secured by two wooden boards.

Title page: “mūlakhandhayamaka pāḷi”.

The titles of sections are written in Burmese on the right margin of the reverse, the side containing the numbering letter, of each folio. Thus on the right margin of *ka v.*, we have “mūlayamukī pāḷi tō”. On *ka r.*, written with a pencil “khandhayamaka pāṭh”. On *Ga v.*, written with a pencil “saṅkhāra pāṭh”. On the outer side of one of the wooden boards written in pencil in Burmese: “from *ka–Hagā*, the Pālī text of 10 Yamakas, 37 aṅgas, 2 folios. Ten lines (to a page)”. On the inner side of the same board: “The 10 books of Yamaka pāḷi. 37 aṅgas, and 2 folios. Ten lines” (to a page).

The dates of the completion of two of the sections are given at their end in the Burmese colophons which follow them:

(1) *gu r.*: Mūlakhandhayamaka: completed before the stroke of one, on a Sunday morning, which was the third day in the waxing fort-night in the month of Tabodwe (26th January), Sakkarāj 1229 (AD 1868).

(2) *ju r.*: Āyatanyamaka: completed before the stroke of one, on a Tuesday morning, the twelfth waxing day of Tabodwe (4th February), Sakkarāj 1229 (AD 1868).

*ka v.* right margin: Mūlayamukī pāḷi tō, offered by Ma Yā of Auk-kyin quarter to U Cārīta Thera of the Ava monastery, Moulmein, on the seventh waxing day of the month of Tazaung-mon (11th November), Sakkarāj 1269 (AD 1907) as a gift to the community of monks (ārāmika-saṅghikadāna).

*gu r., right margin:* Khandhayamukī pāḷi tō, offered to the Ava monastery as a saṅghikadāna.

*gū v., right margin:* Āyatanyamukī pāḷi tō, offered to the Ava monastery as a saṅghikadāna.

*jū r., right margin:* Āyatanyamukī pāḷi tō, offered to the Ava monastery as a saṅghikadāna.

*je v., right margin:* Dhātuyamukī pāḷi tō, offered to the Ava monastery as a saṅghikadāna.

The codex contains five sections of the *Yamaka*, the sixth book of the *Abbidhamma-piṭaka* (PA (Sinh.) 25). Extracts from other Pālī texts are found before the colophon of the first section.

The four sections appear as follows:

(1) *Mūlakhandhayamaka:* The text begins at *ka v.* after the usual adoration: ye keci kusala dhammā sabbe te kusalādhamma, ye vā pana kusalāmūla sabbe te dhammā kusala . . .
(5) Then begins Saṅkhārayamakaṁ again without any words of adoration: tayo saṅkhāra, kāyasāṅkhāra ... up to dā r. l. 10 (= K. I, p. 244, ll. 18–19, RD. I, p. 267, ll. 3–5): asamohantena nirodhavāresadiṣam. natthi mānākaraṇaṁ. uppādanirodhavāraṁ niṭṭhitam.


Yamaka.
PA (Burm.) 47 (Lundholm 23).
Palm-leaf, 244 foll., numbered ku–phāḥ (the first four foll., kā–kī missing), 49×5.8 cm. Nine lines to a page, 41.5 cm. long.

Edges gilt and secured by a pair of wooden boards. The leaves at the ends of sections are stitched together and thickened. The date and the precise time of completing the copying of each section is given in Burmese at the end of it, [See below, at the ends of the sections], except after sec. 3, the Āyatanayamaka. Written in black ink on the inner side of one of the boards the following statement in Burmese appears: “The merit of Maung Ba Khin of Kungyangon. The sixth waxing day of Wagaung (3rd August), Sakkarāj 1204 (AD 1842)”. Similarly written on the outer side of the other board “anusayayamuṅ”. On the obverse of the covering leaf. “From Müla to Anusaya. Anusayayamaka from ka–phāḥ. The total number of words, 23 añgas, cover two añgas. Total 25 añgas. Kammendine".
Yamaka see PA (Burm.) 46.  

(1) Mūlayamaka [RD. I, pp. 1–13].

The fragmentary text of the Mūlayamaka begins at kū l. 1: ... lam, akusalamūlaṇa ekamūla-
mulaṃ, saheteṣuṃ akusalam, akusalamūlaṇa ekamūlamulaṃ [K. I, p. 7, RD. I, p. 5] ... up to ke v. l. 1:
nāhāraṃmaṇaṃ paccayo samudayena cāti, mūlayamaṇaṃ niṭṭhitāmaṃ.

dhammatthadesanāveda-catuṣgambhīradud-
dasaṃ
dhammaṃ lokassa de(v)asenaṃ
dhammarājaṃ namām' aham,  
followed by its Burmese translation.

Buddho pacceka-buddho ca arahā-cakkavatti ti thūpālīpārahaṃ vante^3 [?] catuthūparaha  
sutāṃ  
followed by its Burmese translation.

petaseyyo kāmabhogī sīhaseyyo tathāgato  
sayantaṃ catuseyyesu catuththena name jināṃ  
followed by its Burmese translation.

Date of completion of the section then follows:  
The copying of this Mūlayamuik was completed a little past one stroke, on a Friday, which was the second day of the waning fortnight of the month of Thadingyut (19th September), Sakkarāj 1204 (AD 1842).

(2) Khandhayamaka [RD. I, pp. 14–51].

ko v., kō r.: marks the beginning of a new section with writing in the centre only. On the right margin of ko v. is written “rūpakkhando”.  

On ko v. begins after the usual adoration: pañ-
cakkhandhā ... gi v. and gu r. (where writing is in the centre of the page only). gu r. l. 5: pariṇāvaṃaṃ niṭṭhitāmaṃ.

The date and time of copying this section:  
“A little past two strokes, on Sunday which was the fourth day of the waning fortnight of Thadingyut in Sakkarāj 1204 (24th September 1842).

(3) Āyatanayamaka [RD. I, pp. 51–164].

gū and ge r. again mark the beginning of a new section with writing in the centre only and on gū v., after the usual adoration we have:  
dvādasāyaṇanāi ... up to chā r. l. 2: ... cak-
khāyaṇanaṃ ca na pariṇāṇitaṃ, pariṇāvaṃaṃ niṭṭhitāmaṃ. āyatanayamaṇaṃ niṭṭhitāmaṃ.

No date of copying, but Dhātuyamaka follows immediately on the same line.

(4) Dhātuyamakā^4 [RD. I, pp. 165–172].

chā r. l. 2: (no words of adoration): aṭṭhāra-
sadāṭṭhāya, cakkhudiḥātu, sotadhātu ...  
ji v., and jī r. mark the end of and beginning sections and jī v. l. 8: ... dhātuyamaṇaṃ pari-
puṇaṃ, peyyālaṇa catutthho dhātuyamaṇakāvā niṭṭhito.

Date and time of copying according to the Burmese colophon: “At three strokes on a Tues-
day, which was the fifteenth waning fortnight of Tazaungmon Sakkarāj 1204 (2nd November 1842).

(5) Saccayamaka [RD. I, pp. 173–228].

jī v. l. 1: after the words of adoration: cattāri  
saccāṇi ... up to ṅu v. and ṅū r., which mark the end and beginning of sections: ṅu r. l. 6:  
saccayamaṇaṃ niṭṭhitāmaṃ. pañcamaṃmaṇaṃ pariṇ-
puṇaṃ. Date in Burmese: At three strokes, on a  
Saturday, the first waxing day of the month of Nadaw (3rd November), Sakkarāj 1204 (AD 1842).

(6) Saṅkhārayamaka [RD. I, pp. 229–267].

ṝe v. l. 1: tayo saṅkhāra ... up to the v. the r.:  
writing in the centre only, and on the r.: saṅ-
khārayamaṇaṃ chaṭṭham.
This is followed by the second stanza of the colophon of Anuruddha Thera’s Abhidhammatthaṇaṁgaṇaṁ.

puññena tena vipulena tu-mulasoman —
ghanādāvāsā pudito ditam añyuktaṁ
puññāvadāttagupasobbitalajībihikkhu
maññantu puññāvibhodaya-mañgalāya.
itī anuruddhācariyena racita-abhidhammatthasāṅgāna-maṁ-pakaraṇaṁ.

The date of completing the copying of the section: After the stroke of one, on a Saturday, which was the fifteenth waxing day of Nadaw (18th November), Sakkarāj 1204 (AD 1842).


ṭhai v. begins after the adoration: satta anusayā, kāmarāgānusayo... phañ ṭ. v. and phañ ṭ., v. writing in the centre only: phañ ṭ. v. l. 7 anusayamakaṁ niṭṭhitam (– K. II, p. 428).

Copyists’ date: A little past three strokes on Monday, which was the eighth waxing day of Pyatho (10th December), Sakkarāj 1204 (AD. 1842).

nosti 1 A quarter in the west of Rangoon. – 2 Abbreviations are given here. – 3 For ‘vande’. – 4 The figure for the date appears as ‘o’. However according to the colophon of the previous action (Mulaṇyanaka), as Friday was the second day of the same fortnight, Sunday is taken here as the fourth. – 5 On the right margin of chā ṭ. v., the title of the section appears wrongly as “Saccayamaka”. It should be “Dhātuyamaka”. Similarly with the wrong title given on the right margin of ja ṭ. v. and jā ṭ. v. as “Āyatanayamaka”.

– 6 dhaññādhivāsamuditodītam ayugantaṁ. – 7 paññā. – 8 For ‘vibhavodaya’.

Tika-paṭṭhāna.

PA (Burm.) 48 (Lundholm 27).

Palm-leaf, 277 foll., numbered from ka-bha; 48.5×5.8 cm. Ten lines to a page. 39.5 cm. long. On ka ṭ., ka r., phañ ṭ., bha ṭ., writing in centre only 15–16.5 cm. long. The front and back folios thickened. Edges of leaves gilt with centre red. Secured by a pair of red-lac coloured wooden boards.

Title on the right margin of the reverse of each folio: “Tika-paṭṭhāna paṭṭi ṭo.”

On the right margins of ka ṭ. v. and bha ṭ.: “Tika-paṭṭhāna paṭṭi ṭo, offered to U Cārītta Thera of Ava monastery, Moulmein, as a sañghikadāna on the seventh waxing day of Taungmon, Sakkarāj 1269 (11th November, 1907).

There is no date of the scribe.

Tika-Paṭṭhāna² is the first section (the section of three) of Paṭṭhāṇappakaraṇa (the Book of Causes), the seventh book of the Abhidhamma-piṭaka. Of the three sections of the Paṭṭhāna, the “tika”, is the most important as in the “Paccayavibhaṅgavāra” of the Tikapaṭṭhāna are enumerated the twentyfour pacayas or modes of relations between dhammā (aggregates), which are reckoned as paṭṭhānas.

The Paṭṭhāna is divided into sections as follows:


The present MS begins at ka ṭ. v. 1, after the adoration, with an enumeration of these pacayas: hetupaccayo, ārammaṇapaccayo, adhipaticcaya... [RD. I, p. 1].

It ends at bha ṭ. ll. 7–8: natthiyā ekaṁ, vigate ekaṁ, avigate pañcavisa,
Tika-paṭṭhāna.

PA (Burm.) 49 (Edelberg).

Palm-leaf, 329 foll., numbered jumbotron (the first three foll., ka-ki missing). After every group of twelve foll. there is a blank folio with the numbering letter kāḥ, khāḥ, gāḥ . . . māḥ repeated. The number of foll. in the original MS would have been 307, that is from ka-ye, without blank foll. were possibly introduced later. 50 x 6.4 cm. Eleven lines to a page, 38 cm. long. Writing only in the centre of yū v. and ye r. Edges of leaves gilt. Secured by a pair of wooden boards coloured in red lac.

The title of the text on the right margin of the reverse of each page: “tika-paṭṭhāna pāli to”.

Some of the leaves are in a poor state of preservation.

Tika-paṭṭhāna. (See PA (Burm.) 48).

The fragment begins at kī r. l. 1, corresponding to PA (Burm.) 48, kī v., l. 7: (upani)- sasaya-paccayena paccayo, pārejātapaccayo1 ti cakkāyatanam cakkuvihānadhātuyā taṁ sampayuttakānañ ca dhammānañ pūrejātapaccaye- na paccayo . . . (= RD. I, p. 4, section 9, last line—section 10).

It ends as PA (Burm.) 48, but adds: tika- paṭṭhānaṁ niṭṭhitam [ye r. l. 5], followed by: akkharā ekam ekaṁ ca . . .

On right margin of last page: tika-paṭṭhāna niṭṭhito.

1 RD. pure.

Duka-paṭṭhāna.

PA (Burm.) 50 (Lundholm 1 e).

Fabric, partly finished with lacquer and gilding; 2 foll., 53.2 x 9.8 cm., 45 cm. of writing with eight lines to a page, numbered on the reverse khyāṁ and khyāh (instead of the Sinh. əāṃ and əāḥ). The leaves are prepared by a process very much similar to that of the lacquer Kammavācā texts written in the square Burmese script. On the margins, finished with red lacquer are stylized Bo-leaf patterns executed geometrically. These marginal decorations appear red against the gilt surface, while the writing which is not treated with further coatings of lacquer, stands out in black. The cord holes are each hemmed in by two concentric circles.

The script employed for writing the MS from which these two foll. have come needs some comment. It evidently is the same as the Square or the Sacred Script of the Kammavācā MSS, appearing with more peculiarities than are actually present due to the instrument used for writing, possibly a broad bamboo pen, and the thinness of the strokes when compared with the former. Here the strokes are not made thick with several coatings of lacquer as in the Kammavācā manuals, and devices such as of placing certain vowel signs or the Niggahita for exigencies of space along the line when they should come above the aksara are not resorted to. The non-thickening of the strokes makes the characters stand out in
their true form and one notices their resemblance to the ordinary Round Burmese. Thus these two folios are of immense value for a comparison the two types of Burmese scripts used for Pāli writing. The points to be noticed in the script of the two folios under discussion are very much similar to those seen in the Kammavācā texts. The short and the long i, i; u, ū are not distinguished. What has been written is a short i and apparently a long ū, as in tīni for tīni and pūreś for pure. As generally found in Burmese MSS the character for the aspirate ṭh is the same as that for the ligature ṭh, e.g. sanūṭhāna for sanūṭhāna. The virāma sign can be mistaken for a long ā if there is a little ink smudge on the top left side. The few peculiarities in the aksaras are comparable to such examples as may be present in the Kammavāca MSS themselves.

The Paṭṭhāna, “the Book of Causes” is the seventh and the last book of the Abhidhamma-piṭaka. It is divided into eighteen sections:¹

1. Tika-paṭṭhāna, 2. Duka-, 3. Duka-tika-, 4. Tika-duka-, 5. Tika-tika-, 6. Duka-duka-paṭṭhāna, etc., as enumerated at PA (Burm.) 48, being an arrangement in permutations and combinations of categories of two causes and three causes. Out of these the Duka-paṭṭhāna deals with the groups 'hetu dhammā' and 'na hetu dhammā'. There are one hundred such categories, and our fragment contains the last portion of Arūpāvacara-dukaṃ (95), Pariyāpanna-dukaṃ (96) being a very short account, and the first part of Niyyānika-dukaṃ (97).


