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CATALOGUE OF CAMBODIAN AND BURMESE PĀLI MANUSCRIPTS

BY

C. E. GODAKUMBURA †

ASSISTED BY

U TIN LWIN

WITH CONTRIBUTIONS BY

HEINZ BECHERT AND HEINZ BRAUN

THE ROYAL LIBRARY
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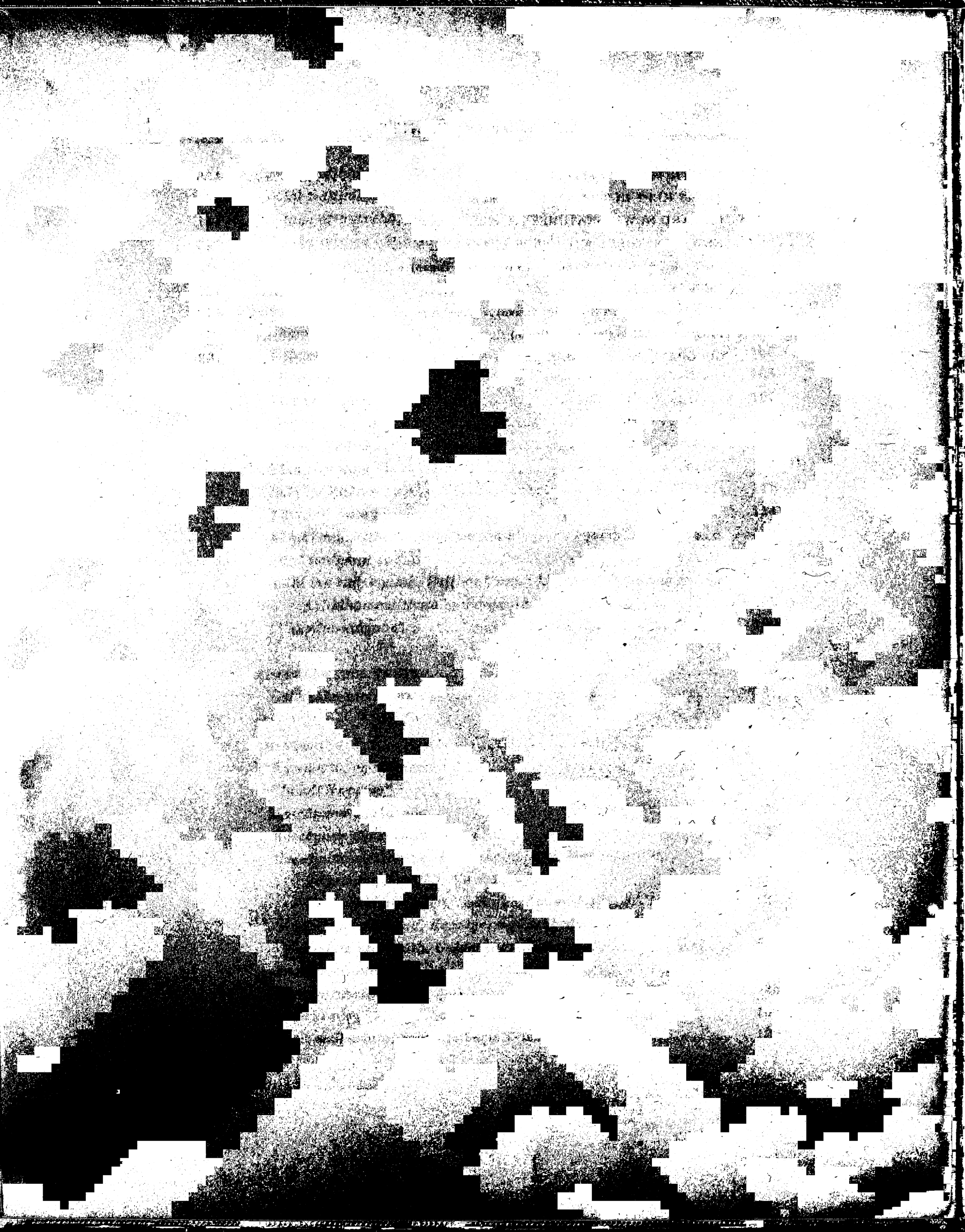
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PREFACE

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.

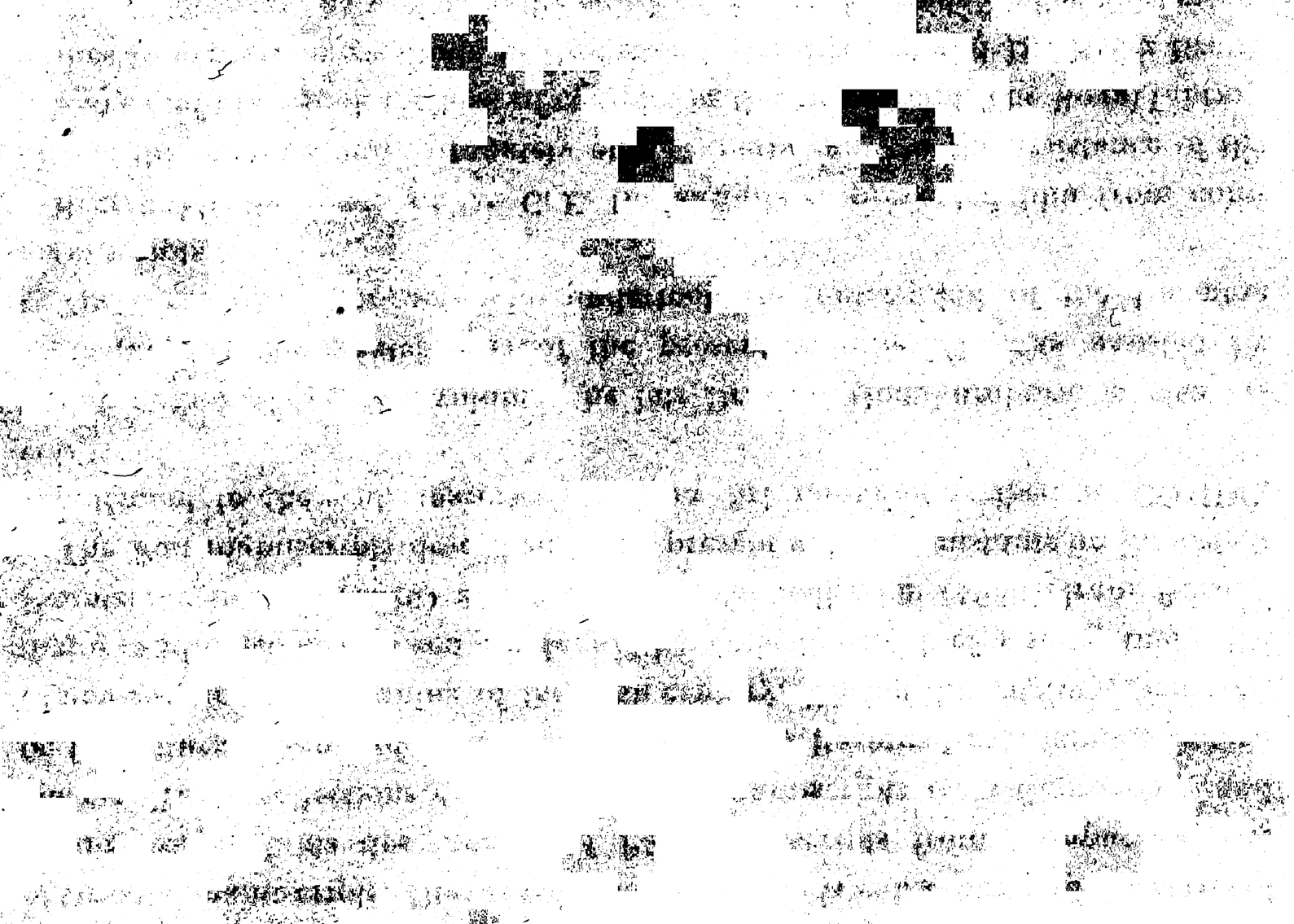
The Pāli manuscripts described in the present volume constitute an important supplement to the Pāli manuscripts from Sri Lanka described in COMDC, vol. 1.

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 pāli, laotien et siamois provenant de la Thailande* by George Cœdès (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. Møller-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 pāli, 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 *ō* 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, kī, ku, kū, ke, kai, ko, kau, kaṃ, 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 *ḥ* for the symbol denoting the "third tone", because the Sanskrit visarga is written by the same symbol, the use of *ō* 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 *Vīthi Letyo, Paṭṭhān Thon Chet su, Paṭṭhān yathīsu, Thingyo gaṇṭhi* (all on p. 119 f.) into *Vīthi lak ruiḥ, Paṭṭhānḥ suṃḥ khyak cu, Paṭṭhānḥ rāsī cu, Saṅgruih gaṇṭhi*; *Anumodanā tayassa* (p. 129) into *Anumodanā tarāḥ cā*; *Galounbyan-pāṭh* (p. 130) into *Gaḷuṃ 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 *avigata pyi? `si ði atthi pyi? hniŋ´ 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 'eaŋ 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. *pāḷi tō* instead of *pālitaw* (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, laotien 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 Sakkarāj 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 Sakkarāj era is the most widely used Burmese era. It is identical with the era known as Cūḷasakarāja 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 Kaccāyana's Pāli grammar, PA (Burm.) 57, and it was written in 1757–1759 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 *Vinayapiṭaka* 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 *Pātimokkha* 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 *Mahāvagga* by Jambudhaja (17th century), PA (Burm.) 13 and 14, as well as the nissayas on the *Cūlavagga*, PA (Burm.) 16 and on the *Bhikkhupācittiya*, PA (Burm.) 19, by unknown authors, bear the title *Ratanamañjūsā*. There are also nissayas on the *Pārājika* section of the Vinaya by a thera 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 *Ratanamañjūsā*. Buddhaghosa's commentary on the *Pātimokkha*, the *Kaṅkhāvitaraṇī* (called *Kaṅkhā-aṭṭhakathā* in Burma), forms the first part of a collection of eleven texts, PA (Burm.) 18(a). A sub-commentary (*anuvaṇṇanā*) of the *Kaṅkhāvitaraṇī* called *Pātimokkhapadattha-anuvaṇṇanā* and written by Vicittālaṅkāra 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 *abhinava-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 thera Tipiṭakālaṅkāra; cf. Bode, *The Pali Literature of Burma*, p. 53 f.), but the author of this nissaya remains unknown. The *Vinayasāra-gaṇṭhi*, PA (Burm.) 26, is an exegetical Vinaya work in Burmese language composed in 1801–1803 A.D. by a thera named Munindasāra who lived in Amarapura, then the capital of Burma. The literature concerning the sīmā controversies which formed an important topic in the history of Buddhism during the 19th century is represented by the *Sīmāvinicchaya*, PA (Burm.) 28, the text of a judgement of the Sangharāja of Burma pronounced in 1858. This judgement which is also recorded in the *Sīmāvivādavinicchayakathā* (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 *Kaṭhinadīpanī*, 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 piṭakasaṅkhyā 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, *Mahāsamayasuttavaṇṇanā*, is an extract from the *Sumaṅgalavilāsinī*, Buddhaghosa's commentary on the *Dīghanikāya*. Most remarkable is the comparatively old Burmese MS of the *Līnatthappakāsinī*, the ancient ṭīkā on the *Majjhimanikāya*, PA (Burm.) 30. 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-aṭṭhakathā* 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 *Cullahaṃsajātaka*, PA (Camb.) 8, the *Bhūridattajātaka*, PA (Camb.) 10, a text of six Jātakas from the *Mahānipāta*, 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 *Mahānāradakassapajātaka*, 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 Sirimaṅgala 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 Fausbøll for his edition of the *Jātaka*, of seven MSS of parts of the *Jātaka-aṭṭhakathā*, 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 *Sivajayajātaka*, 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 Cœdès, *Catalogue des manuscrits en pāli, 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 ṭīkā on the *Vibhaṅga* 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 Sumaṅgala's *Ṭīkā kyō* ("Great Ṭīkā") or *Abhidhammatthavibhāvinī-ṭīkā*, the most famous commentary on the *Abhidhammatthasaṅgaha*. The nissaya was written by Janindābhisiri in 1842, PA (Burm.) 51. Other relevant texts are a catechism (*ameḥ-aphre*) on the *Abhidhammatthasaṅgaha*, PA (Burm.) 52, and the *Paṇāmadīpanī* by Paññāsīha, a disciple of the First Bāḥkarā charā tō (Bagaya Sayadaw) Tipiṭakālaṅkārasiridhajamahārājādhirājaguru 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 *Vīthi lak ruiḥ kyaṃḥ* 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 saṅgruih gaṇṭhi sac*, a glossary of the *Abhidhammatthasaṅgaha* composed by Jāgara in 1843. Other short texts related to Abhidhamma material are *Adhippetattha*,

PA (Burm.) 41(b), a passage on *Paṭiccasamuppāda* added to PA (Burm.) 23 and the *Viggahasaṅgaha*, PA (Burm.) 55.

Collections of *Parittas* 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 *Paritta* 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 aṭṭhakathā 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 *Madhuratthappakāsinī* or *Milinda-ṭīkā*, Cūḷābhaya's commentary on the *Milindapañha*, PA (Camb.) 35, a copy of Siddhattha's *Sārasaṅgaha*, PA (Camb.) 36, and two so-far unpublished cosmological compendia, the *Okāsalokadīpanī*, PA (Camb.) 37, and the *Mahākappasaṇṭhānapaññatti*, PA (Camb.) 38. The *Cakkaṅkanicchaya*, 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 *Anumodanālaṅkāra*, PA (Burm.) 61(f). The Pāli nīti literature is represented by one text only, viz. a *Lokanīti* manuscript (see H. Bechert and H. Braun, *Pāli Nīti 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 *Vaṃsamālinī*, PA (Camb.) 39, is similar to the so-called "Extended Mahāvaṃsa". The *Vaṃsamālivilāsinī* is a commentary of the *Vaṃsamālinī*, 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 *Ganthābharaṇa* (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 *Sambandhacintā* by Saṅgharakkhita (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.

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PLATES

CATALOGUE



CAMBODIAN PĀLI MANUSCRIPTS

VINAYAPIṬAKA

Kammavācā.

PA (Camb.) 1 (Deuntzer 11).

Palm-leaf; 24 foll., numbered on the reverse, *ka–khaḥ* (*ka, kā, ki, kī, ku, kū, ke, kai, ko, kau, kaṃ, 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 nitthitā.

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[1].

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 (*tisaraṇagamana*).

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: *Samānasaṃvāsasīmāsammuti*° without the boundaries (= *Handbook* Ch. IV, p. 147, ll. 3–27: only).
3. *kha* v. l. 3–*khā* r. l. 3: *Uposathāgārasammuti*° (= Jinaratana, p. 10).
4. *khā* r. l. 4–*khā* v. l. 4: *Uposathāgārasamūhanana*°.
5. *khā* v. l. 5–*khi* r. l. 1: Offering of a begging bowl to the bhikkhus.
6. *khi* r. l. 2–*khī* r. l. 2: Offering of robes to bhikkhus.
7. *khī* r. l. 3–*khū* v. l. 3: The three robes, kaṭhina robes.
8. *khe* r. Paṃsukūla robes, etc.
9. *khe* v. l. 5–*kho* v. l. 2: *ticīvarena avippavāsa.*
10. *kho* v. l. 2–*khaḥ* r. l. 1: *samānasaṃvāsasīmāsamūhanana* and *samānasaṃvāsasīmāsammuti.*
11. *khaḥ* r. l. 1–*khaḥ* v. l. 5: *avippavāsasīmāsammuti.*

¶ [1] See PA (Burm.) 1–10 below.

Pātimokkhuddesa.

PA (Camb.) 2 (Tuxen VIII).

Palm-leaf, 53 foll., numbered *ka–ṅu*, 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 Bhikkhupātimokkha and Bhikkhuṇīpātimokkha, which

are known in Burma as the "Dvemātikā". This text contains a very old summary of the code of disciplinary rules for monks and nuns respectively. The *Suttavibhaṅga* of the Vinayapiṭaka, 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 masterlycommentary 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.

Bode, M.: *Pali Literature of Burma*, p. 8.

Edition of *Pātimokkha* in Sinhalese character, Bhikṣuprātimōkṣaya and Bhikṣuṇīprātimōkṣaya (Widyasagara Press, Brandiyawatta, 1895) [S].

The present MS contains only the Bhikkhupātimokkha, and its text begins after the usual adoration with: suṇātu me bhante saṃgho yadi saṃghassa pattakallaṃ ahaṃ āyasmantaṃ itthan nāma(ṃ) vinayaṃ puccheyyaṃ. || namo tassa || la || sammāsambuddhassa . . . vinayaṃ puṭṭho visajjeyyaṃ . . .

The ends of sections are as follows:

ke r. l. 5: parājikuddeso niṭṭhito (S. p. 5)

khī v. ll. 3–4: saṃghādisesuddeso niṭṭhito (S. p. 10)

khū r. l. 5: aniyatuddeso niṭṭhito (S. p. 11)

1. *khaṃ* r. l. 3: cīvaravaggo paṭhamo (S. p. 14)
2. *ga* r. ll. 1–2: kosiyavaggo dutiyo (S. p. 15: eḷakalomavaggo dutiyo)
3. *gī* r. l. 1: pattavaggo tatiyo (S. p. 17) ib. l. 4: nissaggiyā pācittiya niṭṭhitā (S. p. 17)
1. *gu* r. ll. 2–3: musāvādavaggo paṭhamo (S. p. 8)
2. *gū* v. l. 2: bhūtagāmavaggo 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. *gaṃ* v. l. 1: acelakavaggo pañcamo (S. p. 22)
6. *gha* v. l. 1: surāpānavaggo chaṭṭho (S. p. 23)
7. *ghi* v. ll. 2–3: sappāṇakavaggo sattamo (S. p. 25)
8. *ghū* r. l. 2: sahadhammikavaggo aṭṭhamo (S. p. 26)
9. *ghe* r. l. 4: ratanavaggo navamo (S. p. 28) [pācittiyā niṭṭhitā, l. 4 = S. p. 28, l. 14]

   ghau v. l. 4: pāṭidesaniyā niṭṭhitā (S. p. 29)

1. *ghaṃ* v. l. 4: parimaṇḍalavutto paṭhamo (S. p. 30: paṭhamo vaggo)[1]
2. *ghaḥ* r. l. 4: na ujaggi [sic] vaggo dutiyo (S. p. 31: dutiyo vaggo)
3. *ṅa* r. l. 4: subscription at the end of section 3. missing. (S. p. 31. tatiyo vaggo)
4. *ṅa* v. l. 4: sakkaccavaggo catuttho (S. p. 32: catuttho vaggo)
5. *ṅā* r. l. 5: na-anāpātavaggo pañcamo (S. p. 33: pañcamo vaggo).
6. *ṅi* v. l. 2: na-suru-suru-vaggo chaṭṭho (S. p. 34: chaṭṭho vaggo)
7. *ṅī* r. l. 1: na-pādukavaggo sattamo (S. p. 34: no superscription)
8. *ṅī* v. ll. 1–2: na-pacchato vaggo aṭṭhamo (S. p. 35: vaggo sattamo[2])

   [sekhiyā niṭṭhitā, *ṅī* v. l. 4 = S. p. 35. l. 11]

   ṅu r. l. 5: sattādhikaraṇasamathā niṭṭhitā (S. p. 35: adhikaraṇasamathā niṭṭhitā)

after which the text ends: uddiṭṭhaṃ kho āyasmanto nidānaṃ . . . uddiṭṭhā satta-adhikaraṇasamathā dhammā. ettakaṃ tassa bhagavato suttāgataṃ suttapariyāpannaṃ anvaddhamāsaṃ

uddesaṃ āgacchati. tattha sabbeh' eva samaggehi sammodamānehi avivadamānehi sikkhitabban ti (S. pp. 35–36: . . . sikkhitabbaṃ iti).

¶ [1] "antaraghare" in rule 10, missing. – [2] "sattamo" here for "aṭṭhamo", missing title of vagga 7.

Pārājika (Ādikammasutta).

PA (Camb.) 3 (Deuntzer, 15).

Palm-leaf, 23 foll., numbered *jhā–ñaḥ* (folio *jha* missing), 59×5.8 cm. Five lines to a page.

Title on front page: bru: 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 'Ādikammasutta' from the superscription: anāpatti asañcicca . . . ādikammassā ti, at fol. *ñi* v. l. 2 = *Vin* III 78.

The fragment begins (*jhā* r. l. 1 = *Vin* III 69, 18): (tayo) pi bhikkhū ekāhena jīvitā voropesi . . .

jhu v. l. 3: . . . sikkhāpadaṃ paññattaṃ hoti = *Vin* III 71, 34 (4. 1).

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

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

ñi v. l. 2: . . . ādikammassā ti = *Vin* III 78 (4); . . . paṭhamabhāṇavāraṃ niṭṭhitaṃ.

The fragment ends at *ñaḥ* v. l. 5: aññatarassa purisassa dve pajāpatiyo honti . . . vañjhā itthī (sic. *Vin.* itthi) kulūpakaṃ bhikkhuṃ edad avoca sace (= *Vin* III 84, 2).

Khuddasikkhā.

PA (Camb.) 4 (Bl. 19).

Palm-leaf, 9 foll., (a) 4 foll., numbered *ga–gī*, (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 *akṣara* symbols of the Siamese lines are comparatively smaller than those of the Pāli lines.

These are two fragments of the Pāli *Khuddasikkhā* with Siamese interpretation. *Khuddasikkhā* 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:

loṇassa khelasiṅghāni semhamuttakarisakaṃ . . .

to:

ārambhe dukkaṭam bījaṃ bhūtagāmavijojitaṃ nibbattavījaṃ no vījaṃ . . .

(b) PTS. ed. p. 101 l. 19–p. 103, l. 14:

asaṃvāsakammārahā catuvaggādikatabbam asaṃvāsakalāpurakaṃ

to:

dūresantīkate[2] kattabahubhāvaṃ vijāniya etaṃ iman ti etāni . . .

¶ [1] See *Sinhalese Literature (SL)*, p. 15, for editions of this text. – [2] for °tt°.

Catuttha-samantapāsādikā-aṭṭhakathā.

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-

tutthasamantapāsādika-aṭṭhakathā, cullavagga'', thūka.

Catuttha-samantapāsādikā-aṭṭhakathā, "the Fourth *Samantapāsādikā* Commentary", is the title of the commentary of the *Cullavagga* in the Vinaya-aṭṭhakathā 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. *Pācittiya*, 3. *Mahāvagga*, 4. *Cullavagga*, 5. *Parivāra*. In this order the *Cullavagga* comes fourth,[1] and hence its commentary is called the "Fourth *Samantapāsādikā*", and "aṭṭhakathā" is repeated in the Burmese and Siamese style.

The fragment begins at *Samantapāsādikā* PTS. ed. VI p. 1240, line 19 ... garubhaṇḍāni ayapatto ayathālakaṃ tambalohatalakan ti imāni pana bhājaniyāni,
and ends at *ibid.*, p. 1268, l. 22: pacchā āgatehi āgantukehi tena dinnāni (paribhuñjitabbāni).

¶ [1] 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".

SUTTAPIṬAKA

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. unsignatured.

(a) The first portion of the MS contains extracts from the Suttapiṭaka (*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. evaṃ me sutaṃ ... sāvatthiyaṃ viharati ... etad avoca. sattime bhikkhave dhamma ... [*AN* Sattaka-nipāta, no XXVII = vajjīvagga, no. 9 = part 4, pp. 25–26]. ... saddhammā na parihāyatī ti. parihānisuttaṃ (*kā* v. l. 4).

The other suttas end as follows:

2. *kī* v. l. 1: Mahānāmasuttaṃ [*AN* Aṭṭhakanipāta, no. XXV = Gahapativagga, no 5 = part 4, pp. 220–222 with modifications].
3. *ku* r. l. 4: Upāsakacaṇḍālasuttaṃ [*AN* Pañcakanipāta, CLXXV = Upāsakavagga, no. 5 = part 3, p. 206].
4. *kū* r. l. 1: Upāsakaratanasuttaṃ [ibid].
5. *kū* v. l. 1: Vaṇijjasuttaṃ [ibid. no. CLXXVII, p. 208].

(b) These five folios contain short Pali texts.
This portion of the MS begins: ukāsayo(?) pana dhammānudhammapaṭipanno anudhammacāri so tathāgataṃ sakaroti[1] garukaroti māneti pūjeti paramāya pūjāya paṭipattipūjāya. ...
Fol. 1 r. l. 4: sabbapāpassa akaraṇaṃ ...
ib. l. 5: khantī paramaṃ ...

Fol. 2 v. l. 4: kicco manussapaṭilābho . . .
Fol. 3 r. l. 1: pubbaṇhe piṇḍapātañ ca . . .
Fol. 4 r. l. 2: parinibbute lokanāthamhi . . .
ib. r. l. 4: caturāsītisahassa dhammakkhandā sudesitā.
Fol. 4 v. l. 5–Fol. 5 r:
buddhe sakkarājena punappunaṃ saṃsāre
saṃsarantānaṃ
devalokañ ca aggamaṃ[2] catiṃsañ[3] ca
kāmāvacaraṃ
mahābrahmā ca sattamā manussalokaṃ
saṃsaranti
cakkavatti ca navakā sāmantarājā anappakaṃ[4].
iminā ānisaṃsena dīghāyukā bhavissare
arogā sukhitā honti nidukkhā nirūpaddavā[5]
mahātejā mahāpaññā surūpā devapālitā
purimajātiṃ saraṃ sataṃ anāgataṃ sataṃ bhave
saṃsāre saṃsarantā pi pacchā nibbānaṃ
pāpuṇanti.

MS ends with the title in Cambodian.

¶ [1] For sakkaroti.° – [2] For agamaṃ? – [3] For cattisaṃ. – [4] °kā. – [5] niru°.

Apadānaṭṭhakathā-nidāna, Jātaka-aṭṭhakathā, Suttanipāta (Sallasutta).

PA (Camb.) 7 (Cod. Pal. U.B. 7 b).

Palm-leaf, 13 fasciculi as described below. 58.5×5.3 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 *Jātakaṭṭhakathā*. In copying out the *Nidānakathā* the scribe at the beginning follows the *Apadānaṭṭhakathā*[1] text, but very soon he realizes his purpose and corrects himself. In copying out the stories from the *Jātakaṭṭhakathā*[2], the usual order of Jātakas is followed for the "Ekanipāta" (nos. 1–39) and for the first vagga 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 *Suttanipāta* (Mahāvagga, No. 8).

(I) Fasciculi I–V, contain the *Nidānakathā*.

(1.) Fasc. I, 28 foll. numbered *ka–khaḥ* and 1–3 in Cambodian figures, and one folio unnumbered, 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 *Apadānaṭṭhakathā* [*ApA*][3]. Title page: Dūrenidāna, thūki. 1.

The text begins: namo tassa . . .
vanditvā sirasā seṭṭhaṃ buddhaṃ
appaṭipuggalaṃ . . .
[as *ApA* p. 1 lines 2–9]
apadānaṭṭhakathaṃ bhante kātabban ti visesato
[as *ApA* p. 1 l. 10],
but the scribe now omits the word *Apadāna*:
tasmā'haṃ sāpadānassa . . . sesato
[*ApA* p. 1 l. 12: visesanaya] dīpassa [dīpissaṃ]
dīpissaṃ piṭakattaye . . . as in *ApA* up to line 7 of page 2 (= *ka* v. l. 4). Now instead of "Apa-

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

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

(2.) Fasc. II, 27 foll. numbered, *ga–ṅi*.

Title: Dūrenidāna, 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: Avidūrenidāna, 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–ḍhi* and extra folio with two words written on it. Although the numbering is irregular, the text continues uninterrupted.

Title: Avidūrenidāna, thūki 4.

Begins where fasc. III ends. End of Santikenidāna at *ḍu* r. l. 2 (= *Jā* I, p. 77, l. 2). The fasciculus ends: sakalalaṭṭhivanaṃ nirantaraṃ ahosi (cf. *Jā* I, p. 84, ll. 6–7).

(5.) Fasc. V, 15 foll. numbered *ṭa–ṭhi*.

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: idaṃ santike nidānaṃ nāma, tassa vasena sabbajātakāni vaṇṇayissāmā ti, and adds: iti (dūra)-nidānākathā samattā niṭṭhitā.

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

(6.) Fasc. VI, 24 foll. numbered *ka–khaḥ*.

Title: Ekanipātajātaka, thūki 1.

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

1. *khā* v. l. 1: Apaṇṇakajātaka[4] (F. 1) [and adds: ito paṭṭhāya sabbajātakāni santikenidānavasen' eva kathessāma].
2. *khi* v. l. 4: Vaṇṇupathajātaka (F. 2).
3. *khaṃ* r. l. 2: Serivāṇija° (F. 3).

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

(7.) Fasc. VII, 24 foll. numbered *ga–ghaḥ*.

Title: Ekanipātajātaka: thūki 2.

4. *go* v. l. 4: Cullakamahāseṭṭhijātaka. (F. 4[5]).
5. *ghe* r. l. 3: Taṇḍulanāḷi° (F. 5).
6. *gho* v. l. 4: Devadhamma° (F. 6).
7. *ghaḥ* v. l. 2: Kaṭṭhahārika° (F. 7).

The fasciculus ends corresponding to *Jā* I, p. 136, l. 20: evaṃ jānāhi gāmaṇī ti.

(8.) Fasc. VIII, 24 foll. numbered *ṅa–caḥ*.