The full text of the two foll. is as follows:

1.4: khandham pañcicca khandhā cittasamūṭhānaśca/ dve khandhe/ paṭisandhi/ /yatācājanatara-duke lokiydyakam/ evaṁ imaṁ pi dukam kāta= 1.5: bhaṁ/ ninnāṅkaraṇam/ /niyānīkaṁ dhamaṁ paṭicca niyānīkino dhammo uppaṭṭijati hetupaccα/ niyānīkaṁ ekam khandham paṭicca tayo khandhā/ dve kha= 1.6: ndhe/ /niyānīkaṁ dhammaṁ paṭicca aniyānīkino hetupaccα/ niyānīkino khandhe paṭicca cittasamūṭhānaṁ/ /niyānīkaṁ dhammaṁ paṭicca niyānīkino ca anī= 1.7: yānīko ca hetupaccα/ aniyānīkaṁ ekam khandham paṭicca tayo khandhā cittasamūṭhānaṁ/ /niyānīkino hetupaccα/ a= 1.8: niyānīkaṁ ekam khandham paṭicca tayo khandhā cittasamūṭhānaṁ/ /dve khandhe/ paṭisandhi/ khandhe paṭicca vathu/ vaththuṁ paṭicca khandhā/ ēkaṁ maḥābhūtam/ / dukapāṭhānaṁ pāli tō

The title "Thikā kyō nissaya" (The new version of the nissaya of the Thikā kyō) is found on the reverse right margin of each folio. On ka r. (left): "The MS of the west monastery of Pabai, Taungmyo (Amarapura)." In the middle of the same page "Thikā kyō nissaya," from ka to le. 27 aṅgas, 7 foll., 11 lines to a page. On the right margin of ka v.: "Offered to U Cārītta (Thera) of Ava monastery, Moulmein, on the 7th waxing day of Tazaungmon, Sakkarāj 1269 (11th November, 1907) as an ārāṇika-saṅghikadāna." On a white piece of cloth stiched to the silk cloth employed to wrap the manuscript: 15 Mhan nanī rājavan thutiya thup (second bundle).
Nissaya on Sumaṅgala’s colophon begins on fol. lā v. last line:
sampannasiladamathbamato sītehi ... [lī r.].
... lī v. l. 6: sāriputta-mahātherassa ... sissena
... sumaṅgalasāminī ... therena-racitā ... [lī 7]
abhidhammattavibhāvinī nāma ... abhidhamma-matthasaṅgahāṭikā ... niṭṭhītā. lī v., last line
begins a nissaya on Sumaṅgala’s colophon again: 4nagarānaṁ adhirājaṁ nagarādhirājaṁ,
parakkamabhujena, parakkamabhāhu ... mahābhujena ... [lī r. l. 1] nagarassa samiṇaṁ
apavanam, mahantam vā vanaṁ upavanam ... line 3, nissaya on verse 2: sampannasiladama ... line 7, nissaya on verse 3: nāṇānubhāvan iha yassa ... lines 7–8, nissaya on verse 4: tassānukampam
avalambya ...  
A definition of ṭīkā on lī v. ll. 2–3: ṭīkiyati
nāyatī ti attho ...  
Then follows the colophon of the nissaya author:
Janindābhisiri, the nissaya author’s colophon (lī v. l. 3):
bhūpalo yo mahābhūjo dutiyaṁ thūpanaṇditaṁ
mahussāho gajasāmi māpesi maranāmakaṁ.
tatiya-sakāra vipulla[sic]-pathyā-vattagātha,
rajjam patto mammārajaṁ kammente vata vīvya
pūretā pariṇaṁjīvā sammaṁsambodhiṁ
uttamaṁ. 
vaṭamakāra vipulā-pathyā-vattagātha,
tassa ayyakassa kāle sambādha panuṇejiti
kate cattāro vihāre āharivāna iddhiyā ... 
gamanāgamanupete esante pūrato tato
nāṭidūre naccāsanne ṭhāneke tena nimmitā ... 
... [sic] sīlā thambena karitvā saṭṭhaṅkha can
māṇaka
tesu kammesam pūrattamadisābhāge ṭhitattā tas-
sāsokasukhu seṭṭhino netthenagvo lā iti nāmena
saddhena kulaṇtutta jāniyā samantaṭiyā kate
ramme vihāre ca vārena vasantena kūkhana?–nag-
agarassa puratthīma-disābhāge adhayajanapā-
ṇāne 7ṭhāne nerīn iti vaye 7gāme tisū vihāresu
vārena vasantassa nānāgandhosu chekassā mahi-
tale gunehi pākaṭassa gandhakārkassa pubbārā-
mācariyassānekka janindābhisiri 8paramadhaja-
jamahādhammarājaḥdhirājaguruhi kaddhalaṅcena
gañapāmokkhaṇa mahātherena abhidhamm(m)mat-
thavibhāvaniyā nāma ṭīkāya yo nissayo sissači
abhirācito racito (tho)kupadāyakena Shwedagung
Kyavswa ti nāmena upāsakaṁ pālakaḷakaṅchehi
vakicci ti upatambito anāyāsena catuttahassā-
dhika-dvītasahasās sakkarāje 9, rasatara-aggini
nete janacakke sampaṭte paṭhama-āśaḷhamāse
puṇṇamiyaṁ niṭṭhito.
kittetene gahetvā sātaraṇapavane ivā
siva mukkaṁ vatijetvā
tassānūcūvanatthāya [sic]
yaṁ marupavitaṁ puṇnaṁ tass’ iminā balena ca
dutiye tatiyādīmhi silācāragune ra(ja)to
alaggo paṅcaṅkāmesu patvāna paṭhamaṁ phaḷaṁ
antime attabhāvamhi mettayaṁ [lū r.]
munipuṅgavaṁ
disvāna tassa viṁsa sutvā saddhammadesanānaṁ
adhiṅgantvā phaḷaṁ aggāṁ sōbheyyaṁ
janasanasanāṃ
[wishes continued]. Then follow again the nissaya
of the above colophon (lū r. l. 2 to end of MSS).

Anuruddha’s colophon:
cārittasobhitaṁvīsālakulodayaṇa
saddhābhūvuddhāparisuddhagunodayaṇa
nambhavyena paṇḍhāya parānikkamapaṁ
yaṁ pattihitaṁ pakaraṇaṁ parinīṭhitam taṁ.
puṇṇena tena vipulena tu-mūlasonaṁ
dhaṅḍhivāsāmuṇādittamā yugeṇa
paññāvadātadvagunāsobhitalajjihīkāhā
maññantu puññavibhavodaya-maṅgalāga.

Sumaṅgala’s colophon:
ramme pulatthinagare nagarādhāraje
raññā parakkamabhujena maḥābhujena
kārāpīte vasati jetavana vihāre
yo rammahammivarupavanābhārāme

sampannasāladasamasammatoseṭhe
sammānito vasigaṇehi guṇākarehi
patto munindavacanādissu nekaganthā-
jātesu cācāryatam mahāmaṁ vidūhi

ñāṇānubhāvam iha yassa ca sūcayantī
saṃpvaṇṇanā ca vinayaḥkathādikāṇam
sāratthadipani-mukkā-maduratthasāra-
sandipanena sujanaṁ paritosayantī
tassānukampam avalambiya sāriputta-
therassā thāmagatasāragunākarassa
yo nekagathavisayam paṭutam alattham
tass’ esa ṇāṇavibhavo vibhavekabeto

so ṇham etassa saṃsuddhavāyāmāsānubhāvato
addha sāsanadāyado hessaṁ metteyyasatthuno

jotayantam tadb tassa sāsanam suddhāmānasaṁ10
passeyam sakkareyyaṁ ca garuṁ me sāri-
sambhavam

dinehi catuviṣeṣi11 ṭīkāyaṁ niṭṭhiṭa yathā
athā kalyāṇasaṅkapappā sīghaṁ sijhantu
pāṇīnaṁ ti
iti bhadanta sāriputta-mahātherassa sīssena
racitā

abhidhammatthavibhāviniyā12 nāma abhidham-
matthasaṅgaha-ṭīkā niṭṭhiṭā.

For writing on cord see PA (Burm.) 6.


– 5 Name of a city. – 6 paṃāne? – 7 Meaning “by the name of” āhavo? – 8 Name of nissaya author. – 9 Date of the nissaya. – 10 For suddha?
[SC]. – 11 The ṭīkā was based on Sāriputta’s Sāne [COMDC I, p. XXVII]. – 12 vibhāvini [SC].

Abhidhammatthasaṅgaha-pucchā-visajjanā
kyamā.

PA (Burm.) 52 (Lundholm 11 a).

Palm-leaf, 11 foll., numbered ka–kaṁ; 48.6 × 5.5 cm.; ten lines to a page, 37.5 cm. long. ka r. and kaṁ v. blank; ka v., kā r., kā v., kaṁ r. writing in the centre only about 15 cm. First and last folios thickened to serve as covers.

Title on the cover in Burmese: “Catechism (ameṁ-aphre) on the Sangaha (Saṅgruh).” On the right of same cover: “U Sundarasāmi’s MS”.

On the right margin of ka v.: The gift of Maung Myaing and family of Tamagon village, Kontaung district, Lower Meiktila area . . . (Their wishes) offered to U Cārita of Ava monastery, Moulmein, on the seventh waxing day of Tazaungmon (11th November), Sakkarāj 1269 (AD 1907).

On the right margin of kā r.: The MS of U Sundara of Meiktila. Copied while he was residing at Maunghtaw monastery, on the Eastern side of the city (of Mandalay).
The date of the MS is AD 1871 (See details below).

Sāṅgruhī (=Pali Saṅgha) is the abbreviated Burmese title of Abhidhammattha-saṅgaha of Anuruddha Thera. The present text contains questions and answers on the Abhidhamma based on the Abhidhammatthasaṅgaha. The author of the catechism is not known. It is, however, stated that the questions were answered at the request of U Yin Min. The questions and answers are in Burmese, with Pāli terms and quotations.

The text begins, after the usual adoration with the Pāli stanza:

buddhaṃ buddhaṃ hitakaram

dhammaṃ dhammaṃ supūjitam

saṅghaṃ saṅghaṃ sunāgataṃ
guruṃ guruṃ name 'daram.
nāma'ppeva sasokassa

māṃ yoseyyu visajjane

vidaṃ vigata-issānām

yataṃ esā manodaram.

followed by their Burmese nissaya:

ahaṃ ... buddhaṃ ...

The first question begins on kā r. l. 7, and the answer on line 9.

The text ends at kām v. last line ...: ayaṃ kathā, i sā'ga ői; sunīṭhitā, 'kaun ḍwa [kām r.] ő' 'pyi ḍo' yau? pyi ... Then follows the date and time of finishing the copy: A little after the third stroke, on a Wednesday, the third waning day of Tabau, Sakkarāj 1232 (8th March 1871).

At the end of the text (lines 5–8) the names of the donors are given as “Maung Myaing and family of Tamagon village”.

The authorship of the large catechism on the same treatise, Abhidhammattha-saṅgaha-pucchā-visajjana kyamḥ, (p. ii, 632, xiii 4°, Mandalay, 1910) is ascribed to Aggavamsa, Khemā-thiwun Hsaya.

\[ 1 \text{ yojeyyu? - 2 vidam tام. - 3 yam tام?} \]

**Pañāmadipani.**

PA (Burm.) 53 (Lundholm 17 a).

Palm-leaf, 46 fol., numbered ka-ghō, 49×6.5 cm., eleven lines to a page, 39 cm. long. Bound together with PA (Burm) 17 b as one codex. Secured between wooden boards. The edges of the leaves gilt with centre red.

Title written in red ink on front cover: Pañāmadipani. On the back cover: 14 aṅgas, 71, 19 aṅgas. Eleven lines to a page.

Date and time of the scribe: A little past stroke one, Wednesday, the sixth waxing day of Taw-thalin, Sakkarāj 1236 (16th September, 1874). *Pañāmadipani*, “Illuminator of the Adoration”, is an exposition of the introductory stanza of adoration employed by Anuruddha Thera in his Abhidhammattha-saṅgaha:

sammāsambuddham atulam

sasadhammanuṭtamanam...

According to the colophon of the book, cited below its author was called Paññāsiha, and he was a pupil of Bagaya Sayadaw I, 1 Tipiṭakālāna-kārasiridhajamahārājāhīrajaguru of the Bagaya monastery of Amarapura, the kings capital. The writing was undertaken at the request of a pupil of the author, a sāmaṇera by the name of Puṇṇaseṭṭha. Paññāsiha had only a seniority of three vassas (years) when he undertook the present work, and he admits that what he was writing down was not his own, but what his teacher had taught him. Our author whose personal name was Maung Ya, later came to be known as Gugyi Sayadaw. He was one of the
celebrated authors of nissayas, and the king bestowed on him the title of Paññasīhādi-
sirisaddhammadhajarājādhīrajaguru.

There was an older Dipani, composed by Nan
kyuang Sayadaw, Aggadhammālaṅkārarājaguru. But this book was so extensive that junior stu-
dents could not master it and they failed unsatisfactorily at the oral examination of the
Suddhammā Council. It was on account of this
the new shorter work was undertaken. The date
and time of completing the book is given as:
Just before three strokes, on Friday, the second
waning day of Tabodwe, Sakkarāj 1146 (6th
February, 1785).

In order to come to the subject of his work,
after the usual adoration, Paññasīha gives an
exposition of the three-fold sāsana, namely
pariyatti, paṭipatti, and paṭivedha, the function
of grammar (sadda), the wonders of the sāsana,
the three pīṭakas, and finally the Abhidhamma.
He then speaks of the Abhidhammattha saṅgaha,
and begins his dipani on the verses of adoration
employed therein by Anuruddha.

The text of the work begins:
devātideva-devindoro brahmāti-brahma-
brahmindo

Lundholm 17 a–b. (cord).

'le 'ba a pe
'na ñwe yaŋ ñu
jip mu aya?
θouŋ 'ba ka? hma'
kīŋ la? 'we zwa
mi' 'de ya hlyiŋ
pwiŋ' kha pæthama'
'phu twee' ya' ywe'
cu? ya' ba lo
'tauŋ shu' sho i'
ku' ño 'myo' 'tha
a'eo 'a 'li
'bo 'bwa mî' ba'
nya ti' sa' 'ða
sep ea ña khng
shã? daŋ fiŋ huiŋ'
tauŋ tiŋ nya'ãhã
'ða ño ño'ãmi
'mu 'ji ma? ya
maha ño 'the
su' 'we 'mya swa
lu bo ba huiŋ'
byõma na? pyi
ciŋ li ñõ hmyã'
õnãtta go
ya' ba le æe
ø hmyã we i'
nyi twee ñ zã'
i kaŋ ñmõ go
ða du' ña du' khã æe ño.

The donor says that he offered the cord for
packing the manuscripts of the Blessed One, and
desires some merit which he should acquire as
a result of that good deed. He also shares the
merits with others including the royal family,
министers, bankers, and all those belonging to the
deva and brāhma worlds.

The donor is mentioned as the forest officer
of Hmainglongyi. No name is given.
Vithi lak ruih kyamh, Paṭṭhāṇh smh khyak cu, Paṭṭhāṇh rāsi cu, Abhidhammatthasaṅgahagaṅthi.

(Saṅgruḥa gaṅthi)

PA (Burm.) 54 (Lundholm 19 a–d).

Palm-leaf, 275 foll., numbered ju–hū, 47.8 x 5.8 cm. Ten lines to a page, 39 cm. long. Arranged in four sections in the usual manner with writing in the centre only of pages at the beginning or end of sections, and a number of blank leaves and a pair of thickened leaves in between sections. The four sections appear as follows.

(a) jū–dā, 61 foll.
(b) dē–dhi, 9 foll.
(c) dhi–de, 50 foll.
(d) dai–hū, 155 foll.

The edges of leaves are gilt. The whole secured by a pair of red-lacquered wooden boards.

(a) Vithi lak ruih kyamh

The date and time of the scribe: After the stroke of one, on the fourth waning day of Thadingyut, Sakkaraj 1237 (18th October, 1875).

Vithi lak ruih (Vithi lak ruih kyamh), is a discussion on vithi-cūta, based on the vithi section of Abhidhammatthasaṅgaha (chapter IV).

The scribe is a pupil of Taungdwin Sayadaw ṇañālaṅkāra Mahādhammarājaguru, who flourished during the reign of the second king of the Konbaung dynasty. The writer says that his teacher had written many books and among them the Vithi lak ruih. But that work had many peyāla (abbreviations), and as it was difficult for students of ordinary skill, he was writing the present.

In the edition of Vithi lak ruih kyamh, printed in Rangoon (1910) [R], the authorship of the treatise is attributed to ṇañālaṅkāra1.

The text begins after the usual adoration (jū r. l. 1): ratanā theinga a’ myi ji ḍo konbaung pyi ‘ji huiq’ dō’ gwa’.

It ends at dū r. l. 4:

nyaṃ nu’ ḍo ‘ṭo tu’ ḍo’ na’ dī’ a ṭi’ lwe ḍe ‘chīq hnga ‘ye ‘ṭa ṭi’ go.

(b) Paṭṭhāṇh smh khyak cu

Paṭṭhāṇh smh khyak cu is a treatise in Burmese on Paṭṭhāna (see c).

The text begins after the usual adoration at dē v. l. 1: yamaik ‘eaṅ go ‘ho ḍo mu ḍi i’ a’ ‘cha me’ hnaǐ? paṭṭhān ‘eaṅ go ‘hō ḍo mu ḍi’.

It ends at dīh r. ll. 8–9:

avigata pyi? ‘si ḍi atthi pyi? hniq’ tu i’. paṭṭhān thou chit su ‘pyi i’.

(c) Paṭṭhāṇh rāsi cu

Date and time of the scribe: At the stroke of three, on the sixth waxing day of Tazaungmon, Sakkaraj 1237 (3rd November, 1875).

Paṭṭhāṇh rāsi cu, “Group of Paccayas”, is the translation and explanation of the twenty-four paccayas in Pāli Abhidhamma. The author, whose name is not mentioned, says that there were Burmese nissayas of the Paṭṭhāna, written by teachers before him, but they were too brief, and were full of (scribal) errors.

The text begins after the adoration (dhi 1):

jayaṭu samijjhatu
anantaḥānasambuddham dhamaṃ moḥo
vidhaṃsakam
It ends de r. l. 4: netti yi? 'si; vigata pyi? 'si; ananta? a' tai?; avigata pyi? 'si; atthi a’ tai?; yathi su 'pyi i’.

Followed by the scribes wishes, and then date and time as given above.

(d) Abhidhammattha saṅgruhi gaṇṭhi saṅ (Saṅgruhi gaṇṭhi).

The short title of the book is written in the right margin of the obverse of each folio.

The date and time of completing the book: Between the strokes of one and two, on a Wednesday, the third waxing day of Pyatho, Sakkarāj 1237 (9th January, 1876).

Abhidhammattha saṅgruhi gaṇṭhi saṅ, “the Glossary on the Abhidhammatthe sanāgaha” is a treatise on various points of the Abhidhamma, taken from the manual of Anuruddha. The author of the book is Jāgarābhīdha, Shwaygin Hsaya, and it was written in AD 1843 (see below). A printed version of this text, edited by U Tissa and U Taninda, has been published in Mandalay, 1898. This volume contains the Glossary (gaṇṭhi), which is followed by a Puṭhāvasaja-janā kyama (problems and answers on the doctrine), Saṅgruhi mhat cu sam pok (a summary of the Saṅgaha), and the The-in Hsaya’s Paṭṭhānī nhac (sunṭh leb) khyak cu, on the Paṭṭhāna.

The manuscript begins after the usual adoration on dāi v.:

vanditvā anantaṅṇanam buddhāṃ
sambuddhapūjitāṃ
dhammaṃ ariyasaṅghan ca puññakhettaṃ
anuttaram
karissam abhidhammassa gaṇṭhiṭhānām
samāsato
bahusotūnam atthāya taṃ nisāmetha sādhavo ti
followed by its nissaya.

The colophon of the author where it is stated that the author was a bhikkhu by name Jāgara of the village of Kapyin. He completed the work on a Tuesday, the fifth waxing day of Tawthalin, Sakkarāj 1205 (1st September 1843).

The instigator of the author was a prince Min Yai Kyaw Htin.

§ 1 Arindama’s Maṭikā akok adhippāy, etc. printed Rangoon (1905), also includes “Vithi lak ruih’”, op. cit. pp. 249–294.

(Viggaha-saṅgaha).

PA (Burm.) 55 (Cod. Barm. U.B. 1).

(1) Palm-leaf, 29 foll., numbered ka–gu, 47×6 cm.; eight lines to a page, 41 cm.

The time and date of the copy: Before three strokes, during day time, seventh waxing day of Wagaung, Sakkarāj 1142 (22nd July, 1780).

(i) The MS contains the text of a grammatical treatise written in the Burmese language.

(ii) Ten foll. ka–ko and one unnumbered.

Measurements as above.

Between (i) and (ii) a leaf with the title “Vigruhi pāṭi tō’’.

Viggaha-saṅgaha, “the Manual of Analysis” (Burmese: vigruhi P. viggaha Sk. vigraha), is a text containing definitions of terms employed in the Abhidhamma.

The text begins:

ratanattayaṃ aham vandāmi.
buddhāṃ dhammaṃ saṅghāṃ aham
jitaṃ dhamṣaśi ca uttamam
namāmi siraśi saṃkhippam raciṣṣaṇa
vīg(g)aham saṅghāhaṃ
following by the definition of the word “abhidhamma”: abhi 'tireko dhammo abhidhammo, paramaṁ atthaṁ paramattham.

kār. ends with the author’s (or scribe’s) wishes.

Date and time of composition: At the stroke of three, Tuesday, first waxing day of Wagaung, Vasanta season, Sakkarāj 1142 (1st July, 1780).

See also Adhippetaltha, PA (Burm.) 41(b) and Paṭiccasamuppāda, under PA (Burm.) 23.

MISCELLANEOUS TEXTS

Cakkāṇka-nicchaya.

PA (Burm.) 56 (Lundholm 3).

Palm-leaf, 12 foll., numbered ka–kāh, 59×6.5 cm.; eleven lines to a page, 39.5 cm. long. ka r. and kāh v. blank. On ka v., kār., kām v. and kāh r. 15–16 cm. of writing in the centre only. One extra leaf in front to serve as a cover. This leaf and the last folio are in a bad state of preservation.

The title of the book is written on the right margin of the reverse of each folio.

The date of the MS is AD 1851 (see details below).

Cakkāṇka-nicchaya, “the Discussion (lit. judgment) on the wheel-marks”, is a composition in Pāli and Burmese in adoration of the wheel-sign (cakka + aṅka) on the soles of the feet of the Buddha. The work consists of Pāli gāthās with their commentary and word for word translation in Burmese, followed by four-syllabic Burmese verses describing and eulogizing the thirty-two major characteristics (three gāthās), the eighty minor characteristics (twelve gāthās) and finally the wheel-signs on the soles of the feet of the Buddha (five gāthās). The book derives its name from the final section. The composition of the first three stanzas are attributed to Buddha-ghosa, the second twelve and the third five to Caturāṅgabala. The author of the Burmese nissaya and verses is Kyawunghansha Sayadaw. In the commentary on the gāthās Pāli texts like the Anāgatavamsa, Abhidhānappadaḍipikā, Jinālaṅkāravanaṇṇa and Saddanīti have been cited as authority.

The work begins on ka v. with the usual adoration followed by the Pāli stanza:

buddho nigrodhabimbo mudukaracarano
brāhmaghose kījaṅgo(?)
followed by the Burmese nissaya etc.

The text ends at kāh r. 1:5: āyaṁ cakkāṇka-nicchayo i ḍe? to gathā a 'shouṇa phya? le? khā na do 'ji le? kho' na do ngē? ābe? a 'shouṇa phya? ko kato pyn' a? i'. Followed on line 6 by the date and time of the scribe: After the stroke of one, on the fourteenth waxing day of the month of Wagaung (11th August), Sakkarāj 1213 (AD 1851), and by wishes of the scribe.

See also Dānaphaluppatti, PA (Burm.) 61 (a). Jayamaṅgalagāthā, PA (Burm.) 61 (c) 2. Vā chui cañ (Vassa), PA (Burm.) 61 (c) 3. Lokanīti, PA (Burm.) 61 (e). Anumodanālaṅkāra, PA (Burm.) 61 (f).
GRAMMAR, PROSODY, ETC.

Kaccāyana-vyākaraṇa.

PA (Burm.) 57 (Cod. Pal. XLV).

Palm-leaf, 64 written foll. with blank leaves between chapters. Written foll. numbered ka–ko and ga–cho, nāh and ca repeated, see section 6, co–can missing, see section 7. (The portion bearing the numbers kā–khāh evidently lost). 50.5×5.8 cm.; eight lines to a page, 42 cm. of writing.

The codex is arranged in separate parts, seven in all, with blank leaves in between, and the obverse of the first folio and the reverse of the last left blank, with the first two and last two written folios of each section having writing (average 16.5 cm.) in the centre only. Each section begins with the adoration in Pāli: namo tassa . . .

On the blank side of leaves starting off a section or on completely blank leaves placed between sections the title of the book has been added by a later hand, followed by a Burmese figure denoting either the kappa or the kanda.

The dates of copying the sections (2) gā–go, (3) go–ghu, (4) ghu–ghe and (7) cāh–cho are given at their end along with the scribe’s wishes. It will be noticed that section (2) bears a later date Sakkarāj 1120 (AD 1759) than the date of the other dated sections (Sakkarāj 1119 – AD 1758). It is evident from the handwriting also that sections 1 and 2 are copies made by a different scribe using larger letter, possibly a sign of later date.

Kaccāyana-vyākaraṇa, “the Grammar of Kaccāyana”, is the oldest grammar of Pāli and its authorship is traditionally ascribed to Mahākaccāyana, the disciple of the Buddha himself.

It is, however, generally accepted that the grammar took its final shape in about the sixth century AD, that is, after the commentator Buddhaghosa. A good number of the suttas of Kaccāyana are Pāli adaptations of the sūtras of the Sanskrit grammar, Kātantra, and the method and grammatical terminology of Kaccāyana bears a marked resemblance to those of the Kātantra.

Four sages are associated with the Kaccāyana school: Kaccāyana himself composed the suttas (yoga); Saṅghanandī worked the vutti (explanations); Brahmaputta did the Kārikā (aphorisms?); and Vimalabuddhi wrote the tīkā (commentary).

The grammar of Kaccāyana is arranged in four sections (kappa) as follows:
1. Sandhi-kappa, section on combination of sounds consisting of five parts.
2. Nāmakappa, the section on the noun consisting of eight parts.
3. Ākhyāta-kappa, the section on the verb, consisting of four parts.
4. Kibbidhāna-kappa, the section on derivatives, consisting of six parts.

For an account of Kaccāyana see G. P. Malalasekera, Pali Literature of Ceylon, pp. 179–184.

The following bibliography on Kaccāyana may be noted:


F. Mason²: Text of Kaccāyana in Burmese character, with English annotations, Burma 1870.

F. Mason: Translation, Toungoo 1868.

Dhammārāma: Edition of suttas and vutti in Sinhalese characters, 1904 [D].
M. Guţaratana Thera. Ibid., Colombo, 1913 [MG].


Satischandra Vidyābhūsana: Indian edition of Kaccāyana.

Vaskaṭuvē Subhūti Thera: Nāmamālā, Colombo, 1876, with introductions in English and Sinhalese on the systems of Pāli Grammar [WS]. For parallels with Kātantra, see op. cit. p. VIII.

The codex appears as follows:

(1) 9 foll. ka v.–ko r.

Title on ka r., written in ink: ṣāda ji? saun ọu? siŋ. The suttas in order of the eight books of grammar.

Kaccāyana-sutta-pāṭha. The aphorisms of Kaccāyana, Mason, numbers 1–673.

This part of the MS contains the suttas only of Kaccāyana’s Grammar, and the ends of the eight sections are noted in Pāli and Burmese:

1. Book I (vol. 1–51) ends at kā v. l. 2: sandhi suttaṁ niṭṭhitam.
2. Book II (vol. 52–270) ends at kī r. l. 8: ni sut cañ ‘piyi i’.
3. Book III (vol. 271–315) ends at ku r. l. 2: kārakasutta ‘piyi i’.
4. Book IV (vol. 316–349) ends at ku r. ll. 7–8: samas sut cañ ‘piyi i’.
5. Book V (vol. 344–405) ends at kūr. l. 3: tadit suva cañ ‘piyi i’.
8. Book VIII (vol. 624–673) ends at ko r. ll. 5–7: iti kiubidhānakappe unādi-kappo chaṭṭho kaṇḍo.

Followed by the scribe’s wishes in Burmese.

(2) Title on blank leaf: kāraka, 6⁴. 9 foll., ga v.–go r.

Kārakasutta, suttas and vuttis of Kaccāyana. Nāmakappa, chapter 6, corresponding to Book III of Mason.

Date on go r. l. 4: On Thursday, the ninth waxing day of Pajatho (9th January) the day on which the Buddha took conception, Sakkaraj 1120 (AD 1759). On the right margin of the same page the title is given again as: kāraka-pāṭh.

(3) Title on blank leaf: samā(sa), 7. 8 foll., go v.–ghu r.

Samāsasutta, suttas and vuttis of Kaccāyana, Nāmakappa, chapter 7, corresponding to Book IV of Mason.

Date on ghu r.: The sixth waning day of Tagu (26th April), Sakkaraj 1119 (AD 1757).

(4) Title on gha r.: Taddhita 8. 9 foll., gha v.–nā r.

Taddhitasutta, suttas and vuttis of Kaccāyana Nāmakappa, chapter 8, corresponding to Book V of Mason.

Date on nā r. l. 8. The eleventh waning day of Tagu, Sakkaraj 1119 (31st March, 1758).

(5) Title on blank leaf. Ākhyāta 4⁸. 10 foll. ṛī–ca.

Ākhyātalakappa, suttas and vuttis of the fourth kappa of Kaccāyana, corresponding to Book VI of Mason.

The text begins with the stanzas: ākhyātasāragamatujjanitarāggam dhātujjalaṁ viktaranāgamakālaminnam and continues as in Mason.

The text ends at line 2, ca r. This is followed by the scribe’s wishes in Burmese. But there is no date.

(6) [No title]. niṅk and ca repeated, this portion possibly belongs to another codex.
9 foll. nāṭh-cai.

Kitasutta, suttas and vuttis of the first five chapters of the Kibbidhānakappa of Kaccāyana, corresponding to Book VII of Mason.

The text ends at cai r. 1. 6. It is followed by the scribe’s wishes in Pāli and Burmese. No date. (7) Title on an intervening blank leaf: Kyut-6. 10 foll. cāḥ-cho.

Upādisutta, suttas and vuttis of the sixth chapter of the Kibbidhānakappa of Kaccāyana corresponding to Book VIII of Mason.

The text ends at cho r. 1. 3: iti kibbidhānakappe chaṭṭhio kaṇḍo. siddhir athu.

Monday, the fifth waning day of Pyatho (15th December), Sakkarāj 1127¹¹ (AD 1765).

The titles given last in the table are from super-scriptions in Burmese manuscripts (Eg. PA (Burm.) 40 (7, 11)). When describing manuscripts of Kaccāyana through this catalogue Mason’s divisions will be followed. —⁴ An earlier title also appears on the page, but it is partly illegible. —⁵ Cf. PA (Burm.) 40 where the endings are marked in Pāli. —⁶ Sections on Permutation and Declension (M. I & II, Sandhikappa and Nānasuttaṃ missing. —⁷ ghu consists of number of leaves stitched together. —⁸ Here the number of the kappa according to the earlier tradition is given. —⁹ For ākhyātāgaramatha ‘jatani-taraṅgam. —¹⁰ For ‘kālaminam; ‘mīnaṃ [MG]. —¹¹ The third figure may be read ’3’.

“Sandhikappam”.

PA (Burm.) 58 (Cod. Pal. U.B. 7).

Palm-leaf, 17 foll., numbered ka–khu. Extra leaf at the end numbered khū. Eight lines to a page 43 cm. long. ka r. blank, ka v. & kā r., writing in centre only 16 cm. kha r. writing in centre, 17 cm. khū v. blank. No boards.

According to the Burmese colophon the MS was completed at noon on a Thursday, which fell on the twelfth day after the full day moon of the month of Nadaw (21st November) in the year Sakkarāj 1153 (AD 1791).

Sandhikappam, “The Section on Combinations” is the First Book of Kaccāyana-vyākaraṇa, the Pāli Grammar of Kaccāyana (PA (Burm.) 57). Although the text begins with the introductory stanzas of the Sandhikappam, it evidently is a different treatise on Pāli Grammar, written in Pāli based on Kaccāyana.

The text begins (ka v.), after the usual adoration:
Grammar, Prosody, etc.

Kaccāyana-vyākaraṇa.
PA (Burm.) 59 (Cod. Pal. U.B. 6 a).

Palm-leaf, 30 foll., numbered ka–chā; 49 × 5.2 cm.

1) 19 foll., numbered ka–khe. Title page and two blank leaves in the beginning, and one blank leaf at the end. The title is given in Burmese as "Nām pāli tō". ka r. & v., kā r. writing in centre 17.2 cm., 8 lines. The rest 8 lines 40.5 cm. khe r.: a short text in Pāli.

2) 11 foll., caī–chā. Description as under (1), writing only in the centre of chu v. and chār.

4) A short Burmese text on these two pages. Followed by the date of copying: Fifth waxing day of the month of Tawthalin (18th August), Sakkaraj 1138 (AD 1776). On chā v.: unhat pāli tō go 'ye ywe' 'pyi i' (see below).

(1) The manuscript contains the text of the Nāmakappā, "The section on nouns" (D. I–V), which forms the Second Chapter of the Kaccāyana-vyākaraṇa, the Grammar of Kaccāyana [PAS (Sinh.) 24, PA (Burm.) 57].


It ends: khā v. 1.8: . . . iti nāmakappā pañ-camo kaṭḍo. (D. p. 47) nāmagandho pi niṭṭhito.

(khe r.) This is followed by the following text in Pāli, dealing with the definitions of the various classes of sounds in speech, beginning from the end of the same line: dvinnāṁ padānaṁ antaraṁ (p)adasetvā; samāpakārena; gati' sati' ti' santī; atthāṁ nāmeti ti nāmaṁ. yaṁ kiṁci gamana-pacanādikāṁ kiriya karoti nippādeti ti kārakā. pirāḷa[?] – kattayaṁ pa[?] patvā pi, nakkaranti. na-k-khiyanti ti akkhārā. pariṁ nissāya saranti gacchanti pavattati ti sarā. sayamaṇ

---

1 For suboddhum. 2 sabba(?). 3 MS adasetya. 4 for catutthassa. 5 for kattā. 6 perhaps for: atthi. 7 for sandhi(?).
rocante ti sarā ... rassakāle niyutta ti rassā, dīghakāle niyuttā ti dīghā ... (l. 4): ghoso etesaṁ athti ti ghosā. natthi ghoso etesanti aghosā. (l. 6) ends with the scribe's wishes: ... sabbe sattā sukhitā bhavantu.