Title: Ekanipātajātaka, thūki 3.

8. *ṅa* v. l. 3: Gāmaṇījātaka (F. 8).
9. *ṅī* r. l. 3: Maghādeva° (F. 9: Makhādeva°).
10. *ṅū* v. l. 2: Sukhavihāri° (F. 10).
11. *ṅo* v. l. 3: Lakkhaṇa° (F. 11).
12. *cū* v. l. 5: Nigrodhamiga° (F. 12).
13. *co* r. l. 3: Khaṇḍina° (F. 13).
14. *caḥ* v. l. 4: Vātamiga° (F. 14).

The fasciculus ends: tvaṃ dubbaccatāya paṇḍitānaṃ ovā(daṃ) = *Jā* I, p. 159, l. 18.

(9.) Fasc. IX. 24 foll. *cha–jaḥ* (and two lines on an extra folio).

Title: Ekanipātajātaka, thūki 4.

15. *cha* v. l. 5: Kharādiyajātaka (F. 15).
16. *chū* v. l. 2: Tipallatthamiga° (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.: Naḷapānaka° (F. 20).
21. *jī* r. l. 3: Kuraṅgamiga° (F. 21).

22. *je* v. l. 2: Kukkura° (F. 22).
23. *jo* r. l. 4: Bhojājāniya° (F. 23).
24. *jaṃ* r. l. 5: Ājañña° (F. 24).

End of fasciculus *jaḥ* v. 5 reads: mutto vat' amhi sabba (bhavehī 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–ñaḥ*.

Title: Ekanipātajātaka, thūki 5.

25. *jhi* r. l. 3: Titthajātaka (F. 25).
26. *jhu* v. l. 2: Mahilāmukha° (F. 26).
27. *jhe* v. l. 4: Abhiṇha° (F. 27).
28. *jhaṃ* v. l. 1: Nandivilāsa° (F. 28).
29. *ñā* v. l. 1: Kaṇha° (F. 29).
30. *ñī* r. l. 4: Munika° (F. 30).
31. *ñaḥ* v. l. 2: Kulāvaka° (F. 31).

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

(11.) Fasc. XI, 21 foll. numbered *ṭa–ṭho*.

Title: Ekanipātajātaka, thūki 6.

32. *ṭā* r. l. 5: Naccajātaka (F. 32).
33. *ṭi* v. l. 3: Sammodamāna° (F. 33).
34. *ṭū* v. l. 1: Maccha° (F. 34).
35. *ṭau* r. l. 2: Vaṭṭaka° (F. 35).
36. *ṭaḥ* r. l. 1: Sakuṇa° (F. 36).
37. *ṭhi* r. l. 4: Tittira° (F. 37).
38. *ṭhe* r. l. 5: Baka° (F. 38).
39. *ṭhai* v. l. 5: Nanda° (F. 39): nandajātakaṃ navamaṃ (= *Jā* I, p. 226).

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

(12.) Fasc. XII. 24 foll. numbered *ka–khaḥ*.

Title: Dukkanipātajātaka: thūki 1.

The fasciculus begins with the adoration "namo 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: Sigāla° (F. 152).
3. *kaḥ* r. l. 5: Sūkara° (F. 153).
4. *khi* r. l. 2: Uraga° (MS Ugara = F. 154).
5. *khu* r. l. 5: Gagga° (F. 155).
6. *khaṃ* v. l. 4: Alīnacitta° (F. 156).

The fasciculus ends: . . . porāṇa(bhūmattharaṇam) = *Jā* I, p. 25, line 1 (cf. Guṇajātaka).

(13.) Fasc. XIII, 38 foll., numbered *ga–cā* r.

Title: Dukkanipātajātaka, thūki 2.

7. *gū* v. l. 3: Guṇajātaka (F. 157).
8. *go* v. l. 3: Suhanu° (F. 158).
9. *ghi* v. l. 1: Mora° (F. 159).
10. *ghu* v. l. 5: Vinīlaka° (F. 160).
11. *ghaḥ* v. l. 1: Dadhivāhana° (F. 186).
12. *ṅi* v. l. 3: Somadatta° (F. 211).
13. *ṅū* v. l. 1: Daddara° (F. 172).
14. *ṅe* r. l. 1: Sīhacamma° (F. 189).
15. *ṅaṃ* r. l. 5: Kacchapa° (F. 178) [*ṅam* 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 . . . pakiṇṇakanipāta. bru. jātaka. nipāta . . . thūki 1.

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

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

1. Foll. 1–10: Mahāmorajātaka (F. 491 = *Jā* IV, pp. 332–342).
2. Foll. 11–13 r: Rājovādajātaka (F. 334 = *Jā* III, pp. 110–115).
3. Foll. 13 v.–14: Javasakuṇajātaka (F. 308 = *Jā* III, pp. 25–27).

4. Foll. 15 v–16: Kokālikajātaka (F. 331 = *Jā* III, pp. 102–104).
5. Foll. 17–21: Sasajātaka (F. 316 = *Jā* III, pp. 51–56).
6. Foll. 22–30 r.: Dasarathajātaka (F. 461 = *Jā* IV, pp. 123–130).
7. Foll. 30 v–32: Sujātajātaka (F. 352 = *Jā* III, pp. 155–157).
8. Foll. 34–35 r.: Sallasutta. (= *Suttanipāta*.[6] pp. 112–114).

¶ [1] See PTS. ed. Godakumbura, 1954. – [2] See PA (Sinh.) 22. – [3] For the date of *ApA* see introduction to this volume. – [4] The number of the Jātaka in the group is invariably given as *paṭhamaṃ, dutiyaṃ* etc. – [5] *Cf.* title with F.– [6] PTS. ed. Dines Andersen and Helmer Smith, 1913.

Cullahaṃsajātaka.

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

Palm-leaf, 20 written foll. (numbered *ka–khe*) 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 ‖ asītinipāta-cūḷahaṃsajātaka . . . thūki 1.

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

Cullahaṃsajātaka 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:

khai v. ll. 4–5: tadā luddho channatthero ahosi sāgalo rājā sāriputto. sumukhasenāpati ca ānandatthero ahosi. chanavutihaṃsasahassā buddhaparisā sā. dhataraṭṭho pana lokanātho. evaṃ dhāretha jātakan ti. iti jātakaṭṭhakathā asītini- (pāta).

Jātaka-aṭṭhakathā.

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 Mahānipāta.

(1) *Temiyajātaka* (= *Mūgapakkhajātaka*, F. 538).

Two fasciculi

i. 24 foll. numbered *ka–khaḥ*.
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 fasciculi[1]:

i. 44 foll., numbered *ṅa–je, jo–jaṃ*.
Title: bru: mahājanakajātaka . . . thūki 1.

ii. 35 foll., numbered *jaḥ–ṭau*.
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: *ṭo* v. l. 5: tadā sakko anuruddho ahosi. samuddarakkhitā devatā upalavaṇṇā, nārado sāriputto, . . . usukāro ānando, sesaparisā buddhaparisā, disāpāmokkho

brāhmaṇo kassapo, sīvalīdevī rāhulamātā, dī(vu)-ghāvukumāro rāhulo, mātāpitaro mahārājakulāni ahesuṃ. mahājanakanarindo pana aham eva sammāsambuddho ahosi. mahājanakajātakaṃ niṭṭhitaṃ.

(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(jātaka).[2]

This fasciculus contains the Pāli text. The version contains many variants when compared with Fausbøll's edition. For example, the *Paccuppannavatthu* (present story) where the parents refuse their son permission to receive ordination from the Buddha (*ka* 1. v.–*ka* 2. r.) is expanded.

The text ends: *ge* r. l. 2: suvaṇṇasāmapaṇḍito pana aham eva sammāsambuddho ti. suvaṇṇasāmajātakaṃ niṭṭhitaṃ. This is followed by: tato vessantaro rājā dānaṃ datvāna khattiyo[3] ādāya puttadārañ ca[4] kalūnaṃ[5] paridevayī ti and adds: dvāasīti buddhato gaṇhi dvā . . .

ii. 31 foll., numbered *ka–ge* (writing in the centre of *ge* r. only).

Title: suvaṇṇasāmajātaka, thūki 1 . . .

iii. 26 foll., numbered *ge–ṅe*.

Title: suvaṇṇasāmajātaka, thūki 2.

These two fasciculi contain the Siamese translation of the Suvaṇṇasāmajātaka.

(4) *Bhūridattajātaka* (= F. 543) with Siamese translation.

i. 34 foll., numbered *ka–gaṃ*, with fol. *gū* missing, 53.7×4.6 cm.

Title: bru: bhūridatta. thūka 1.

ii. 45 foll., numbered *ka–ṅa*.

Title: bru: bhūridatta, thūka 2.

This fasciculus begins after "Kīḷanakhaṇḍa," from: ālambāyanena pana bodhisattassa (= F. VI, p. 186, line 19: ālambānena pana . . .).

The text ends at *ṅa* r. l. 4: bhūridatto pana aham eva sammāsambuddho ti. bhūridattajātakaṃ niṭṭhitaṃ.

(5) *Mahānāradakassapajātaka* (= F. 544) with Siamese translation.

i. 24 foll., numbered *va–saḥ*.

Title: bru: . . . nāradajātaka, thūka 1.

ii. 28 foll., numbered *ha–ī*.

Title: bru: . . . nāradajātakaṭṭha . . . thūka 2.

(6) *Vidhurapaṇḍitajātaka* (= F. 545) with Siamese translation. Three fasciculi[6]:

i. 34 foll., numbered *ka–gau*.

Title: bru: navajātijātaka. vidhurapaṇḍita, thūka 1.

ii. 30 foll., numbered *ṅa–chū*.

Title: bru: vidhurapaṇḍita. thūka 2.

iii. 41 foll., numbered *ka–ghi*.

Title: bru: vidhurapaṇḍitajātaka. 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 paṇṇasālaṃ pavisitvā . . . – [5] For karūṇaṃ. – [6] Fasciculi wrongly numbered after the title in Roman script.

Bhūridattajātaka.

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

Palm-leaf, 32 foll., numbered *vai–ḷī*, 54.5×5.2 cm., *vai* r. blank, *vai* v. and *vo* r. 16 cm. of writing in centre only. Pages numbered in European Arabic numerals also. In foll. *vai–su*, leaves broken near right hand hole, but no writing is lost,

but the damage on foll. *ḷā–ḷī*, has caused loss to writing also. The writing throughout is very beautiful. On the front leaf: "Bhūridattajātaka. thūka 2."

Bhūridattajātaka is no. 543 of Fausbøll's edition of the *Jātakas*, 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. *vai* r–*sai* r. 4: Nagarakaṇḍaṃ (= F. ibid. 157,24–167,27).

pp. 24,4–29,1 = ff. *se* r.4–*saṃ* r.1: Uposathak° (=F. ibid. 167,28–170,2).

pp. 29,1–44,5 = ff. *saṃ* r.1–*he* r.5: Nesādak° (= F. Vanappavesakh° 170,3 ff.).

pp. 44,5–47,3 = ff. *he* r.5–*hai* v.3: Garuddhak° (= F. Sīlakh° 177,16–178,23).

pp. 47,4–57,5 = ff. *hai* v.4–*ḷa* v.5: Somadattak° (= F. ibid. 178,23–183,27).

pp. 57,5–59,3 = ff. *ḷa* v.5–*lā* v.3: Sīlak° (= F. ibid. 183.27–184,22).

pp. 59,4–63,5 = ff. *ḷā* v.4–*ḷī* v.5: Ālambāyanak° (= F. Kīlanak. 184,23 ff.).

Mahānāradakassapajātaka-gathā-vaṇṇanā.

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

Palm-leaf, 33 foll., numbered *pha–bho*, 51× 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 evaṃ mayha *ruccati* ka[m]mati.

v. 47: ahaṃ[1] purimajāti[2] (saṃ)sare saṃsaritatta- no piṅgalo nām' ahaṃ āsi[3] luddho goghātako pure *ahaṃ* hi attano saṃsarita attano viparītaṃ attano gamanaṃ *purimaṃ jātiṃ* purimāya jātiyaṃ . . .

Ends (*bha* r. l. 3 = F. VI, p. 247, v. 156):

sace etena paññāne[4] samacariyā daḷhā dhiti sabbakāmaduho rāja na jātu nirayaṃ vajje[5] mahārāja, *samacariyā* matte cittasaṃkhāta etena tava ñāṇena *daḷhā* cirā acalā *sace* hoti, *dhiti* ca añño ccinnaviriyasaṃkhātā etena tava ñāṇena daḷho thirā acalā sace hoti so tava kāya ratho parattha paraloke sabbakāmadulhāya(?) dāpaṭhite pañcakāmagaṇe duhothā tu ekaṅgena[6] niriyaṃ [sic] bahudukkhaṃ saṃbhāvayanavajjena vajjeyyena gaccheyya so tvaṃ tāya samacariyāya tena añño añño(m)pi na viriyena sama[n]nāgato sabbadibbakāmasamiddhi saggaṃ anubhavamāno jātu ekaṃsena nirayaṃ na vajjeyāsīti[7].

vivara[ṇa] nāradajātakaṃ niṭṭhitaṃ.

¶ [1] F. ahaṃ pi. – [2] F. °jāti°. – [3] F. āsiṃ. – [4] F. °yanena. – [5] F. vaje. – [6] F. ekaṃsena. – [7] HBS *Jā* VII, p. 228 differs.

Vivaraṇa-Mahosadhajātaka.

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

Palm-leaf, 18 foll., numbered *gi–ghai*, 51× 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) Mahosadhajātaka, thūki ‖ 2 ‖ paripūraṇa". Only a small portion of the work has been preserved.

Vivaraṇa-Mahosadhajātaka is an explanatory commentary on *Mahosadhajātaka* or the *Ummagga-jātaka* of the *Jātaka-atthavaṇṇanā* (see PA (Sinh.) 22 and Fausbøll *Jā* No. 446). The text is in the nature of a detailed ṭīkā on the *Ummagga-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 nagaraṃ āgato bhavissati *tato* tadā tasmi(ṃ) kāle videharājānaṃ mahosadhapaṇḍitena saddhiṃ *ghātayissati* hanissati assa pañcālarājassa sakkhi mittadhammo tena videharājena saddhiṃ bhavissati.

(F. VI, p. 425, ll. 1–3):
handa kho maṃ anujānāhi rattiyo sattamattiyo
yāvā 'haṃ sivirājassa ārocemi mahesino
laddho me āvasatho sālikāya upantikan ti
(cf. F. VI, p. 425, ll. 4–7): *āvasatho* vasanaṭṭhānaṃ, *sālikāya upantikaṃ* sāliyā santike *me* mayā, *laddho me* mayā laddhan ti *ahaṃ* taṃ pavattiṃ *sivirājassa mahesino* attamahesiyā ca yāva āpemi tāva *handa* he na ‖ ba ‖ . . . *kho*, khalu, saccaṃ tvaṃ maṃ *rattiyo sattamattiyo* ājānehi.

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

The fragment ends (*ghe* v. = F. VI, p. 425, ll. 18–19) siṃgālā[1] va rattibhāge[2] phullaṃ disvāna
kiṃsukaṃ
maṃsapesī ti maññantā paribyūḷhā migādhamā.

¶ [1] F. sigālā. – [2] F. °bhāgena.

Vessantarajātaka-gathā.

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 *ṅyo–cya*.

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 *Vessantara-jātaka*. (2) The other is from an older MS, and the page signatures being *ṅyo–cya*, 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 *Vessantara-jātaka*.

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

Fragment (1) begins (*gha* v.–*ghā* r., writing in the centre only) with an extract of the *Aṭṭhakathā* corresponding to Fausbøll VI, 540, 16 ff.: jūjakko pi accutatāpassena[1] kathitamaggena yāva caturassapokkharaṇitīraṃ patvā cintesi. ajja tikkasāyaṇhe idāni maddi araññato āgamissati (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:
santaṃ na patiguyhāmi dāne me rammati
mano (*ghā* v. l. 5–*ghi* r. l. 1).

The fragment ends at *ghaḥ* v. l. 5: tam atthaṃ
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 being extracted from a copy of the Aṭṭhakathā, begins at *ṅyo* r. l. 1. with F. v. 718 (VI, 582, 20):
yathā (ma) yaṃ adūsakā araññe avaruddhakā . . .

The *gāthā* continue, broken up now and then with the interruption of the phrase: "tamatthaṃ" (e. g. *ṅyo* r. l. 2) or the statement "tam atthaṃ pakāsento satthā āha" (e.g. *ṅyau* r. l. 5, v. 13).

At *ṅyaṃ* r. l. 1, after F. verse 746:
tvaṃ no issaro rājā [sic] rajjaṃ kāretha no
ubho ti
– khattiyapabbaṃ niṭṭhitaṃ. bra. gāthā.

At *ṅyaṃ* r. ll. 3–4, between the two verses corresponding to F. v. 749 and F. v. 750, we have in verse:
tasmā posaṃ (a)katvāna[2] vacanaṃ tvaṃ karohi
me
isiliṅgaṃ nīharitvā rājavesaṃ agaṇhi tī
which may be compared with the text given by Fausbøll as the commentary of v. 749, (p. 587, lines 29–30).

Then follows (*ṅyaṃ* r. l. 4): tena vuttaṃ.
tato vessantaro rājā rajojalaṃ pavāhayi
sabbaṃ vatthaṃ cajahitvāna
rājavessaṃ agaṇhayī ti
(cf. F. v. 750 = p. 588, l. 5, l. 14)
followed by: tam atthaṃ 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-kaṇḍaniṭṭhitaṃ, followed by bru. gāthā. . . .

¶ [1] For tāpasena. – [2] 'a' written above the line in ink.

Vessantaradīpanī.

PA (Camb.) 14 (Tuxen IV).

Palm-leaf, 503 foll. in 19 fasciculi, numbered as follows in Cambodian letters[1], and 95 blank leaves.

1. *ka–gā* (*kho* missing) . . . . . 23 foll.
2. *gi–ghaṃ* . . . . . 21 foll.
3. *ghaḥ–caḥ* . . . . . 25 foll.
4. *cha–jhā* . . . . . 26 foll.
5. *jhi–ṭaṃ* . . . . . 33 foll.
6. *ṭaḥ–ḍaṃ* . . . . . 24 foll.
7. *ḍaḥ–te* (number letters written only up to *tū*) . . . . . 32 foll.
8. *tai-dī* . . . . . 21 foll.
9. *du–na* . . . . . 21 foll.
10. *nā–bā* . . . . . 37 foll.
11. *phaḥ–bhaḥ* . . . . . 25 foll.
12. *ma–ra* (*mo* missing) . . . . . 24 foll.
13. *ra–lo* . . . . . 22 foll.
14. *laṃ–haṃ* . . . . . 37 foll.
15. *haḥ–knnu* . . . . . 30 foll.
16. *knne–ghnū* . . . . . 36 foll.
17. *ghne–cno* . . . . . 28 foll.
18. *cnām–jnau* . . . . . 24 foll.
19. *jnām–ñnā* (number letters only up to *ñna*) . . . . . 14 foll.

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).

Vessantaradīpanī, "the Illuminator of Vessantara-(jātaka)" is a detailed super commentary of the *Vessantarajātaka-aṭṭhakathā* or °*vaṇṇanā*. 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 Santike-nidāna. The main work consists of comments and explanations on the text of the *Vessantarajātaka-atthavaṇṇanā*. 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 Dīpanī, according to the colophon cited below, is Sirimaṅgala Mahāthera, grandson of Lakvhyarāja, who lived in Svan Khvan vihāra to the South West of the Sīhaḷārāma 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.:

anekajātiṃ [sic] jino yo patto sambodhim
uttamaṃ
atikkamesi jātike dakkhaṃ natvāna nāyakaṃ
nekajātiṃ atikkamma nayo suto na vā adhi
tato taṃ pavaraṃ dhammaṃ natvā lokahitak-
karaṃ
nekajātiṃ atikkamma macco daṭṭhaṃ na
vindi yaṃ
natvā taṃ pavaraṃ saṃghaṃ (labheyyaṃ)
puññakkhettaṃ anuttaraṃ
nissāya pubbacariyamatiṃ yaṃ sādhu
suvijāniyaṃ
dīpayissaṃ samāsatthaṃ vessantara-nidānādiko
anissakāni sāmentu nekatthino supesalā
nisāmenti nekattaṃ labheyyaṃ idha jātake ti
ve(ss)antarajātakassa hi tīni nidānāni honti
dūrenidānaṃ avidūrenidānaṃ santikenidānan
ti. tattha dīpaṅkaradasabalassa pādamūle katā-
bhinihārassa mahāsattassa yāva vessantaratta-
bhāva cavitvā tusitapure nibbatti (vī) pavatto
kathāmatto dūrenidānaṃ nāma . . .

The exegesis of the Jātakavaṇṇanā begins at *kā* v. l. 4: . . . taṃ nayadassanavasena dassanto aṭṭhakathācariyo "*phussati(va)ravaṇṇābhe*" *ti idaṃ satthā* (F. VI, p. 479) iccādim āha.

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

khau missing.

kaṃ r. l. 1. mahākappe vipassi nāma satthā udapādī ti attho daṭṭhabbo.

Fasciculus II, *gi–ghaṃ*.

ghaṃ r. l. 1: iti dasavaragāthāpabbe terasagāthā honti ti (F. VI, p. 488). sujanapāmojjatthāya katāya[2] vessantaradīpaniyaṃ dasavaragāthāpariccheḍo pañcamo.

Fasciculus III, *ghaḥ–caḥ*.

Fasciculus IV, *cha–jhā*.

jhā v. l. 5: sujanapāmojjatthāya katāyaṃ vessantaradīpaniyaṃ himavantavaṇṇanā paricchedo dutiyo (*cf.* F. VI, p. 498).

Fasciculus V, *jhi–ṭaṃ*.

Fasciculus VI, *ṭaḥ–ḍaṃ*.

ḍaṃ v. dānakaṇḍo paricchedo tatiyo (= F. VI, p. 513).

Fasciculus VII, *ḍaḥ–te*.

te v. l. 4: iti vanappavesapabbe ekūnasaṭṭhi gāthāyo honti (= F. VI, p. 513) . . . vanappavesapariccheḍo catuttho.

Fasciculus VIII, *tai–dī*.

dī r. jūjakapabbapariccheḍo pañcamo (= F. VI, p. 528).

Fasciculus IX, *du–na*.

na v. l. 3: iti cullavanapabbe pañcapaṇṇāsa gāthāyo hontī ti (= F. VI, p. 532) . . . vanapabbapariccheḍo niṭṭhito. nibbānapaccayo hotū me.

Fasciculus X, *nā–bā*.

bā r.: mahāvanapariccheḍo sattamo niṭṭhito (= F. VI, p. 540).

Fasciculus XI, *phaḥ–bhaḥ*.

Fasciculus XII, *ma–ra*.

Fasciculus XIII, *ra–lo*.

lo: kumārapabbapariccheḍo aṭṭhamo nitthito (= F. VI, p. 555).

Fasciculus XIV, *laṃ–haṃ*.

haṃ r. maddipariccheḍo navamo niṭṭhito (= F. VI, p. 568).

Fasciculus XV, *haḥ–knu*.

knu. sakkapabbapariccheḍo dasamo niṭṭhito (= F. VI, p. 575).
Fasciculus XVI, *kne–ghnū.*
ghnū v. mahārājapabbapariccheḍo ekādasamo niṭṭhitō (= F. VI, p. 582).
Fasciculus XVII, *ghne–cno.*
cno r. chakkhattiyapabbapariccheḍo dvādasamo niṭṭhito (= F. VI, p. 587).
Fasciculus XVIII, *cnām–jnau.*
Fasciculus XIX, *jnām–ñna* (and the last unnumbered and written in the centre of one side only).

End of the text.
jnaḥ v. l. 5:

sujanapāmojjatthāya katāya vessantaradīpaniyaṃ nagarakaṇḍapariccheḍo[3] tevīsamo niṭṭhito.
ettāvatā ca.
pariññātā mayā esā yā vessantaradīpanī
vessantaratthaṃ jotenti niṭṭhita ta tā [sic.]
desitaṃ lokanāthena yaṃ vessantarajātakaṃ
sabbajātaka-antaṭṭhaṃ antimadehadhārinā
tādādīpaka tasmiṃ yo vessantaratthajotakaṃ
akā imaṃ mahāthero so vessantaradīpanin ti.
iti navapure patiṭṭhita-sīhaḷārāmassa dakkhiṇapacchimadisāyaṃ patiṭṭhite deyyatāsāya svankvan ti pākaṭanāme vihāre vassantena mahussāhena tipiṭakadhārena saddhābuddhiviriyapaṭimaṇḍitena saparānaṃ kosallaṃ m-icchantena sirimaṅgalo ti garūhi gahitanāmena mahātheraparamende(na) navapure issarassa lakvhyarājanattuno rājābhirājassa manussajindassa sabbarājūnaṃ tilakabhūtassa paramasaddhassa patthitasabbaññutañāṇassa buddhasāsane pasannassa kāle ekūnāsītādhikasaṭṭhisatta-sakkarāje[4] katā ayaṃ vessantaradīpanī . . .
followed by author's wishes in 22 lines:
and:
itī sajanapāmojjatthāya katā vessantaradīpani sammaṇṇi [sic].

yāva buddho ti nāmamhi loke vattati satthuno vessantarena yaṃ denti sādhūnaṃ tāva tiṭṭhatū ti.

The text refers to *Rūpasiddhi,* and *Abhidhānakhaṇḍa-ṭīkā* (fol. *ki* r. l. 3, l. 4) and therefore it should be dated at least after the twelfth century A.D.[4]

¶ [1] Order of letters is as follows: *ka–ḷa,* then *a*×12, and the following ligatures: *kna, khna, gna, ghna, ṅna, cna, chna, jna, jhna, ñna.* See also Introduction. – [2] MS kathāya. – [3] MS nagava°. – [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–ḍhi,* arranged 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 (*chai–cho*), rewritten, causing a repetition.

The arrangement of the fasciculi is as follows:
(1) Fasc. I, 29 foll., *ka–gu.*

Title: Sivajayyajātaka, thūka 1.

Siamese[1]: Phra Phuttasakarat luaŋ laeo 2380 phrawasa pi raka nophasak čhao khun prasat katai saŋ phratraipidok wai nai phra satsana kha hai pen upanisai pačhčhai kae phraniphan nai anakhotakan ni thoe.

[Palized transcription:] Bara Buddhasakarāja luang léo 2380. barawasā pī rakā nabasaka cao khun prāsād katai sāng baratraipiṭaka wai nai bara sāśana 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 Tripiṭaka into the religion, so that it may be a manifestation of merit for Nirvāna in the future".

(2) Fasc. II, 26 foll. *gū–ṅe.*

Title: Sivajayyajātaka, thūka 2.

(3) Fasc. III, 26 foll. *ṅai–cho.*

Title: Sivajayyajātaka, thūka 3.

At the end of this fasciculus, in the newly written portion there is a repetition as follows. *che* v., last line: ādiccavaṃsarājā te[saṃ saddaṃ sutvā . . . *cho* v. caṇḍamaccādiṭhāne otareti]. What is within square brackets is the same text as in Fasc. IV, *cho* r. l. 1 to *chaṃ* v. l. 4 up to the twentieth *akṣara,* about one-third of the line.

(4) Fasc. IV, 27 foll. *chau–jhaḥ.*

Title: Sivajayyajātaka, thūka 4.

(5) Fasc. V, 22 foll., *ña–ṭau.*

Title: Sivajayyajātaka, thūka 5.

(6) Fasc. VI, 28 foll., *ṭaḥ–ḍhi.*

Title: Sivajayyajātaka, thūka 6.

Sivajayya-jātaka, in spite of its name, is not one of the 550 Jātakas, or to be more accurate, not one of the 447 of Fausbøll'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 *Ubhatobhaṭṭhajātaka* (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 "Nidhikumbhapañha" [ending *khe* r. l. 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 (*cai* v.).

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

The text begins (*ka* r.):

namo tassa 'tthu. devarāja namo 'tthū ti idaṃ satthā jetavane viharanto dānapāramiṃ ārabbha kathesi. Ath' ekadivasaṃ bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhapesuṃ: āvuso no satthā dānena atigo ti idāni sadevakassa lokassa lokiyalokuttarasampannaṃ sattavidhaṃ ariyadhanaṃ adāsīti. satthā gandhakuṭiyaṃ nisinno va tesaṃ kathāsallāpaṃ sutvā surabhigandhakuṭito nikkhamitvā dhammasabhaṃ gantvā paññattapavarabuddhāsane nisīditvā kāya nu 'ttha bhikkhave etarahi kathāya sannisinnā ti pucchitvā imāya nāmā ti vutte āma bhikkhave aha[ṃ] dānena atigo pubbe pi bodhisattakāle dānena atigo raṭṭhā pabbajito araññe vasanto pi dānajjhāsayaṃ avijjahitvā puttadhītaro adāsi

yevā ti vatvā tuṇhī ahosi. tehi yācitō atītaṃ āhari.

atīte bhikkhave mithilāyaṃ videharaṭṭhe ādiccavaṃso nāma rājā rajjaṃ kāresi [*ka* v.]. tassa soḷas'itthisahassānaṃ[2] jeṭṭhakā vimalā nāma aggamahesī ahosi piyā manāpā. tāsaṃ ekā pi puttaṃ vā dhītaraṃ vā na labhi. atha nāgarā rañño vaṃsaṃ upajjicchijjamānaṃ disvā rājaṅgaṇe upakosiṃsu.[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.