(2) Title page after a blank leaf: unhat pāṭh.

cai-chā, Uṇādikappa, the sixth chapter of the Kibbidhānakappa of Kaccāyana-vyākaraṇa (The eighth chapter according to Mason).

The section begins after the usual adoration with the aphorism: kattari kit (sutta 4.6.1) and its vutti: kattari2 icetasasmiṁ atthe ...

The text ends (chu r. l. 8): ... iti kibbidhānakappe unādikappo aṭṭho4 kaṇḍo. nibbānapaccayo hotu.

chu v. l. 2 begins a Burmese literary piece in a verse-form called rau.

The first stanza begins: je? hlyauŋ ne hlyiŋ. 'hme ẓiŋ dwiŋ hnaï? thin hla le che? me' eįŋ me? ko ... and ends at the last line of the same page: ṭo dī' sei? hniŋ 'swē dī thīŋ. The second stanza follows immediately after: khe? tahuŋ le ḟiŋ myiŋ me? ḋi gə siŋ ģi hmyaŋ. hlyauŋ? ya' myi 'li ...' and ends at chū r. ll. 7–8: sei? yiŋ ... huiŋ 'lve dī thīŋ. The poem cited speaks of a woman who is away from her lover. She dreams of him, and longs to be in his company. chū r. last line gives the date (see above ).

One line on chū v.: unhat (unād) pāli tō go 'ye ywe' 'pyi i' "1 have finished copying the Uṇādi pāli".

---

Kaccāyana-vyākaraṇa.

PA (Burm.) 60 (Cod. Pal. U.B. 30).

Palm-leaf, 24 foll., numbered ghe-cū; 49.5 × 6 cm., ten lines to a page, 40 cm.

The date of the MS is given in the Burmese colophon: A Sunday, which was the fourth day after the full-moon of the month of Tazaungmon (25th November) in the year Sakkaraj 1194 (AD 1832).

The manuscript contains the text of sections V–VIII of Kaccāyana’s grammar.

After the usual adoration the text begins with the aphorism: vāṇapace (D. sutta 2,8,1).

ā ṇa r. l. 8: End of Section V: taddhitasuttam niṭṭhitam

āv v. l. 7: End of section VI: ākyātatasuttam niṭṭhitam

āh r. l. 7: End of section VII: kitakasuttam niṭṭhitam

End of section VIII at cū r. l. 3: iti kibbidhānakappe unādikappo aṭṭho kaṇḍo (D. p. 127).

Lines 4–6. The date and time in Burmese: "The copying of this Uṇādi was completed after the stroke of two on Sunday, the fourth waning day of Tazaungmon (25th November), Sakkaraj 1194 (AD 1832).

Then begins the wishes of the person who had the book copied. The invitor of the scribe wishes as follows: "May the bhikkhus and the laity approve this deed (lit. say sādhu). As the result of the merit of having this text written by paying heavy wages, throughout the successive future states of existence may I be free from the woeful states of existence, three miserable disasters, eight unhappy places, and after birth in the blissful worlds of human beings and gods in the final births may I attain to the place of nibbāna.

---

1 This text may be compared with PA (Burm.) 57, ka v., II. 6. – 2 ... sandhi. Text corrupt. – 3 M. adds: kitā. – 4 chaṭṭho D. p. 127. – 5 Syllables illegible.
Kaccāyana-vyākaraṇa, Dānaphaluppatti, Maṅgalasutta, Jayamaṅgalagāthā, Vā chui cañ, Pātimokkhanissaya, Lokanīti, Anumodanā. PA (Burm.) 61 (Lundholm 9 (a–f)).

Palm-leaf, 287 fol., numbered as shown below divided into six sections contain eight different texts1. 47.5 x 5.5 cm.; nine lines to a page 38 cm. long. The first and final folios of sections thicked or blank leaves at junctions. Writing at the centre only on two pages at the beginnings and ends of section, with blank pages at the beginnings and ends. Titles of texts appear in the front pages.

The codex is secured by two wooden boards, the outside of which are painted red. The edges of the leaves are gilt, with the middle painted red.

(a) 6 foll., go–ghā (originally numbered ka–kā). Title on go r. Sandhi pāṭh. The MS had belonged to Ma Sein Mya.

The text is that of the Sandhikappa of Kaccāyana with the vuttis (= Mason, Book I).

The text begins on go v. as in Mason, and ends similarly ghā r. l. 6. Then follows the stanza: akkharā ekamekañ ca .

Date of completion of copying: The twelfth waxing day of the month of Pyatho (15th January), Sakkarāj 1220 (AD 1859).

On the right margin of the first written page (go v.) it is stated that the MS was offered to U Cāritta Thera of Ava monastery of Moulin on the seventh waxing day of Ta-zauungmon (11th October), Sakkarāj 1269 (AD 1907) as an ārāmikasaṅghikadāna (an offering to the community of monks in a particular ārāma). The owners name is on go r. (Ma Sein Mya).

(b) 88 foll., ghi–tū.

Title on cover and inside ghi r. margin: Dānapharupatti.

Dānapharupatti is the Burmese spelling for dānaphaluppatti (dānaphala + uppatti) “the Rise of the Results of Charity”. The work consists of a collection of stories of persons who were devoted to the bestowing of gifts (dāna). For example, the first story concerns a poor man who gave away his only garment to a bhikkhu and who, as a result of that gift, enjoyed a happy state in his later existences. The work is in Burmese prose with Pāli citations accompanied by their translation. The stories are derived from original Pāli texts such as the Dhammapadāṭṭha-kathā, Apadāna, etc.

The text begins on ghi v. after the usual adoration: ahañ, ʿeṣaṅ?n? ṭi; ratanattaṭṭaṃ, ratana ʿṭouṃ ba do ʿi ʿs paun ʿgu; nanāmi, kāyadvāra- vaśdvāra .

The text ends at tū r. l. 7: uʿ hmiṅ hna? ʿeṣai, ʿṭouṃ ʿeṣa sa wu? thu pou? go si yiŋ do mu ʿdo wu? ʿpyi ʿi, followed by the Pāli verse: akkharā ekamekañ ca . . . dānapharuttī . . .

On tū v. ll. 5–6, once again: akkharā ekamekañ ca . . . followed by the date and time on line 6: The copying of the book was finished a little after the stroke of four in the morning of Sunday, the tenth waxing day of Tabodwe (31st January), Sakkarāj 1209 (AD 1848). The author (or scribe) is a thera who resided in a cave-temple.

On the centre of tū r. it is written down in large letters that Ko Nu, the donor of a cetiya of Shangon ‘quarter’, Daingwunthwin, Moulin,
offered the eight bundles of MSS on Thursday morning, the fifth waning day of Tabau (5th March), Sakkaraj 1246 (AD 1885).

On the right margin of the same page it is stated that the manuscript was offered to Ava monastery (Moulmein) as an āraṃkasaṅghika-dāna.

(c) 10 foll., fe-thi.

The titles as given at the front and back of the MSS are:

(1) Maṅgalasutta
(2) 'Oñ khrañh
(3) Vā chui cañ

The manuscript contains three texts, (1) Maṅgalesutta followed by its Burmese nissaya, (2) Jayamaṅgalagāthā followed by their nissaya, (3) and the Burmese poem Vā chui cañ.

(1) Maṅgalasutta, “the Discourse on the Highest Blessings” which was preached by the Buddha to a deity is the fifth reading (pātha) of the Khuddakapāṭha. With the title Maḥāmaṅgalasutta it is the fourth sutta of the “Cūlavagga” of the Suttaniyāta.

The sutta begins on fe v. l. 1 after the adoration and it ends on fañ r. l. 1. Then begins its nissaya which ends at fañ r. l. 3: tvāṁ, ठिं ना? ठो ठो ... gaṅhāhi ... maṅgalasuttaṁ niṭṭhitam, line 4. jeyyuṭa sabbamaṅgalam.

(2) 'Oñ khrañh ṛha rā Mahā-āṭṭhajeyyamaṅgala, “the verses on the major Eight Victories of the Buddha” are the same as the Jayamaṅgalagāthā in their Sinhalese recension. There are peculiarities in the readings, most of them due to other graphical reason, but the reading ‘ja(y)amaṅgalaggaṃ’ in place of -maṅgalāni of the Sinhalese recension has to be taken as a purposeful alteration.

The gāthās begin on fañ r. l. 1 after -sabba-

maṅgalam:

bāhun sahassam abhinimunīta ... . . . jayamaṅgalaggaṃ [sic] (l. 5),

and end at fañ v. l. 2: mahā-āṭṭhajeyyamaṅgal-

pāṭh. Then begins their nissaya, which ends at


(3) Vā chui cañ (Pāli: vassa =) is a prayer in Burmese verse relating the different rainy seasons (Pāli: vassana-kāla) spent by the Buddha.

The poem begins at thi r. l. 5: ‘ḍouṇ lū’ thuṅ tiṅ mya? tiṅ bīṅ i ∕ ‘le iṅ ṭi? sa ṭwīṅ ∕ ṯo kha lhiṅ ... .

and ends at thi r. l. 5: lo ya ṯaṅ ṯa ‘pye’ ze ṯo ṭo mya? tiṅ ‘ṭa ṯa ṯa ṯa ṯa’ wadō siṅ pha’ ya ji ’kho ‘pyi i’ nīṭṭhitā ‘pyi pyi.

Then follows the date on the last line (l. 7): Friday, the twelfth waxing day of Thadingyut (15th October), Sakkaraj 1242 (AD 1880).

On the right margin of fe v. and thi r. (the first and last pages) it is stated that the manuscript was offered to the Ava monastery (Moulmein) as an āraṃkasaṅghika-dāna.

(d) 47 foll. thu–ti.

Title on front page and right margins: “Pātimokkha-nissaya”. The syllable “nu” appears on the same page, indicating that the name of the donor was Ko Nu. The author’s or the scribe’s name is given after the date at the end (see below).

Pātimokkha-nissaya is a Burmese word for word translation of the Pātimokkha (See: PA (Camb.) 27). The present translation is a new nissaya. The present copy is dated AD 1841 (see below). The author says that he was requested to write this nissaya by his fellow bhikkhus. It is further
said that there are other nissayas to the Pāṭimokkhā, written by earlier learned monks, but they are so large that the average student cannot make use of them. But he asks the more diligent ones to refer also to the older nissayas, the commentaries and the sub-commentaries.

The text begins after the usual adoration with the Pāli stanzas:

vanditvā visuddham buddham
dhammañ ca mohadamsakañ
samgham sahatakilesam ādarena kāyādinā
mandabuddhinam attāya
visuddhiṣilaṃ kāmānaṃ
likkhiṣāmi saṅkhepana
pātimokkhassa nissayaṃ

Then follow their nissaya. The Pāli text begins on ṭhū v. l. 2: saṅgho bhante theram pātimokkhuddhesam ajjesati... and its word for word explanation. The endings of the various sections are given both in Pāli and Burmese.

The text ends on lā v. line 5: tattha... samaggehi... samodamanēhi (l. 6)... avivadamanēhi... sabbeh'eva (l. 7) kha? sein gauŋ 'do ūjī gauŋ do' di; sikkhitabbam, ciŋ' a? 1; pātimut-nissaya 'pyi ᵣ' (l. 9). The scribe (or author) expresses his wish to be come a Buddha himself.

The date and time of the MSS on ti r. l. 5: Wednesday afternoon, the ninth waxing day of Kason (29th April), Sakkarāj 1203 (AD 1841). According to what follows the author (or the scribe) was a senior bhikkhu who lived at Dabein monastery on the eastern side of the Kyaikthanlan pagoda.

(e) 21 foll., tit-thāh.

Title on the front page: Lokanidhi (for nīti). 'nu' for Ko Nu on the left side, and on the right side "The donor Ko Nu". On the right-margin of the first written page (ti v.): "Offered to Ava monastery (Moulmein) as an ārāmikasaṅghikadāna".

Lokanīti, "Worldly Guidance" is a manual of personal and social ethics. It contains advice for one's behaviour towards himself and others. Pāli passages are cited with their Burmese interpretation.

The text begins after the usual adoration with (ti v. l. 1): lokadhamma (‘loka’ do’ ma); ciŋ’ gauŋ ya 'tha... On lines 6–7 the following Pāli passage is cited, orthography being unsatisfactory: idha loke pūrissāyo, māthīpīdā ca ācārīyo mitto tasmā... followed by its translation. The whole treatise consists of similar extracts from Pāli texts in their Burmese word for word interpretation, sometimes accompanied with a little further explanation.

The last passage cited on thō v. ll. 8–9 is sahāgehi saṁvaggum (?) sahāyehi āpiyam (appiyam?)... The nissaya of this extract continues up to the end of taŋ v. l. 9. The text ends (taŋ v. l. 9–tāh r.): 'pho 'mya cau? bō' fi' bō' di. nibbānapaccayo hotu. Then follows the date: The ninth waxing day of the month of Kason (14th April), Sakkarāj 1207 (AD 1845). [The year is written 1027, evidently by an error]. The date is followed by the wishes of the scribe.

(f) 115 foll. da–ro, writing do and bām, but no gap in the text. The old numbering had been gi–thō.

Title on front page: Anumodanā tarāḥ cā. On the right margin of the first page (da v.): Anumodanālaṅkāra. The owner’s or donor’s name Nu also appears on the front page. On the right margin of the first page it is also stated that the manuscript was offered as a ārāmikasaṅghikadāna to Ava monastery (Moulmein).
The manuscript is dated (ro r. ll. 8–9) the fourteenth waning day of Tawthalin (27th August), Sakkaraj 1206 (AD 1844). On the right margin of the last page (ro r.) it is stated that the manuscript was offered to U Cariitta Thera of Ava monastery, Moulmein, on the seventh waxing day of Tazaungmon (11th October), Sakkaraj 1269 (AD 1907) as an ārāmikasaṅghikadāna.

Anumodanā tarāḥ cā or Anumodanālaṅkāra “Sermons on Rejoicing at the Good Deeds of Others” are a collection of stories relating meritorious actions. The subject matter it gathered from various Pāli texts such as the Jātakas, references to which are some times made.

The topic of the Sermon is given on the left margin of some pages under the number-letter. dha v.: Ordination and offering of robes.

dhi r.: Offering of books, robes and food.

dhu v.: Service to parents, offering of food to bhikkhus and the observance of silas.

dho v.: sīla – dāna-bhāvanā.

dhan v.: Kathina offering.

nu r.: Sermon on sīla.

pā r.: Renouncing the world.

pa r.: Discourse of kammaṭṭhaṇa.

pō v.: Sermon on dāna and sīla.

pāḥ v.: Sermon on ordination.

phī r.: Sermon on ear-boring.

phũ v.: Sermon on bojjhaṅga-parittha.

phō v.: Sermon on sīla.

phāḥ r.: Offering of robes.

ba r.: Sermon on the Abhidhamma.

bī r.: Sermon on Abhidhamma and sīla.

bū v.: Sermon on Kammaṭṭhaṇa.

bo r.: Offering of books, robes and other requisites for monks.

bhū r.: Offering of books.

The text begins after the usual adoration:


Ends at ro r. ll. 8–9: . . . lo’ ki ḍh le kœu? to’ ya a’ ḍh eo go ya’ ḍh jiŋ i’ ḍh caṇ ḍh phyṭi? ya ḍh ti.

Then follow the date, as given above, and the scribe’s wishes.

1 We have only six marked in the codex; but there are eight texts, as (c) really contains three separate parts. – 2 The nissaya deals with only the Bhikkhu-pālimokkha. See the same number for abbreviations. – 3 E.g. Vīcitālaṅkāra, see PA (Burm.) 22. – 4 MS attāya. – 5 So in MS. – 6 See PTS. ed. of Lokaniti, in: Pāli Nīti Texts of Burma, ed. Heinz Bechert and Heinz Braun, London 1981. This MS is mentioned there, p. XLV.

(1) Sandhikappa-nissaya, (2) Kacchāyana-ṛūpabheda, (3) Gaḷum pran pāṭh, (4) Gaḷum pran nissaya.

[(1) (a) Lundholm 11 (a) = Abhidhammatthaśasaṅgahapucchāvisajjanā-, PA (Burm.) 52.]

PA (Burm.) 62 (Lundholm, 11 b, c, d).

Palm-leaf, 159 follets, in three parts (b), (c), (d). 46.5 × 5.5 cm. Ten lines to a page, 30 cm. long. Blank sides of folios at the beginning and end of sections, and writing in the centre of pages on at the beginning and ends of sections, and first and last folios thickened. Title on cover Sandhi (spelt: soddā), and its pyau, kai is missing.

The names of the donors are given at the end of the text.

(1) (b) 17 foll. ka-ke, ka-ḵhā.

(1) ka v.–kō r. (last line) with kai missing. Burmese nissaya of Sandhikappa of Kacchāyana.
(ii) kō r. l. 10–kāh r. l. 9. summary of the rules of Kaccāyana, with titles of Kappas.
(iii) kāh r. l. 10–khur. Ṛūpabheda.4 Explanation of (ii) in Burmese with reference to Pāli authorities.

According to the colophon of the work, its author came from Taungdwin, a town in Central Burma but no name is given. The date and time of completing the MS is given as, “A little past two strokes on the thirteenth waning day of Nadaw, Sakkara 1221” (31st December, 1869).

(i) Begins namo tassāti. ahaṁ -ga ḍi hu’ s’ne? ’pe ‘ḍo jaun; abhivandiya, hnaī; tvā pacca? ‘si hu’ sho a? ḍa ... kriyāvāca vakkhāmi ... thus continue the nissaya of the opening stanzas of Sandhikappa up to ki v. l. 1: supeyya, then begins: attho – akkharasaūññato (l. 2), nissaya of the 1st sutta of Sandhikappa.

This section ends at kō r. l. 8: sandhikappe ... (l. 9) pañcanām ... kaṇḍo, paricchedo ... tulyā-dhikaraṇa visanam ... (line 10) sandhi ... paṭhamo ... ‘pyi ḍi’.

(2) Then begins (ii) with: namo tassā ti ... ratanattayaṁ ahaṁ vandāmi te loka tu yaṁ [kai v.] jeṭṭham buddhaṁ dhammaṁ ca ... vā pare asarūpā ti sutte vā-saddassava vattita-visāsatto sotujanehi daṭṭhabbo. ... (line 3) ... sandhikappa.

(Then) jinavacanayuttham (Nāmakappa, sutta 1) sutte ... (so on) ... up to kāh r. l. 8 uṇādikappo. nipāto pana anekatho ti saddesu ... (line 9) ... dhāretabbaṁ. suuttacādyuttakabbassa (-kappasa?) pāli niṭṭhitam.

Then begins (iii) on line 9: namassivā vattuttayaṁ samijjhatu takko mama sutānaṁ garuṣitānaṁ nissāya na muttamaṁ rūpabhedaṁ pavakkhāmi natvā niruttipāragum esa attho tu eso attho ... Last Pāli passage on khu v. ll. 9–10:

pubbācariyasānaṁ nayaṁ nissārasaṁkataṁ saddaṁyāmāṁ vakkhāmi natvā niruttipāragum.

The text ends at khur v. l. 3–4:

ci phyu sei? ḍwa si yiŋ ’tha ḍi. hma? ḍa ja gouŋ ya ḍo’ ḍi.

Then follows the date and time as given above. The concluding lines state that the donors of the manuscript were Maung Myaing and his family.

(3) (c) 37 foll., khe-ne.

Title on the front page and right margins of the reverse: Gaḷuṁ pran pāṭh.

Gaḷuṁ pran means “the Hight of the Garuda”. The text, however, is a word for word explanation and grammatical analysis of the suttas of the Kaccāyana. The text goes as far as the end of the 7th book of Mason’s edition (Kitasutta) only. In his conclusion the author or rather the re-dactor of the text says that he re-wrote an old text supplying what was missing there and correcting what was wrong. He says that he borrowed some of his explanations from Abhidhāna-ṭikā, Ekakkharakosa-ṭikā, Dhātumāla, Moggalamāna and Rāpasiddhi. He found the sections on ‘kīta’ incomplete and added three of the chapters. The book has been printed in Rangoon, 1910 (R)}

The text begins after the usual adoration with the opening verse of Kaccāyana:

setṭhaṁ tilokamahitaṁ abhivandiya ḍgam ... which is followed by a word for word analysis of it, and then grammatical exposition of all its words in very great detail.

Thus: setṭhaṁ ti ekam padam, tilokamahitaṁ ti ekam padam ...2 The discussion of the words in this stanza ends at the last line of kham v.

Then begins the second verse:

seyaṁ jineritanayena buḍhā labhanti ...
which is similarly treated up to go v. The analysis of the first sutta begins then. No. 2 of Mason, akkharā pādayo ekacattālissan is on line one of gā v. followed by: akkharā ti ekāṃ padaṃ ... catuppaddam idāṃ suttaṃ.

The explanations become brief as the text proceeds. The last sutta treated is Mason 623 (ālā v. l. 6): ka gā ca jānan ti dvipadām idāṃ. ko ca go ca kagā. co ca jo ca cājā. tesām cājānaṃ pacchate paccanaṃ vā pāko. uyyjate uyyjanaṃ vā yogo. pañcamo kaṇḍo. kitakappam niṭṭhitam.

Then follows the Burmese colophon.

(4) (d) 105 foll. ą lacks śhī.

Galajum pran nissaya is a Burmese word for word translation of the treatise described under (c). The author of the nissaya is a therā of the monastery called "Beikman Bontha", east of Salin.

The donors of the book (manuscript) are Maung Myaing and his family of the village of Tamagon. The time and date of the copy: After three strokes during day, on the sixth day of the week (Friday), which was the third waning day of Tawthalin, Sakkarāj 1233 (1st September, 1871).

The text begins after the usual adoration with the stanzas:
atthass ekapaddāsa ekantaṃ bujha dukkhassa uddharitvā sudissanto kosallo sabbadassesa. sahbandissesa jinnanto bhaya pūtu jino so maṃ apadayata-gāthā.

The author's name and identification is found on line 6 of śhī r.: vaksakanti mahāmālakena sobhitassa caḷanā (salin) ti nagarassa pācinadi-sābhāge paṇcataabhāṃ ... Beikman Bonthā iti nāmike bāhū vivihā pariikkhatte mahāārāme saddhammaṃ anugghanto sāsanamaṃ anurakkhanto vasantaṇa ... [l. 9] ... sutujanānaṃ hitattāhāya lakkhito ayaṃ nissayo pariyosānapatto followed by the nissaya of this passage.


Last page (śhī) l. 5: ... galougy byaŋ nei? ṭo’ya’ ṇī. pariyosānapatto, ṭa’houn’ do’ you? i’.


[Lundholm 11 c = Simāvinicchaya – Pāli. PA (Burm.) 28.]

1 Different from Kaccāyanabheda of Mahāyāsa.

Kaccāyana-nissaya.
(Kāraka-, Samāsa-, Tadhita-, Ākhya-nissaya). PA (Burm.) 63 (Lundholm 28).

Palm-leaf, 219 foll., numbered teḳ-kyo, in four sections as described below under IV. 50 × 6.4 cm., ten lines to a page, 41 cm. long. Beginnings and ends of sections marked by having a page blank, and writing in the centre of only two opposite pages, and leaves at these places thickened. Secured by well-prepared wooden boards, painted
in red lac on the outside. Edges of the leaves gilt, with centre painted red. Carved in large letters on the left hand inner-side of both boards "U Telca".

Titles at the beginning of sections as indicated under the respective sections.

See end of each section for date.

The MS is in a bad state of preservation, the edges of some folios being fragile.

The Manuscript had belonged to U Telok (?).

The codex contains Burmese nissayas to four books of Kaccāyana (Mason III–VI). According to the colophons of these books, the Kāraka-, Taddhīya- and Ākkhātā-nissaya, the author of the work is a thera by the name of Aggadhammālaṅkāra. From the statement of the beginning of the Kāraka-nissaya: "After having completed Nāma ..." it is evident that the author had written nissayas to the earlier kappas of the grammar also. The well-known Burmese translator and writer Aggadhammālaṅkāra flourished under the protection of King Mahāpavara-dhammarāja-kaṇhā (AD 1672, possibly King Pye of the Toungoo Dynasty (1661–1672)).

(1) 36 foll. te v.–dhū r.

Kāraka-nissaya begins after the adoration: carissāmi2 samāsena rūpamattam sukhāvaham kārakaṁ tam 'bhivanditvā sabaṁñuñi ca garu3 pi me, followed by its Burmese nissaya up to line 6. Then the author says that after completing his work on the 'nāma' he was embarking on the 'Kāraka'. On line 7, the first sutta of the Kārakakappa (Mason, 271) is cited. Then follows a full word for word translation with commentary of the Pāli vuttī of this sutta.

The text contains full commentaries in Burmese for all the vuttis of the Kāraka-kapp. It ends at dhu r. l. 10: nāmakuppe, nām 'caṇ hna?; kārakakappo, kāraka 'caṇ phyi? 3o; chaṭṭo, chaun? bhū 'do' i pye 'zau phyi? 3o, kaṇḍo, paricchedo, o' 'pāin o' 'cha ṭi (dhu r. l. 1) iti samattho paye' soñ pyi.

Then follows a reference to some Pāli grammatical treatises: Nyāse, Saṃ pyaṇi, Sad-danīti and Nīdasa. These evidently are the books from which the author borrowed his material. On ll. 3–5 the colophon of the author: ādimhi aggasaddena dhammālaṅkārasaṅnino theren' uddhārītam sādhurūgam kārakaniṇayo mayā kataṁ samāsena imaṁ hātvā(ṇa) sajanā ichhitabham valaṇjantu man pi jānantu sāsane, followed by the Burmese nissaya, up to dhu v. l. 5.

This is followed by the Pāli stanza: akkharā ekamekaḥ ca buddharūpasamaṁ siyā tasmā hi paṇḍito poso likkheya paṭakattayaṁ4.

On line 7 date and time in Burmese: Just before the second stroke, Thursday morning, being the sixth waxing day of Tabuṅg (February-March) Sakkarīj 1199 (AD 1838).

(2) 46 foll. dhe–bt.

Title etc. on dhe r. samāt nissaya. U Tejas5, on bi v. samāt nissaya.

Samāsa-nissaya is the Burmese translation with commentary of the Samāsakappo of Kaccāyana corresponding to Mason, Book IV.

The text begins after the usual adoration with the stanza:

carissāmi samāsena rūpamattam sukhāvaham samāsaṁ abhivanditvā sabaṁñuñi ca garum pi me

followed by its nissaya. On line 6 begins the translation and commentary of the first vuttī of the Samāsakappo (M. 316). The translations and explanations of the vuttis enl on bi r. ll. 8–10: nāmakppe, nām 'caṇ hna?; samāsakappo, 3o;
sattamo, khu hna’ ’pa gouŋ ’θə; kaŋdo, paricchedo. đi iti samatto pye’ souŋ pyi.

Date on l. 10: Sakkaraj 1199 (AD 1838). No time, date or month. No author’s or scribe’s colophon. Ends: samāsanissaya ... (3) 61 foll. bu-lu.

Taddhila-nissaya is the Burmese translation with commentary of the Tadāhitakappa of Kaccāyana (= Mason, Book V).

The text begins with the usual adoration followed by the stanza:

hitavahāṃ veṇeṣyāṇāṃ buddhāṃ dhāmmanām

ómaka vaṃaṃ

vanditvā sotajaranāṃ hitāya dhamāṅ

māmako

vacissāmi samāsena taddhitatthāṃ sarūpakaṃ.

then follows the nissaya of this verse. On line 10, the first sutta of the Tadāhitakappa (M. 344), and thereafter the translation and commentary of the vutti of this sutta.

The text ends at lfr. ll. 5–6: taddhitanissayo niṭṭhito. Then the following in Pāli (l. 6):

atthakanḍasulaṅkāresu nāmakappu sā ḍa ha

lam(?)

kamā anekasuttanaṃ kaccānavaṭarabuddhiṇā gaddhitamāṃ sādhukaṃ aggadhampaḷaṅkāra

śmino
tesam rūpaṃ samāsena taddhitimsita-gaddino

mayā vuttaṃ imaṃ ātva metta-cittena

sabhadā

māmaṃ maṇṇantu suṇantu gaṇḍaṣaragavesayo

iminā puṇḍakammena āto bhavehi mavante mahāślaṃ paṇño sūro bhavāni’ aham.

These lines are followed by their Burmese nissaya. Finally on the last two lines of lfr., the date and time: Before the stroke of one on the third waxing day of Tagu, Sakkaraj 1199 (7th March 1838).

(4) 76 foll. lā-kyo.

Ākhyāta-nissaya is the Burmese translation with commentary of the Ākhyātakappa of Kaccāyana (= Mason, Book VI).

The text begins after the usual adoration with the stanza:

chekaṃ akhyātakappesu narasihāṃ

abhivandiya
dhamaṃ saṃghā ca [visamassami]10 rūpaṃ

va tassa samāsito

followed by its Burmese nissaya up to line 7. Line 7: jinavacanayuttaṃhi bha ca11 ayyaṇaṃ na ca yo vuddhi ... The nissaya on the first vutti of the Ākhyātakappa (M. 406) begins on line 9.

The text ends on kyai v. l. 7: ākhyātakappesu, ākhyāt ’ca huai?; catuttho, legu’ do’ i’ pye’ cauŋ phya? ’θə; kaŋdo, paricchedo o’ pai o o ’cha đi; iti samatto, pye’ souŋ pyi (line 9).

Then comes the author’s colophon:

aggasaddena saṃyuttaṃ dhammāṅkārasaṅñinā

theren’ uddhāritaṃ rūpaṃ m-iḍa15 sikkhantu

sajjanā

and its nissaya up to kyo r. l. 3. Then follow the author’s wishes in Pāli without nissaya.

The date on lines 8–9: Before the second stroke on Thursday morning of the fourth13 day of Thadingyut (October), Sakkaraj 1200 (AD 1838).

Saddā-kiṛi, Kaccāyana aphorisms with Aggadhampaḷaṅkāra’s nissaya, has been published in two volumes (Rangoon 1909) [P.]. The same with Khemaramsi’s nissaya of the Taddhitakappa and the rest of Aggadhampaḷaṅkāra is also published in two volumes, edited by U Ḥpye (Rangoon, 1911) [PP.]. Our MS contains the nissayas of Aggadhampaḷaṅkāra.

1 The folios from ka-tu in this codex may have contained Books I & II. — 2 For: racissāmi. —
3 For guruṣ, so in PP. – 4 For piṭaka. – 5 MS of U Teja. – 6 See date under (3). – 7 Text not certain. – 8 (nā) mino? – 9 mahānto? – 10 Written in pencil or ink above the line. – 11 bha ca? – 12 P. m-idaṃ. – 13 'waxing' or 'waning' not given.

Kāraka-nissaya (Sārarūpa).
PA (Burm.) 64 (Ukat. U.B. II).

Palm-leaf, 46 foll., 49 x 6 cm.; eight to nine lines to a page, 41.5 cm. long. Leaves numbered nu–bhā. The title ‘kāraka’ written on the right margin of all leaves. Two wooden boards without holes. Remnants of a paper label on cover with date 1779, and description as ‘Explanation of Bur(mese) Grammar’, 43 leaves.

Title on nu r.: Kāraka-nissaya. The word “kāraka” appears on the right margin of the reverse of each folio. The title is repeated on the reverse of the last folio. The MS is dated AD 1779 (see details below).

Kāraka-nissaya, “the Commentary on Case-Syntax” is a discussion in Burmese on the Kāraka section of Kaccāyana (Mason, Book III). We gather from the colophon to the text that its author bore the name Aggadhāmmāḷāṅkāra.

The text begins after the usual adoration and:

racissāmi samāsena rūpamattaṃ sukhāvahaṃ kārakaṃ taṃ 'bhivanditvā sabbaññu ca

garum pi me

followed by its Burmese interpretation: aham ... sabbaññu ca ... me ... garum pi ... abhivanditvā ... sukhāvahaṃ ... rūpamattan ... kārakaṃ ... racissāmi ... (up to l. 6). ll. 6–7. The author then states that he had completed his work on ‘Nama’ and that he was starting on Kāraka.

On line 8: the first sutta of the Kārakakappā (Mason 271). This is followed by a full word for word translation with commentary of the Pāli vuttī of this sutta, continuing up to ne v. l. 2. Then comes the next sutta (M. 272) followed by the translation and commentary of its vuttī. All other suttas and vuttis of the kappa are similarly treated.

The text ends at bha r. l. 9: nāmakappē, naṣ jan ‘caṃ hna?; kārakakappo, kāraka ‘can phyi? ‘to; chaṭṭho, chau? khu’ do’ i ṭye ‘jauṣ phyi? ‘to; kando, (bha v. l. 1): paricchedo, a paṭṭ a cha ādi iti samatto ‘pyi ... 

On lines 2–3 is a reference to grammatical treatises such as Nyāsa, Saṃ pīti, Saddanīti and Niddesa, evidently works from which the author borrowed his material.

The author’s name is given in the Pāli stanza on ll. 3–4:

ādimhi agga-saddena dhammāḷāṅkāra-saṅghī therena kāritaṃ sāra-rūpaṃ kārakanissayo.