(*ka* r. l. 5:) In time past in the city of Mithilā of the country of Videha, there ruled a king by the name of Ādiccavaṃsa. [*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 clamour[4]. King Ādiccavaṃsa orders the women of the palace to desire and wish for the birth of children. [*kā* r.] Queen Vimalā makes offerings to ascetics and brahmans, observes the eightfold sīlas 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.

(*ki* r.:) Now the Bodhisatta is born as son of King Ādiccavaṃsa and queen Vimalā. On the day the Bodhisatta was given a name, King Sivi brought him gifts; therefore he was called Sivajeya. 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. (*ki* 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: *itthilakkhaṇa*]. (*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 attendent, a maid-servant called Sirimā. No one saw her, but people sang her beauty wherever they gathered together. (*ku* v.:) Surasena hears of the princess's beauty and informs the Bodhisatta, who without sending any gifts, demands the daughter in marriage and presents from her father, the king of Sivi country. (*kū* 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 (*paṇṇa*) to the messengers saying, "Let this prince come by air and take my daughter". (*kū* 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 (*upamā*).

ko r.–*kaḥ* 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.

[*kaḥ* r. l. 1: dārapariyesanakaṇḍaṃ niṭṭhitaṃ].

(*kaḥ* r. l. 1:) The Bodhisatta's parents miss him and orders a search. King Ādiccavaṃsa forbids the army to enter the city without the prince, and they camp outside. Now the Bodhisatta continues to live with Siveyyakā. (*kaḥ* 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 *haṃsayanta* (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 *khā* 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 (*sīhapañjara*), speaks to King Sivi and reminds him of the promise of his daughter to a prince who came by air, puts her in the *haṃsayanta*, 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. (*khi* 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 *haṃsayanta* 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-sukkadhamma-samāhitā santo sappurisā loke devadhammā ti vuccatī 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 (*gāmabhojaka*) for one month in disguise. Now four months have elapsed from the time the Bodhisatta left his home.

khu r. l. 1–*khe* r. l. 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. l. 4: sakuṇapaṇho 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 *asaṅkhārika* (not instigated by another), in the case of the other it was *sasaṅkhārika* (instigated by another). The two men agree with the judgment, and being happy they give the Bodhisatta a thousand (pieces of gold).

[*khe* v. ll. 4–5: nidhikumbhipaṇho niṭṭhito.]

(The Bodhisatta settles yet another case.)

khe v. l. 5–*khai* v. l. 5: *The Question Relating to the Bull.*

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 (*heṭṭhā 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. l. 5: goṇapaṇho 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 (*dvedhāpatha*) 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. (*khau* r.:) The Bodhisatta and Siveyyakā have to live on wild roots for seven days. They make a leaf-hut, and the Bodhisatta 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 Yakkhiṇī takes the Bodhisatta and keeps him imprisoned to wait there to become the prey of the Yakkha. (*khau* v.:) This Yakkha's name was Samukha-yakkhasenāpati, 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 Bodhisatta was imprisoned for seven days until the Yakkha returned from the assembly of demons. (*khaṃ* r.:) Siveyyakā awaits the Bodhisatta. [*khaṃ* v. Gāthās]. (*khaḥ* r. & v.:) Siveyyakā goes in search of the Bodhisatta. 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 (*cūḍāmaṇi*), and taking the guise of a hermit girl, sets off alone on the way to Mithilā.

[*ga* v. l. 4. peyyālakaṇḍaṃ niṭṭhitaṃ.]

ga v. l. 5–*gū* 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 Maddanadevī. 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 Maddanadevī. 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. Maddanadevī 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. Saṇḍiva 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 Candasena, and frighten the king saying that his head will split seven-fold if he does not act rightly. The king makes the elder prince the king and the younger sub-king (*yuvarāja*) and retires to Himavanta. The new king wants to make Saṇḍiva his commander-in-chief of armies (*senāpati*), but the parrot-king refuses this office and asks only for a place of safety for them (*abhayabhūmi*). They get the desired place, near a banyan tree, by which there was another y-road.

(Fasc. II *gū*:) 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 devices 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. l. 3: āpaṇakaṇḍaṃ niṭṭhitaṃ.]

(*gai* r.–*gau* r.:) Now Sumukha, the Yakkhasenāpati, comes back on the seventh day after the assembly of the Yakkhas, and questions the Bodhisatta on the Dhammāviruddhapañha, "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 hut thinking that Siveyyakā was dead, but at the end takes courage and follows the way shown by the Yakkha.

[*gau* r. l. 4: dhammāviruddhapaṇho niṭṭhito ‖ 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 bowstring 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 askes 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 Saṇḍiva 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. l. 5: luddaka-kaṇḍaṃ niṭṭhitaṃ.]

gha r. l. 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 (*mahānadī*). 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 (*bhayāgati*) 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. (*ghī* 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.

(*ghu* v.:) That day King Ādiccavaṃsa 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), *pāsāda-maṅgala* (gift of a palace), *vivāha-maṅgala* (marriage ceremony).

(*ghū* r.:) The brahmans question Siveyyakā about the conduct of a daughter-in-law (*sunis-*

savatta) [Here follow the same answers which Visākhā gave Migāraseṭṭhi][5]. The brahmans report the answers to the king (*ghe* r.).

(*ghe* v.:) The Bodhisatta 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 Bodhisatta 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 (*kammaja*) were cured fully. The gem is thrown to the sky, and all at once there appeared a great heap of wealth which the Bodhisatta distributes among all who were gathered, and he continues to rule righteously (*dhammena samena*).

[*ghai* r. l. 3: nivattanakaṇḍaṃ niṭṭhitaṃ.]

Now the Bodhisatta, foreseeing danger in the future strengthens the city, with several lines of defences: a wall of stone (*sakka-parikkha*), a wall of wood (*kaṭṭha-parikkha*), a ditch of mud (*kaddamaparikkha*) and a ditch of water (*udaka-parikkha*). (*ghe* v.:) He further builds a strong circle (*daḷhamaṇḍala*) and an inner fortress (*koṭṭha-kapākāra*). 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 Bodhisatta follows the good conduct of kings [*gho* r.–*ghaṃ* r.: *Rājadhamma* and the seven-fold *aparihāniyadhamma* are enumerated. Description of the prosperity of the kingdom up to end of *ghaḥ* r. l. 5. Then begin stories to illustrate how the king maintained this prosperity].

ghaḥ v.–*ṅi* 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.[6] There was also a rich merchant by name Sirivaḍḍha who used to go on trade by sea. One day before Sirivaḍḍha 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 (*pavāla*). 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. Sirivaḍḍha returns, opens the casket and questions Jabila who says he did not know anything about it. The two go to the Bodhisatta, 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 Bodhisatta 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 Sirivaḍḍha. 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 *nagarabhūtala*, "the ground of the city."

[*ṅi* r. ll. 2–3: maṇithenakapañho niṭṭhito].

ṅi r. l. 3–*ṅu* r. 4: *The Question Relating to the Monkey.*

In the same city there was a seṭṭhi by the name of Dhanañjaya, and there was also a merchant by the name of Guttila who traded by sea. Guttila leaves a box full of gold with Dhanañjaya and goes to sea. Dhanañjaya substitutes copper for gold. They go to the king. On the advice of the Bodhisatta, Guttila takes Dhanañjaya's son to the forest and brings back to him a monkey. When questioned he says:

ujukaṃ ujukañ c'eva vaṅkaṃ vaṅkagam eva ca suvaṇṇatāmrakaṃ hoti tava putto ca vānaro ti. Dhanañjaya returns the gold to Guttila, and gets his son back.

[*ṅū* r. l. 4: vānarapaṇho niṭṭhito].

ṅū r. l. 4–*ṅe* 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 Kuṇḍila kept five hundred reeds (*nāla*) with him. The reeds are sold. Kuṇḍila comes back and asks for them. Gāmaṇī says rats ate them and shows him the rats' dung. Here too, as in the previous story, Kuṇḍila, on the 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 *ṅai* v. l. 2: nālathenapaṇho niṭṭhito.]

ṅai v.–*ṇaḥ* v.: *Baladeva.*

(*ṅai* 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.

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

Another day the Bodhisatta wants to judge Baladeva. (*ṅaṃ* 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; (*ṅaḥ* 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. (*ṅaḥ* v.:) Baladeva treats the people justly.

ṅaḥ v.–*cī* 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 rustic from the fields

hears the noice 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 (*vaṇṇa-dāsī*). 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 (*geṇḍu-pilandhana*) 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 *nagaracakka*, "the wheel of the city").

[*cī* r. l. 3: pilandhanapañho niṭṭhito.]

Now follow stories to illustrate how the king protected the *nagaramekhalā*, "the girdle of the city."

cī r.–*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 (*bahidvārā*). 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 noice 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.[7] Nandasena's wife gives birth to five sets of twins. Their names are: Senaka, Naradeva, Nandinitta, Sivaka, Pajjuna, Vinata, Nāgasena, Siṅgava, Yajadatta, Varuṇa.

[*ce* v. l. 5: nandasena-(ka) kaṇḍaṃ niṭṭhitaṃ.]

(*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 Sivaraṭṭha, who had pretended that he came from Koravyya country, learnt everything from a female bird, and informed the Bodhisatta accordingly.

caḥ r.–jī r.: *Sañjaya.*

(*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 Sañjaya. When the son is old he plans to escape with his father, and several times the mother brings them back. Sañjaya 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 Sañjaya 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. Sañjaya 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 Sañjaya his chief minister (*amacca*). Now King Sivi captures many big cities and marches on to Bārāṇasī which was well-protected. Sañjaya, mounted on the elephant Nīlavāha takes charge of the siege, and breaking through the brick-gates comes to the iron gate. Nīlavāha charges at the gate, and men from inside the city throw weapons, hot sand, and heated iron bricks at it. The charge continues.[8] Kambila, the warrior of the king of Bārāṇasī attempts to kill Sañjaya, but fails. People scatter. A battle takes place at the southern gate. Sañjaya wins and Sivi takes Bārāṇāsī. Now Sañjaya takes all power into his hand. Sivi wants to take Videha. Sañjaya says that he had heard that their city, Mithilā, was well-protected. Now Sañjaya is made the commander-in-chief (*Balanāyaka*) of King Sivi. Having passed one year, Sañjaya goes to take Videha. The Bodhisatta makes preparations, and sees his father Ādiccavaṃsa. [The description of Sivi's army is put into Ādiccavaṃsa's mouth. *chai* r.-*chai* v. 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 (Sañjaya); and the latter tells that he has to ask his warriors. Sañjaya takes many people and make them get into the moat at points where there are wicked fish.

(Fasc. IV, *chaṃ* v.:) Having done this Sañjaya 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. Sañjaya gets the men to bring hillocks from far. They become weary and weak and complain to the king. Sañjaya 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 moat. King Sivi consults the Purohita again, and he is advised to try and finish up the wood in the besieged city, which Sañjaya says was impossible. The Purohita then suggests burning the city from outside. Sañjaya agrees to this, and gets heaps of grass and other flamable material piled up in front of the camps of the kings and King Sivi's camp. Sañjaya informs the Bodhisatta what had happened. Now Sañjaya asks King Sivi what he wants to do. He replies that he wants to kill the Bodhisatta, 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 Purohita suggests making a sudden attack on the city. Sañjaya gets the men to set fire to the heaps of flamable 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.

[*jī* r. l. 5: yuddhakaṇḍaṃ niṭṭhitaṃ.]

jī r.: *Brahman Siridhara.*

A brahman of Bārāṇasī, 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 (*isipabbajja*). A brahman named Kāla, also of the city of Bārāṇasī, 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 (*gaṅgāvattana*) 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 (*mālāgaṇḍikāni*) 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 Bārāṇasī 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 Bodhisatta, 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 Bārāṇasī with the elephant, and tell him that the king of Bārāṇasī 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 (*jau* 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 proves 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 *maṅgalahatthi*. There is great festivity and rejoicing to celebrate these events [*jau* v. l. 3: hatthikaṇḍaṃ niṭṭhitaṃ].

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 [*jaṃ* r.–*jaḥ* r.: The description of these kings and their forces who were angry with their former losses]. (*jaḥ* r. l. 5:) The warriors of the Mahāsatta want to give battle; he, however, orders a carnival (*channakīḷā*) (*jaḥ* v. l. 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.

(*jaḥ* v. l. 5:) The kings begin to charge at the city gate to break it. (*jha* r. l. 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 (*jha* v. l. 2), and the elephant trumpets. Their armies fall down unconscious (*jhā* r. l. 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 Sivajayyā gets ready to treat them as guests. When they come, Sivajayyā goes out to see her father (*jhā* v. l. 2). King Sivi holds a great drink-feast for the kings (*jhi* r. l. 3). King Sivi and King Ādiccavaṃsa meet each other (*jhi* v. l. 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. l. 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. l. 2). In this context to illustrate the evils of greed (*lobha*) the Bodhisatta relates the *Suvaṇṇahaṃsajātaka*[9] (which ends at *jhu* v. l. 4).

(*jhū* r. l. 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[10] (ends at *jhe* r. l. 4).

[At the end of some of these stories there is a statement like "iddhimanto tāpaso taṃ kāraṇaṃ 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 *Sabbadāṭhajātaka*[11] (*jhe* v. l. 3–*jho* r. l. 3:) This is followed by the *Bakajātaka* (*jho* r. l. 5–*jhaḥ* v. l. 4)[12]. This is followed by *Ubhatobhattajātaka*[13] (*ña* r. l. 2–*ñā* 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 (*ñi* r. l. 1–*ñu* r. l. 1). The Bodhisatta continues his sermon to the hundred kings on the evils of *lobha*, *dosa* and *māna* (up to *ñe* r. l. 5). (*ñe* r. l. 1:) Siveyyakā goes to her country and sees her mother. Sirimā, her servant, gets much wealth.

[*ñe* r. l. 2: sivajayyakaṇḍaṃ niṭṭhitaṃ.]

Sivajayyā has a son, and he is named Manojava (*ñe* r. l. 3) and she gets a daughter also and she is named Samuddajā (ibid. l. 4). (*ño* r.:) The Mahāsatta has immense wealth and he wants to distribute some of it (l. 2). (*ño* 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 *Vessantarajātaka*. 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 Sivajayya, the son of King Ādiccavaṃsa of Mithilā. (*ñau* 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 Ādiccavaṃsa (*ñaḥ* 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 Sivajayya (*ṭa* 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 (*ṭā* 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 Seṭṭhi admit that he was once in prison (*ṭi* 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 (*ti* 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 (*tī* v. l. 5). The Purohita argues that excess of giving is dangerous. The axles of waggons break by overloading, so do ships sink. The Bodhisatta rejoinds that man shines exceedingly by giving numerous gifts (*ṭu* 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 (*ṭu* v.).

The citizens decide to banish the Bodhisatta (*ṭū* r.). Sivajayya wants to accompany the Mahāsatta with the children.

[*ṭe* v. l. 3: hatthidānakaṇḍaṃ niṭṭhitaṃ.]

(*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 (*akkharāni 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 (*pabbatakucchi*) for five months (*ṭhā* v. l. 1).

[*ṭhā* v. l. 1: vanagatakaṇḍaṃ niṭṭhitaṃ.]

(*ṭhā* v. l. 2:) Now Sakka fears that the Bodhisatta will give away his wife and children, and it will cause great trouble (khattiyānaṃ jātisambhedo ceva bahu dukkho, 1. 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: kumārakaṇḍaṃ niṭṭhitaṃ.][15]

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 *ṭhau* 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*) (*ṭhaṃ* r.). In seven days Sakka comes to the courtyard of King Ādiccavaṃsa in Videha and hands over to him the two children (*ṭhaṃ* 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 (*ḍa* r.).

[*ḍa* v. ll. 4–5: kumārakaṇḍaṃ niṭṭhitaṃ.][16]

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 (*ḍā* 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.

[*ḍi* v. l. 4: devidānakaṇḍaṃ niṭṭhitaṃ.]

One day when King Ādiccavaṃsa 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 (*ḍī* v. l. 5). The king consults the Senāpati, and inquires the way to the forest. (*ḍu* r. 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 Ādiccavaṃsa. (*ḍū* 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.

(*ḍū* 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 Ādiccavaṃsa and his entire court then go to fetch the Bodhisatta back. Manojava accompanies them (*ḍe* r.). The father, Ādiccavaṃsa, and the son, Sivajayya, to meet each other. Others who had been separated for long come together (*ḍe* v. 1. 5). The description of the happy meeting.

The text ends *ḍha* v. l. 5:

sivajayo dīghamaddhāne vane vasi tadā ahu.
evaṃ sivajayo rājā (*ḍhā* v. l. 1) dānaṃ datvāna
khattiyā
kāyassa bhedā sappañño saggaṃ so upagacchati ti

(*ḍhā* r. l. 1:) nagarapavesakaṇḍaṃ nitthitaṃ.

satthā imaṃ pañcasatagāthāhi patimaṇḍitaṃ sivajayajātakaṃ āharitvā evaṃ bhikkhave tadā tato pubbe pi bodhisambhāraṃ gavesamāno dānena atigo raṭṭhā pabbājito pi puttadāre pariccaji yevāti vatvā saccāni pakāsetvā saccapariyosāne keci sotāpattiphale patiṭṭhahiṃsu. keci sakadāgāmiphale keci anāgāmiphale keci arahattaphale patiṭṭhahiṃsu. tato dasabalavaralokavidū jātakaṃ samodānento osānagāthā āha:

ādiccavaṃso narathā [sic] tāto jinassā pi
suddhodanakhyo bhūmipāla[17]
mātā vimalābhidhānā sā dāni māyā
munirājamātā
surindaseṭṭho seṭṭhavāsavo yo so dāni thero
paramānuruddho
so cittaseno varadevaputto kaṇḍukapālo ahu
channathero
vicitravāco surasenanāmo ānandathero
varajin' uppaṭṭhāko
siveyya-tāto siva[rā]jaseṭṭho so dāni thero
kassapābhidhāno
devī susobhā [*ḍhā* v.] rucirā anojā sā dāni
therī bhaddakāpilāni (nī)
yā cevadāsī sirimābhidhānā
sā dāni khujuttarā varadhammacārī
yo gāmabhojo pathamābhigopo
koṇḍaññathero pathamābhijāto
sumukha-nāmo maṇidāyako yo idāni
therangulimālako so
nārada-nāmo varatāpaso yo kaluddāyī
varam atthadesī
sañjīvanāmo suvarājaseṭṭho so dāni thero
varabhāradvājo
so gāmabhojo dutiyābhigopo so
[3]nāthapiṇḍiko seṭṭho 'bhidāno
yā (yo) baladevo varapaññavanto
so sāriputto varadakkhiṇeyyo
yo nandaseno balavāci-yodho
so moggalāno varamiddhipatto
sañjayanāmo paṭibhānavanto kaccāya . . .
thero paṭibhānavāco
yo nāgadatto sivamanti seṭṭho idāni
thero kappinābhidhāno
dudiṭṭhigāho ca ca bāhito yo dudiṭṭhigāho
uruvelakassapo
subhogi-seṭṭhi-vara gaja-dāyī idāni
passe[na]di-kosalo[18] ca
paduma-nāma pana tassa jāyā sā dāni
nāññā ahu mallikā ca
[*ḍhi* r.] siveyyā nāmā vararājadhītā
sā dāni bimbāvararūpyadharā
manojavo yo vararājaputto
rāhulathero munirājaputto

samuddajāyā vararājadhītā uppalatherī
munirājasāvi[kā]
yo kammalakhyo gajarājaseṭṭho so dāni
nāñño varapālileyyo
sabbe pi rājā ca janā ca sesā
parisabhūtā va tathāgatassa
yo rājaseṭṭho sivajayo narādhipo
so sammāsambuddho lokanātho
evaṃ dhāretha jātakan ti
sivajayajātakaṃ niṭṭhitaṃ ‖27‖ *bra*, gāthā 600.

¶ [1] In the Royal Institute of Thailand transcription. – [2] MS soḷasasitthi°. – [3] For upakk°. – [4] Cf. *Kusajātaka*. – [5] Cf. *Dhammapadaṭṭhkathā*, vagga 4, vatthu 8. – [6] Also spelt "Jaṭila" later on. – [7] In the same manner as the Licchavi's were killed. See *Dhammapadaṭṭhakathā*, vagga 3 (viḍūḍaha-vatthu). – [8] Described like Kaṇḍula's charge at the gate of Vijitapura in the *Mahāvaṃsa*, ch. 25, vv. 19 ff. – [9] Fausbøll, No. 136 (The names of the Jātakas are not given). – [10] See Laurits Bødker: *Indian Animal Tales*, (FF Communications no. 170), p. 14, no. 28. – [11] Fausbøll, No. 243 (vol. II, pp. 243 ff.). – [12] F. No. 38 (vol. I, p. 22, l. 20–p. 223, l. 24. with slight differences in words. The last verse of the story is here put into the mouth of the Bodhisatta. – [13] F. No. 139 (vol. I, pp. 482–483) (°*bhaṭṭha*°; Sinhalese: *Ubhayabhraṣṭa*). – [14] Cf. *Hitopadeśa*, IV, 6: "The Mouse and the Hermit". – [15] [16] Title of *kaṇḍa* repeated. – [17] For °lo. – [18] For pasenadi.

¶¶ – The tale *Sivajayya-jātaka* is now hardly known, even in Thailand. For a fragmentary copy see *COMDC* 2, 2, pp. 43–45.

The Sanskrit equivalent of the gāthā in the "Vānarapaṇha" (fol. *ṅū*, r) was popularly known among the Sinhalese as: ṛjukaṃ ṛjukaṃ caiva vaṅkaṃ vaṅkam eva ca, suvarṇaṃ tāmratāṃ yati putro bhavati vānaraṃ.

Paritta (Twelve Parittas).

PA (Camb.) 16 (Deuntzer 12).

Palm-leaf, 25 foll., *ga–ṅa*. (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: dvādasaparittaṃ niṭṭhitaṃ.

The MS contains the texts of twelve parittas as enumerated below[1], with introductory and final stanzas recited at the relevant ceremony.

It begins:

saraṭṭhaṃ sasenaṃ sabandhuṃ narindaṃ
parittānubhāvo sadā rakkhantū ti
parittāna-mettā bhaṇḍantā[2] avikkhittacittā
parittaṃ bhaṇantu.
samantā cakkavāḷesu . . .
. . . maṅgalaṃ taṃ bhaṇāmahe (*gā* r. l. 4).

The different parittas end as follows:

1. *gi* v. l. 5: Maṅgalasuttaṃ
2. *ge* v. l. 1: Ratanasuttaṃ
3. *gai* v. l. 5: Mettasuttaṃ
4. *go* v. l. 4: Khandhaparittaṃ
5. *gau* r. l. 2: Nandaparittaṃ
6. *gau* v. l. 6: Moraparittaṃ
7. *gaṃ* v. l. 2: Vaṭṭakasuttaṃ
8. *ghi* v. l. 2: Dhajaggaparittaṃ
9. *ghai* r. l. 5: Āṭānāṭiyasuttaṃ
10. *ghai* v. l. 4: Aṅgulimālasuttaṃ
11. *ghaṃ* r. l. 2: Bojjhaṅgaparittaṃ
12. *ghaḥ* r. l. 2: Samayaparittaṃ.

After: samayaparittaṃ niṭṭhitaṃ *begins*: jayaṃ devamanussānaṃ jayo hotu parājito.

MS ends at *ṅa* v. l. 2:
nakkhattayakkhabhūtānaṃ pāpaggahanivārinā parittassānubhāvena hantu tesaṃ upaddave.
dvādasa-parittaṃ niṭṭhitaṃ.

¶ [1] For the texts of some parittas see Frankfurter: *Handbook of Pali*, pp. 84–118. See also PA (Camb.) 26. – [2] Sic.? note ṇḍ as in Sinhalese MSS.

Paritta (Ten Parittas).

PA (Camb.) 17 (Deuntzer 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[1].

It begins:
namatthu.
sagge kāme ca rūpe girisikharataṭe cāntalikkhe vimāne
dīpe raṭṭhe ca gāme taruvanagahaṇe gehavatthumhi khette...
...

On *kā* r. l. 5 ends *dasa-upapāramiyo*, and on *ki* r. l. 1 begins Maṅgalasutta. The ten parittas end as follows.

1. *ki* v. l. 2: Mahāmaṅgalasuttaṃ
2. *ke* v. l. 3: Ratanasuttaṃ niṭṭhitaṃ
3. *ko* r. l. 3: Mettasuttaṃ niṭṭhitaṃ
4. *kau* r. l. 3: Khandhaparittaṃ niṭṭhitaṃ
5. *kaṃ* r. l. 3: Moraparittaṃ
6. *khi* v. l. 1: Dhajaggaparittaṃ
7. *khu* v. l. 1: Āṭānāṭiyasuttaṃ
8. *khu* v. l. 8: Aṅgulimālaparittaṃ
9. *khū* v. l. 5: Bojjhaṅgaparittaṃ
10. *khe* v. l. 3: Abhayaparittaṃ

The MS ends:
parittassānubhāvena hantu tesaṃ upaddave nibbānapaccayo hotu.

¶ [1] For the 'Ceremony' see Otakar Pertold: "A Protective Ritual of the Southern Buddhists" in *Jr. of the Anthropological Society of Bombay*, vol. XII, no. 5, 1921–24, pp. 744–789.

Paritta (Girimānanda-, Isigili-, Dhammacakka-, Mahāsamaya-, Āṭānāṭiya-).

PA (Camb.) 18 (Deuntzer 1).

Palm-leaf, 26 foll., numbered *ga–ṅa*, and an unnumbered leaf with writing. 59×6 cm., five lines to a page, 48 cm.

Title on front page: bru, girimānanda-isigili-dhammacakka-samaya-bāṇa yakkañ ca paripuṇṇa.

The MS contains the Pali texts of six parittas.
1. End of Girimānanda° *gū* v. l. 1.
2. End of Isigili° *gai* r. l. 3.
3. End of Dhammacakka° *gaḥ* v. l. 4.
4. End of Mahāsamaya° *ghū* v. l. 2.
5. [End of Āṭānāṭiyasutta. *ṅa* v. l. 5. with the subscription:] cattutthabhāṇavāraṃ [sic.] paripuṇṇaṃ niṭṭhitaṃ.

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

Paritta (Girimānanda-).

PA (Camb.) 19 (Deuntzer 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: girimānandasuttaṃ niṭṭhitaṃ.

The MS contains the text of the *Girimānanda-sutta*.

Paritta (Isigilisutta).

PA (Camb.) 20 (Deuntzer 3).

Palm-leaf, 6 foll., *ka–ku*, and *ghi* with one line of writing. 33×5 cm.; five lines to a page. 24 cm.

Title: (i)sigilisuttaṃ niṭṭhitaṃ
bru. girimānandasuttaṃ niṭṭhitaṃ.

The MS contains the text of the *Isigilisutta*.

Paritta (Dhammacakka-).

PA (Camb.) 21 (Deuntzer 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: dhammacakkapavattanasuttaṃ niṭṭhitaṃ ca paripuṇṇaṃ.

The MS contains the text of the *Dhammacakkapavattanasutta*.

Paritta (Mahāsamaya-).

PA (Camb.) 22 (Deuntzer 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 *Mahāsamayasutta*.

Paritta (Āṭānāṭiya-).

PA (Camb.) 23 (Deuntzer 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 (Deuntzer 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. signatured *ka–ki* and *ku–kaṃ*. (B) 8 foll. signatured *kya–kyai*. The front folio bears a title ("bru. duka-mātikā. abhidhammasaṅgiṇi").

(A) Miscellaneous Pāli texts consisting of Parittas, Patthanā-gāthā, short texts of Kammavācā formulae; paccavekkhanā, etc.

ka r. opens with the *Jayaparitta*:
siridhitimati-joteyya siddhimahiddhijoti mahāguṇaṃ . . . Jayaparitta ends at *ki* r. 1. 2: . . .jīvasiddhi bhavantu me.

Then begins some Patthanā-gāthā:
yā devatā santi vihāravāsino . . .

ki r. l. 5: Cūlajinapañjara: padumuttaro ca . . .

ku r. l. 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 Dhammasaṅgaṇi.

The text begins after the adoration: namo tassa . . . hetu dhammā na hetu dhammā . . . (corresponding to *Dhammasaṅgaṇi*, 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-vaṇṇanā.

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: "Aṭṭhakathāmahāsamaya-suttaṃ niṭṭhitaṃ". On the recto of second extra leaf at the end three lines of writing: "namo buddhāya, siddhaṃ", and the akṣaras of the Cambodian-Pāli alphabet.

Mahāsamayasutta-vaṇṇanā is the commentary to the *Mahāsamayasutta*, number 20 of the *Dīghanikāya* (PA (Sinh.) 5), extracted from Buddhaghosa's *Sumaṅgalavilāsinī* (PA (Sinh.) 8).

MS begins, after the usual adoration: evaṃ me sutan ti mahāsamayasuttaṃ (= *Sumaṅgala-vilāsinī*, PTS. ed. Part II, 1931, p. 672) and ends: evaṃ imaṃ suttaṃ devatānaṃ piyaṃ manāpaṃ mamāyanti taṃ devatāti (*op. cit.* p. 696). mahā-samayavaṇṇanā 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 (thuka) and the akṣaras used as numerals to number the foll. 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 *yaḥ*.

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

1. Saraṇagama(na)
2. Sāmaṇerapaṇha
3. Dvattiṃsakāra
4.[1] Dasadhammasutta
5. Maṅgalasutta
6. Paccavekkhana
7. Ratanasutta
8. Karaṇīyamettasutta
9. Khandaparitta
10. Mettānisaṃsasutta
11. Moraparitta
12. Candaparitta
13. Suriyaparitta
14. Dhajaggaparitta
15. Sattabojjhanga
16. Girimānandasutta
17. Isigilisutta
18. Āṭānāṭiyaparitta.