This is followed by the author’s wishes in another stanza on ll. 4–5:

mayā kataṃ samāsena imaṃ ātavāna sajanā icchitabbaṃ vaḷaṇjantu maṃ pi jānātu sāsane.

In the Burmese translation and explanation of these two stanzas which follow, the author gives his name as Aggadhāmmāḷāṅkāra. His wish is that good people should enjoy their desires through his work which he has done briefly. He should also be renowned in the pariyattisāsana (bhā r. l. 3; sāsana, pariyattisāsana tō i’). line 4: kārakanissaya ‘pyi ... This is followed by the date and time: After the midday meal on a Friday, the fifteenth waxing day of the month of Wazo (13th July), Sakkarāj 1141 (AD 1779). Finally the scribe’s wishes in Burmese wherein
he shares his merit of copying the book with
the members of his family, the king and all
beings in the world cycles including the heavens
and hells.

1 For ๑replacement. — 2 For samatto. — 3 Sārārāpa
may be the special title of this Nissaya.

Kāraka-nissaya.
PA (Burm.) 65 (Lundholm 4 b).

Palm-leaf, 32 fol., numbered ka–gō. Extra
blank leaves in front and back to serve as covers.
50×5.8 cm., 41.5 cm. long. ka r. and gō v. blank,
ka v., kā r., go r. and gō v. 16 cm. of writing
in centre only. The MS is in a bad state of pre-
servation, worms have attacked some leaves.

The title “kāraka” on both sides of the MS.
“Kāraka-nissaya” also at the back. The same on
the right margin of the reverse of each folio.
The MS is dated AD 1854. See below for details.

Kāraka-nissaya. See PA (Burm.) 63.
The manuscript begins after the adoration
with the verse:
racissāmi samāsena...
and continues as the previous one.

It ends on go r. 1. 8; the ending and colophon
are the same. Date and time on go r. 4: After
the stroke of two, or the seventh waxing day of
Thadingyut (30th October), Sakkarāj 1216 (AD
1854). The scribe’s wishes ending in ll. 5–6:
nibbānapaccayo hotu.

1 PA (Burm.) 64.

Sambandhacintā.
PA (Burm.) 66 (Co. Pal. U.B. 5).

Palm-leaf; 59 fol., numbered ka–haṃ [(1) ka–
kō; (2) kaṃ–haṃ]; 50.5×5.5 cm., eight lines to
a page, 41 cm. long; ka v. and kā r., 17 cm. of
writing in centre only. Extra leaf in front with
some writing in Burmese (see end). Blank leaf
between the two sections, followed by the title
page of the second text.

The codex contains two texts, (1) Samban-
dhhacintā, (2) Burmese nissaya of Sambandhacin-
tā. The dates of the copying of the texts are
given at the end of each section in Burmese
(see below).

(1) Sambandhacintā, “Reflections on Syntax”,
is a treatise on the application of the Kāraka of
Pāli nouns, based on the method of Moggalāna-
vyākaraṇa, written by Saṅgharakkhita Mahāthera
(thirteenth century), who also wrote the Khudda-
sikkhā-ṭikā [PA (Burm.) 23], Susaddasiddhi, Subo-
dhālankārā [PA (Burm.) 21(d)] and Vuttadaya
[PA (Burm.) 21(f)].

The title of the text: Sambandhacintā is ana-
ysed and explained in Pāli thus:“ anuttiādivasena
cintiyatī paṭipādiyate ‘nen’ eti cintā, samban-
dhassa kriyākāraka-yogassa cintā sambandha-
cintā1.’’

Gotama Thera, a pupil of Ānanda Vanaratana,
a contemporary of Saṅgharakkhita wrote a Sin-
halese sanne to Sambandhacintā2. The great
Sinhalese poet and Pāli Grammarian of the
fifteenth century, Śrī Rāhula of Tōtagamuva cites
the Sambandhacintā as an authority in his
Moggalānapaṭṭikāpadipaya. There are also Burm-
ese nissayas to the treatise.

(2) A Burmese nissaya of Sambandhacintā.

According to the colophon (ṅō r.) this nissaya
was written by the Thera Dhammajoti, who lived
in a cave in the forest of Suntai in Sayo(gya)
at the request of another thera by name Dham-
mačārī.
The date of the copy is Tagu (March), Sakkarāj 1136 (AD 1775). This possibly is also the date of composition of the nissays.

1. Sambandhacintā begins (ka v.) after the usual adoration: namo tassa . . . niruttvisarāpāra - sāgaraśamajjinaṁ namassitvā karissāṁ sādhūṁ sambandhacintanāṁ kriyāya kārakānāṁ ca yogyo sambandhasamāto

tasmā 'ssa sambandhā sambandhacintā vuttādinissitaṁ
etādisaddena vuttavibhātiḥ bheda saṅgayānti. sambando pana jātigativasā sambandhasaddena ten'eṭtha kriyākārakasambhandhanutta-vuttavi-
bhātiḥ bheda (ka) mena vuccati . . .
The text ends (ko r. l. 7).
sakattha-dabballingādi saṅhīya[ca]parimāṇakaṁ atthāṁ atthāṁ ti nidīṭṭham mattsāmaṇṇa vuccate ti yena antatantaratanākarananathanena manthacalolasta-ṇāṇavarena laddhā sārāmatāṁ sukhiṁ sukkṣayanti c'āṁñe te me jayanti garavo garavo gupehi yassa sādhūṣuṇaṁ abhātiḥ kāṭaṁ sāṭṭha-puttha-pattha-moggaṁno mahānāṁno jayate so 'ha saṅbadā paramappichatāneka visēṣupassamehi namu sūcisaḷekhavuttinaṁ saca arāṇṇavasināṁ sāsanujjotakārīṇaṁ averattham ugapataṁ udumbaragirikhyātayanatā-yatipunghaṁ medhaṅkaro ti ukyātaṁ nāma theyyyam
tapodhanāṁ therāṁ thira-dayā medhaṇindhanāṁ sādhupūjitaṁ
sisāṁ sahāyaṁ āgammaṁ kalyāṇami (ttam)
saṅgharakkhitamānaṁ saśanodayakārinā
khuddasikkhāya tīkā ca tathā sambandhacintanāṁ
dhimatā mahātherena ten'eva sādhu racitā[22]
sattasaṅcitapuṇṇena[23] nibbānasādhakaṁ hitam sādhetu lokanāthassa saddhammo tiṭṭhatām
ciraṁ iti saṅgharakkhitamahāsāmi-vicaritā[24] sambandhacintā samattā [ko r. l. 3], followed by the copyist's wishes, and then the date in Burmese [ko r. l. 5]: At noon on the fifth waxing day of the month of Tawthalin (22nd August), Sakkerāj 1135[25] (AD 1773).

(2) kaṁ-ṇaṁ. Sambandhacintā-nissaya.

Title page: sambandhacintā-pāṭha nissaya mei? liṅ əsouñ (paripūnṇaṁ).

The text begins on kaṁ v. after the usual adoration with the Pāli stanza:
tilokamahitaṁ buddhaṁ namassitvā acantiyaṁ karissaṁ mramrabhāsya sambandhacintā-
nissayaṁ followed by its Burmese word-for-word translation: ahaṁ, nga ñī; ilokamahitaṁ, 'ṣouñ 'ba 'do luī puño a? te mu that 'do; acantiyaṁ ñeçiñ 'te ya 'ce 'zu hniŋ' pye 'zou ngu du mutha 'do, buddhaṁ . . .

Ends (ño r. 1.1): saṅgharakkhitamahāsāmi-therapāda-viracitasambandhacintā, saṅgharakkhitamahāsāmi the mya? ñī si yīañ a? 'do Sambandhacintā 'cañ ñī ñī samatto, 'pye pye 'zou ngu ī.

Then follows (ño r. 1.3): colophon of the nissaya.:27 sayogganāmake thāne umaṅge vatāvane rammē
chāyūkūpete dhammadoti ti nāmi
therena saṅghato yāci tena dhammadhiṅkhinā
dhammacārīti nāmena iti sambandhacintā-
nissayo
gambhirevatāśaddhathā iti aññāya pañḍitā
saṃsandhitvā ṭikāya yuttaṃ gaṇantam ekatām
...

Translation of the above in Burmese aho v. l. 2: This nissaya was written by Dhammadoti therā who lived in a cave in the forest of Suntaik, at a place called Sayo(gya) being requested by another therā called Dhammacāri.

Date on aho i. 7: At the stroke of three, Wednesday afternoon, the thirteenth day of Tagu (24th March), Sakkarāj 1138 (AD 1775), followed by the wishes of the scribe.

1 Introduction to S. (see note 2). – Ed. with the Pāli text by Kalutara Saddhānanda Sāmi, Colombo, 1891 [S]. Burmese edition with a

nissaya, 1937 [B]. – MS visayā. – 3 MS iṭidā. S. iṭopagaṃ jinaṃ. – 5 S. iṭa. – 6 S. sādhu. – 7 MS samato. – 8 S. tasmāssa cintā sambandha-cintānuttādinissitā. – 9 MS maṇḍa; maṇḍa. – 10 mahāti(?). – 11 MS saklena. – 12 S. ācārattam. – 13 MS pugga. – 14 For oḍheyyaṃ. – 16 MS āgama. – 16 S. sodhetum sāsanaṃ saṭṭhu. – 17 S. susaddasiddhi yo yoga. – 18 S. ganthāṃ. – 19 S. sabbhi. – 20 S. akā subodhālaṅkāraṃ vutta-
dayam anākulaṃ. – 21 ṭikā pi. – 22 S. whole line missing. – 23 S. sattha. – 24 For viracita. – 25 written 11305. – 26 For acintiyāṃ. – 27 The Pāli of this passage is very confusing. – 28 nāminā. – 29 written 11306.

See also: Kaccāyana, PA (Burm.) 40 (7). – Burmese Grammatical treatise, under PA (Burm.) 55.
– Subodhālaṅkāra, PA (Burm.) 21 (d). – Abhidhānaṇapaddāpiṇḍa, PA (Burm.) 21 (c). – Vuttodaya, PA (Burm.) 21 (f).
ÍNDICES
## TEXTS KEPT IN THE NATIONAL MUSEUM

### OLD AND NEW SIGNATURES

**CAMBODIAN PÅLI MANUSCRIPTS**

| Bl. 8      | PA (Camb.) 26 | Deutzner 12 | PA (Camb.) 16 |
| Bl. 15     | PA (Camb.) 34 | Deutzner 13 | PA (Camb.) 17 |
| Bl. 16     | PA (Camb.) 5  | Deutzner 14 | PA (Camb.) 6  |
| Bl. 17     | PA (Camb.) 41 | Deutzner 15 | PA (Camb.) 3  |
| Bl. 19     | PA (Camb.) 4  | Deutzner 16 | PA (Camb.) 13 |
| Bl. 20     | PA (Camb.) 27 | Deutzner 17 | PA (Camb.) 33 |
| Cod. Pal. V| PA (Camb.) 25 | Fragment 1 a| PA (Camb.) 40 |
| Cod. Pal. XXX b| PA (Camb.) 36 | Fragment 1 b| PA (Camb.) 10 |
| Cod. Pal. U.B. 7 b| PA (Camb.) 7 | K 1 a      | PA (Camb.) 12 |
| Cod. Pal. U.B. 11 | PA (Camb.) 9 | K 1 b      | PA (Camb.) 11 |
| Cod. Pal. U.B. 12 | PA (Camb.) 8 |            |              |
| Deutzner 1 | PA (Camb.) 18 | Tuxen I     | PA (Camb.) 28 |
| Deutzner 2 | PA (Camb.) 19 | Tuxen II    | PA (Camb.) 39 |
| Deutzner 3 | PA (Camb.) 20 | Tuxen III   | PA (Camb.) 35 |
| Deutzner 4 | PA (Camb.) 21 | Tuxen IV    | PA (Camb.) 14 |
| Deutzner 5 | PA (Camb.) 22 | Tuxen V a   | PA (Camb.) 42 |
| Deutzner 6 | PA (Camb.) 23 | Tuxen V b   | PA (Camb.) 43 |
| Deutzner 7 | PA (Camb.) 32 | Tuxen V c   | PA (Camb.) 44 |
| Deutzner 8 | PA (Camb.) 30 | Tuxen VI    | PA (Camb.) 37 |
| Deutzner 9 | PA (Camb.) 31 | Tuxen VII   | PA (Camb.) 38 |
| Deutzner 10| PA (Camb.) 24 | Tuxen VIII  | PA (Camb.) 2 |
| Deutzner 11| PA (Camb.) 1  | Tuxen IX    | PA (Camb.) 15 |
| Cod. Barm. U.B. 1 | PA (Burm.) 55 | Lundholm 1 a | PA (Burm.) 6 |
| Cod. Barm. U.B. 2 | PA (Burm.) 42 | Lundholm 1 b | PA (Burm.) 7 |
| Cod. Barm. U.B. 4 | PA (Burm.) 19 | Lundholm 1 c | PA (Burm.) 8 |
| Cod. Barm. U.B. 6 | PA (Burm.) 25 | Lundholm 1 d | PA (Burm.) 9 |
| Cod. Barm. U.B. 7 | PA (Burm.) 24 | Lundholm 1 e | PA (Burm.) 50 |
| Cod. Pal. II | PA (Burm.) 1 | Lundholm 3 | PA (Burm.) 56 |
| Cod. Pal. II a | PA (Burm.) 2 | Lundholm 4 a | PA (Burm.) 27 |
| Cod. Pal. VIII–X | PA (Burm.) 30 | Lundholm 4 b | PA (Burm.) 65 |
| Cod. Pal. XV | PA (Burm.) 29 | Lundholm 8 | PA (Burm.) 15 |
| Cod. Pal. XLV | PA (Burm.) 57 | Lundholm 9 a–f | PA (Burm.) 61 |
| Cod. Pal. XLVIII | PA (Burm.) 13 | Lundholm 10 a | PA (Burm.) 23 |
| Cod. Pal. U.B. 1 | PA (Burm.) 3 | Lundholm 10 b | PA (Burm.) 16 |
| Cod. Pal. U.B. 2 | PA (Burm.) 4 | Lundholm 11 a | PA (Burm.) 52 |
| Cod. Pal. U.B. 3 | PA (Burm.) 5 | Lundholm 11 b, c, d | PA (Burm.) 62 |
| Cod. Pal. U.B. 4 a | PA (Burm.) 44 | Lundholm 11 e | PA (Burm.) 28 |
| Cod. Pal. U.B. 4 b | PA (Burm.) 40 | Lundholm 12 | PA (Burm.) 45 |
| Cod. Pal. U.B. 5 | PA (Burm.) 66 | Lundholm 13 | PA (Burm.) 31 |
| Cod. Pal. U.B. 6 a | PA (Burm.) 59 | Lundholm 14 | PA (Burm.) 18 |
| Cod. Pal. U.B. 7 | PA (Burm.) 58 | Lundholm 15 | PA (Burm.) 46 |
| Cod. Pal. U.B. 8 I | PA (Burm.) 33 | Lundholm 16 a–b | PA (Burm.) 26 |
| Cod. Pal. U.B. 8 II | PA (Burm.) 34 | Lundholm 17 a | PA (Burm.) 53 |
| Cod. Pal. U.B. 8 III | PA (Burm.) 35 | Lundholm 17 b | PA (Burm.) 11 |
| Cod. Pal. U.B. 8 IV | PA (Burm.) 36 | Lundholm 18 a–e | PA (Burm.) 21 |
| Cod. Pal. U.B. 8 V | PA (Burm.) 38 | Lundholm 19 a–d | PA (Burm.) 54 |
| Cod. Pal. U.B. 8 VI | PA (Burm.) 37 | Lundholm 20 a–c | PA (Burm.) 41 |
| Cod. Pal. U.B. 8 VII | PA (Burm.) 39 | Lundholm 21 | PA (Burm.) 14 |
| Cod. Pal. U.B. 9 | PA (Burm.) 32 | Lundholm 22 | PA (Burm.) 51 |
| Cod. Pal. U.B. 10 | PA (Burm.) 20 | Lundholm 23 | PA (Burm.) 47 |
| Cod. Pal. U.B. 30 | PA (Burm.) 60 | Lundholm 24 | PA (Burm.) 17 |
| Cod. Pal. U.B. ukal. II | PA (Burm.) 64 | Lundholm 25 | PA (Burm.) 12 |
| Edelberg | PA (Burm.) 49 | Lundholm 26 | PA (Burm.) 22 |
| | | Lundholm 27 | PA (Burm.) 48 |
| | | Lundholm 28 | PA (Burm.) 63 |
### NEW SIGNATURES WITH PAGE REFERENCES

<table>
<thead>
<tr>
<th>PA (Camb.)</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>8</td>
<td>11</td>
</tr>
<tr>
<td>9</td>
<td>11</td>
</tr>
<tr>
<td>10</td>
<td>12</td>
</tr>
<tr>
<td>11</td>
<td>13</td>
</tr>
<tr>
<td>12</td>
<td>13</td>
</tr>
<tr>
<td>13</td>
<td>14</td>
</tr>
<tr>
<td>14</td>
<td>15</td>
</tr>
<tr>
<td>15</td>
<td>17</td>
</tr>
<tr>
<td>16</td>
<td>35</td>
</tr>
<tr>
<td>17</td>
<td>36</td>
</tr>
<tr>
<td>18</td>
<td>36</td>
</tr>
<tr>
<td>19</td>
<td>36</td>
</tr>
<tr>
<td>20</td>
<td>37</td>
</tr>
<tr>
<td>21</td>
<td>37</td>
</tr>
<tr>
<td>22</td>
<td>37</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PA (Camb.)</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>23</td>
<td>37</td>
</tr>
<tr>
<td>24</td>
<td>37</td>
</tr>
<tr>
<td>25</td>
<td>38</td>
</tr>
<tr>
<td>26</td>
<td>38</td>
</tr>
<tr>
<td>27</td>
<td>42</td>
</tr>
<tr>
<td>28</td>
<td>43</td>
</tr>
<tr>
<td>29</td>
<td>46</td>
</tr>
<tr>
<td>30</td>
<td>47</td>
</tr>
<tr>
<td>31</td>
<td>47</td>
</tr>
<tr>
<td>32</td>
<td>47</td>
</tr>
<tr>
<td>33</td>
<td>47</td>
</tr>
<tr>
<td>34</td>
<td>48</td>
</tr>
<tr>
<td>35</td>
<td>49</td>
</tr>
<tr>
<td>36</td>
<td>50</td>
</tr>
<tr>
<td>37</td>
<td>53</td>
</tr>
<tr>
<td>38</td>
<td>54</td>
</tr>
<tr>
<td>39</td>
<td>54</td>
</tr>
<tr>
<td>40</td>
<td>56</td>
</tr>
<tr>
<td>41</td>
<td>57</td>
</tr>
<tr>
<td>42</td>
<td>57</td>
</tr>
<tr>
<td>43</td>
<td>58</td>
</tr>
<tr>
<td>44</td>
<td>58</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PA (Burm.)</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>62</td>
</tr>
<tr>
<td>2</td>
<td>63</td>
</tr>
<tr>
<td>3</td>
<td>64</td>
</tr>
<tr>
<td>4</td>
<td>64</td>
</tr>
<tr>
<td>5</td>
<td>64</td>
</tr>
<tr>
<td>6</td>
<td>65</td>
</tr>
<tr>
<td>7</td>
<td>66</td>
</tr>
<tr>
<td>8</td>
<td>67</td>
</tr>
<tr>
<td>9</td>
<td>67</td>
</tr>
<tr>
<td>10</td>
<td>68</td>
</tr>
<tr>
<td>11</td>
<td>69</td>
</tr>
<tr>
<td>12</td>
<td>69</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PA (Burm.)</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>13</td>
<td>69</td>
</tr>
<tr>
<td>14</td>
<td>70</td>
</tr>
<tr>
<td>15</td>
<td>70</td>
</tr>
<tr>
<td>16</td>
<td>71</td>
</tr>
<tr>
<td>17</td>
<td>71</td>
</tr>
<tr>
<td>18</td>
<td>72</td>
</tr>
<tr>
<td>19</td>
<td>74</td>
</tr>
<tr>
<td>20</td>
<td>74</td>
</tr>
<tr>
<td>21</td>
<td>75</td>
</tr>
<tr>
<td>22</td>
<td>79</td>
</tr>
<tr>
<td>23</td>
<td>79</td>
</tr>
<tr>
<td>24</td>
<td>82</td>
</tr>
<tr>
<td>PA (Burm.) 25</td>
<td>page 82</td>
</tr>
<tr>
<td>PA (Burm.) 26</td>
<td>page 83</td>
</tr>
<tr>
<td>PA (Burm.) 27</td>
<td>page 85</td>
</tr>
<tr>
<td>PA (Burm.) 28</td>
<td>page 86</td>
</tr>
<tr>
<td>PA (Burm.) 29</td>
<td>page 88</td>
</tr>
<tr>
<td>PA (Burm.) 30</td>
<td>page 88</td>
</tr>
<tr>
<td>PA (Burm.) 31</td>
<td>page 92</td>
</tr>
<tr>
<td>PA (Burm.) 32</td>
<td>page 95</td>
</tr>
<tr>
<td>PA (Burm.) 33</td>
<td>page 96</td>
</tr>
<tr>
<td>PA (Burm.) 34</td>
<td>page 96</td>
</tr>
<tr>
<td>PA (Burm.) 35</td>
<td>page 96</td>
</tr>
<tr>
<td>PA (Burm.) 36</td>
<td>page 97</td>
</tr>
<tr>
<td>PA (Burm.) 37</td>
<td>page 97</td>
</tr>
<tr>
<td>PA (Burm.) 38</td>
<td>page 98</td>
</tr>
<tr>
<td>PA (Burm.) 39</td>
<td>page 98</td>
</tr>
<tr>
<td>PA (Burm.) 40</td>
<td>page 99</td>
</tr>
<tr>
<td>PA (Burm.) 41</td>
<td>page 102</td>
</tr>
<tr>
<td>PA (Burm.) 42</td>
<td>page 104</td>
</tr>
<tr>
<td>PA (Burm.) 43</td>
<td>page 104</td>
</tr>
<tr>
<td>PA (Burm.) 44</td>
<td>page 105</td>
</tr>
<tr>
<td>PA (Burm.) 45</td>
<td>page 105</td>
</tr>
<tr>
<td>Year</td>
<td>Manuscript</td>
</tr>
<tr>
<td>------</td>
<td>------------</td>
</tr>
<tr>
<td>1757</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1758</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1759</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1765</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1766</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1773</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1775</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1776</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1779</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1780</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1782</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1787</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1788</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1791</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1794</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1829</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1832</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1837</td>
<td>PA (Camb.)</td>
</tr>
<tr>
<td>1838</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1841</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1842</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1844</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1845</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1848</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1851</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1854</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1855</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1857</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1858</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1859</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1861</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1862</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1883</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1888</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1890</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1871</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1874</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1875</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1876</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1880</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1881</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1882</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1886</td>
<td>PA (Burm.)</td>
</tr>
<tr>
<td>1887</td>
<td>PA (Camb.)</td>
</tr>
</tbody>
</table>
REFERENCES


BHE MON TAN (PE MAUNG TIN), Mranmā cā pe samuiṅh, History of Burmese Literature. Rangoon 1947.


CÆDES, GEORGE, Catalogue des manuscrits en pālī, laotien et siamois provenant de la Thaïlande. Copenhague 1966. (Catalogue of Oriental Manuscripts, Xylographs etc. in Danish Collections, 2, 2).


GODAKUMBURA, C. E., Catalogue of Ceylonese Manuscripts. Copenhagen 1980. (Catalogue of Oriental Manuscripts, Xylographs etc. in Danish Collections, 1).


JANERT, KLAUS LUDWIG, An Annotated Bibli-
REFERENCES


PE MAUNG TIN, see BHE MON TAN.

PIJAKAT SAMUITH, see YAM, ÜH.


RHYS DAVIDS, T. W., List of Pāli Manuscripts in the Copenhagen Royal Library. Journal of the Pali Text Society 1883, pp. 147–149.


SUBHŪTI, VASKAĐUVE, Nāmamāla, or a Work on Pāli Grammar. Colombo 1876.


WENK, KLAUS, Laotische Handschriften, Wies- baden 1975. (Verzeichnis der orientalischen Handschriften in Deutschland, XXXII).


WESTERGAARD, N. L., Codices indici. Codices orientales Bibliothecae regiae Havniensis ... enumerati et descripti, pars I. Havniiae 1846.


YAM, ÜH, PIJAKAT SAMUITH, ed. ÜH KHAN CUH. Rangoon 1959.
TITLES OF TEXTS

Aṅguttaranākāya PA (Camb.) 6, PA (Burm.) 29
Aṅgulimālasutta, "paritta PA (Camb.) 16 (10),
  17 (8)
Āṭṭhasālinī-nissaya I PA (Burm.) 44
Āṭṭhasālinī-nissaya II PA (Burm.) 45
Adhippetattha PA (Burm.) 41 (b)
Anumodana tarāh cā PA (Burm.) 61 (f)
Anumodanaññakā Pā (Burm.) 61 (f)
Apadānaññhakathā-nidāna PA (Camb.) 7 (1-5)
Abhayaparittha PA (Camb.) 17 (10)
Abhidhammatthavibhāvinī-ṭikā-nissaya PA
  (Burm.) 51
Abhidhammatthasāṅgha PA (Camb.) 33
Abhidhammatthasaṅgha-gaṇṭhi PA (Burm.)
  54 (d)
Abhidhammatthasaṅgha-puccha-visajjanā
  kyamṭ PA (Burm.) 52
Abhidhammattha saṅgruhī gaṇṭhi sac PA (Burm.)
  54 (d)
Abhidhammamaññṭikāṭṭha PA (Camb.) 32
Abhidhānapuddipikā PA (Burm.) 21 (e)
Ākhyāta-nissaya PA (Burm.) 63 (4)
Āḷāṇāṭiyasutta PA (Camb.) 16 (9), 17 (7), 18 (5),
  23
Ādikammasutta, v. Pārājikā
Isigiliparittha, "sutta PA (Camb.) 18 (2), 20
Okāsakadīpani PA (Camb.) 37
"On khaṇḍhī rūcī rā Mahā-aṭṭhajeyyamaṅgala PA
  (Burm.) 61 (c)
Kaṅkhāvitarani Pā (Burm.) 21 (a)

Kaṅkhāvitarani-ṭikā PA (Burm.) 21 (b)
Kaccāyana-nissaya PA (Burm.) 63
Kaccāyaññarūpaṭheda PA (Burm.) 62 (2)
Kaccāyana-vyākaraṇa PA (Burm.) 40 (7), 57-60,
  61 (a)
Kaccāyana-sutta-pāṭha PA (Burm.) 40 (7a)
Kaṭhinadīpani PA (Burm.) 27
Kammavāca PA (Camb.) 1, 24 (A), PA (Burm.)
  1-10
Kāraka-nissaya PA (Burm.) 63 (1), 64, 65

Khāṇḍahālajātaka PA (Burm.) 39 (7)
Khandhāparittha PA (Camb.) 16 (4), 17 (4)
Khuddasikkhā PA (Camb.) 4
Khuddasikkhā-ṭikā sac PA (Burm.) 23
Khuddasikkhābhīvinaṭikā PA (Burm.) 23

Galūm praṇ nissaya PA (Burm.) 62 (4)
Galūm praṇ pāṭh PA (Burm.) 62 (3)
Gandhābharanapaddhapani PA (Camb.) 44
Gandhābhāraṇa-sāra PA (Camb.) 42
Gandhābhāraṇa-sāra-atthavyākhyāna PA
  (Camb.) 43
Girimānandapurittha, "sutta PA (Camb.)
  18 (1), 19

Cakkāṇka-nicchaya PA (Burm.) 56
Catutthasamantapāsādika-aṭṭhakathā PA
  (Camb.) 5
Catubhānavāraṭṭhakathā PA (Camb.) 26
Cullahaṃsaṭṭhaka PA (Camb.) 8
Culajinapanjarā PA (Camb.) 24 (A)
Culavagga-aṭṭhakathā-nissaya PA (Burm.) 15
Culavagga-nissaya PA (Burm.) 16
Janakajātaka, v. Mahājanakajātaka  
Jayaparitṭa PA (Camb.) 24 (A)  
Jayamaṅgalagāthā PA (Burm.) 61 (c)  
Jayamaṅgalagāthā-parikathā, v. Tikā-bahūni  
Jātaka-aṭṭhakathā PA (Camb.) 7 (6–14,7), 8–10,  
   PA (Burm.) 33–39, 40 (1–5, 7c, 8)  
Jātaka-nissaya PA (Burm.) 41 (a, c), 42  
Jātaka-pāḷi PA (Burm.) 32

Tikā kyō nissaya PA (Burm.) 51  
Tikā-bahūni PA (Camb.) 28  
Taddhita-nissaya PA (Burm.) 63 (3)  
Tika-paṭṭhāna PA (Burm.) 48, 49  
Temiyajātaka PA (Camb.) 9 (1), PA (Burm.) 39  
   (1), 40 (3)  
Dānaphalupatti PA (Burm.) 61 (b)  
Dīghanikāya PA (Burm.) 40 (6)  
Duka-paṭṭhāna PA (Burm.) 50

Dhajaggaparitṭa PA (Camb.) 16 (8), 17 (6)  
Dhammacakkappariṣṭa, v. Dhammacakkappattasutta  
Dhammacakkappattasutta PA (Camb.) 18 (3),  
   21  
Dhammapada PA (Burm.) 21 (c)  
Dhammapada-aṭṭhakathā-nissaya PA (Burm.) 31  
Dhammasaṅgāṇī PA (Camb.) 29, PA (Burm.) 43  
Dhammasaṅgāṇī-māṭīkā PA (Camb.) 24 (B), 29

Nandaparitṭa PA (Camb.) 16 (5)  
Nimijātaka, v. Nemijātaka  
Nemijātaka PA (Burm.) 39 (4), 40 (1)  
Paccavekkhāṇa PA (Camb.) 24 (A)  
Paṭṭhānā rāsi cu PA (Burm.) 54 (c)  
Paṭṭhānā suṃbh khyak cu PA (Burm.) 54 (b)  
Paṇāmadipani PA (Burm.) 53  
Patticasamuppāda PA (Burm.) 23  
Pathanā-gāthā PA (Camb.) 24 (A)  
Paramatthadipani PA (Camb.) 27  
Paritā PA (Camb.) 16–23, 24 (A)  
Parivāra-nissaya PA (Burm.) 20  
Pātimokkha-nissaya PA (Burm.) 61 (d)  
Pātimokkapadattha-anuvāṇanā PA (Burm.)  
   21 (b)  
Pātimokkapadattha-anuvāṇanā-nissaya  
   PA (Burm.) 22  
Pātimokkhuuddesa PA (Camb.) 2  
Pārājika PA (Camb.) 3  
Pārājika-aṭṭhakathā PA (Burm.) 17  
Pārājika-nissaya PA (Burm.) 18  
Petavatthu-aṭṭhakathā PA (Camb.) 27  
Bojjhaṅgaparitṭa PA (Camb.) 16 (11), 17 (9)  
Bhikkhu-pācitiya-nissaya PA (Burm.) 19  
Bhūridatta-jātaka PA (Camb.) 9 (4), 10,  
   PA (Burm.) 39 (6)  
Maṅgalasutta PA (Camb.) 16 (1), 17 (1), PA  
   (Burm.) 61 (c)  
Macchajātaka PA (Burm.) 40 (7c)  
Madhuratthapakkāsi PA (Camb.) 35  
Mahāummagajātaka, v. Mahosadhajātaka  
Mahākappalokasaṅgāṇīpāṭhītāt PA (Camb.) 38  
Mahājānakajātaka PA (Camb.) 9 (2), PA (Burm.)  
   39 (2), 40 (4), 40 (8)  
Mahānāradakassapajītaka PA (Camb.) 9 (5),  
   PA (Burm.) 39 (8), 40 (2)  
Mahānāradakassapajītaka-gāthā-vāṇanā  
   PA (Camb.) 11  
Mahāpaṭṭhānasutta, v. Māṭīkā (Mahāp)  
Mahāmaṅgalasutta, v. Maṅga  
Mahāvagga PA (Burm.) 11, 12  
Mahāvagga-nissaya PA (Burm.) 13, 14  
Mahāvessantarajātaka PA (Burm.) 39 (10)
Mahāsamayasutta PA (Camb.) 16 (12), 18 (4), 22
Mahāsamayasutta-pāli-nissaya PA (Burm.) 40 (6)
Mahāsamayasutta-vaṇṇana PA (Camb.) 25
Mahosadhajātaka PA (Burm.) 39 (5)
Mātiṃkā PA (Camb.) 31
Mātiṃkā (Mahāpatṭhānasutta) PA (Camb.) 30
Milinda-ṭīkā PA (Camb.) 35
Mūgāppakhajātaka, v. Temiyajātaka
Mettasutta PA (Camb.) 16 (3), 17 (3)
Moraparitta PA (Camb.) 16 (6), 17 (5)

Yamaka PA (Burm.) 46, 47

Ratanamañjūsā PA (Burm.) 13-16, 19
Ratanasutta PA (Camb.) 16 (2), 17 (2)
Rūpabheda PA (Burm.) 62 (2)