The codex is in thirteen fasciculi as follows:

1. Fasc. I, *ka–khaḥ*. Title page: Sāratthasamuc-caya [catū] bhāṇavāraṭṭhakathā thūki 1, contents repeated in black ink.
2. Fasc. II, *ga–ghaḥ*, Sārattha . . . thūki 2. Sā-maṇerapañha.
3. Fasc. III, *ṅa–caḥ*, Sārattha . . . thūka 3, Dvā-tiṃsākāra.
4. Fasc. IV, *cha–jaḥ*, thūka 4, Dvātiṃsākāra.

5. Fasc. V. *jha–ña*, thūka 5. Dasadhammasutta, Maṅgalasutta.
6. Fasc. VI. *ṭa–ṭhaḥ*, thūka 6. Kammakarana.
7. Fasc. VII. *ḍa–ḍhaḥ*, thūka 7, Ratanasutta.
8. Fasc. VIII. *ṇa–taḥ*, thūka 8.
9. Fasc. IX. *tha–daḥ*, thūka 9. Karaṇīyamettasutta.
10. Fasc. X. *dha–naḥ*, thūka 10. Khandaparitta, and Mettānisaṃsasutta.
11. Fasc. XI. *pa–phaḥ*, thūka 11. Moraparitta, Khandaparitta, Suriyaparitta, Dhajaggaparitta, bra Bojjhaṅga.
12. Fasc. XII. *ba–bhaḥ*, thūka 12. Girimānandasutta.
13. Fasc. XIII. *ma–yaḥ*, thūka 13. on second leaf Isigilisutta, Āṭānāṭiyaparitta.

There is an ivory spindle with the title: "Dutiyasamantapāsādikā, thūki . . .", 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-Bhāṇavāra-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 Pirit (Sinhalese), the "protective" charms of the Southern Buddhists. (See Pāli: *Paritta* 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 Vanaratana Thera at the command of the Prelate (Mahāsāmī) Anomadassī. 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 *sannaya* to this commentary, called the *Satara-baṇavara-sannaya*, and it is attributed to Väliviṭa Saraṇaṅkara Saṅgharāja. This Sinhalese *sannaya* is possibly an older work, which was revised and copied out by Saraṇaṅkara.

The *Sāratthasamuccaya* has been edited in Sinhalese character as vol. XXVII of the "Simon Hewavitarne Bequest Series", by Pandit Doranāgoḍa Ñāṇasena Thera, Colombo, 1929 [D].

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

[Fasciculi I–III]

The text begins: namatthu

yo ciraṃ[2] pāramī-dhammā kadehi[3]
bhāvitantaro
desanāmantasatthi satte tāyi tadādito[4]
tena kāruññapaññena sabbasattahitesinā
bhāsitāni parittāni yāni suttāni satthunā
sabbūpaddavato (satta?) tāṇā yeva[5] purātanā
samāharitvā ekattha nikkhipiṃsu nikāyato
catunnaṃ bhāṇavārānaṃ tesaṃ attham
amomadassī ti khyātamahāsāminiyogato[6]
pāḷyathe[7] parijānitvā katassa phalasiddhito
samuccinitvā ekattha nikkhipissan tato tatō
tattha *nikāyatō* ti pañcanikāyato, pañcanikāyā 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 follow the sources of the *Catubhāṇavāraṭṭhakathā* (*kā* v. ll. 2–5 = D. p. 2, ll. 8–17).

1. *ki* r. l. 2 begins the *Saraṇattayavaṇṇanā* = *Pj* I, p. 13, ll. 17 ff. tesaṃ ca yam ādi buddhaṃ saraṇaṃ gacchāmi. . . .
   khā v. l. 1: saraṇattan ti ādīhi catuhi gāthāhi atthavaṇṇanāya nayamātikā nikkhittā. sā atthato pakāsitā hotī ti. sāratthasamuccayanā-

māya catubhāṇavāraṭṭhakathāya saraṇattaya vaṇṇanā niṭṭhitā[8] (= D. p. 9 = *Pj*. I, p. 24).

2. *khā* v. l. 3: begins *Dasasikkhāpadavaṇṇanā* = *Pj* I, p. 22, l. 27.
   Ends *go* v. l. 3: . . . sikkhāpadapāṭhassa atthavaṇṇanatthaṃ[9] mātikā nikkhittā. sā atthato pakāsitā hotī ti. sāratthasamuccayanāmāya catubhāṇavāraṭṭhakathāya sikkhāpadavaṇṇanā nitthitā.[10]
3. Then begins *Sāmaṇerapañha*.[11] (= *Pj* I, p. 75 = D. p. 21).
   Ends *ghaḥ* v. l. 3 (= *Pj* I, 88, l. 23 = D. p. 30):
   sāratthasamuccayanāmāya catubhāṇavāraṭṭhakathāya sāmaṇerapañhavaṇṇanā niṭṭhitā.
4. Then begins *Dvattiṃsākāravaṇṇanā* (= D. p. 30, and cf. *Pj* I, p. 37): idāni yam idaṃ ime pañhe yāya paññāya paricchinditvā vyākāsi, tāya padaṭṭhānabhūtasamādhino (taṃ) nissaya-dvattisokāravasena[12] dassesuṃ[13] dvattiṃsākāravasena ito paraṃ dassetuṃ aññatra buddhuppādā . . . (then like *Pj*. I, 38, l. 1).

[Fasciculus IV]

   Ends *je* v. l. 4, as at *Pj* I, p. 78 and D. p. 56: sāratthasamuccayanāmāya catubhāṇavāraṭṭhakathāya dvattiṃsākāravaṇṇanā niṭṭhitā.
5. Then begins *Paccavekkhaṇavaṇṇanā*: = D. p. 57:
   idāni yā ayaṃ paccavekkhaṇā evaṃ mahato saṃvegādito atthāya saṃvattanikakāyagatāsatiyā nissayabhūtakāyassa paccayāyattavuttattā bhagavatā pana [*AN* III, p. 388, l. 13][14] katame bhikkhave āsavā paṭisevanā[ya] pahātabbā . . . [*jai* v. l. 3] paccavekkhaṇapaṭisevanena pahātabbā ti vuttattā ca dvattiṃsākārānantaraṃ nikkhittā. tassāyaṃ atthavaṇṇanā[15] [*Vism*. I, p. 30, l. 25] tattha *paṭisaṃyoniso* ti . . .

[Fasc. V].

   Ends *jhi* v. l. 5 (= D. p. 60 = *Vism*. I p. 35, l. 17): yāva taṃ dukkhaṃ sabbaṃ pahīṇaṃ tāvā ti attho. sāratthasamuccayanāmāya catubhāṇavāraṭṭhakathāya paccavekkhaṇavaṇṇanā niṭṭhitā (*jhī* r. l. 1).
6. Then begins (*jhi* r. l. 1) *Dasadhammasuttavaṇṇanā* (= D. p. 61):
   idāni yam idaṃ evaṃ paccavekkhitvā paribhuttapaccayena nāma[16] bhikkhunā (tato paraṃ)[17] ayoniso manasikārena mānātimānamadappamādādipāpadhammaparipūraṇena apāyam aparipūretvā bhagavatā tu api nāma iminā pi mukhena . . . (*Manorathapūraṇī* Commentary on *AN* V, 77–78).
   End *ñū* r. l. 3 (= D. p. 69):
   sāratthasamuccayanāmāya catubhāṇavāraṭṭhakathāya dasadhammasuttavaṇṇanā niṭṭhitā.
7. Then begins *Maṅgalasuttavaṇṇanā* (= *Pj* I, p. 88 = D. 69).

[Fasc. VII].

   Ends *ḍhā* r. 1. 2 (*Pj* I, p. 157 = D. p. 97): sāratthasamuccayanāmāya catubhāṇavāraṭṭhakathāya (mahā) maṅgalasuttavaṇṇanā niṭṭhitā.
8. Then begins *Ratanasuttavaṇṇanā* (= *Pj*. I, p. 157. = D. p. 97).

[Fasc. IX].

   Ends *tho* r. 1. 2 (*Pj* I, p. 201 = D. 123): sāratthasamuccayanāmāya catubhānavāraṭṭhakatthāya ratanasuttavaṇṇanā niṭṭhitā.
9. Then begins *Mettasutta* [18]*-vaṇṇanā* (= *Pj* I, p. 231 = D. p. 124):
   evaṃ yasmā ratanasuttaṃ sattesu (saccavacana-)pubbaṅgamahitāsīsaṃsanavasena ama nussuppadavādi-upaddavūpasamanatthaṃ[19]

desitaṃ, imañ ca karaṇīyamettasuttaṃ amanussūpaddavūpasamanatthaṃ[20] sattesu hitapharaṇatthañ[21] ca desītattā samānaguṇaṃ. tasmā tad anantaraṃ nikkhittaṃ siyā ti idam assa idha nikkhepanapayojanaṃ, tassa kā uppatti. himavantapassato kira devatāhi upadduto[22] bhikkhū . . . (*Pj.* I 232, l. 7).

[Fasc. X].

Ends *dhai* v. 1. 2, *Pj* I, p. 252 = D. p. 136:
sāratthasamuccayanāmāya catūbhāṇavāraṭṭhakathāya (karaṇīya)mettasuttavaṇṇanā niṭṭhitā.

10. Then begins *Khandhaparitta(sutta)vaṇṇanā* (= D. p. 136).
Ends *dhaḥ* r. l. 3 (= D. p. 138):
sāratthasamuccayanāmāya catubhāṇavāraṭṭhakāthāya khandhaparittavaṇṇanā niṭṭhitā.
11. Then begins *Mettasuttavaṇṇanā* (= D. p. 138).
Ends *ne* r. l. 3:
Sāratthasamuccayanāmaya catubhāṇavāraṭṭhakathāya mettasuttavaṇṇanā nitthitā (= D. p. 142][22].
12. Then begins *Mittānisaṃsasuttavaṇṇanā* (= D. p. 142).

[Fasc. XI].

Ends *pi* v. l. 5:
Sāratthasamuccayanāmāya catūbhāṇavāraṭṭhakathāya mittānisaṃsasuttavaṇṇanā niṭṭhitā.
13. Then begins *Moraparittavaṇṇanā* (= D. p. 146):
idāni evaṃ mahāsattena bodhisambhārasambharaṇakāle[24].
Ends [1]*pū* v. l. 2 (= D. p. 148):
sā . . . ca. . . . moraparittavaṇṇanā niṭṭhitā.
14–16. (*pū* v. l. 2–*pho* r. l. 3:) *Canda-suriya*° and *Dhajaggaparittavaṇṇanā* (= D. pp. 148–156).
Ends (*pho* r. l. 3): sā . . . ca . . . aṭṭhakathāya canda-suriya-dhajagga-parittavaṇṇanā niṭṭhitā.[25]
17–19. *pho* r. l. 3–[Fasc. XII]–*bu* r. l. 1: *Bojjhaṅgasuttattayavaṇṇanā* [= D. pp. 156–160].
Ends *bu* r. l. 1:
sā . . . ca . . . sattabojjhaṅga(sutta)ttayavaṇṇanā niṭṭhitā.
20. Then begins *Girimānandasuttavaṇṇanā* (= D. p. 161).
Ends Fasc. XIII, *me* v. l. 3: sā . . . ca . . . girimānandasuttavaṇṇanā nitthitā.
21. Then begins *Isigilisuttavaṇṇanā* (= D. p. 176).
Ends *maṃ* r. l. 4: sā . . . ca . . . isigilisuttavaṇṇanā niṭṭhitā[26] (= D. p. 177).
22. Then begins *Āṭānāṭiyasuttavaṇṇanā.*
Ends on last leaf, r., which follows *yaḥ*:
sāratthasamuccayanāmāya catubhāṇavāraṭṭhakathāya āṭānāṭiyasuttavaṇṇanā niṭṭhitā.
Then follows:
imaṃ samucinantena yaṃ puññaṃ pasutaṃ
mayā
tena loko pi sabbo yaṃ khippaṃ pappotu
nibbutiṃ
iti catubhāṇavāraṭṭhakathā samatthā.

The present MS omits the author's colophon which is found in D. p. 186:

so yaṃ dayālu garu me jayatīha paññō
ānandaraññaratanādimahāyatindo
nissāya yassa yatayo hi yatissa tejaṃ
jotenti dhammam atisemusigocaram pi [sic].
anena tusito hutvā tusite dhammapītiyā
tato ketumatiṃ gantvā matiṃ lokuttaraṃ labhe ti.

D. has in addition an appendix (parisiṭṭhasaṅgaho) consisting of the commentaries on: Mahāsamayasutta, Parābhavasutta, Ālavakasutta, Aggikabhāradvājasutta[27], Kasībhāradvājasutta, and Saccavibhaṅgasutta.

¶ [1] Omitted on title page, order differs. – [2] D. ciraṃ yo. – [3] D. ga°. – [4] D. ga°. – [5] D. sabbūpaddava nāsāya pavattesuṃ purātanā. – [6] D. Anomadassīvikhyāta°. – [7] pāṭhetthe. – [8] Spelt: nitthitā throughout. – [9] vaṇṇanatthaṃ. – [10] D. niṭṭhitā. – [11] *Pj.* I. Kumāra°. – [12–13] D. taṃ nissayavattiyākāravasena dassetuṃ. – [14] Also *MN.* Sabbāsavasutta. – [15] D. saṃ°. – [16] D. pi. – [17] In D. only. – [18] Karaṇīyamettasutta of *Khuddakapāṭha.* – [19] D. amanussūpaddavūpasamanatthaṃ. – [20] D. °ādi u. vu°. – [21] MS javana°? – [22] D. ubbāḷhā. – [23] mettānisaṃsasutta°. – [24] D. bodhisambhārabharaṇakāle . . . – [25] D. has here: paṭhamakabhāṇavāraṭṭhakathā niṭṭhitā. – [26] D. adds: dutiyakabhāṇavāraṭṭhakathā. – [27] Or Vasala°.

Petavatthu-aṭṭhakathā.

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

Palm-leaf, 49 foll. (fragmentary) numbered *caḥ–chaḥ* (13 foll.); *ja–jaḥ* (12 foll.); *ṭa–ṭhaḥ* (*ṭū* marked *ṭhū* 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-petavatthu". On the left margin of this leaf. "namo buddhāya". In fol. *jā* there is a gap, but the story continues correctly.

Aṭṭhakathā-Petavatthu or *Petavatthu-Aṭṭhakathā,* is the commentary of Dhammapāla on *Petavatthu,* the seventh book of the "Khuddakanikāya" of the *Suttapiṭaka.* This commentary has been edited for the PTS. under its full title *Paramatthadīpanī* (part III *being the Commentary on the Petavatthu*) by E. Hardy.

It has been also edited for the "Simon Hewavitarne Bequest" Series in the Sinhalese character. 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 vatvā tena appicchatāya kiñci avutte pi cīvaradussaṃ nappahotī ti ñatvā attano uttarāsaṅghaṃ paccekabuddhassa pādamūle ṭhapetvā aggamāsi[1] (then follows the story of the girl who demanded the softest of clothes).

The ends of stories are marked as follows:

1. Saṃsāramocakapetavatthuvaṇṇanā: *chu* r. l. 4 (= PTS. ed. p. 78, l. 4).
2. Sāriputta-therassamātupeta°: *ja* v. l. 5 (= PTS. ed. p. 80, l. 19).
3. Mattāpeta°: *ju* r. l. 3 (= PTS. ed. p. 89).
4. Nandāpeta°: *je* v. l. 1 (= PTS. ed. p. 92).
5. Maṭṭhakuṇḍalipeta°: *jai* r. l. 1 (= PTS. ed. p. 92).

   jaḥ v. l. 5 corresponds to PTS. ed. p. 98, l. 10: tadatthaṃ *tappati,* pakkhānaṃ.
6. *ṭa,* fragment; text corresponding to PTS. ed. p. 123, l. 7: (*anuppatvā*)*na dvārakan* ti dvāravatinagaraṃ anupāpuṇitvā, and the story Aṅkurapetavatthuvaṇṇanā ends at *ṭhe* r. l. 1 (= PTS. ed. p. 140).
7. Uttaramātupeta°: *ṭhe* v. l. 1 (= PTS. ed. p. 144).
8. Suttapeta°: *ṭhaḥ* v. l. 3 (= PTS. ed. p. 150, SC p. 140).
9. The fragments end at the beginning of Kaṇṇamuṇḍapetavatthuvaṇṇanā (*ṭhaḥ* v. l. 8). MS ed. p. 151, ll. 4–5: . . . puññakammesu pasuto hutvā viharanto saṅghassa vihāraṃ kāretvā te(hi) saddhim- . . .

¶ [1] For agamāsi.

Ṭīkā-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-vaṇṇanā
(iii) *ghi–ci*: Asītinipāta
(iv) *cī–chu*: Aṭṭhakathā-Aṅgulimālasutta
(v) *chu–chaḥ*: Ciñcāmānavikā-Sundarīparibbājikāsutta
(vi) *jā–ñaṃ*: Mahāsaccakasutta
(vii) *ṭo–ṭhu*: Nandopanandanāgarājasutta
(viii) *ṭho–ḍhu*: 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.

Ṭīkābahūni "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 Guruḷugomī's *Amāvatura*. (ES (Sinh.) 15).

The eight stories are as follows:

1. Fasciculus 1: *ka–khā*.

Title page: ṭīkā-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–kha* 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 taṃ . . ., the first verse of *Jayamaṅgalagāthā*, followed by: tadā māro pāpimā chabbassaṃ mahāsattassa padānupadiko otārāpakkho vicaritvā amara-gaṇakolāhalasaddaṃ sutvā . . .

Ends:

. . . sabbadevabrahmā thomento āha:

taṃ tādisaṃ devavaraṃ yasassiṃ
manussabhūto hi kathaṃ jineyya
tasmāhi so 'nantajino ti vutto
anantañeyyesu pavattapañño
tasmāhi so pañcapatiṭṭhitena
namassanīyo va amārakena
payojanañ c'assa hi atthakañ ca
sīsaṃ pi netvā 'nabhipūjanīyo
caṭitaṃ bhaṭitaṃ pavanaṃ bhavanaṃ
jahitaṃ gahitaṃ acalaṃ sacalaṃ
sugataṃ agataṃ sugatiṃ agatiṃ
namāmi muniṃ satataṃ niyataṃ
– māravijayaṃ niṭṭhitaṃ

2. Fasciculus II, *kha–ghu*.

Title page: paramatthajotikāya ālavakasutta-vaṇṇanā niṭṭhitā, thūka 2, followed by two blank leaves, *kha* r. blank, *kha* v.–*khā* r. writing in the centre only; five lines 16 cm. long. *khā* v.–*ghī* 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 lokanātho sabbadā hi loke jutindaro sugato munissaro taṃ lokanāthaṃ, sugataṃ divākaraṃ namāmi buddhaṃ saraṇaṃ nidukkhadaṃ pac-

cūsasamaye kāle utaritvā tathāgatō sabbassa loke oloketvā janataṃ dukkha pisayyaṃ [sic] . . .

The story begins at *khā* v. l. 2. bhagavā kira giribbajanagarā āgantvā anāthapiṇḍika-nimantapadesena sāvatthipuraṃ upanissāya aṭṭhārasakoṭikahāpaṇasaṇḍārena kiṇite jetavanamahāvihāre viharati. bhagavā pañcabuddhakiccaṃ sodhiyamāno . . .

The text ends (*ghi* v. l. 5): satthā pi ālāvakaṃ pattacīvaraṃ gāhāpetvā ālāviṃbhimukho pāyāsi. so nagaraṃ upasaṅkamanto lajjito pajjosakkati. satthā taṃ oloketvā lajjasi ālavakā ti pucchi. āma bhante nagaravāsino manussā mātumaraṇaṃ pitumaraṇam puttamaraṇañ ca pāpuṇiṃsu. te maṃ passitvā daṇḍakehi vā leḍḍūhi vā paharissanti. ahañ ca tumhākaṃ santike sīlesu patiṭṭhito jīvitahetu pi na sakkomi paraṃ māretuṃ tasmā osakkāmi bhante ti (*ghī* r. l. 2) . . . (*ghī* v. l. 1:) atha satthā sapattaparisāya tam evālavakasuttaṃ dhammaṃ desesi. desanāpariyosāne caturāsītipāṇasahassāni amatapānaṃ saṃpāpuṇiṃsu. te ālavakassa tatth'eva bhavanadvāraṃ gantvā anusaṃvaccharaṃ balikammāni upaṭṭhapesuṃ. ālavako pi tesaṃ mahājanānaṃ saṅgahaṃ katvā tañ ca ālavakakumāraṃ vayappattaṃ disvā evaṃ bhagavantaṃ nissāya jīvitaṃ labhi. gaccha bhagavantaṃ yeva payirupāsassa bhikkhusaṅghañ cā ti visajjesi. so bhagavantaṃ saṅghañ ca payirupāsamāno bhagavato dhammadesanaṃ sutvā anāgāmiphale patiṭṭhahi. sabbabuddhavacanaṃ uggaṇhi. pañcasataupāsakaparivāro ahosi. aparabhāge satthā etad atthaṃ bhikkhave mama sāvakānaṃ upāsakānaṃ catuhi saṅgahavatthūhi parisaṅgahantānaṃ yadidaṃ hatthako ālavakakumāro ti ṭhānantare ṭhapesi. evam assa padumuttarabuddhapāde paṇidhānaṃ matthakaṃ pattaṃ ahosi. evaṃ bhagavā ālavakassa dammetvā kodhacittaṃ parisodhetvā saddhammabhājanaṃ akāsi. satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā bahu sotāpati [sic] ṭhaṇādīni saṃpāpuṇiṃsu. ālavakasuttaṃ. paramatthajotikāya ālavakasuttavaṇṇanā nitthitā [sic]. nibhānapaccayo hotu.

A comparison with the text of the "ālavakasuttavaṇṇanā" in the printed text of the *Suttanipāta Commentary* (*Paramatthajotikā* II, pp. 217–240) shows that the above excerpt is materially different from that found in the available version of the commentary. The story also contains important points of variance. The source of the present version has yet to be traced.

3. Fasciculus III, *ghi–ci*.

Title page: asītinipāta thūka 3 cullahaṅsakajātaka. followed by two blank leaves, *ghi* r. blank, *ghi* v. and *ghī* r., writing in the centre only 16 cm. long. 5 lines to a page, *ghī* 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 *Jayamaṅgalagāthā*:
nālāgiriṃ gajavaraṃ atimattabhūtaṃ . . .
followed by:
*sumukhā*ti idaṃ satthā jetavane vihāranto [sic] (Fausbøll. *Jā*, V. pp. 333 ff.).

Text ends, agreeing with *varia lecta*[1] of F. *Jā* V, p. 344. tadā suddho channatthero ahosi. sāgalo rājā sāriputto, sumukhasenāpati ca ānandatthero ahosi. channavutihaṃsasahassā buddhāparisā ahesuṃ. dhataraṭṭho lokanātho evaṃ dhāretha jātakan ti. iti jātakaṭṭhakathāya asītinipātavaṇṇanāya cullahaṃsajātakaṃ paṭhamaṃ niṭṭhitaṃ.

buddho homi anāgate. suvaṇṇahaṃsavaṇṇanā niṭṭhitaṃ [sic].

4. Fasciculus IV, *cī–chu* r. (*chi* only written).

Title page: atthakathāaṅgulīmālasuttaṃ niṭṭhitaṃ thūka 4.

Three blank foll. *cī–chī* r. writing on full page, five lines, 47–48 cm. long. *cī* v.–(*chu*) r. 15.5 cm. five blank follows at end.

The text begins with the third verse of the *Jayamaṅgalagāthā*:
ukkhittakhaggam atihatthasudāruṇan taṃ . . .
followed by: *evaṃ me sutan* ti aṅgulimālasuttaṃ (Commentary of *MN.* 86 = PTS. ed. Vol. III pp. 328–344).

Ends after the commentary with: aṭṭhakathāaṅgulimālasuttaṃ niṭṭhitaṃ. nibbānapaccayo hotu.

5. Fasciculus V, *chu–chaḥ*.

Title page: ciñcāmānavikā-sundariparibbājaka-suttaṃ.

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*:
katvāna kaṭṭham udaraṃ iva gabbhinīyā . . .
followed by "Ciñcāmānavikā-vatthu" *Dhp. A* XIII, 9. (PTS. ed. III, 178–183) which ends at *cho* r. l. 2, with the words: ciñcāmānavikā niṭṭhitā. Then follows "Sundariparibbājikāvatthu (= *Dhp. A.* XXII, 1 (PTS. III, 474–478). The text ends: sundariparibbājikavatthuṃ niṭṭhitaṃ.

6. Fasciculus VI, *jā–ñaṃ*.

Title page: Mahāsa(kk)ccakasuttaṃ niṭṭhitaṃ, thūka 6. . . .
Three blank foll.

Five lines to a page, *ghā v.* and *ghaṃ* r., *jā* r. 15 cm. of writing. *jā* v–*ñaṃ* r. 49 cm. *ñaṃ* v.: Three lines 16 cm. Five blank foll. at the end.

The text begins with the adoration *namatthu* followed by sixth verse of the *Jagamaṅgalagāthā*:
saccaṃ vihāya matisaccakavādaketuṃ . . .
followed by: the "Mahāsaccasutta" (= *MN.* no. 36). On *ghau* v. l. 5: mahāsaccaṃ [sic] niṭṭhitaṃ.

ghaṃ r. after the adoration *namatthu,* the sixth verse of the *Jayamaṅgalagāthā* repeated, and this is followed by the "Cūlasaccakasutta" (= *MN.* 35). The text ends: cūḷasaccakasutantaṃ [sic] niṭṭhitaṃ pañcamaṃ. nibbānapaccayo hotu. ariyamitrayasa".[2]

7. Fasciculus VII, *ṭa–ṭhū*.

Title page: Nandopanandanāggarājā [sic][3], thūka 7.

Three blank foll. *ṭa* r. blank, five lines to a page, *ḍa* v., *ṭā* r., and *ṭhū* v. 15.7 cm. *ṭā* v.–*ṭhū* r. 49 cm., 5 blank leaves at the end.

The text begins with the seventh verse of the *Jayamaṅgalagāthā*:
nandopanandabhujagaṃ vibuddhaṃ [sic]
mahiddhiṃ . . .
followed by:

anaccariyam eva vata kappasatasahassuttarāni vīsati-asaṃkheyyakappāni sakalabhavabiya[4]-sokalobhanīyam accantadalhasinehābaddhavatthābharaṇapaṃsurajjacāmaravedūriyasaṃkhappabālamaṃsāratalapabhutivividha - vicittopakaranāsaṃhitam[5] atirammanīyamahācakkavattirajjasiriyādidhanaparicātivasena dasapāramitaṃ sakalāparamānavamanamanāpatarāsaṅkatasīsaṃ - hadayamaṃsananāvikakaṇhahatthapādādiva aṅgaparicātivasena dasaupapāramitaṃ nikhinakhandrala-paṅkajavana- . . . .
. . . (*ṭhi* r. l. 5:) . . . utusamaye pubbhavikasanaṃ viya ahosi.

The text ends (*thu* r. l. 5:) atha satthā cāgala-payodharapatilapariyonaddhakanakācalanitam - baruhāhātikapañcakuṇḍalapupphamakulapati - mapañcāṅgabahitehi[6] virājitaṃ anappakappūpajjanita visāvakānaṃ yadidaṃ yadidaṃ moggallāno ti dutiyaṭhāne ṭhapesi. tassa guṇaṃ pakāsento satthā āha.

dametvā yo adantānaṃ nāgādīnaṃ mahāpathe
ṭhapesi taṃ mahāvīraṃ namatthu vīraṃ
sādhato ti [sic]

buddhasirittherena saṅgāyitaṃ nandopanandaṃ vatthu niṭṭhitaṃ.

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).

8. Fascicule VIII, *ṭho–ḍhū*.

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

Three blank leaves, *ṭho* r. blank, *ṭho* v. 3 lines 16 cm. long, *ṭh*au r. to *ḍhū*, five lines, 49 cm. long. Five blank leaves.

The text begins with the eighth verse of the *Jayamaṅgalagāthā*:

duggāhadiṭṭhibhujaggena[7] sudaṭṭhahatthaṃ . . .

followed by the "Brahminamantaniyasutta"[8] (= *MN.* no. 49), which ends at *ḍu* v. 1. 4, and then begins the commentary on the same (= *Papañcasūdanī*, PTS. ed., Part II, pp. 405–415, and this ends at *ḍhū* v. l. 3. Then begins the formula on the virtues of the Buddha: ti pi so bhagavā arahaṃ sammāsambuddho . . . paccattaṃ veditabbo viññūhī ti, supaṭipanno bhagavato (the MS ends here and some leaves appear to be missing).

¶ [1] From a MS of the *Cullahaṃsajātaka* in Siamese characters. – [2] Possibly the name of an owner of the MS. – [3] For °nāgarāja°. – [4] °bhavavibbhava° or °bhavabhaya°. – [5] For °karana°. – [6] pañcaṅga°? – [7] For bhujagena. – [8] For °nika°. – For *Jayamaṅgalagāthā*, 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 . . .

5. Foll. 13–22 r.: Enumeration of dhammas (= *Dhammasaṅgaṇī*, secs. 277–278, p. 60).

Mātikā (Mahāpaṭṭhānasutta).

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 *Mahāpaṭṭhānasutta.*

The text begins as the previous MS. It ends: . . . ghānapaccayo, mattapaccayo, sampayutta-paccayo, vippayuttapaccayo, atthipaccayo, nat-thipaccayo, vigatapaccayo, avigata-paccayo. bru. mahāpaṭṭhānasuttaṃ paripuṇṇaṃ niṭṭhito.

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.

khu r. l. 4 begins *Jayamaṅgalagāthā* which ends at *khū* v. l. 5.

khe r. l. 1: mahākāruṇiko nātho . . .

khō v. l. 1: The opening verses of Buddhaghosa's *Samantapāsādikā:* yo kappakoṭihi 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 pamādena kāyavācāmanehi vā puññaṃ me anumodantu gaṇhantu jalam uttamaṃ verāṇo ce pamañcantu[1] sabbadosaṃ khamantu me.

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

¶ [1] For pamuñcantu.

Abhidhammamātikaṭṭha (Sahassanayagaṇḍa).

PA (Camb.) 32 (Deuntzer 7).

Palm-leaf, 12 foll., *ka–kaḥ* (two blank foll.), 36×5 cm. Five lines to a page, 28 cm.

Title: Abhidhammamāttikāṭṭhaparipuṇṇo [sic.].

The MS contains summaries of selected sub-sections 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. avijjāpaccāyā saṃ-khārā, saṃkhārapaccayā viññāṇaṃ . . .

It ends:

viriyādhipateyyaṃ cittādhipateyyaṃ vimaṃ-sādhipateyyaṃ tasmiṃ samaye phasso hoti avak-kho hoti ime dhammā kusalā. bru. sahassanaya-gaṇḍaṃ nitthitaṃ

¶ [1] This title bears some relation to the *Paṭṭhāna.*

Abhidhammatthasaṅgaha.

PA (Camb.) 33 (Deuntzer 17).

Palm-leaf, 24 foll., *ga–ghaḥ.* 54×5.4 cm. Five lines to a page, 45.5 cm.

Title on front page: abhidhammatthasaṅgaha-paripuṇṇa[1], thuka 2, and states in Thai that the book was a gift.

The MS contains the second portion of the *Abhidhammatthasaṅgaha* of Anuruddha Thera.

The fragment begins at "Kammacatukka" of Chapter V: abhijjhā vyāpādo micchādiṭṭhī ceti, corresponding to PTS. ed. p. 23, line 30.

It ends at *ghaḥ* v. with the stanzas of the colophon (*see* PA (Burm.) 50) followed by: iti anuruddhācariyena racittam (racitaṃ) abhidhammathasaṅgahaṃ nāma pakaraṇaṃ samattagaṇḍato paññāsādhikāni aṭṭhasattāni samattāni. tatth' attham abhiññāya akkharāni pi abhidhamma nāmma (nāma) hatthamhi bodhicittaṃ udapādi (Wishes of the scribe continued.)

¶ [1] MS °purṇa.

Vibhaṅga-mūlaṭīkā.

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

Palm-leaf, (a) 24 foll., numbered *ka–khaḥ*, 55 × 4.5 cm.; five lines to a page 46 to 47 cm. long. Two blank leaves. On front folio ‖ ka ‖ mūlaṭikā byaḥ. 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.

Mūlaṭīkā to *Sammohavinodanī* (PA (Sinh.) 26).

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

It begins same as PA (Sinh.) 26 (3) *ṣi* r., l. 1. with few orthographical variants, e. g. samāhadhāni (*for* samāhaṭāni) . . . sāvakānaṃ paccekabuddhānañ ca catusaccadassanabhāve anaññapubbakattā . . . tattha (for tassa) ca sabbaññutañānabalesu[1] ca vasībhāvassa pattito parasantānesu ca pasaritabhāvena supākatatta-bhagavā va visesena catusaccadaso ti thomanaṃ arahati ti. nāthati ti nātho.

Ends corresponding to *ṣe* v. l. 8: *dassanena pahātabbā* ti pathamaṃ pahātabbā pathamaṃ vuttā dutiyaṃ (pahātabbā).

(b) 24 foll. *jha–ñaḥ*.

Three blank foll. in front and four at the end. On first front leaf: "Mūlaṭīkā, byaḥ, Vibhaṅga, thūki 5. On right hand side "Mahādhammarāja".

The text is a portion of the *ṭīkā* on *Paṭiccasamuppādavibhaṅga-aṭṭhakathā*, and begins corresponding to *he* v. l. 3 of PA (Sinh.) 26: bhaṇḍe chandarāgādayo parabhaṇḍe chandarāgādīnaṃ upanissayapaccayo (ca) rāgo . . . and ends corresponding to *ḷī* r. l. 3 of PA (Sinh.) 26: na pana sattadhā paccayabhāvato eva ukkasāvakkaso yo(jetabbā).

(c) 24 foll. *ḍa–ḍhaḥ*.

Three blank foll. in front and four at the end. On first front leaf: "Mūla-ṭīka, byuḥ, vibhaṅga, thūka 7. On right side "Mahādhammarāja". The fragment contains *ṭīkā* on three sections and a part of a fourth section of the *Vibhaṅga-aṭṭhakathā* as shown below. It begins corresponding to PA (Sinh.) 26 *ḷai* r. 9 (kasmā): vuttaṃ kiṃ cukkhuviññāṇādīni cakkhāyatanūpapaccayādīnaṃ paccājānapaccayo na honti ti, honti . . .

ḍi r. l. 5: paṭiccasamuppāda-vibhaṅgo niṭṭhito (= PA (Sinh.) 25, *ḷo* r. l. 6).

dhai r. l. 5: satipaṭṭhānavibhaṅgo niṭṭhito (= PA (Sinh.) 26 2 *ka* r. l. 8).

dhaḥ v. l. 2: sammappadhāna-vibhaṅgo niṭṭhito (= PA (Sinh.) 26, 2 *ku* r. l. 3).

Then begins a portion of the *ṭīkā* of Iddhipādavibhaṅga-aṭṭhakathā; ending evaṃ yojanā yujjatī daṭṭhabbo (= PA (Sinh.) 26, 2 *ku* r. l. 6). . . . yathāvutta . . .

¶ [1] For °ñāṇa°.

MISCELLANEOUS

Milinda-ṭīkā.

PA (Camb.) 35 (Tuxen III).

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

1. *ka* v.–*khaḥ*, 2. *ga* v.–*ghaḥ*, 3. *ṅa* v.–*caḥ*, 4. *cha* v.–*jaḥ*, 5. *jha* v.–*ñaḥ*, 6. *ṭa* v.–*ṭhaḥ*, 7. *ḍa* v. –*ḍhaḥ*, 8. *ṇa* v.–*taḥ*.

58×5.3 cm.; five lines of writing 47.5 cm. long, *ka* v., *kā* r., *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 *Madhuratthappakāsinī* "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 Cūḷābhaya, 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 Laṅkā; 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 Cūḷābhaya were not popular in Ceylon.

The text begins after the usual adoration in Pāli:

nirantaraṃ lokahitassa kārakaṃ
nirantaraṃ lokahitassa desakaṃ
nirantaraṃ lokahitassa dhītakaṃ[1]
namāmi vīraṃ naradhammasārathiṃ
pañhādhammaviduṃ nāthaṃ guyhadhamma-
pakāsakaṃ
namassitvāna sambuddhaṃ dhammaṃ sādhu
gaṇaṃ pi ca
nāgasenamahāvīraṃ piṭakattayakovidaṃ
vanditvā tam pi sirasā pañhādhammapakāsakaṃ
milindapañhāvivaraṃ[2] madhuratthapakāsaniṃ
rasayissaṃ[3] samāsena taṃ suṇātha samāhitā

tattha pakiṇṇakatthavivaraṇaṃ jātakuddharaṇan ti dveyeva mātikā. tattha:

sambandho ca padañ co[4] va padattho padaviggaho
codanā parihāro ti chabbidā atthavaṇṇanā ti

vuttattā sambandho tāva veditabbo. so ca yadā vuttaajjhāhāra sambandhavasena duvidho. tesu "milindo nāma so rājā . . . sāgaran" (T. v. 1) ti eta[5] ajjhāhārasambandho veditabbo. so milindo rājā bhagavato parinibbānato pañcavassasate atikkante rājakule uppanno *so rājā milindo nāma sāgālāyaṃ purutame*[6] sāgalanāmake uttamanagare rajjaṃ kārento *nāgasenattheraṃ upagañchi*, kiṃ viyāti. *gaṅgā va yathā sāgaran* ti āha. yathā gaṅgā vā yamunādisu aññataraṃ vā sāgaraṃ upagañchi tathā upagañchī ti attho. "vā" saddo c'ettha samudayattho. gaṅgā vā ti vattabbe ākārassattaṃ katvā gaṅgā va iti vuttaṃ. "uppalaṃ va yathodake" ti ettha vuttasamuccayattho vā saddo viya. *āsajja rājā . . . vidālane* ti (T. vv. 2–5).

The text ends (*to* r. l. 1 = T. p. 197, l. 10):

baḷisamaṃsakan ti . . . *kahāpaṇakan* ti . . . *khārāmatacchikam pi* . . . *paligaparivattikam pi* . . . *palālapiṭṭhikan* ti . . .

. . . (*Vinaya-ṭīkā* cited at *tau* v. l. 1:) panalavaṭṭi viya katvā palivedentī ti vinaya-ṭīkā. imaṃ dasasaṭṭhividhaṃ dukkhaṃ salatetvā[7] bhavesu nibbinditvā varapitvā[8] bhavataṇhaṃ pahantvā dukkhalakkhaṇaṃ dukkhānupassanāñāṇena passitabban ti. diyaḍḍhasikkhāpadasatan ti . . . paññāsattatisekhiye apanetvā sesānaṃ vasena diyaḍḍhasikkhāpadasataṃ veditabban tī. saṃkhyāparicchedassa sarūpagahaṇaṃ samattaṃ. caturājikasakatahetabba[9] aṅgesu pana catutiṃsa-ekaṅgāni catutiṃsa-dvayaṅgāni soḷasa-ty-aṅgāni pañcadasa-turaṅgāni[10] terasa pañcaṅgāni dve sattaṅgānī ti. milindapakaraṇa-ṭīkā samattā.

kusalena jitā[11] kusalākusalo adhigacchati santi-
padaṃ sudipaṃ
katitaṃ muninā sucitaṃ paramatthasabbhā-
vagatisugahaṃ
nānā adhippāyavasampavatte nānāna-
matthesu kusalo viditvā
ārocamāno varayuttam attham gaṇheyya
siṃho[12] viya nāgarājaṃ.
hitvā asāraṃ suhitabbatiṇho[13] āroggyakāno
ahitaṃ va rogaṃ
viññū paveseyya ca yuttam attham
haṃsādhipo vā dakam eva khīran ti.

Then follows the name of the author of the ṭīkā:

paramavisuddhisaddhābuddhiviriyapaṭimaṇḍitena sīlācārajavamaddavādiguṇasumuddha[14]-yasamudikena . . .

. . . mahāpiṭaka-cūḷābhayatthero ti garuhi gahitanāmādheyyena thera-kato milinda-ṭīkā gaṇḍo samatto.

Followed by a scribe's colophon:

tāva tiṭṭhatu lokasmiṃ lokanittharaṇesinaṃ
dassento kulaputtānaṃ nayapaññāvisuddhiyā
. . .
iti pañca-tiyaḍḍhasate sakide [sic]
madhurābhiramekarasena yuto
milindā suṭīkā suguṇā[15] sukata[16]
nibhayena dvipasena [sic] yathā samato[17]
laṅkavhaye dīpavare[18] susaṇṭhita
mahāvihāre ca jinorasālaye
paramparā theragaṇā susaṇṭhitā
pakāsakā ye varasatthusāsane
tesaṃ alaṃkārabhavena sāsane
tipeṭake suddhavisuddhabuddhinā
pahāsayantena nare sarājike
pahāsayantena gaṇe gaṇ'uttame
[ṭīkā ti] nāmena milindadīpikaṃ[19]
varatthata(ṃ)[20] ganthappakarena sambhavaṃ
suganthakārena jinankurena me
katañ ca yaṃ yaṃ varapaññasampadaṃ . . .

¶ [1] For cintakaṃ. – [2] For °vivaraṇaṃ. – [3] For racayissaṃ. – [4] For ce va. – [5] For ettha. – [6] °tt°. – [7] For sallakkhetvā. – [8] For virajjitvā. – [9] For caturādhikasatagahetabba°. – [10] For caturaṅgani. – [11] ṭhitā. – [12] For sīho. – [13] suhitaṃ va gaṇhe. – [14] °samudaya°. – [15] °no. – [16] °to. – [17] For samatto. – [18] MS dipavare. – [19] Sinhalese edition: °dīpitā. – [20] Ibid. °tthato.

Sārasaṅgaha.

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-

(2) B. Clough: *The Ritual of the Buddhist Priesthood*, translated from the original Pali work entitled *Karmawākya*, London 1834. (Oriental Translation Fund, Miscellaneous Translations, II).

(3) F. Spiegel: *Kammavākyam*, Liber de officiis Sacerdotum Buddhicorum, Bonnae ad Rhenum, 1841.

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

(5) O. Boehtlingk: *Bulletin de l'Academie Imperiale des Sciences*, St. Petersbourg, 1844, No. 22. Ch. iv.

(6) J. F. Dickson: "Upasampadā Kammavācā" *Jr. R. A. S.*, 1875, pp. 1–16.

(7) O. Frankfurter: *Handbook of Pali*, London, 1883, pp. 140–150.

(8) H. Baynes: "A Collection of Kammavācas" *Jr. R. A. S.* 1892, pp. 53–75.

(9) G. L. M. Clauson (and T. W. Rhys Davids: "A New Kammavācā[4]". *Jr. PTS.*, 1907, pp. 1–7.

(10) Helmer Smith: *Critical Pāli Dictionary*, "Epilegomena", p. 38 (1.2.16).

(11) E. J. Thomas: Translations of *Pabbajjā* and *Upasampadā* Kammavācās, "Admission and Ordination", in *Buddhist Scriptures*, London, 1935, LVIII (pp. 211–216).

The present codex contains two *Kammavācā*

(i) Upasampadā, (= *Handbook*, ch. I), Ends, fol. 10 r., l. 2.

(ii) Kaṭhina, (= ibid., ch. IV).

No titles of chapters are given.[5]

¶ [1] Generally called the Tamarind Seed Script, from its shape. See E. Burnouf et Chr. Lassen, *Essai sur le Pāli*, 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., "Kaḍadora 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: *Upasampadākammavācā* (= 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: *Avippavāsasīmāsamūhanana°* (= J. p. 7 = *Handbook*, Ch. II).
4. Foll. 10 r., l. 6–11 r., l. 1: *Samānasaṃvāsasīmāsamūhanana°* (= J. pp. 7–8 = *Handbook*, Ch. II, p. 146, II. 1–12).
5. Foll. 11 r., l. 1–12 r., l. 5: *Samānasaṃvāsasīmāsammuti°* (= J. pp. 8–9 = *Handbook*, Ch. III, p. 146, II. 13 ff.).

6. Foll. 12 r., l. 5–12 v., l. 6: *Avippavāsasīmāsammuti*° (= J. p. 9 = *Handbook*, Ch. III, p. 147, ll. 14 ff.).
7. Foll. 12 v., l. 6–13 v., l. 3: *Therasammuti*° (=J. p. 11 = *Handbook*, Ch. V).
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: *Kappiyabhūmisammuti*° (= J. p. 13 = *Handbook*, Ch. VII).
10. Foll. 14 v., l. 4–15 v., l. 2: *Kuṭivatthuolokanasammuti*° (= J. pp. 12–14).
11. Foll. 15 v., l. 2–16 r., l. 4: *Nissayamuttisammuti*° (J. p. 12).

10 and 11 are not found in the *Handbook of Pāli*.

¶ [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.

PA (Burm.) 4 (Cod. Pal. U.B. 2). [Script: Square Burmese].

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.

Kammavācā.

PA (Burm.) 5 (Cod. Pal. U.B. 3). [Script: Square Burmese].

Palm-leaf, 4 foll., 54×9.5 cm. Five lines to a page, 50 cm. of writing. Average height of letters about 1 cm. Fol. 1 r. (*cā* r.) and fol. 4 v. broad margins with 27 cm. of writing only. Prepared and written on like in PA (Burm.) 1. Secured with wooden boards, finished with lacquer as above (PA (Burm.) 1).

The folios are marked *cā, ci, cī* in round Burmese letters, which show that this is a fragment of a full codex.

The fragment contains two chapters of the Kammavācās as shown below. The ending of chapters are marked, and at the end of no. 1 as found here, there are some instructions (*cā* v., l. 2; *ci* v., ll. 1–4). When compared with the *Handbook* and Jinaratana, there are a few variations also. These, however, are only orthographical.

The fragment begins without words of adoration: Suṇātu me bhante saṃgho. yo so saṃghena ticīvarena avippavāso sammato . . .

MISCELLANEOUS

Milinda-ṭīkā.

PA (Camb.) 35 (Tuxen III).

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

1. *ka* v.–*khaḥ*, 2. *ga* v.–*ghaḥ*, 3. *ṅa* v.–*caḥ*, 4. *cha* v.–*jaḥ*, 5. *jha* v.–*ñaḥ*, 6. *ṭa* v.–*ṭhaḥ*, 7. *ḍa* v. –*ḍhaḥ*, 8. *ṇa* v.–*taḥ*.

58×5.3 cm.; five lines of writing 47.5 cm. long, *ka* v., *kā* r., *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 *Madhuratthappakāsinī* "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 Cūḷābhaya, 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 Laṅkā; 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 Cūḷābhaya were not popular in Ceylon.

The text begins after the usual adoration in Pāli:

nirantaraṃ lokahitassa kārakaṃ
nirantaraṃ lokahitassa desakaṃ
nirantaraṃ lokahitassa dhītakaṃ[1]
namāmi vīraṃ naradhammasārathiṃ
pañhādhammaviduṃ nāthaṃ guyhadhamma-
pakāsakaṃ
namassitvāna sambuddhaṃ dhammaṃ sādhu
gaṇaṃ pi ca
nāgasenamahāvīraṃ piṭakattayakovidaṃ
vanditvā tam pi sirasā pañhādhammapakāsakaṃ
milindapañhāvivaraṃ[2] madhuratthapakāsaniṃ
rasayissaṃ[3] samāsena taṃ suṇātha samāhitā

tattha pakiṇṇakatthavivaraṇaṃ jātakuddharaṇan ti dveyeva mātikā. tattha:

sambandho ca padañ co[4] va padattho padaviggaho
codanā parihāro ti chabbidā atthavaṇṇanā ti

vuttattā sambandho tāva veditabbo. so ca yadā vuttaajjhāhāra sambandhavasena duvidho. tesu "milindo nāma so rājā . . . sāgaran" (T. v. 1) ti eta[5] ajjhāhārasambandho veditabbo. so milindo rājā bhagavato parinibbānato pañcavassasate atikkante rājakule uppanno *so rājā milindo nāma sāgālāyaṃ purutame*[6] sāgalanāmake uttamanagare rajjaṃ kārento *nāgasenattheraṃ upagañchi*, kiṃ viyāti. *gaṅgā va yathā sāgaran* ti āha. yathā gaṅgā vā yamunādisu aññataraṃ vā sāgaraṃ upagañchi tathā upagañchī ti attho. "vā" saddo c'ettha samudayattho. gaṅgā vā ti vattabbe ākārassattaṃ katvā gaṅgā va iti vuttaṃ. "uppalaṃ va yathodake" ti ettha vuttasamuccayattho vā saddo viya. *āsajja rājā . . . vidālane* ti (T. vv. 2–5).

The text ends (*to* r. l. 1 = T. p. 197, l. 10):

baḷisamaṃsakan ti . . . *kahāpaṇakan* ti . . . *khārāmatacchikam pi . . . paligaparivattikam pi . . . palālapiṭṭhikan* ti . . .

. . . (*Vinaya-ṭīkā* cited at *tau* v. l. 1:) panalavaṭṭi viya katvā palivedentī ti vinaya-ṭīkā. imaṃ dasasaṭṭhividhaṃ dukkhaṃ salatetvā[7] bhavesu nibbinditvā varapitvā[8] bhavataṇhaṃ pahantvā dukkhalakkhaṇaṃ dukkhānupassanāñāṇena passitabban ti. diyaḍḍhasikkhāpadasatan ti . . . paññāsattatisekhiye apanetvā sesānaṃ vasena diyaḍḍhasikkhāpadasataṃ veditabban tī. saṃkhyāpariccheda-ssa sarūpagahaṇaṃ samattaṃ. caturājikasakatahetabba[9] aṅgesu pana catutiṃsa-ekaṅgāni catutiṃsa-dvayaṅgāni soḷasa-ty-aṅgāni pañcadasa-turaṅgāni[10] terasa pañcaṅgāni dve sattaṅgānī ti. milindapakaraṇa-ṭīkā samattā.

kusalena jitā[11] kusalākusalo adhigacchati santipadaṃ sudipaṃ
katitaṃ muninā sucitaṃ paramatthasabbhāvagatisugahaṃ
nānā adhippāyavasampavatte nānānamatthesu kusalo viditvā
ārocamāno varayuttam attham gaṇheyya
siṃho[12] viya nāgarājaṃ.
hitvā asāraṃ suhitabbatiṇho[13] āroggyakāno
ahitaṃ va rogaṃ
viññū paveseyya ca yuttam attham
haṃsādhipo vā dakam eva khīran ti.

Then follows the name of the author of the ṭīkā:

paramavisuddhisaddhābuddhiviriyapaṭimaṇḍitena sīlācārajavamaddavādiguṇasumuddha[14]yasamudikena . . .

. . . mahāpiṭaka-cūḷābhayatthero ti garuhi gahitanāmādheyyena thera-kato milinda-ṭīkā gaṇḍo samatto.

Followed by a scribe's colophon:

tāva tiṭṭhatu lokasmiṃ lokanittharaṇesinaṃ
dassento kulaputtānaṃ nayapaññāvisuddhiyā
. . .
iti pañca-tiyaḍḍhasate sakide [sic]
madhurābhiramekarasena yuto
milindā suṭīkā suguṇā[15] sukata[16]
nibhayena dvipasena [sic] yathā samato[17]
laṅkavhaye dīpavare[18] susaṇṭhita
mahāvihāre ca jinorasālaye
paramparā theragaṇā susaṇṭhitā
pakāsakā ye varasatthusāsane
tesaṃ alaṃkārabhavena sāsane
tipeṭake suddhavisuddhabuddhinā
pahāsayantena nare sarājike
pahāsayantena gaṇe gaṇ'uttame
[ṭīkā ti] nāmena milindadīpikaṃ[19]
varatthata(ṃ)[20] ganthappakarena sambhavaṃ
suganthakārena jinankurena me
katañ ca yaṃ yaṃ varapaññasampadaṃ . . .

¶ [1] For cintakaṃ. – [2] For °vivaraṇaṃ. – [3] For racayissaṃ. – [4] For ce va. – [5] For ettha. – [6] °tt°. – [7] For sallakkhetvā. – [8] For virajjitvā. – [9] For caturādhikasatagahetabba°. – [10] For caturaṅgani. – [11] ṭhitā. – [12] For sīho. – [13] suhitaṃ va gaṇhe. – [14] °samudaya°. – [15] °no. – [16] °to. – [17] For samatto. – [18] MS dipavare. – [19] Sinhalese edition: °dīpitā. – [20] Ibid. °tthato.

Sārasaṅgaha.

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-

teks orientalske haandskriftsamling (*in* Øst og Vest, afhandlingen tilegnet prof. dr. phil. Arthur Christensen, *page* 21–43, Copenhagen 1945).

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

1. Fasciculus I, 24 foll. numbered *ka–khaḥ*. *ka* r. blank, *ka* v. *kai* r., writing in the centre only, 15 cm.
   Title: bru. sārasaṅgaha, thūki 1. *ka–kha*: asarapāla.
   A few words on the first extra leaf, after *khaḥ*: se. jātō kāmaṃ sattamāse jātato . . .
2. Fasciculus II, 24 foll., numbered *ga–ghaḥ*.
   Title: bru: sārasaṅgaha, thūki 2, *ga–gha*.
3. Fasciculus III, 24 foll., numbered *ṅa–caḥ*.
   Title: bru: sārasāṅgaha, thūki 3, *ṅa, ca*.
4. Fasciculus IV, 24 foll., numbered *cha–jaḥ*.
   Title: bru: sārasaṅgaha, thūki 4.
5. Fasciculus V, 24 foll., numbered *jha–ñaḥ*.
   Title: bru: sārasaṅgaha, thūki 5, *jha–ña*.
6. Fasciculus VI, 24 foll., numbered *ṭa–ṭhaḥ*.
   Title: bru: sārasaṅgaha, thūki 6, *ṭa, ṭha*.
7. Fasciculus VII, 23 foll., originally there would have been 24, but the last folio (*khaḥ*) is missing. The foll. are numbered *ka–khaḥ*, but they stand in the place of foll. *ḍa–ḍhaḥ*.
   Title: bru: sārasaṅgaha, thūki 7, *ka, kha*.
8. Fasciculus VIII, 24 foll., numbered *ṇa–taḥ*. These were placed *ta–taḥ*, *ṇa–ṇah*, mistaking *ta–taḥ* as *ga–gaḥ* and *ṇa–ṇah* as *gha–ghaḥ*. They were re-arranged while describing the codex.
   Title: bru: sārasaṅgaha, thūki 8, *ṇa, ta*.
9. Fasciculus IX, 24 foll., numbered *tha–daḥ*.
   Title: bru: sārasaṅgaha, thūki 9, *tha, da*.
10. Fasciculus X, 23 foll., numbered *dha, naḥ* with *naṃ* missing; but writing continues from *nau* to *naḥ*.[1]
    Title: bru: sārasaṅgaha, thūki 10, *dha–na*.
11. Fasciculus XI, 24 foll., numbered *pa–phaḥ*.
    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 PA(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. *kū* v. l. 2.

   End of fasciculus 1 (*khaḥ* v. l. 5): tesu ca kammesu kiñci paṭisandhiṃ ā(kaḍḍhituṃ) . . . [= S. *kḷ* v. l. 8].
2. *gī* r. l. 4.
3. *ghī* r. 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: paṇhāpucchanam[2] pi visajjanam pi bhāriyaṃ [= S. *khi* v. l. 7].

7.[3] *ṅū* r. l. 5–*ṅū* 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. l. 8.
11. *chaṃ* r. l. 5.
12. *jā* r. l. 5.

End of fasciculus 4: cittam evā ti veditabban ti. buddhu(ppādā . . .) [= S. *gū* v. l. 2].

13. *ghe* r. ll. 2–3.

End of fasciculus 5; vipassanā somanassa sahagatā [= S. *gām* v. l. 2].

14. *ṭū* v. l. 4.
15. *ṭai* r. l. 2.
16. *ṭau* r. l. 2.

End of fasciculus 6: cattāro sambhāro bhinditabbo (iti . . .) [= S. *ghṛ* v. last line].

17. *kā* [*ḍā*] v. l. 2.
18. *ko* [*ḍo*] r. l. 1.
19. *khā* [*ḍhā*] r. l. 2.
20. *khī* [*ḍhī*] r. l. 4.
21. *khū* [*ḍhū*] v. l. 4.
22. *khai* [*ḍhai*] v. l. 4.

End of fasciculus 7, fragmentary, last leaf being lost: bhagavā indasālaguhāyaṃ pakati-paṭhaviyaṃ saṇṭhātuṃ asakkonto sakkadevarājānaṃ [= S. *ghām* r. l. 1].

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

23. *ṇā* v. l. 5.
24. *tu* v. l. 1.

End of fasciculus 8: anāhāraṃ ko ca bhikkhave (āhāro) [= S. *ṅṛ* v. l. 1].

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

End of fasciculus 9: tattha gāviyo gamissantī ti uppaṇḍenti [= S. *ṅaḥ* v. l. 6 with different readings].

28. *dhā* v. l. 5.
29. *dhī* v. l. 4.
30. *dhe* v. l. 5: ayam ettha nāgānaṃ vi (bhāvanaṃ kathā-saṅgahanayo = S. *ci* v. l. 3) part within brackets missing, and the next folio (*dhai* r. l. 1) begins at S. *ci* v. l. 6: yojanā-sataṃ vikkhobhi ti mahāsaraṃ.
31. *dhai* v. l. 3.
32. *dhau* v. l. 5.
33. *dhaṃ* r. l. 4.
34. *nā* r. l. 1.
35. *nī* v. l. 4.
36. *no* v. l. 3.

End of fasciculus 10: thero aḍḍhatinno paṇṇasālaṃ paviṭṭho (= S. *cḷ* r. l. 7: °aḍḍhatiṇo).

37. *pū* r. l. 1.

End of fasciculus 11: abbhantarasadisaṃ pañ-ñāvantāmaṃ [= S. *chī* v. l. 4].

38. *ba* r. l. 5.
39. *bhai* v. l. 1.

End of fasciculus 12: kathaṃ vā mahantaṃ udakarāsiṃ ghaṇaṃ (karoti) [= S. *chām* r. l. 4].

40. *ro* r. l. 1.

The end of the text (= S. *jau* r. l. 2) is at *raṃ* r. l. 3 . . . catusaccaṃ sunimmalan ti, *rām* v. l. 4 [= S. *jau* r. l. 6].

In place of the author's colophon of S., we read in the last line: sārasaṅgahānandacariyena racitā niṭṭhitā. nibbānapaccayo hotu.