Līnatthapakāsini PA (Burm.) 30
Lokaniti PA (Burm.) 61 (e)

Vaṭṭamānāvilāsini PA (Camb.) 40
Vaṭṭamānālini PA (Camb.) 39
Vaṭṭakasutta PA (Camb.) 16 (7)
Vā chui cañ PA (Burm.) 61 (e)
Viggaha-saṅgaha PA (Burm.) 55
Vigruhi pāli tō PA (Burm.) 55
Vidhuraṇapāṇḍitaṭātaka PA (Camb.) 9 (6), PA (Burm.) 39 (9)

Vinaya-nissaya PA (Burm.) 24
Vinayasāra-gaṇthi PA (Burm.) 26
Vinayālaṅkāra-nissaya PA (Burm.) 25

Vibhaṅga-mūlaṭīkā PA (Camb.) 34
Vibhatti-nissaya PA (Burm.) 40 (7b)
Vivarāṇa-Mahosadhajātaka PA (Camb.) 12
Vitti lauk rūhi kyambad PA (Burm.) 54 (a)
Vuttodaya PA (Burm.) 21 (f)
Vessantarajātaka, v. Mahāvessantara
Vessantarajātaka-gāthā PA (Camb.) 13
Vessantaradīpani PA (Camb.) 14
Saṅgṛuhi gaṇthi PA (Burm.) 54 (d)
Saddanīti PA (Camb.) 41
“Sandhikappānī” PA (Burm.) 58
Sandhikappa-nissaya PA (Burm.) 62 (1)
Samantapāsadikā PA (Camb.) 5, PA (Burm.) 17
Samayaparittha, v. Mahāsamayasutta
Samāsa-nissaya PA (Burm.) 63 (2)
Sambandhacintā PA (Burm.) 66 (1)
Sambandhacintā-nissaya PA (Burm.) 66 (2)
Sammohavinodanī-mūlaṭīkā PA (Camb.) 34
Sallasutta PA (Camb.) 7 (14.8)
Saḥassanayaganḍa PA (Camb.) 32
Sāratthasamuccaya PA (Camb.) 26
Sārārūpa PA (Burm.) 64
Sārasaṅgaha PA (Camb.) 36
Sivajayajātaka PA (Camb.) 15
Simāvinicchaya-pāli PA (Burm.) 28
Suttanipāta (Sallasutta) PA (Camb.) 7 (14.8)
Subodhālaṅkāra PA (Burm.) 21 (d)
Sumaṅgalappakāsani PA (Burm.) 23
Sumaṅgalavilāsini PA (Camb.) 25
Suvaṭṭhasaṃjñātaka PA (Camb.) 9 (3), PA (Burm.) 39 (3), 40 (5)
### PROPER NAMES

Authors (A), Translators (T), Redactors (R), Former owners (O), Donors (D), Scribes (S) and others

<table>
<thead>
<tr>
<th>Name</th>
<th>PA (Burm.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aggadhammālaṅkāra (A)</td>
<td>64</td>
</tr>
<tr>
<td>Aggavaṃsa (A)</td>
<td>41</td>
</tr>
<tr>
<td>Aggavaṃsa (Khemā-thi-wun Hsaya)</td>
<td>52</td>
</tr>
<tr>
<td>Ānanda (A)</td>
<td>34</td>
</tr>
<tr>
<td>Ānanda (S, R?)</td>
<td>36</td>
</tr>
<tr>
<td>Anuruddha (A)</td>
<td>33</td>
</tr>
<tr>
<td>Ariyālaṅkāra (A)</td>
<td>45</td>
</tr>
<tr>
<td>Ariyavaṃsa (A)</td>
<td>42</td>
</tr>
<tr>
<td>Bagaya Sayadaw I</td>
<td>53</td>
</tr>
<tr>
<td>Ba Khin, Maung (S)</td>
<td>47</td>
</tr>
<tr>
<td>Buddhaghosa (A)</td>
<td>5, 25, 17, 21</td>
</tr>
<tr>
<td>Cāritta, U (O)</td>
<td>12, 16, 17, 22, 23, 26, 45, 46, 48, 51, 52, 61 (a, f)</td>
</tr>
<tr>
<td>Čhao Khun Prasat Katai (Camb.)</td>
<td>15</td>
</tr>
<tr>
<td>Cūlābhaya (A)</td>
<td>35</td>
</tr>
<tr>
<td>Deuntzer (O)</td>
<td>8</td>
</tr>
<tr>
<td>Dhammajoti (A)</td>
<td>66 (2)</td>
</tr>
<tr>
<td>Dhammadakkhandha (Burm.)</td>
<td>28, 30</td>
</tr>
<tr>
<td>Dhammapāla (A)</td>
<td>27, 30</td>
</tr>
<tr>
<td>Dhammasiri (A)</td>
<td>4</td>
</tr>
<tr>
<td>Forchhammer (O)</td>
<td>32</td>
</tr>
<tr>
<td>Gugyi Sayadaw (Paññasīha) (A)</td>
<td>53</td>
</tr>
<tr>
<td>Guṇḍalaṅkāra (S)</td>
<td>33</td>
</tr>
<tr>
<td>Gyi, Maung (D)</td>
<td>31</td>
</tr>
<tr>
<td>Hertz (O)</td>
<td>40</td>
</tr>
<tr>
<td>Jāgara, v. Jāgarābhidhaja</td>
<td></td>
</tr>
<tr>
<td>Jāgarābhidhaja (A)</td>
<td>54 (d)</td>
</tr>
<tr>
<td>Jambudhaja (A)</td>
<td>13–15</td>
</tr>
<tr>
<td>Janindābhisiri (A)</td>
<td>51</td>
</tr>
<tr>
<td>Kaccāyana (A)</td>
<td>57–60, 61 (a)</td>
</tr>
<tr>
<td>Kawlin Myosa (Burm.)</td>
<td>41 (b2)</td>
</tr>
<tr>
<td>Khemā-thi-wun Hsaya, v. Aggavaṃsa</td>
<td></td>
</tr>
<tr>
<td>Kyawaungsanhta Sayadaw (A)</td>
<td>56</td>
</tr>
<tr>
<td>Kyaw Thu, Thado PA (Burm.)</td>
<td>40</td>
</tr>
<tr>
<td>Mallāvatī, Princess PA (Burm.)</td>
<td>41 (b2)</td>
</tr>
<tr>
<td>Maung Htaw, Ko (D)</td>
<td>6</td>
</tr>
<tr>
<td>Maw, Ma (D)</td>
<td>5</td>
</tr>
<tr>
<td>Medhālaṅkāra (T)</td>
<td>44</td>
</tr>
<tr>
<td>Moggallāna (A)</td>
<td>21 (c)</td>
</tr>
<tr>
<td>Munindasāra (A)</td>
<td>26</td>
</tr>
<tr>
<td>Myaing, Maung (D)</td>
<td>52, 62 (2, 4)</td>
</tr>
<tr>
<td>Myat Tha (S)</td>
<td>36</td>
</tr>
<tr>
<td>Nāpālaṅkāra (A)</td>
<td>54 (a)</td>
</tr>
<tr>
<td>Ngwe Thwin, Maung (D)</td>
<td>12, 14</td>
</tr>
<tr>
<td>Nu, Ko (O, D)</td>
<td>22, 61 (b, d, e, f)</td>
</tr>
<tr>
<td>Oo, Ko (D)</td>
<td>16–18, 23</td>
</tr>
<tr>
<td>Paññasīha (A)</td>
<td>53</td>
</tr>
<tr>
<td>Phet, Maung (D)</td>
<td>27</td>
</tr>
<tr>
<td>Rask (O)</td>
<td>30</td>
</tr>
<tr>
<td>Saṅgharakhkhita (A)</td>
<td>21 (d, e), 23, 66 (1)</td>
</tr>
<tr>
<td>Name</td>
<td>Abbreviations</td>
</tr>
<tr>
<td>-------------------------------------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>Sein Mya, Ma (O) PA (Burm.)</td>
<td></td>
</tr>
<tr>
<td>Shwedawng Kyawswa (D) PA (Burm.)</td>
<td></td>
</tr>
<tr>
<td>Shwegen Hsaya, v. Jāgarābhīdhāja</td>
<td></td>
</tr>
<tr>
<td>Shwe U, Ma (D) PA (Burm.)</td>
<td></td>
</tr>
<tr>
<td>Shwe-u-min Hsaya, v. Jambudhāja</td>
<td></td>
</tr>
<tr>
<td>Siddhāṭṭha (A) PA (Camb.)</td>
<td></td>
</tr>
<tr>
<td>Sīhāsana, U (O) PA (Burm.)</td>
<td></td>
</tr>
<tr>
<td>Silva, Mudaliyar George Nandoris de PA (Burm.)</td>
<td></td>
</tr>
<tr>
<td>Sirimaṅgala (A) PA (Camb.)</td>
<td></td>
</tr>
<tr>
<td>Śrīvikramarājasiṃha PA (Burm.)</td>
<td></td>
</tr>
<tr>
<td>Sundara, U (S, O?) PA (Burm.)</td>
<td></td>
</tr>
<tr>
<td>Suvanṇaraṃsi (A) PA (Camb.)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Teja, U (O) PA (Burm.)</td>
</tr>
<tr>
<td></td>
<td>Telok, U (O) PA (Burm.)</td>
</tr>
<tr>
<td></td>
<td>Tīpetakācariya, v. Tīpetakālaṅkāra</td>
</tr>
<tr>
<td></td>
<td>Tīpetakālaṅkāra (A) PA (Burm.)</td>
</tr>
<tr>
<td></td>
<td>Upāli (A) PA (Burm.)</td>
</tr>
<tr>
<td></td>
<td>Vicittālaṅkāra (A) PA (Burm.)</td>
</tr>
<tr>
<td></td>
<td>Vimalācāra (A) PA (Burm.)</td>
</tr>
<tr>
<td></td>
<td>Ya, Maung (Paññāsiha) (A) PA (Burm.)</td>
</tr>
<tr>
<td></td>
<td>Yā, Ma (D) PA (Burm.)</td>
</tr>
<tr>
<td></td>
<td>Ye, Ma (D) PA (Burm.)</td>
</tr>
<tr>
<td></td>
<td>Yin Min, U PA (Burm.)</td>
</tr>
<tr>
<td>Town/Location</td>
<td>Region/Province</td>
</tr>
<tr>
<td>--------------</td>
<td>----------------</td>
</tr>
<tr>
<td>Amarapura PA</td>
<td>(Burm.) 26 (a (v)), 31, 41 (c), 51, 53</td>
</tr>
<tr>
<td>Auk-kyin (quarter) PA</td>
<td>(Burm.) 46</td>
</tr>
<tr>
<td>Ava (monastery) PA</td>
<td>(Burm.) 12, 14, 16–18, 22, 23, 26 (a (ii), a (iv), b), 45, 46, 48, 51, 52, 61 (a–c, e, f)</td>
</tr>
<tr>
<td>Ava (town) PA</td>
<td>(Burm.) 53</td>
</tr>
<tr>
<td>Bagaya (monastery) PA</td>
<td>(Burm.) 53</td>
</tr>
<tr>
<td>Beikmanbontha (monastery) PA</td>
<td>(Burm.) 62 (4)</td>
</tr>
<tr>
<td>Bonkyanoweyan (monastery) PA</td>
<td>(Burm.) 41 (a)</td>
</tr>
<tr>
<td>Dabein (monastery) PA</td>
<td>(Burm.) 61 (d)</td>
</tr>
<tr>
<td>Daññillavihāra PA</td>
<td>(Burm.) 30</td>
</tr>
<tr>
<td>Daingwunthwin PA</td>
<td>(Burm.) 23, 61 (b)</td>
</tr>
<tr>
<td>Hmainglongyi PA</td>
<td>(Burm.) 53</td>
</tr>
<tr>
<td>Kadoe (village) PA</td>
<td>(Burm.) 8, 31</td>
</tr>
<tr>
<td>Kammendine (quarter) PA</td>
<td>(Burm.) 47</td>
</tr>
<tr>
<td>Kandy PA</td>
<td>(Burm.) 30</td>
</tr>
<tr>
<td>Kapyin PA</td>
<td>(Burm.) 54 (d)</td>
</tr>
<tr>
<td>Kāsi PA</td>
<td>(Burm.) 31</td>
</tr>
<tr>
<td>Kawlin PA</td>
<td>(Burm.) 41 (b(2))</td>
</tr>
<tr>
<td>Khema PA</td>
<td>(Camb.) 42</td>
</tr>
<tr>
<td>Kontaung (district) PA</td>
<td>(Burm.) 52</td>
</tr>
<tr>
<td>Kotumba PA</td>
<td>(Burm.) 31</td>
</tr>
<tr>
<td>Kubhan PA</td>
<td>(Burm.) 45</td>
</tr>
<tr>
<td>Kungyangon PA</td>
<td>(Burm.) 47</td>
</tr>
<tr>
<td>Kuthangyi PA</td>
<td>(Burm.) 13</td>
</tr>
<tr>
<td>Kyakthanan (pagoda) PA</td>
<td>(Burm.) 61 (d)</td>
</tr>
<tr>
<td>Laññā (island) PA</td>
<td>(Camb.) 35</td>
</tr>
<tr>
<td>Mahāvihāra PA</td>
<td>(Camb.) 35</td>
</tr>
<tr>
<td>Mandalay PA</td>
<td>(Burm.) 52</td>
</tr>
<tr>
<td>Mapiratana (monastery) PA</td>
<td>(Burm.) 45</td>
</tr>
<tr>
<td>Maungtaung (monastery) PA</td>
<td>(Burm.) 52</td>
</tr>
<tr>
<td>Meiktila PA</td>
<td>(Burm.) 52</td>
</tr>
<tr>
<td>Mingalahonkyaw (monastery) PA</td>
<td>(Burm.) 26 (a(v))</td>
</tr>
<tr>
<td>Moulmein PA</td>
<td>(Burm.) 12, 14, 16–18, 22, 23, 26 (a(ii), a(iv), b), 45, 46, 48, 51, 52, 61 (a–c, e, f)</td>
</tr>
<tr>
<td>Navapura PA</td>
<td>(Camb.) 14</td>
</tr>
<tr>
<td>Nyaungbindwin (quarter) PA</td>
<td>(Burm.) 27</td>
</tr>
<tr>
<td>Nyaunggan (village) PA</td>
<td>(Burm.) 26 (a(v))</td>
</tr>
<tr>
<td>Pabai (village) PA</td>
<td>(Burm.) 51</td>
</tr>
<tr>
<td>Pagan PA</td>
<td>(Camb.) 41</td>
</tr>
<tr>
<td>Pakhan PA</td>
<td>(Burm.) 45</td>
</tr>
<tr>
<td>Polonnaruva PA</td>
<td>(Burm.) 21 (d)</td>
</tr>
<tr>
<td>Rangoon PA</td>
<td>(Burm.) 32, 40</td>
</tr>
<tr>
<td>Ratanāpura PA</td>
<td>(Camb.) 42</td>
</tr>
<tr>
<td>Sagu PA</td>
<td>(Burm.) 18</td>
</tr>
<tr>
<td>Salin PA</td>
<td>(Burm.) 21 (b), 22, 62 (4)</td>
</tr>
<tr>
<td>Sayo(gya) PA</td>
<td>(Burm.) 66 (2)</td>
</tr>
<tr>
<td>Shangon (quarter) PA</td>
<td>(Burm.) 61 (b)</td>
</tr>
<tr>
<td>Shanzu (quarter) PA</td>
<td>(Burm.) 16–18, 23</td>
</tr>
<tr>
<td>Shwebo (district) PA</td>
<td>(Burm.) 27</td>
</tr>
<tr>
<td>Shwe-u-min (monastery) PA</td>
<td>(Burm.) 13</td>
</tr>
<tr>
<td>Sihaḷārāma PA</td>
<td>(Camb.) 14</td>
</tr>
<tr>
<td>Suntaik PA</td>
<td>(Burm.) 66 (2)</td>
</tr>
<tr>
<td>Svan Khvan vihāra PA</td>
<td>(Camb.) 14</td>
</tr>
<tr>
<td>Tamagon (village) PA</td>
<td>(Burm.) 52, 62 (4)</td>
</tr>
<tr>
<td>Taungdwin PA</td>
<td>(Burm.) 62 (1)</td>
</tr>
<tr>
<td>Taunggyi PA</td>
<td>(Burm.) 14</td>
</tr>
<tr>
<td>Taungmyo PA</td>
<td>(Burm.) 51</td>
</tr>
<tr>
<td>Thraing (village) PA</td>
<td>(Burm.) 27</td>
</tr>
<tr>
<td>Tiriyaṇapabbata PA</td>
<td>(Burm.) 25</td>
</tr>
<tr>
<td>Vījāyārāma PA</td>
<td>(Camb.) 44</td>
</tr>
</tbody>
</table>