This last line states that the *Sārasaṅgaha* was compiled by a Thera called Ānanda. However, according to the author's colophon of the Sinhalese manuscript, which is omitted in the present 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.

¶ [1] = S. *cḷ* v. last line. – [2] For pañha°, 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 foll. 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 text book on ancient Buddhist cosmology. The treatise is divided into five chapters as follows:

1. Bhummaṭṭhadīpano, "the Description of Things on Earth".
2. Candimasuriyaparivattadīpano, "the Description of the Revolutions of the Sun and Moon".
3. Vīthidīpano, "the Description of the Paths (of Heavenly Bodies)".
4. Ālokadīpano, "the Description of Luminous Bodies".
5. Uparibhūmavaṇṇanā; bhūmantarapariccheda-dīpano, "Descriptions of Higher Regions and Divisions between the Earthly Bodies".

The text begins:

namatthu
natvā lokaviduṃ buddhaṃ
dhammaṃ saṅghañ ca sādhukaṃ
okāsalokaṃ dīpassa
yadā suttaṃ suṇātha me.
tatth'eka cakkavālamhi āyāmā pi ca vitthārā
dvādasasahassayojanāni tathāparaṃ sesaṃ.
tisahassacatusataṃ pañcasaṅkhyā samīritaṃ
sabbaṃ satasahassāni chatiṃsaparimaṇḍalaṃ
dasañco va sahassāni aḍḍhuḍḍhāni[1] satāni ca
duve satasahassāni cattāri nahutāni ca
ettakaṃ bahalan tena saṃkhyātā 'yaṃ
basundharā.

The chapters end as follows:

1. *ki* r. l. 5–*ki* v. l. 1:
tipañcayojanakhandhaṃ parikkhepā ime
dumā
paññāsayojanakkhandhā sākkā 'yāmā
samantato
satayojanavattantā tāvad eva ca uggatā ti
iti okāsalokadīpaniyaṃ bhummaṭṭhadīpano nāma paṭhamo kaṇḍo.
2. *ku* v. ll. 2–3: . . . kālapakkhe divase divase suriyāsannabhāvena chāyāya avaḍḍhamānatāya[2] candassa maṇḍalaṃ hāyamānaṃ viya dissati ti. iti candimasuriyaparivattadīpano nāma dutiyo kaṇḍo.
3. *khā* v. ll. 3–5: kuto[3] assa kaṇḍapabbata[4] kuto jambudīpa[5] kuto sīhaḷadīpan ti idam eva atimahākhalitaṃ. evarūpaṃ hi dānaṃ paññā cakkhumatāh' eva daṭṭhabbaṃ. ye c' aññā pi ācariyā cakkavāḷapariyāpannaṃ katvā vadanti. tesaṃ pi tādisam evā ti veditabbaṃ. iti vīthidīpano nāma tatiyo kaṇḍo.
4. *khī* v. ll. 3–4: . . . sesudisāsu pi evam eva daṭṭhabbaṃ. yadā antomaṇḍale sineru samīpe caranti. tadā sabbadisāsu navasatisahassa yojanāni nappahontī ti. (iti) ālokadīpano nāma catuttho kaṇḍo.
5. *khai* v. ll. 4–5:
tato nipatitā selā catumāsehi bhūmikaṃ
evan tu tīhi vassehi dve māsaṭṭhadinehi taṃ
catuvīsatinā dīpa[6] java-galam[7] upāpuṇi
uparibhūmivaṇṇanā[8]. bhūmantarapariccheda-dīpano nāma pañcamo kaṇḍo. okāsalokadīpanī samattā.
buddhaṃ saraṇaṃ gacchāmi. dhammaṃ

saraṇaṃ gacchāmi. saṅghaṃ saraṇaṃ gacchāmi.

¶ [1] MS aḍhuḍhāni. – [2] MS avaḍha°. – [3] kuco? – [4] For °pabbato. – [5-6] For °dīpo. – [7] Sic. – [8] MS °bhūmavaṇṇā.

Mahākappalokasaṇṭhānapaññatti.

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

Palm-leaf, 34 foll., numbered *ka–gau*, four blank leaves in front and four at the back; 58×5.1 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 "Mahākappalokasaṇṭhānapaññatti paripuṇṇā", "thūki, 1."

Mahākappalokasaṇṭhānapaññatti, "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 *Aggaññasutta* of the Dīghanikāya[1] and *Sattasuriyuggamanasutta* of the Aṅguttaranikāya[2] and their commentaries. There are similar texts in Sinhalese, such as the *Brahma-utpattiya* and *Lokavistaraya*[3].

The text begins: bhagavā kira adhigatasabbaññutañāṇo hutvā lokānuggahakaranatthāya [sic] anukkamagamanena vesāliyaṃ upanissāya ambavane kūṭāgāre viharanto [sic]. tena kho pana samayena aniddhadhammakathanakusalo lokapitā kāyavarovarānam ativaro varado varāharo bhagavā pavarapaññattāsane nisinno. atha kho bhagavā mukhakamalaṃ vivaritvā bhagavato saddhiṃ nicchāretvā aniccatādhammaṃ pakāsento so bhagavā evam āha: aniccā bhikkhave saṅkhārā, addhuvā bhikkhave saṃkhārā.[4]

The text ends: *gau* r. l. 3: . . . ñeyyānuparivattikaṃ ñāṇaṃ ñāṇānuparivattikaṃ ñeyyaṃ iminā buddhavisayo pakāsito hoti. idaṃ visayakhettaṃ nāma. iti imāni tīṇi khettāni dassitān' eva. buddhānaṃ visayakhettaparimāṇa-paricchedo natthi. natthi-bhāvassa imaṃ upamaṃ āharanti. koṭisatasahassacakkavāḷamhi yāva brahmalokā sāsapehi pūretvā sace koci puratthimāya disāya cakkavāḷe ekekaṃ sāsapaṃ pakkhipanto tiṭṭheyya sabbe pi te sāsapā parikkhayaṃ gaccheyyaṃ natth'eva puratthimāya disāya cakkavāḷapariyantaṃ gaccheyya. dakkhiṇdisāsu pi pacchimadisāsu pi uttaradisāsu pi es'eva nayo. natthi buddhānaṃ avisayo nāmāti evaṃ vakkheyyaṃ. mahākappalokasaṇṭhāna paripuṇṇā[5] niṭṭhitā[6]
akkharāni likkhitvā somanassena jitaṃ(?)
manorathaṃ vacanena buddho homi anāgate.

¶ [1] *DN* vol. III, pp. 80 ff. – [2] *AN* vol. IV, pp. 100 ff. (PAS (Sinh.) 11). – [3] See *Sinhalese Literature*. – [4] Cf. *AN*. IV, pp. 100 ff. (*Sattasuriyuggamanasutta*). – [5] MS paripuṇa. – [6] MS nitthitā.

HISTORY

Vaṃsamālinī (Vaṅsa°).

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:

Fasc. I, *ka–khaḥ*; Fasc. II, *ga–ghaḥ*;
Fasc. III, *ṅa–caḥ*; Fasc. IV, *cha–jaḥ*;
Fasc. V, *jha–ñaḥ*; Fasc. VI, *ṭa–ṭhaḥ* l. 1–2;
Fasc. VII, *ḍa–ḍhaḥ*; Fasc. VIII, *ṇa–taḥ*;

Fasc. IX, *tha–daḥ*; Fasc. X, *dha–naḥ*;
Fasc. XI, *pa–phaḥ*; 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 "Sivajayyajātaka, PA (Camb.) 15."

Vaṃsamālinī, "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 ṭīkā (*Vaṃsatthappakāsinī*)[1], and other books. The name given in the colophon is "Mahāvaṃsassa Mālini", the "Garland of the Mahāvaṃsa". The poem bears a marked resemblence to the so called "*Extended*" *Mahāvaṃsa*[2], 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' atthu
vaṃse pi tajjhe avedi nādo (sic.)
ñatvā hite tesa visesato yo (sic.)
desesi moghāvaharāya tesaṃ
vandāmi nāthaṃ gamanantañāṇaṃ

dhammañ ca saṃghaṃ sirasā 'bhivande
vaṃse pi ñāte itare ca ñātā
tasmā hi vaṃsācariyānuñātaṃ
saṃkhepa [sic] vakkhāmi hitānurūpaṃ

sume[tha]dha nāmādika bodhisatto
jinānadīpaṅkaram ādikānaṃ
tikajjhakānaṃ abhisantike yo
taṃ buddhabhāvaṃ pana 'nukkam evaṃ

abhyasatesu pi jātisatesu pāramīnaṃ paripākagato yo santusite tusite bhavanamhi cirataram
anubhogi sukhattaṃ.

imamhi kappe paṭhamo va rājā
mahādī nāmo ahu tassa vaṃso
paramparā māta(?) tato adinnā
tato si sākye vararājavaṃse
. . .

End of ch. 1, *ku* v. l. 5: iti vaṅsamālīvilāsiniyaṃ laṅkādīpāgamanapariccheḍo paṭhamo;
ch. 2, *kū* v. l. 2: . . . bhagavato vaṅsapariccheḍo dutīyo;
ch. 3, *kaṃ* r. l. 1: . . . dhātubhājanapariccheḍo tatiyo;
ch. 4, *khaṃ* v. l. 2: . . . paṭhamasaṃgītikārakatadupathambhakaraṇakathāpariccheḍo catuttho;
ch. 5, *gaṃ* v. l. 3: . . . dutiyasaṃgītipariccheḍo pañchamo;
ch. 6, *ci* r. l. 4: . . . tatiyasaṃgītipariccheḍo chacchamo [sic];
ch. 7, *ce* v. l. 5: . . . nānādese sāsanaṃ patiṭṭhāpana-pariccheḍo sattamo;
ch. 8, *chu* v. l. 4: . . . vijayarājābhiseko pariccheḍo sattamo;
ch. 9, *ñu* v. l. 4: . . . dhammāsoka-devānampiyatissa-saṃkhātānaṃ rājūnaṃ sāsanajotikathā pariccheḍo navamo;
ch. 10, *ṭhaḥ* + 2: r. l. 1: . . . gāmaṇikumāramahāyodhapariccheḍo dasamo;
ch. 11, *ḍhū* v. l. 2: . . . dvibhātikayuddhavupanakathā pariccheḍo ekādasamo;
ch. 12, *di* r. l. 3: . . . duṭṭhagāmaṇirañño tusyatipuragamanakathā pariccheḍo dvādasamo;

ch. 13 and end of text, *ro* v. l. 4:

evaṃ puññaṃ apuññañ ca bahuṃ so
upacinitvā [sic.][3]
sattavīsativassāni mahāseno nārādhipo
laṅkādīpe khile rajjaṃ kāretvā maraṇaṃ
gamiṃ ti[4]

mahāsenarājakathā.

rajjebhisekā pi narā panekāni pāpāni eke ca
m-kaṃsu mohā
pāpāni puññāni m-kaṃsu eke puññāni eke
ca m-kaṃsu dhīrā.
rajjaṃ pi hitvāna sakaṃ ca kammaṃ
āpāya sabbe pi paraṃ ca lokaṃ
gantvāna dukkhaṃ pi sukhānubhonti
tesaṃ m-aniccā mabhiñciṃsu [sic] dhīrā
aññā gaṇdhesu atthaṃ pi gahetvāna yathārahaṃ
mahāvaṃse ca pāḷiṃ pi tassa ṭīkāya pākaṭaṃ
dvinnam pi m-dhippāyaṃ gahetvā anurūpato
jambudīpe ca laṅkāyaṃ rājūnaṃ vaṃsadīpanaṃ
mahāvaṃsassa mālini-vilāsiniyam me vidaṃ
mayā va racitaṃ atthaṃ paripuṇṇaṃ suniṭṭhi-
tan ti

iti mahāvaṃsamālinīvilāsiniyaṃ rājavaṃsādīpa-
ne-paricchedo . . . niṭṭhito samatto[4]

buddhaṃ saraṇaṃ gacchāmi dhammaṃ sara-
ṇāṃ gacchāmi, saṃghaṃ saraṇaṃ gacchāmi.

¶ [1] PTS. ed. by G. P. Malalasekera, Vols. I–II, London, 1935. – [2] Ed. G. P. Malalasekera. R.A.S. (Ceylon), 1936. – [3] upācini; *Māhavaṃsa*, ch. 37, v. 50 c.d the last line of Geigers edition of the *Mhv.* – [4] not in PTS. ed. – [5] MS samato.

Vaṃsamālivilāsinī.

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

Palm-leaf, 24 foll. and 3 blank foll. On the first twenty foll. the left margins with the numbering letters, and writing on some of the foll. broken off. The numbers *gho–ghaḥ* 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 (*vilāsinī*) on *Vaṃsamālinī* (see PA (Camb.) 39). MS begins: . . . tesu rajjesu ubhinna[1] aṭṭhavassāni 'tikkamuṃ. muṇḍassa nāgadāsako putto muṇḍaṃ ghāthayi. catuvīsati vassāni kāresi pāpako. [2]*gaṃ* v. 3–4: . . . sānaṃ samadikatvā saritvā *sumadiya*[3] (*ma*)*raṇan* ti saṃkāsārakatvā *parigaṇhiya*[4]*m-assaṃ* parigahetvā sabbesaṃ maraṇam *appamatto bhaveyya*. iti vaṅsamalivilāsiniyaṃ dutiyasaṃgīti paricchedo pañcamo.

Next chapter begins: aṭṭhavīsati vassāni kālāsoke ca rājini rajjaṃ kārente pi tassa putto pi vājino[5].

End of fascicule, *ghaḥ* v. ll. 4–5:

kaṅiṭṭho vacanaṃ tesaṃ pharussa[6] suṇi kakkha
laṃ
karuṇāyamāno tesu mati vā[7] nānumodane[8] ādi-
saṃ saṃkathetvāna tesaṃ cittam pasādayi pac-
cāpi te kaṇiṭṭhena pasāditāpane(?) katāma(yā)

¶ [1] ubhinnaṃ. – [2] Compare *Extended Mahāvaṃsa*, ch. 4, v. 86 (last verse) with these lines. – [3] *Ext. Mhv.* sumariya. – [4] *Ext. Mhv.* parigaṇiya. – [5] Cf. *Ext. Mhv.* ch. 4. v. 27:

so aṭṭhārasavassāni rājā rajjaṃ akārayī
kālāsoko tassa putto aṭṭhavīsati kārayi.

– [6] pharusaṃ. – [7] matimā? – [8] °modayi?

GRAMMAR

Saddanīti.

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) "Saddanīti" "thūka 11", on (b) "Saddanīti" "thūka 17."

Saddanīti. "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[1]. 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) padeh'evaṃ saddādīhi ca dhīmatā . . . and ends corresponding to p. 284, l. 4: ekehi e(kebhi) . . .

(b) A portion of Dhātumālā, XVI, corresponding to Helmer Smith, II, p. 454, l. 24: (upakājīvako huveyya p'āvuso ti vatvā sīsaṃ okampe-(tvā) ummaggaṃ gahetvā pakkāmī ti . . .

to page 485, l. 2 . . . paṇḍa(va) . . .

¶ [1] I (1928): Padamālā; II (1929): Dhātumālā; III (1930): Suttamālā; IV–VI (1949, 1954): Tables. Volumes I, II, III have also been published by the Sāsana Council, Rangoon, 1963.

Gandhābharaṇa-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: gaṇḍābharaṇasāra-pāḷī. thūka 1.

Gandhābharaṇa, "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 Ratanāpura in Khema about AD 1437.

The *Gandhābharaṇa* (*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 Tipiṭakālaṅkāra Siridhaja was published in 1897 [B.]. A Sinhalese Sannaya by U. A. Ñāṇatilaka was published at Welitara, Ceylon, in 1898 [S.].

The text begins:

vicitranayasampannā desanā yassa tādino
namo saddhammasaṃghassa tassa ādiccaban-
dhuno
vandanaya[1] panāmassa [sic] ānubhāvenupaddave
sosetvā 'haṃ karissāmī
nipāpātanatthabhāviniṃ[2]
poraṇehi anekāpi katā tadatthajotanā
na hi tā bandhajātehi akatā'laṃ suñātave
tasmā nissāya tā yeva gaṇḍābharaṇanāmakaṃ

vakkhāmi bandhagāthāhi sissānaṃ sukha-
bodhiyā.

The text ends *ku* v. l. 8:

puññavā paññavā yo so pākaṭo sabbabhūtale
ajjaro[3] madvaro[4] santo yutto paṭipattīhi ca
ten' eva hitakāmena yatthijotānam[5] uttamo.
ariyavaṃsanāmena kato 'yam mativaḍhano[6] ti.
gandhābharaṇasāraṃ nitthitaṃ
imaṃ gaṇḍhaṃ sikkhtirvāna munināmena
sācarā[7]
navalokuttaradhammam bodhetvā anātite[8]
dhuvā niccam ti.

¶ [1] S. vandaneyya. – [2] S. nipātatthavibhāviniṃ. – [3] S. ajjavo. – [4] S. maddavo. – [5] S. yati potānam. – [6] S. maḍḍhano corrected in Sanne to °vaḍḍhano. – [7] sādarā? – [8] anāgate?

Gandhābharaṇa-sāra-atthavyākhyāna.

PA (Camb.) 43 (Tuxen Vb).

Palm-leaf, 33 foll., numbered *ka–gaṃ*, 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: ṭīkā-gaṇḍābharaṇa.

Gandhābharaṇa-sāra-atthavyākhyāna is a commentary in Pāli on the *Gandhābharaṇa-sāra*, (PA (Camb.) 42.).

The text begins: nam'atthu.

natvānāhaṃ jinan taṃ samupacita(ṃ)-sutaṃ
sabbalokekabandhuṃ
nābhūyenā[1] pitussā [sic] kusalamahimato uttamo
bhūtaloke
yañcānubhutvāna jarāmarāsuṃ [sic]
ye cānubhutvāna jarāmarāsuṃ
tan tena pitvā alaṅkārabhūti
gaṇḍena pūremi manaṇṇavassa
tattha *natvānā* ti tīhi dvārehi sakkaccaṃ vanditvā *ahan* ti attā ti laddhavohāraṃ dhātusamūhaṃ upa(ha)rissati[2].

gām r. l. 5:

iti evaṃ ayaṃ gaṇḍo bhāsane lokavohāradhammavohārabhāsaṇo sekajoso[3] pi anākulaṃ guṇasāraṃ saññānitvā[4] likkhitabbo.

puññavā paññavā yo so pākaṭo sabbabhūtale
ajjaro[5] madvaro[6] santo yutto paṭipatīhi[7] ca
ten'eva hitakāmena yattijotānam[8] uttamo
ariyavaṃsanāmena kato 'yaṃ mativaḍḍhano ti.

Comment on above verses followed by: atthabyakkhyātaṃ gaṇḍhābharaṇasāraṃ niṭṭhitaṃ. buddhaṃ saraṇaṃ gacchāmi.

¶ [1] nebhūyena? – [2] upaharinati. – [3] nekadoso? – [4] sañjānitvā. – [5] ajjava. – [6] maddava. – [7] paṭipattīhi. – [8] yati potānam.

Gandhābharaṇatthadīpanī.

PA (Camb.) 44 (Tuxen Vc).

Palm-leaf; 91 foll. in 4 fasciculi as follows:

1. *ka–khaḥ* 24 foll.
   Title: ṭīkā gaṇḍābharaṇavitthāra – thūka 1
2. *ga–ghaḥ* 24 foll.
   Title: ṭīkā gaṇḍābharaṇa. 2. jotanāsasa
3. *ṅa–caḥ* 24 foll.
   Title: ṭīkā gaṇḍābharaṇa-vitthāratthano ganā – thūka 3.
4. *cha–je* 19 foll.
   Title: ṭīkā gaṇḍābharaṇa-vitthārajotanā jinasāsnu – thūka 4.

Three to four extra leaves in the front and back of each fascicule.

55×5.4 cm., five lines to a page.

Gaṇḍābharanattha-dīpanī, "the Illuminator of the Meanings of *Gaṇḍābharaṇa*", is a commentary on this treatise written by Suvaṇṇaraṃsi Mahāthera of Vijayārāma in Burma in the Buddhist

year 2128, that is, AD 1585. It is based on an older glossary (gaṇḍaṭṭhi) by a teacher named Ariyavaṃsa and on other exegetical works. The text, which is about eight bāṇavāras in size, begins:

asesañeyyādhigataṃ subodhiṃ
natvāna nāthaṃ varabhūripaññaṃ
dhammañ ca saṃghaṃ abhivandaneyyaṃ
vatthuttayasmiṃ katapuññatejasaṃ

hatantarāyo mattimāsu [sic]
vasanta hutte bhisajātiyena [sic]
ya sattaloka idha mātitena
bhiyācito haṃ sirisati nihīnā [sic][1]

nānapakāga[2] avalambha gaṇḍake
karissāmi gaṇḍābharaṇatthadīpaniṃ

vicittanānatthānaṃ hi ca ca nādinaṃ[3] padhānam aṅgāvasāne sunimatasilānaṃ[4] nipātanāmakānaṃ avyayasaddānaṃ atthaṃ vatthukāmo yam ācariyo atimaṅgalasambhutassa[5] tiratanassa paṇāmaṃ tāva dassento *vicitranayasampannatyādim* āha.

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

yo so bhikkhu puññavā lābhattayasattahetu bhūtipuññasamannāgato ca paññavā vicitrañāṇasamannāgato ca pākaṭo paṭṭhaṭaguṇakittimā sabbabhūtilesakālamhi khemaraṭṭhanāmake pathavitale ajjavo kāyavācāvaṅkābhāvena ujutā sampanno ca maddavo vācāvittakkhaṇabhāvato mudutāsamannāgato ca santo sappurisabhūto ca (bhū)yutto ca paṭipattihi abhisamācārika-ādibrahmacariyakādi-sammāpaṭipadāhi atthi nivasati vā khemaraṭṭhajanapade tattha saṇḍātideso hutvā ayaṃ gaṇḍo gaṇḍābharaṇanāmako mativaḍhano[6] paṇḍitānaṃ paññāvaḍhanakaro[7] tena eva tādisaguṇavantena bhikkhunā kāmena patthayantena hitaṃ sabbagaṇḍesu nekattaṃ uttamaṃ pasatthaṃ yatijotānaṃ piṭakattayasikkhanebyāvaṭānaṃ kulaputtānaṃ ariyavaṅsanāmena ariyavaṅso ti garūhi gahitanāmadheyyena kato poraṇehi kataṃ gaṇḍaṭṭhi-ādikaṃ pakaraṇaṃ nissāya viracito ti.

gaṇḍābhāraṇaṭīkāyaṃ vijayārāmasāminā
suvaṇṇaraṃsi-nāmena saṃgharājena dhīmatā
sākyasīhassa nibbānā vasse sātititesu hi
aṭṭhavīsasatādhīsu dvisahassesu racitā.

Author's wishes in ten lines, and

iti gaṇḍābharaṇavaṇṇanā niṭṭhitā.

Gandhābharaṇatthadīpanī is the same work as the *Gandhābharaṇaṭīkā* noticed by Subhūti Thera in his *Nāmamālā* (op. cit. Introduction, pp. LXXVI–LXXIX).

¶ [1] Several words in this stanza contain scribal errors. – [2] °pakāra. – [3] Text not clear. – [4] su- ni-? – [5] °sambūta°. – [6] °ḍḍh°. – [7] °ḍḍh°.

BURMESE PĀLI MANUSCRIPTS

VINAYAPIṬAKA

Kammavācā.

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

Palm-leaf; 12 foll., 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 Burmese[1] 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-piṭaka*[2]. 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 Vimaladharmasūrya 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 *Upasampadā-kammavācā*, the formula for confirming the higher ordination on a monk. The *Kaṭhina-kammavācā*, the formula for bestowing the Kaṭhina robe, usually follow. In some volumes, however, *Ticīvarena 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", *Kuṭivatthuolokananasammuti*, "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 *Samodhānaparivāsa*, 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 Pali *Kammavācā*. Among them are:

(1) E. Burnouf et Chr. Lassen: *Essai sur le Pāli*, Paris 1826, pp. 206 ff.

(2) B. Clough: *The Ritual of the Buddhist Priesthood*, translated from the original Pali work entitled *Karmawākya*, London 1834. (Oriental Translation Fund, Miscellaneous Translations, II).

(3) F. Spiegel: *Kammavākyam*, Liber de officiis Sacerdotum Buddhicorum, Bonnae ad Rhenum, 1841.

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

(5) O. Boehtlingk: *Bulletin de l'Academie Imperiale des Sciences*, St. Petersbourg, 1844, No. 22. Ch. iv.

(6) J. F. Dickson: "Upasampadā Kammavācā" *Jr. R. A. S.*, 1875, pp. 1–16.

(7) O. Frankfurter: *Handbook of Pali*, London, 1883, pp. 140–150.

(8) H. Baynes: "A Collection of Kammavācas" *Jr. R. A. S.* 1892, pp. 53–75.

(9) G. L. M. Clauson (and T. W. Rhys Davids: "A New Kammavācā[4]". *Jr. PTS.*, 1907, pp. 1–7.

(10) Helmer Smith: *Critical Pāli Dictionary*, "Epilegomena", p. 38 (1.2.16).

(11) E. J. Thomas: Translations of *Pabbajjā* and *Upasampadā* Kammavācās, "Admission and Ordination", in *Buddhist Scriptures*, London, 1935, LVIII (pp. 211–216).

The present codex contains two *Kammavācā*

(i) Upasampadā, (= *Handbook*, ch. I), Ends, fol. 10 r., l. 2.

(ii) Kaṭhina, (= ibid., ch. IV).

No titles of chapters are given.[5]

¶ [1] Generally called the Tamarind Seed Script, from its shape. See E. Burnouf et Chr. Lassen, *Essai sur le Pāli*, 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., "Kaḍadora 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 (Comb.) 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: *Upasampadākammavācā* (= 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: *Avippavāsasīmāsamūhanana*° (= J. p. 7 = *Handbook*, Ch. II).
4. Foll. 10 r., l. 6–11 r., l. 1: *Samānasaṃvāsasīmāsamūhanana*° (= J. pp. 7–8 = *Handbook*, Ch. II, p. 146, II. 1–12).
5. Foll. 11 r., l. 1–12 r., l. 5: *Samānasaṃvāsasīmāsammuti*° (= J. pp. 8–9 = *Handbook*, Ch. III, p. 146, II. 13 ff.).

6. Foll. 12 r., l. 5–12 v., l. 6: *Avippavāsasīmāsammuti*° (= J. p. 9 = *Handbook*, Ch. III, p. 147, ll. 14 ff.).
7. Foll. 12 v., l. 6–13 v., l. 3: *Therasammuti*° (=J. p. 11 = *Handbook*, Ch. V).
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: *Kappiyabhūmisammuti*° (= J. p. 13 = *Handbook*, Ch. VII).
10. Foll. 14 v., l. 4–15 v., l. 2: *Kuṭivatthuolokanasammuti*° (= J. pp. 12–14).
11. Foll. 15 v., l. 2–16 r., l. 4: *Nissayamuttisammuti*° (J. p. 12).

10 and 11 are not found in the *Handbook of Pāli*.

¶ [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.

PA (Burm.) 4 (Cod. Pal. U.B. 2). [Script: Square Burmese].

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.

Kammavācā.

PA (Burm.) 5 (Cod. Pal. U.B. 3). [Script: Square Burmese].

Palm-leaf, 4 foll., 54×9.5 cm. Five lines to a page, 50 cm. of writing. Average height of letters about 1 cm. Fol. 1 r. (*cā* r.) and fol. 4 v. broad margins with 27 cm. of writing only. Prepared and written on like in PA (Burm.) 1. Secured with wooden boards, finished with lacquer as above (PA (Burm.) 1).

The folios are marked *cā, ci, cī* in round Burmese letters, which show that this is a fragment of a full codex.

The fragment contains two chapters of the Kammavācās as shown below. The ending of chapters are marked, and at the end of no. 1 as found here, there are some instructions (*cā* v., l. 2; *ci* v., ll. 1–4). When compared with the *Handbook* and Jinaratana, there are a few variations also. These, however, are only orthographical.

The fragment begins without words of adoration: Suṇātu me bhante saṃgho. yo so saṃghena ticīvarena avippavāso sammato . . .

1. *ticīvarena avippavāsā kammavācā* (= *Handbook*, Ch. II) ends at fol. 1 (*cā*) v., l. 2, and adds evaṃ tāva ticīvarena avippavāso. samūhanakātabbo.
2. *Cā* v. l. 2 begins *uposathāgāra-kammavācā* (*samānasaṃvāsasīmāsamūhananakammavācā* Jinaratana, pp. 8–9); *Handbook*, Ch. III. Ends, fol. 4 v., l. 4. Then follows: sīmāsam(m)utikammavācā niṭṭhitā. ‖ 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 *nissayamuttisammuti* follows *kuṭivatthuolokanana*°, unlike in Jinaratana, where *nissaya* follows *nāmasammuti*.

The chapters are as follows:

1. Foll. 1 v., l. 1–8 r., l. 4: *Upasampadākammavācā* ends (= Jinaratana, pp. 1–6 = *Handbook*, ch. I).
2. Foll. 8 r., l. 4–9 v., l. 4: *Kaṭhinakammavācā* (= J. pp. 6–7 = *Handbook* ch. IV).
3. Foll. 9 v., l. 6–10 r., l. 6: *Avippavāsasīmāsamūhanana*° (= J. p. 7 = *Handbook*, ch. II).
4. Foll. 10 r., l. 6–10 v., l. 6: *Sammānasaṃvāsasīmāsamuhanana*° (= J. pp. 7–8 = *Handbook*, ch. III, ll. 1–12).
5. Foll. 10 v., l. 7–12 r., l. 4: *Samānasaṃvāsasīmāsammatikammavācā* (= J. pp. 8–9 = *Handbook* ch. III, l. 13 ff.) [10 v., l. 6. pura(tthimāya) fol. 11 missing, fol. 12 r. l. 1 (āyasma)to khamati etehi nimittehi sīmāya sammati].
6. Foll. 12 r., l. 4–12 v., l. 5: *Avippavāsasīmāsammutikammavācā* (= J. p. 9 = *Handbook*, ch. III, p. 147).
7. Foll. 12 v., l. 5–13 v., l. 2: *Therasammuti*° (= J. p. 11 = *Handbook*, ch. V).
8. Foll. 13 v., l. 2–14 r., l. 5: *Nāmasammuti*° (= J. pp. 11–12 = *Handbook*, ch. VI).
9. Foll. 14 r., l. 5–14 v., l. 5: *Kappiyabhūmisammuti*° (= J. p. 13 = *Handbook*, ch. VII).
10. Foll. 14 v. l. 5–15 v., l. 4: *Kuṭivatthuolokanasammuti*° (= J. pp. 13–14).
11. Foll. 15 v., l. 4 begins: *Nissayamuttasammuti*° (= J. p. 12).

Folio ends: ahaṃ bhante nissaya muttasammutiṃ icchāmi. so 'haṃ bhante saṃghaṃ nissayamuttasam(m)uti(ṃ) yācāmi, dutiyam pi tatiyam pi yācitabbaṃ. suṇā(tu) . . .

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

The text of the Burmese poem on the cord:

nei?baŋ θauŋ gwiŋ
nya `euŋ byiŋ ðo´
yau? chiŋ lwɛ ku
sei? ka yu ywe´
`θouŋ lu thu? `tha
mya? phə `ya i´
`hɔ `ca de θə na
ʃwe pe sa go
se tə na ayouŋ
`ʒə phyiŋ´ thouŋ ywe´

ei youŋ kaŋ `kwe
lɛ? kha´ `pe ywe´
mə `hne lyiŋ ʒwa
`ko kwɛ ba i´
`chiŋ ya yə khu´
i kauŋ hmu´ jauŋ´
`le gu´ əpɛ[1]
`θouŋ ðwɛ `ðɔ[2] ka?
ya? pyi? ʃi? taŋ[3]
yaŋ maŋ `mya myiŋ
`kiŋ lu? siŋ ywe´
lu gwiŋ na? ywa
eiŋ lɛ ba `li
pyiŋ nya `ci cɛ
mə hɔ hnɛ ðo´
le´ ðwɛ nyaŋ yauŋ
`thuŋ `liŋ pyauŋ ywe´
`phouŋ khauŋ ʃiŋ dɔ
mi´ `de cɔ i´
gaŋ´ gɔ biŋ yei?
pə liŋ thei? thɛ?
bya dei? mywɛ? `cu
tə `ya `u go
ei `nu na ya´ ba lo thɔ

"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 Mahosadha; 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 Ariметteyya (delivered) from the throne under the shade of the *gangaw*[4] Ko maty to Ma´ mɔ´ 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."

¶ [1] catu-apāya. – [2] Pali: tīṇi kappāni. – [3] aṭṭha-dukkhāni . . .(?) – [4] Metteya Buddha's tree, Pāli: nāga.

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. l. 3, after the words: tasmā tuṇhī evam etaṃ dhārayāmī ti (= *Handbook*, p. 144, l. 3) in round Burmese letters, upasampadākaṇḍa. At the end of the last folio, after the words: taṃ te yāvajīvaṃ akaraṇīyaṃ, āma bhante; in round Burmese script: Ovādakammāvācā.

ii. Four folios, written fully, contains the text of the *Upasampadākaṇḍa* 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. *ka–ki* (*kī* missing), *ke–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 to 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. I).
2. Foll. 7 r., l. 4–7 v., l. 5: *Avippavāsasīmāsamūhanana°* (= *Handbook*, Ch. II).
3. Foll. 7 v., l. 5–8 v., l. 1: *Samānasaṃvāsasīmāsamuhana°* (*Handbook*, Ch. III, ll. 1–11).
4. Foll. 8 v.,l . 1–10 r., l. 1: *Samānasaṃvāsasīmāsammuti°* (= *Handbook*, Ch. III, ll. 12–39).
5. Foll. 10 r., l. 1–10 v., l. 3: *Avippavāsasīmāsammuti°* (= *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: *Therasammuti°* (= *Handbook*, Ch. V).
8. Foll. 13 v., l. 1–14 r., l. 1: *Nāmasammuti°* (= *Handbook*, Ch. VI).
9. Foll. 14 r., l. 1–15 r., l. 5: *Kappiyabhūmisammuti°* (= *Handbook*, Ch. VII).

Codex ends:

15 r., ll. 5–6: (?)sakkharā okametañca
pud dhayūpaṃ . . .
tasmā hi paṇḍito[1]
. . . pāpuṇi[2].

¶ [1] For
akkharā ekamekañ ca buddharūpasamaṃ siyā
tasmā hi paṇḍito poso likheyya
dhammapotthakaṃ.
– [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. *khi* v., and *khī* r., broad margins, with only 40 cm. of writing. *khai* v., blank, thus forming the final folios of a codex of *Kammavācā*.

1. Foll. *kha* r., l. 1–*kha* v., l. 3: *Therasammutikammavācā*; the end marked in round Burmese letters: "therakhaṇḍaṃ".
2. Foll. *kha* v., l. 3–*khā* r., l. 5: *Nāmasammutikammavācā*, the end marked similarly: "Nāmakhaṇḍaṃ".

3. Foll. *khā* v. l. 5–*khi* v., l. 4: *Kappiyabhūmisammuti*°. The end marked as above: "vihārakhaṇḍam".
4. Foll. *khi* v., l. 4–*khī* v., l. 3: *Kuṭivatthuolokanasammuti*°. The end marked "kuṭikhaṇḍaṃ".
5. Foll. *khi* v., l. 3–*khī* r., l. 6: *Nissayamuttasammutikammavācā*. End marked in square Burmese letters, similar to these of the text. "nissayakhaṇḍaṃ niṭṭhitaṃ" "sādhu".

ii. Foll. *kha–khī*, 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 *khī* v.

kha r. l. 1 end of a section °mī ti, name of section "kaṭhina khaṇḍa"? – Then begins:

1. Foll. *kha* r., l. 1–*khi* v., l. 3: *Therasammutikammavācā*.
2. Foll. *kha* v., l. 3–*khā* r., l. 5: *Nāmasammuti*°.
3. Foll. *khā* r., l. 5–*khā* v., l. 4: *Kappiyabhūmisammuti*°.
4. Foll. *khā* v., l. 4–*khi* v., l. 3: *Kuṭivatthuolokanana*°.
5. Foll. *khi* v., l. 3–*khī* r., l. 6: *Nissayamuttasammuti*°.

Kammavācā.

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

Card-board, 16 foll. (52×11.5 cm.), numbered *ka–khī*, coated with lac and finished with floral designs. Letters painted in black. Fol. *ka* r. and *khī* v. with figures of gods and floral decorations, but without writing. Fol. *ka* v., *kā* r., *khi* v. and *khī* 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, l. 1 to p. 9, l. 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[1] on p. 14 l. 4.
2. *Kathina*°, p. 14, l. 4 to p. 17, l. 5 (*kathina*°). *kanḥ*[1]).
3. *Avippavāsāsīmāsamūhanana*°, p. 17, l. 6 to p. p. 18, l. 6 (End not marked).
4. *Samānavāsasīmāsamūhanana*°, p. 18, l. 6 to p. 20 l. 1. (End not marked).
5. *Samānasaṃvāsasīmāsammuti*°, p. 20 l. 1 to p. 22 l. 5 (End not marked).
6. *Avippavāsasīmāsammuti*°, p. 22, l. 5 to p. 22, l. 1 and *sīmākhanḥ*[1]. Ends of 3, 4, 5 not marked, all *sīmākammavācā* taken as one section; agrees with F.
7. *Therasammuti*°, p. 24, l. 1 to p. 25, l. 3. End of section (*serakhanḥ*[1]).
8. *Nāmasammuti*°, p. 25, l. 3 (last akṣara) to p. 26, l. 6. End of section (*nāmakhanḥ*[1]).
9. *Vihārasammuti*° (Kappiyabhūmisammuti), p. 26, l. 6 to p. 27, l. 5. End of section (*vihāra khanḥ*[1]).
10. *Kuṭivatthuolokanana*°, p. 27, l. 5 to p. 29, l. 3. End of section (*kuṭikhanḥ*[1]).

11. *Nissayamuttisammuti*°, p. 29, l. 3 to p. 30, l. 6. End of Codex and end of section: metaṃ dhārayāmīti. nissayamuttisammutikhaṇḍaṃ niṭṭhitaṃ. – Cf. PA (Burm.) 9, section 5.

¶ [1] For khaṇḥ.

Mahāvagga.

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

Palm-leaf, 186 foll., numbered *ka–tū*; 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 (*tū* v.): Eleven lines to a page. $15^1/_2$ 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. I).

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

It ends at *tū* v., l. 4: sudattho[1] ca senāsanaṃ vividañ ca ānissaṃ[2] samakaṃ pi ca. mahāvaggaṃ samatthaṃ. Then follow the wishes of the scribe, and the date as above.

¶ [1] °datto. – [2] ānisaṃsaṃ.

Mahāvagga.

PA (Burm.) 12 (Lundholm 25).

Palm-leaf, 195 foll., numbered *ka–thi*; 48× 5.5 cm., ten lines to a page, 39 cm. long. *ka* v. and *kā* r., writing in the centre only, 16 cm. Secured within a pair of plain wooden boards. The edges gilt with centre red.

Title of the text written on the right margin of the reverse of all folios: "mahāvā pāḷi tō". On the right margins of *ka* v. and *ṭhi* r. "mahāva pāḷi tō". The gift of Maung Ngwe Thwin and wife. Offered to U Cāritta Thera of the Ava monastery (Moulmein) on the seventh waxing day of Tazaungmon, Sakkarāj 1269 (11th November, 1907).

Date and time of the scribe is: At the stroke of two, during day time on the third waning day of Tabodwe, Sakkarāj 1219[1] (January-February, year not certain).

Mahāvagga, see PA(Burm.) 11 and PA(Burm.) 13. The text begins as in Oldenberg, vol. I, with '*tīye*' for '*tīre*'.

It ends: anupavajjo sīlena sāmaggī jinasāsane ti. mahāvaggaṃ samatthaṃ niṭṭhitaṃ. Then follow the date and time of the scribe.

¶ [1] Written 12169.

Mahāvagga-nissaya.

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

Palm-leaf, 139 foll., numbered *ghu–ṭhi* and *ḍi–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: *Khuddasikkhādīpanī*.

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 *Ratanamañjūsā*, "the Casket of Jewels", was written by Jambudhaja Thera, who resided in Shwe-u-min (the great mountain), made by Minthinphya, 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 (paṭi) rūpan ti vā . . . (*Vinaya* vol. I, p. 45, line 36) . . . with the Burmese nissaya: – *rūpan ti vā*, –; pāsādikena, –; sampādeti

It ends (*tho* v., l. 10): vivittañ ca senāsanaṃ – *thō* r., l. 1): – dātabbaṃ. samakaṃ pi ca amissaṃ – dātabbam (*Vinaya*, vol. I, p. 360). mahāvaggaṃ sattamaṃ.

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, hnai?; *bhagavā*, `phouŋ `ci `ðɔ; *Buddho*, ði; *uruvelāyaṃ*, `ci zwa `ðɔ `θɛ su´ ti´ ðɔ; uruvela `tɔ hnai? . . .

It ends: *tu* r., l. 4: *dātabbam*, i, *samakaṃ pi ca*, ə´ hmya´ `ðɔ; *āmissaṃ*, `shuŋ θiŋ `kaŋ go; *dātabbaṃ*, i. mahāvaggaṃ sattamaṃ.

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

Cūlavagga-aṭṭhakathā-nissaya.

PA (Burm.) 15 (Lundholm 8).

Palm-leaf, 162 foll., numbered *ka–ḍhū*; 49.5 × 6 cm.; nine lines to a page, 39 cm. long. On *ka* v., *kā* r., *ḍhu* v., *ḍhū* 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-aṭṭhakathā-nissaya, "from beginning to end".

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

Cūḷavā(*Cūlavagga*)*-aṭṭhakathā-nissaya*, also called *Ratanamañju*, "The Casket of Jewels"[1] is the Burmese word for word translation of that part of *Buddhaghosa*'s *Samantapāsādikā* which form the commentary of the *Cūlavagga* (PTS. ed. Vol. VI, 1947). [See below].

The text begins after the usual adoration with *cūḷavaggassa* [PTS. ed. VI, p. 1155], sula´wɛ? ga i´; *paṭhame*, `ʃe `u `swa `ðɔ; *kammakkhandhake* . . .

It ends *ḍhu* v.–*dhū* r.: *vuttapācittiyaṃ* [*ibid.* p. 1300, line 6]; *āpajjati* . . .; iti ayaṃ -; *attho*-;

sesaṃ, `ga; *sabbattha*, hnai? *uttānam eva*, ga `di. samantapāsādikāya saṃvaṇṇanāya sattasatika-kandhakavaṇṇanā niṭṭhitā (up to line 2). Line 3: *pañcakkhandadukkhapahāyino* . . . (l. 7) . . . *siddhi* (*siddhā* PTS.) . . . *yathā* . . . *evaṃ* . . . pāṇinaṃ . . . (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 *Ratanamañjūsā*, the translation of the commentary on Vinaya (*Vinaya-aṭṭhakathā* (see also PA (Burm.) 16).

There is a printed version of this nissaya edited by U Ngwe, Sakkarāj[2] 1267, Rangoon. Here the authorship is ascribed to the Shwe-u-min Hsaya Ashin Jambudhaja.

¶ [1] The same is the title of C*ūlavā nissaya* (PA (Burm.) 16). – [2] AD 1905 or 1906.

Cūlavagga-nissaya.

PA (Burm.) 16 (Lundholm 10 b).

Palm-leaf, 141 foll., numbered *ka–ṭho*. 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 *ṭhai* v., *ṭho* 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 (*ṭho* r.), is dated January (-February), AD 1886. [See below for details].

On the right margin of *ṭho* r. is written: End of the Cūlavā nissaya. May this be the gift of Ma Ye, Ko Oo and their children living in Shanzu quarter. Offered to U Cāritta Thera of Ava monastery, Moulmein, on the seventh waxing day of Tazaungmon, Sakkarāj 1269 (11th November, 1907).

This manuscript came into the collection with the MS of the *Khuddasikkhā-ṭīkā* (PA (Burm.) 23) as they had been offered together by the same donors to the same monastery.

Cūlavagga-nissaya is a word for word translation into Burmese of the Pāli text of the *Cūlavagga* of the Vinaya-piṭaka (Oldenberg: *Vinaya Piṭakaṃ*, vol. II). This book, as well as the nissaya on the *Cūlavagga-aṭṭhakathā*, PA (Burm.) 15, are called *Ratanamañju*, the Basket of Jewels.

The text begins after the adoration: *tena samayena*, tena kālena, hnai; *bhagavā*, `phouŋ `ci `ðo; *buddho*, ði . . .

It ends *ṭhai* r., ll. 6–7: translation of the *uddāna* on Oldenberg, II, p. 308. *dasavatthūni* . . . (line 10) *saṅghena*, ði; *uppāhikā* (= ubbāhikā), kaŋ mə´ wa yu? θə´ phyiŋ´; [*vūpasameyya*, *ṭhai* v.].

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

The title of the book *Ratanamañjūsā*[1]: ratana-mañjagha lɛ? paŋ ciŋ hnai? cūḷavā mā i ənɛ? ədei? bɛ go sho `ðə ʒə`ga `pyi i´, nibbanapaccayo hotu . . .

¶ [1] Spelt "Ratanamañjaka".

Pārājika-aṭṭhakathā.

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., *pū* v., *pe* r., writing in centre only

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. "pārājikaṃ aṭṭhakathā-pāṭh, 20 aṅgas," 7 foll., 12 (lines to a page). Maung Oo and Ma Ye. On the right margin of *ka* v., again: pārājikaṃ aṭṭhakathā. The gift of Ko Oo and Ma Ye of Shanzu quarter . . . Offered to U Cāritta Thera of the Ava monastery, Moulmein, on the 7th waxing day of Tazaungmon, Sakkarāj 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 aṅgas, 7 foll., cover 1 aṅga and 2 foll. Total 21 aṅgas and 9 foll.

Written on a piece of paper attached to one of the wooden boards; number 6; pārājikaṃ aṭṭhakathā-pāṭh. 20 aṅgas and 7 foll.

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

Pārājika–aṭṭhakathā, "the Commentary on Pārājika", is the relevant portion of *Samantapāsādikā*, *Vinaya-aṭṭhakathā* of Buddhaghosa. The text begins from the opening section of the *Samantapāsādikā* (q.v.). It is customary in Burma to call this portion of the commentary *Pārājika-aṭṭhakathā*. A *nissaya* on the *Pārājika-aṭṭhakathā* 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 *Samantapāsādikā*[1].

It ends at *pū* v., l. 5: . . . kāyakammaṃ vacīkammaṃ akusalacittaṃ tivedanan ti. samantapāsādikāya vinayasaṃvaṇṇanāya pariṇatasikkhāpadavaṇṇanā niṭṭhitā. niṭṭhitā ca timsakavaṇṇanā (= end of PTS. ed. Vol. III).

This is followed by (from line 7):

sabbārinaṃ jayakketuṃ vahantā puññatejasā
pattarajjābhisekena cakkavaṅsujjalakkhinā
munindakesavaṅsāpi dinindakatanāminā[2]
rājacūḷāmaṇikyevaṃ thūpassa dāyakena ca
sirisudhammarājā mahādhipati-nāminā
hitvā dvipassa soṇṇādiṃ dhammarājena yā katā
vinayaṭṭhakathā sabaccakkhara-padāgatā
sakkārājā satassamhi niṭṭhaṃ dvisaradāmike
yaṃ kataṃ tena puññena mammarājā mahāyaso
sukhī dīghāyuko hotu pūrentu paṭikā parā
ciraṃ ṭhātv-aṭṭhakathāyaṃ dhārentu sādhavo
imaṃ
[*pe*] sabbe sattā ca saddhamme sādarā hontu
nākūlā

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: *asambudhaṃ* not °*buddhaṃ*. – [2] MS dminindа°, but *m* in *dm* appears to have been struck out.

Pārājika-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., *kā* r.; *lāḷ* 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: "Pārājika pāḷi tō nissaya".

Also written on cover: "Net words 28 aṅgas . . . 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 Cāritta 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 Tabaung, Sakkarāj 1248 (26th February, 1887).

Pārājika-nissaya is the Burmese word for word translation of the *Pārājika* section of the Vinayapiṭaka. 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 *Vinayapiṭakaṃ*). According to the colophon at the end, the author of the nissaya is a thera by the name of Upāli 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 *Pārājika-aṭṭhakathā-nissaya* by Shwe-u-min Hsaya Ashin Jambudhaja (printed in four volumes, Rangoon, 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 āyasmāto[1] sāriputtassa vinayapaññattiyā ca na-hetubhūto parivitakko udapādi. [From here the Pali text is intermixed with the Burmese word-for-word interpretation] yena samayena – āyasmato – sāriputtassa – vinayapaññattiyā ca na hetubhūto – parivitakko – udapādi – [l. 6]. tena samayena – buddho – (l. 7) bhagavato – verañjāyaṃ – (l. 8) – naḷerupucimandamūle – (l. 9) – mahatā – bhikkhusaṅghena – (l. 10) pañcamattehi bhikkhusatehi – (l. 11) saddhiṃ – viharati –

The text ends also different to Oldenberg's edition: *laṃ* v., ll. 4–5: *evaṃ*, iðo′; *etaṃ tuṇhibhāvaṃ*, i ðo′ shei? shei? ne ˋjiŋ go *kārayāmi* hma? ya pyi. *nissaggiyaṃ nitthitaṃ*, followed by the colophon of the author:

cakuṭī ti nāma nagare ramme site visālake
vasite puññakārānaṃ rammadvārasaggamok-
khaṃ
nagarassa avidūre esannadisavāsa(?) vasante
pubbācariyehi sīlā(?)-guṇasampanne ‖ 1 ‖[2]
jetavanamahādāse

ramme savasana [ka] rine(?) upāḷitheranāmena
vuññutaṃ pāṭhe mātuṃ ‖ 2 ‖ varaṃ
sabbaññubuddhassa
thūpaṃ bimbaṃ anuttaraṃ kataṃ
itthakammañ ca
sudhāmattakalepanam ‖ 3 ‖ vicittarasatthu
pi mpaṃ(?)

likhaṃ pasādanajanayaṃ āropitaṃ
chattapiṇḍaṃ
suvaṇṇena alaṅkataṃ ‖ 5 ‖[3] vānekajaṃ
abhisekaṃ kammaṃ kāresi sādhukaṃ tato
kāritō siddhim pi vinayaṃ
pārājikattaṃ ‖ 6 ‖ visuddhacārasīlena
buddhaṅkurena yacitto uddharāmi
mramayānaṃ[4]
atthaṃ rakkharakosale ‖ 7 ‖ pāraṃ
paralikkhitena
vaṇṇam pi racitam ayaṃ vijāretvāna
paññāya samaṃ gatvā sandhane pi uttarāmi
imaṃ kammaṃ modayantu sādhuno ‖ ** ‖[5]

aniyataṃ te sabbaṃ pūrayantu medhakā ‖ 8 ‖
. . . up to line 9.

lāḥ v., ll. 2–3:
devo vassatu kālena yathā su-upakārako
sassādīni sammajjantu sattānaṃ hitapattiyā.
followed by its *nissaya*

ll. 8–9:
sabbe pi sattakālena dhammaṃ lokuttaraṃ
varaṃ
pāpuṇantu akiccena sabbadukkhavināsanaṃ
followed by its *nissaya*.

va r., ll. 1–2:
aham pi paramaṃ bodhiṃ
pāpuṇissāma 'nāgate[6]
tiṇṇo hutvāna tāreyaṃ
canataṃ bhāvasāgarā[7] . . .
and nissaya.

On line 7 appear the date as given above.

¶ [1] For °mato. – [2] Figure is not clear. – [3] No figure for 4. – [4] MS prapa°? – [5] Sign illegible. – [6] MS nāvate. – [7] For: janataṃ bhava°.

Bhikkhu-pācittiya-nissaya.

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

Palm leaf, 113 foll., numbered *nā–ra, rō–khyā*. 8 foll. between *ra* and *rō* are missing. 49.3×5.2 cm., 8 lines in a page, 41 cm. long. *khya* v. and *khyā* r. 17 cm. in the centre.

Bhikkhupācittiya nissaya, "The Pācittiya rules of monks with Burmese translations". Its name is given as "Ratanamañjū"[1], but the author is not known. The year of its date is not understandable 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. *Sutrā*; kraḥ, rwe' *na vadanti*: machaii kimi (See Oldenberg, *Vinaya Piṭakaṃ*, vol. IV, p. 136, l. 2).

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

¶ [1] A short form of *Ratanamañjūsā*; 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 together. 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, Sakkarāj 1127 (16th July, 1765).

Parivā nissaya, "the Burmese verbatim translation of the *Parivāra*" starts off as a translation of the appropriate section of the *Samantapāsādikā*[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 bhagavā*, ə´ ciŋ mya? swa phə-`ya ði; *dhammasenāpatino* tə`ya ci? θu `ji phyi? `θɔ θari´ pou? tə ra ði [line 3]; *yācito*, `tauŋ baŋ

a? θi phyi? ywé . . . *dasa atthavase*, –, (line 4); *paṭicca*, kāraṇaṃ katvā; – (line 5) . . .; *vinaya-paññattaṃ*[2] *paññāpesi*[3] –.

End. *ṭho* v., l. 4. paññattivaggo: Oldenberg, vol. V, p. 224. *ṭhō* v., l. 5. navasaṅgahavaggo, ib. p. 225. *ṭhāḥ*. nissaya of the verses in small type in Oldenberg V, p. 226: *brahmaparisāya*, –; *ḍa* r., ll. 1 and 2: *brahmā yathā*, byəma `miŋ gɛ́ ðó; *gaṇamajjhe*, yə́ `haŋ da ə `pauŋ dó í ə́ lɛ hnai?; *nāyako iva*, phə`ya gɛ́ ðó; *bhavati*, í.

Then follow the date and time of the scribe as given above.

¶ [1] PTS. ed. vol. VIII (1947). – [2] PTS. ed. °tiṃ. – [3] Ib. °ti.

Kaṅkhāvitaraṇī, Kaṅkhāvitaraṇī-ṭīkā, Dhammapada, Subodhālaṅkāra, Abhidhānappadīpikā, 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. *Kaṅkhāvitaraṇī*: see PA (Sinh.) 4.

Title on MS: Kaṅkhā-aṭṭhakathā.

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, *aṭṭhāyasasu* for *aṭṭhārasasu*. Then follows the colophon with the name of the author: paramavisuddhasaddhābuddhiviriyapatimaṇḍitena . . . buddhaghoso ti garuhi . . . katāyaṃ kaṅkhāvitaranī nāma pātimokkhavaṇṇanā 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), Sakkarāj 1243 (AD 1881).

che v. blank. Blank leaves stitched to form cover.

(b) *chai* r.–*de* r., 144 foll.

Pātimokkhapadattha-anuvaṇṇanā, "A Further Commentary on the Words of the *Pātimokkha*", that is, a *ṭīkā* or super-commentary on the *Pātimokkha-aṭṭhakathā* otherwise called *Kaṅkhāvitaraṇī* described above and at PA (Sinh.) 4. "Anuvaṇṇanā" lit. "After-commentary" or "further-commentary" is a synonym for "ṭīkā".

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

There is a printed version of the text edited by Hsaya U Hpye, Rangoon, 1908.

The text begins at *chai* r., l. 1 after the usual adoration, with:

dayāti daya passantaṃ āṇāti āṇacakkindaṃ
buddhaṃ natvā ca vakkhāmi pātimokkhe
padatthaṃ 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. l. 2: parivārakhandhakesu antarahitesu ubhato vibhaṅge ṭhite sāsanaṃ ṭhitam eva hoti . . . l. 4. tasmā buddhabhāsitabhūtaṃ pātimokkhaṃ mayā vuttehi saddanaya-

aṭṭhakathānaya-ṭīkānayehi[2] ādaraṃ dhārentu. pātimokkhapadattha-anuvaṇṇanā niṭṭhitā.

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), Sakkarāj 1243, that is AD 1881.

(c) *Dhammapada*, 13 foll. including the first and last thickened foll. 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: *thū–dū*.

On the recto first fol. (*thū*) the title *dhammapada pāḷi tō* written in pencil. *thū* v. 15 cm. of writing, rest 40 cm. of writing, *dū* v. 16 cm., eleven lines to a page; last fol. (*dū*) 16 cm., $8^1/_2$ lines only.

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

Title: Dhammapada pāḷi tō.

The text begins straight way with the first verse of the *Dhammapada* after the formal adoration of the Buddha and ends at *dū* r. The name of the *vatthu* (story) to which the gāthā belongs is given at the end of the stanza or group of stanzas.

The text ends at *dū* r., l. 1.

sabbavositavotānaṃ tam aham brūmi
brāhmaṇaṃ.
devaṅgikabrāhmaṇavatthu ... brāhmaṇavaggo
sabbīsa[ti]mo.

Then follows a statement of the number of stanzas in each vagga; but no memorial stanzas as in PA (Sinh.) 18. (l. 6): ekūnavatthupaṭimaṇḍitā dhammapadagāthā samatthā. dhammapada pāḷi tō niṭṭhitaṃ ... nibbānapaccayo hotu.

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

(d) *mī–ya*, 10 foll.

Title: alaṅkā-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 Mahāsāmī, 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 ṭīkas on Buddhaghosa's commentaries. Another work of Saṅgharakkhita Mahāsāmī is *Vuttodaya* (see (f) below)[3].

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 Doḍandūvē Dharmasena and printed at Välitara, Ceylon (1910)[4]. Vācissara Thera wrote the Porāṇa-ṭīkā on the *Subodhālaṅkāra* in the thirteenth century, and this was possibly based on the Purāṇa-sannaya. There is a Nava-ṭīkā, written in Burma, and a Burmese nissaya, called *Alaṅkāra-nissaya* composed by Yaw-Myosa Atwin-Wun (AD 1880)[5]. 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 *Kāvyādarśa* of Daṇḍin 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 Daṇḍin's. The Pāli rhetorician also mentions Sanskrit authorities such as Rāmasamma (v. 2), whom one is unable to identify.

The *Subodhālaṅkāra*, which is composed in three hundred and sixty nine stanzas, all in the śloka 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 Avoiding of Faults, vv. 68–115.
3. guṇāvabodho: the Understanding of the Merits vv. 116–163.
4. atthālaṅkārāvabodho: the Understanding of Figures of Speech refering to the Meaning, vv. 164–337.
5. bhāvāvabodho: the Understanding of the Essence of Poetry, vv. 338–369.

The present MS begins with the first verse, immediately after the adoration:

munindavadanambojagabbhasambhavasundarī
guṇam pāninaṃ vāṇī mayhaṃ pīṇayataṃ
manaṃ
rāmasammādyalaṅkārā santi santo purātanā
tathā pi tu vaḷañjanti suddhamāgadhikā na te.

The five chapters end as follows:

mū r. l. 11, ch. one.

me v. l. 2, ch. two.

mai v. l. 2, ch. three.

māḥ r. l. 1, ch. four.

The MS ends at *ya* r. l. 2: iti saṅgharakkhita-mahāsāmi-viracite subodhālaṅkāre rasabhāvāvabodho nāma pañcamo paricchedo. 5. iti subodhālaṅkārapakara[ṇa]ṃ samatthaṃ. 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).

(e) 27 foll. from a different codex, *phe–bhau*. The first and the last foll. are thickened. *phe* v. and *pho* r. writing in the centre only. 16.2 cm., *bho* v. and *bhō* r., also in centre 13 cm. only. 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 *bho* r. l. 10: abyayavaggo, sāmaññakaṇḍo 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) *bhaṃ–mi*, 5 foll. The first and last thickened. *bhaṃ* 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 Mahāsāmī (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 *Vyākhyā* by Labugama Laṅkānanda Bhikkhu has been published in 1936. In Burma *Vuttodaya* with a commentary called *Vacanatthajotikā* by Samantapāsādika Thera, and another commentary, entitled *Chappaccayadīpikā* by Paññāsīha Mahāsaddhammasāmi were printed in Mandalay, 1899, and *Chando-nissaya, Vuttodaya*, with Burmese word for word translation and commentary by Cakkindābhisiri was published in Rangoon, 1900.

G. E. Fryer published with an English trans-

lation the *Vuttodaya* (*Expositor of Metres* by Saṅgharakkhita Thera) in Calcutta, 1877. In Europe we have *Vuttodaya*, Die *Pāli Metrik Vuttodaya*, herausgegeben von Joh. Minayeff (*Mélanges Asiatiques tires du Bulletin de l'Académie Impériale de Sciences de St. Petersbourg*, Tome VI, Livraison 2, pp. 195–222, St. Petersburg, 1870). See also Helmer Smith: *Epilegomena to Vol.* I *of A Critical Pāli Dictionary* (Copenhagen, 1948), pp. 59–60, number 5, 7).

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.
6. Scansion.

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

namatthu janasantāna-tamasantānabhedino
dhammujjalantarucino munindo dātaro jino.

Ch. 1 ends at *bhāḥ* r. ll. 8–9: iti vuttodaye chandasi saññāparibhāsā niddeso nāma paṭhamo paricchedo.

Ch. 2 ends at *bhāḥ* 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 saṅgharakkhitamahāsāmitherapādaviracite vuttodaye chandasi chappaccayavibhāgo nāma chaṭṭho paricchedo.

Then follows the author's colophon:

selantarāyatanavāsikasīlathera-
pādo garū guṇagarū jayataṃ mam' eso
yassa p-pabhāvam avalamba[6] mayediso pi
sampādito 'bhimatasiddhikaro parattho.
paratthasampādanato puññenādhigatena 'haṃ
paratthasampādanako bhaveyyaṃ jātijātiyaṃ.
avalokitamattena yathā chappaccayā mayā
sādhitā sādhiyantv-evam icchitattham pi pāṇino
vuttodayaṃ samattaṃ

Then follows an appendix, not found in the Sinhalese edition of Laṅkānanda Bhikkhu (1936):

pañcamaṃ lahu sabbattha, sattamaṃ [*mā* r.]
dvi-catutthīnaṃ,
chaṭṭhan tu garupādānaṃ sesaṃ aniyamaṃ
bhave

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 Sīhāsana's manuscript.

¶ [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-ṭīkā' the author evidently means the *Vinayatthamañjūsā* of Buddhanāga. [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 *Abhidhānappadīpikā* (see (e)), and was also known by the name Medhaṅkara of Udumbaragiri. – [4] Also ed. by Udam-

miṭa Dhammarakkhita Thera, Randoṁbe (1910). – [5] See: Bode, M. H. *The Pali Literature of Burma* (1909), p. 95. – [6] MS avalappa.

Pātimokkhapadattha-anuvaṇṇanā-nissaya.

PA (Burm.) 22 (Lundholm 26).

Palm-leaf, 239 foll., numbered *ka–naṃ*, 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: "Pātimokkhapadattha-anuvaṇṇanā from *ka–naṃ*. 19 aṅgas, 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 *naṃ* r.: "Offered to U Cāritta Thera of the Ava monastery, Moulmein, on the 7th waxing day of Tazaungmon, 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 *Pātimokkhapadattha-anuvaṇṇanā* 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 *anuvaṇṇanā* [PA (Burm.) 21]: *ahaṃ*, nga ði; *dayātidayapassantaṃ*, paccekabuddhā sāvaka do´ i´ karuṇā thɛ? luŋ mya? `θɔ mahākaruṇā dɔ phyiŋ´ bodhetabbasatta vā . . .

It ends at *naṃ* r. l. 4: saṃghādisesāpattī ti – *parisuddhā*, siŋ ba gouŋ i´tɔ iti ðo´; *pucchāmi* i. ettāvatā i hmya´ ə´ taiŋ ə´ ʃe ʃi´ `ðɔ sə´ `ga phyiŋ´ thɛ´ ba; *saṅghādisesavaṇṇanā* saṅghādisīs ə´ phwiŋ´ ði; *niṭṭhita*, `pyi pyi.

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

Khuddasikkhābhinava-ṭīkā.

PA (Burm.) 23 (Lundholm 10a).

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

Title on front cover: Khuddasikkhā-ṭīkā sac Also written in ink on the right side of the same page: Khuddasikkhā-ṭīkā sac pāṭh and Cūlavā pāḷi tō nissaya, from *ka–cāḥ* and, *ka–ṭho* (respectively), 17 aṅgas, 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 Khuddasikkhā-ṭīkā sac is the gift of Ko Oo and Ma Ye of Shanzu quarter of Daingwunthwin, offered to U Cāritta

Thera of Ava monastery, Moulmein, as a *saṅghikadāna* on the seventh waxing day of Tazaungmon (11th November), Sakkarāj 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 Tabaung (7th March), Sakkarāj 1248 (AD 1887, *cāḥ* r., l. 5).

Khuddasikkhā-ṭīkā 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 Sumaṅgala; and hence the work is called *Sumaṅgalappasādanī* ("The Illuminator of Sumaṅgala"). In the introductory verses of the new *ṭīkā*, the author says that there was an older ṭīkā to *Khuddasikkhā*[3], but that it is not adequate at the time, and therefore the composition of this new *ṭīkā* was undertaken.

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

The text begins:

namo tassa bhagavato arahato
sammasambuddhassa
namo tassa sakalalokavimohakassa.
mohassa vaṃsakassa[?] suvuttadhammassa
namo tassa anaghottama-dakkhiṇeyyassa
saṃghassa.
tilokamahitaṃ vande saddhammāmatanim-
mitaṃ
saṃsūnūkatasambhatti[4] jina-janamanoramaṃ
sāriputtaṃ mahāsāmi(ṃ) nekasattavisāradaṃ
mahāguṇaṃ mahāpaññaṃ namo me sirasā
guruṃ
khuddasikkhā ha ṭīkāya[5] purātanasamīritā
na tāya sakkā sakkaccaṃ attho sabbattha ñātave
tato nekaguṇānaṃ yo mañjūsā ratanānaṃ va
sumaṅgala-sanāmena tena paññāvatā sutā
ajjhesito yatindena sadāraññanivāsinā
savinicchayam etissā karissām' atthavaṇṇanaṃ

etth' āha. kim attham *ādito* [M. 1] cāyaṃ gāthā nikkhittā. nanu yathādhippetam eva pakaraṇam ārabbhanīyan ti vuccate. sappayojanattā [sic] sappayojanaṃ[6] hi taṃ dassanaṃ tāya ratanattayapaṇāmābhideyyakaraṇa-p-pakāra-payojanābhi-māna-sandassanato tāni ca puna sabbayojanāni[7] anantarāyena gandhaparisamāpanādi-p-payojanānam abhinippādanato. tayā hi sotūnam attano ca yathādhippeta 'tthanippādanaṃ ratanattayapaṇāmakaraṇapayojanaṃ (*kā* r. l. 2).

The text ends (*cō* v. l. 4) = M. p. 121, L. v. 5) . . . tambapaṇṇijaṃ va tambapaṇṇiyo, ketu viya ketu, tambapaṇṇiye ketū ti tappuriso. tena *racitā dhammavinayaññū-pasaṃsitā* [v. 6] *ayaṃ khuddasikkhā parimānato*[8] *gāthānaṃ pañcamattehi satehi ettāvatā niṭṭhānaṃ upāgatā* ti sambandho. iti sumaṅgalappasādanī nāma khuddasikkhāya ṭīkā samattā.

cō v. l. 5:

kārāpite 'tirucire pavare vihāre
mānādhikādi-turinā[9] garunā guṇena
vassaṃ vasaṃ damiḷa so vidha he[10]m-akāsi
ākaṇṭhika jinasāsanasabbavuddhi(ṃ)[11].
puññena sattaracanā[12] janitena tena
sambuddhasāsanavaroda[ya]kārakena[13]
lokāmisesv-api na (me) samalaṃ alaggo
sambuddhasāsanavarodayam ācareyyaṃ.
atthesu akkharapadesu vinicchayesu
pubbāparesu khalitaṃ khalitaṃ yad atthi
ohāya khantam arahanti vadantu santā
diṭṭhāparātham atha vā kimūlālanena.
yen' antatantaratanākaramaddanena
mantācalollasitañāṇavarena laddhā

sārammatātisukhitā suvahanti[14] c'aññe
te me jayanti guravo guravo guṇehi.
paratthasampādanato puññenādhigatena 'haṃ
paratthasampādanako[15] bhaveyyaṃ jātijātiyaṃ.

sisso āha:
paramappicchatāneka[16]-santo sopasamesinaṃ
sucusallekavuttīnaṃ sadāraññanivāsinaṃ
sāsanujjotakārīnaṃ ācerattam upāgataṃ
udumbaragirikhyātā yatīnaṃ[17] yatipuṅgavaṃ

caṃ r.:
medhaṅkaro iti khyātaṃ nāmadheyyaṃ
tapodhanaṃ
theraṃ thiradayāmedhānidhānaṃ sādhupūjitaṃ
nissāya piya-piyantaṃ (?) mittaṃ kalyāṇam
attano[18]
sodhetuṃ sāsanaṃ satthu parakkamam akāsi yo
susaddasaddiyoyoga-nicchayaṃ[19]
sabbhivaṇṇitaṃ[20]
ākā[21] subodhālaṅkāraṃ vuttodayam anākulaṃ
saṅgharakkhitanāmena mahātherena dhīmatā
nivāsabhūtenāneka-guṇanippicchitādīnaṃ[sic][22]
tenāyaṃ racitā sadhu sāsanodayakārinā
khuddasikkhāya ṭīkā pi sumaṅgalapasādanī.
[*caṃ* r. l. 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.
ekāsityādhike[23] sakkarāje navasate ṭhite
juṇhe phagguṇamāsassa dasame
suta-candare[24] (?)
niṭṭhaṃ patto ayaṃ gandho (olokentu susādhavo).

These lines may be interpreted: This book was completed on the tenth waxing day of the month of Phagguṇa (February-March) in the year Sakkarāj 981 (eighty one over nine hundred), 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 paramaṃ bodhiṃ patvā puññatejasā
loke hutvāna sambuddho santāressaṃ sadevakaṃ.
khuddasikkhāṭīkā 'yaṃ niṭṭhitaṃ.
The scribe's wishes continue, and on line 7 begin some short Pāli texts[25] which do not belong to the *ṭīkā*. aniccā vata saṅkhārā . . .

r. line 10 to v. 2. *Dhp.* 153–154. Then follows a section of the *Paṭiccasamuppāda*: avijjāya tv-asesavirāganirodhā . . . up to last line: . . . dukkhakkhandhassa nirodho hoti. khuddasikkhāṭīkā `pyi i´. This clearly shows the ending of the second scribe.

On *cāḥ* 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 attains enlightenment under the *Bangaw* tree."

Date in Burmese on line 4:

The fourteenth waxing day of Tabaung (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.

¶ [1] (1) The *Khuddasikkhā* (*Khs*) of Dhammasiri [M] has been edited together with the *Mūlasikkhā* of Mahāsāmī by E. Müller in *Journal PTS.*, 1883, pp. 86 ff. (2) The *Khs*, its *Purāṇa-ṭīkā* and the *Khuddasikkhābhinavaṭīkā* (*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. – [2] For Saṅgharakkhita, see articles of *Subodhālaṅkāra* and *Vuttodaya*. – [3] According to the *Piṭakat samuiṅḥ* the author of the old *ṭīkā* was Revata (see Mabel H. Bode, *Pali*

Literature of Burma, p. 24, nr. 1. The SC does not name an author. – [4] Also in CM, °iṃ. – [5] PB khuddasikkhāya ṭīkā yā. – [6] sabbayojanatthā sabbayojanaṃ. – [7] sappa° in MS. – [8] M. °ṇa°. – [9] PB mānādhikāri-purinā, CM manādhikāda bhurinā. – [10] PB damiḷasocivahe, CM . . . damila so ca makāsi. – [11] PB ākaṅkhaṭīkam iti sāsana-sampavuddhiṃ, CM mātākaṭṭhikamina(?) sāsa-nasampabuddhi. – [12] CM sattharacanā. – [13] SC varodayakaraṇana CM °kāranena. – [14] CM agrees, SC sukhayanti. – [15] MS paratta°. – [16] MS parapa°. – [17] PB udumbaragirikhyātāyatane, CM yatanaṃ. – [18] PB sissaṃ sahāyam āgamma kalyāṇamittam attano. – [19] MS reading thus. – [20] MS sappi°. – [21] For akā. – [22] SC yuṇānappiccha°. – [23] ekāsīti°? – [24] Perhaps for Sukkacandime. – [25] The MS of the *Khudddasikkhā-ṭīkā* at the British Museum Library also contains similar texts at the end.

[Accounts of the *Khuddasikkhā* and its (Abhinava-) *ṭīkā* are given by Polvatte Buddhadatta Mahāthera in his *Pāli-Sāhityaya* (=PB, vide op. cit. pp. 292–296). There is a MS of the new ṭīkā 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 vvll. 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.

Vinaya-nissaya[1].

PA (Burm.) 24 (Cod. Barm. U.B. 7).

Palm-leaf, 3 foll., numbered *thaṃ–ṭhāḥ* and *paṃ*.

These are two fragments of a Vinaya text. (i) *ṭhaṃ–ṭhāḥ*. (ii) *paṃ*.

(i) *ṭhaṃ* r.: marks the end of *aṭṭhaṅgatasikkhāpada* in connection with the story of Cūḷapanthaka. *ṭhāḥ* v: atha kho-bhagavā – mahāpajāpatigotamiṃ – dhammiyā kathāya – sandassitvā – samādapetvā – samuttejetvā – sampahaṃsetvā – āsanā – vuṭṭhāya pakkhāmi – a(. . .).

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

¶ [1] See also *Pātimokkha-nissaya*, PA (Burm.) 61(d).

Vinayālaṅkāra-nissaya.

PA (Burm.) 25 (Cod. Barm. U.B. 6).

Palm-leaf, 48 foll., *phaṃ–yō*; 51×5.5 cm. Eight lines to a page, 42 cm. long.

This is a fragment of the *nissaya* on the *Vinayālaṅkāra(ṭīkā)* of Tipiṭakālaṅkāra[1], commentary on Sāriputta's *Vinayasaṅgaha-aṭṭhakathā*[2]. The title[3] of the text occurs on folio *mī* r. ll. 7–8:

vinayasaṅgahasaṃvaṇṇanābhūte – vinayālaṅkāre – pabbajjāvinicchayakathālaṅkāro nāma – dvā(dasa) vīsatimo[4] – paricchedo – iti samatto.

The fragment begins: vigacchati – kilesapariḷāho pi dunnivāravītikkamo hoti – napuṃsakapaṇḍakassa viya.

It ends: iti ayaṃ – parihāro – antarāyikehi dhammehī ti – abhabbhattādikehi[5] – upasampadāya – avatthukarehi c' eva – pañcābādhā hatthachinnādīhi – āpattikarehi – antarāyikehi – sabhāvehi ca – parimutto eva – vuttā – evaṃ ca katvā – āpattimatta. . . .

The *Vinayālaṅkāra* is dated 2101 of the Buddhist Era (= AD 1658). There is a printed version of this commentary in Sinhalese character edited by Ñāṇavimala-Tissa Thera. Printed in four parts in Colombo, 1900–07. Sāsana Council edition, Rangoon, 1962 in two vols. *Vinayālaṅkāra-ṭīkā*, (*Vl-ṭ* I and II).

¶ [1] Tipeṭakācariya of Tiriyapabbata. – [2] See PA (Sinh.) 31, *COMDC* 1, pp. 52–54: *Pmvvs* or *Vsa.* – See Bode, p. 53. Geiger, *Literatur*, section 43. – [3] as in *Vl-ṭ* I, p. 266. – [4] dvāvīsatimo *Vl-ṭ*. – [5] ababbattā°?

Vinayasāra-gaṇṭhi.

PA (Burm.) 26 (Lundholm 16 a–b).

Palm-leaf, 275 foll., numbered *ka–baṃ*; 48× 6 cm., eleven lines to a page, 38.5 cm. long. Divided into four volumes, the fourth being taken separately at some stage.

Edges of leaves gilt, with centre red. Secured by wooden boards coloured in red-lac.

Vinayasāra-gaṇṭhi, "The Essence of glossary of the Vinaya", is an explanation in Burmese of difficult points in the Vinaya-aṭṭhakathā. The work is in Burmese, with occasional references to Pāli aṭṭhakathās and ṭīkās such as *Kaṅkhāvitaraṇī*, *Parivāra-aṭṭhakathā*, *Kurundi-aṭṭhakathā*, *Vimativinodana-ṭīkā*, *Visuddhimagga-mahā-ṭīkā*, *Sāratthadīpanī-ṭīkā*, *Vinayālaṅkāra-ṭīkā*, etc.

According to the colophons of the first, the third and the fifth volumes the name of the author is Munindasāra, and perhaps the second portion of his name gives the name to the text. The first volume was written in Amarapura in the year Sakkarāj 1163 (AD 1801), the second and the fifth in AD 1802. For further details see end of fifth volume (q. v.). Each volume of the manuscript is described below.

(a) i. *ka–ṅaṃ* (Glossary of *Suttavibhaṅga* Commentary, PTS. vols. I–III).

On the obverse of *ka* the title of the volume, etc. "Vinayasāraganṭhi- 5 parts, part 1."

On the reverse the right margin of each folio, "Vinayasāra".

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

mahādayaṃ mahāpaññaṃ mahātejaṃ
mahāvīraṃ
guṇālayaṃ satāpuññaṃ dhammarājaṃ name
dhīraṃ.

cakrāgāthā.

Followed by three other gāthās. Line 5:

mahāpañño mahāpuñño mahāyaso mahāvīro
mahāghoso mahāvīro mahāthero mahāsayo.

padummāppaṅgāthā.

racitā buddhaghoso yo tena saddhamma-ṭhitiyā
pāsādikā manorammā vinayassathavaṇṇinā
tassa gambhīrañāṇena ogāhe sabbabhāvato
kiñcāpi dukkaraṃ kātuṃ gaṇṭhiṭṭhānaṃ
vinicchayaṃ.

Followed by their nissaya.

It ends at *ṅō* r. ll. 10–11:

dasamasikkhāpadaṃ. pattavaggavaṇṇanā. iti samantapāsādikāya vinayasaṃvaṇṇanāya gaṇṭhiṭhānasaṃvaṇṇanā-bhūte vinayasāre ti(ṃ) sanissaggiya-vaṇṇanā. Then follows the author's colophon:

bandhahāraṃ vadantike sakkaṃ
appiyasomirapheggussābbhantaraṭṭho
kovidā hi nayakovidā tenāyaṃ racito gandho
pesalena vibhāvinā minindasārasaññinā
katthāmarapure rame kadā kaliyuge patte
kāladvārarūpasadde kass' atthāya pesalānaṃ
ken' acchiṭṭho garuṇāya bandhahāraṃ-

from line 2. nissaya of above.

(a) ii. *ṅāḥ–jhī* (Glossary of *Bhikkhunīvibhaṅga*, 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 (*ṅāḥ* r.) *jhu* r. right margin: offered to Cāritta Thera of Ava monastery, Moulmein, 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 (*ṅāḥ* v. l. 1) after the adoration:

ye pana sāmaṇerena api sante mayhaṃ upajjhāyaṃ pacissitā ti vutte . . .

and ends at (*jhī* r. l. 11–*jhī* v. l. 1):

dasamasikkhāpadaṃ cittagāravaggo pañcamo: i hma′ ə′ thɛ? sho bwɛ mə′ ʃi byi. iti samantapāsādikāya[1] vinayasaṃvaṇṇanāya gaṇṭhaṃ ṭhānaṃ saṃvaṇṇanābhūte vinayasāre bhikkhunīvibhaṅgavaṇṇanā. Then follows the author's colophon: *jhī* v. l. 1:

tenāyaṃ racito gandho bandhenekakkharāpi
kupasaggesu tatiyo. mā attena dutiyo dvitto . . .

followed by the nissaya.

(a) iii. *jhī–ṭhāḥ* (Glossary of *Mahāvagga* Commentary, PTS. vol. V).

Title is given as in the previous two volumes.

The text begins after the adoration:

mahāvā hnai? bodhikathā sa′ ði do′ hnai? sho bwɛ mə′ ʃi′ byi. anujānāmi bhikkhave tumhe va dāni thāsuthāsu janapadesu . . .

It ends (*ṭhāḥ* v. ll. 6–7): iti samantapāsādikāya saṃvaṇṇanāya gaṇṭhiṭhānaṃ saṃvaṇṇa-(nā)bhūte vinayasāre mahāvaggavaṇṇanā, followed by the author's colophon: paramavisuddhasaddhāviriyasamanāgatena atigambhīrañāṇena suvipunavivinicchayena pariyattivisāradena yuttamuttavādinā vādivarena sāsanatthāsaṅsaṅkhanā(?) munindasāro taṃ nāmena therena racitāyaṃ mahāvaggassa gaṇṭhiṭṭhānaṃ vaṇṇanā niṭṭhitā (line 10). Then follows the nissaya of above.

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

Title as before. Ont he right margin of *ḍhi* r.: offered to Ava monastery (Moulmein) as an *ārāmikasaṅghikadāna*.

The text begins at *ḍha* v. l. 1 after the adoration: cūḷavā i′ paṭhama phyi? `θə kammakhandhaka hnai? sho bwɛ mə′ ʃi′ byi. pārivāsikakhandhaka-samuccaya-khandhaka-do′ hnai? . . .

It ends (*ṇī* v. l. 1–*ṇu* r. l. 1): iti samantapāsādivinayasaṃvaṇṇanāya gaṇṭhiṭṭhānasaṃvaṇṇanābhūte vinayasāre cūḷavaggasaṃvaṇṇanā.

(a) v. *ṇū–tī* (*Parivāra-gaṇṭhi* = Glossary of *Parivāra* Commentary, PTS. vol. VII).

The text begins after the adoration at *ṇū* v. l. 1:

parivā hnai? ubhato vibhang khandaka do′ hma′ tu ðə ə′ `shouŋ ə′ phya? ko ða sho aŋ′-

It ends at *tī* r. iti samantapāsādikāya vinayasaṃvaṇṇanāya gaṇṭhiṭṭhānasaṃvaṇṇanā bhūtena[2] vinayasāre parivāravaṇṇanā.

This is followed by the author's colophon:

marammadese māpītaṃ nagara-amarappūraṃ[3]
seṭṭhaṃ sappaṅgasampannam[4] paccatthikehi
dujjayaṃ
nānāraṭṭhapaviṭṭhāyaṃ devapūram va-s-
sobhitaṃ
sabbakāmehi samiddhaṃ nānādesamākulaṃ
tassa uttaranissite pacchime pañcayojane
bodhodadhittha yo gāmo sabbaseṭṭho mano-
rammo
katapuññānaṃ āvāso addhakulasamākiṇṇo
kiṇṇatittho ca tasmiṃ hi samājānena jātiyā
atigaṃbhīrañānena tena yuvasotunaṃ [sic]
vādivarena therena munindasāra-saññinā
vidūre tassa pūrassa pubbanissita-uttare mātuyā
kārāpite manorame ālaye catubhummake
vasantena hitatthāya pesalānaṃ vinicchayo
kato yaṃ niṭṭhito cakke sampatte dvi ti catukhā
lakkhito sālavisese addare juṇhapakkhassa
pañcamiyaṃ yaticchitaṃ

avalokita-mattena mayā imaṃ vinicchayaṃ
yathā evaṃ samijjhantu icchitattampi pāṇino.

According to this colophon Munindasāra belonged to a village called Nyaunggan, which lay five yojanas north west of Amarapura. He lived in the monastery Mingalabonkyaw. The work was completed on the fifth waxing day of Tawthalin, Sāsana Era 2346 (1st August 1802).

(b) *te–baṃ*. Pārājikaṃ 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.
paññāvayassa dhammesu dayā sattesu yā gatā
sabbesu tāya saññatto vinayaṃ yo adesayi (1).
sadā ussukkam āphanaṃ vineyya vinayāyataṃ
natvā nāthaṃ sasaddhammaṃ
gaṇagāravabhājanaṃ (2).
yo nekasetanāgindo nānārājanam uttamo
sāsanassonedaṭṭhaṃ(?) sadā ussāhamānaso (3).
taṃ nissāya mam' eso pi satthusāsanajotane
appeva nārapattambho aveyyati vicintayaṃ (4).
somayissaṃ gaṇṭhi-ṭhānaṃ vinayaṭṭhakathā
'haṃ
ṭhīkāttayaṃ[5] samānetvā aññā-ṭhāpi
yathārahanti (5).
yassa nātassa[6] . . .

The text ends: *bō* v. (haricandanan ti harivaṇṇa) candanaṃ suvaṇṇavaṇṇacandanan ti attho. lohitacandanaṃ vā gositacandanan ti attho. taṃ kira uddhane kudhita-telamhi pakkhittamattaṃ sakalaṃ pi te, taṃ pi telaṃ. aggiñ ca nibbāpana-saṃmattaṃ candanaṃ ten'eva gositacandanan ti vuccati. gosaddehi jalaṃ vuccatī ti viya sītaṃ candanaṃ gosataṃ candanaṃ- (l. 3) . . . Burmese nissaya . . . (line 8): . . . vā mya? ˋθɔ yəˊdəˊna phyiŋˊ ˋpyi ˋðɔ səˊ lwɛ. sārattha. The writer's wishes:

etena puññakammena puññādhikaṃ avam 'haṃ
buddhattaṃ tīsapāramī pūretvāna anāgate
buddhattaṃ pāpuṇitvāna tibhaven'etaṃ bahuṃ
dhammanāvāya tāremi oghaṃ setvā sukhaṃ
padaṃ
puññenā'nena pappomi buddhattaṃ yāvatā
ahaṃ.
amiddhane kule suddhe saddhe ameyaddhane
(*baṃ*) apattaṃ yāva icchitaṃ saṃsaranto
bhavābhave
tihetukena ukkaṭṭha-sandhiyā paṭiyantiko
hīnakulesu bhajjhesu apāyesu catūsu ca
micchājīvesu tittisu kudācanaṃ na bhavāmi

idaṃ me puññaṃ maggassa paccayo hotu. idaṃ me puññaṃ phalassa paccayo hotu. idaṃ me puññaṃ nibbānassa paccayo hotu.

¶ [1] MS sāmanta°. – [2] For bhūte. – [3] puraṃ. – [4] sabba°. – [5] ṭīkā°. – [6] For nāthassa?

Kaṭhinadīpanī.

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

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

The title on the front cover, "the offering of Kaṭhina 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 Nyaungbindwin quarter of the village of Thraing, Shwebo district . . ."

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

Kaṭhinadīpanī[1], "the Clarifier of Kaṭhina" is a treatise explaining the gifts of *Kaṭhina* 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-vitaraṇī, Vajirabuddhi-ṭīkā, Vinayālaṅkāra-ṭīkā* and *Vinayavinicchaya*.

According to the author's colophon (*gāḥ* r. ll. 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:
anantaguṇasampannaṃ vanditvā ratanattayaṃ
samāsena pavakkhāmi sāraṃ kathinadīpanī[2]
kati 'haṅgehi sampannāgato puggalo abhabbho
kathinaṃ attharituṃ . . .

The text ends thus, the last text cited being *Bhikkhunī-pācittiya* (*gāḥ* r. l. 5 . . .): . . . ubbhataṃ saṃghena kathinaṃ. khamati saṃghassa. tasmā tuṇhi. evam etaṃ dhārayāmī ti. bhikkhunī-pācit pāḷi tō. (l. 6): Here follows the names of the author and the instigator:
vane ramme vasantena annaṃ gānāmam antare
vimalācāranāmena therena sucivuttinā
sāradhammena nāmena paresam pi hitesinā
bhikkhunābhiyācitena vinayādhārakāminā
nānāgandhi ṭhapitā nīharitvāna sabbathā
kosallatthaṃ kathinesu sādhuṃ kathinadīpanī

Date (l. 7):
niṭṭhitā kattikāmāse jinacakke vatabbare[3]
sakkarāje ruhākappe[3] cintayantu punappunaṃ

After nibbāna paccayo hotu, Pāli extracts not related to the present text: ojadīpaṃ jino gantvā . . . up to end of *gāḥ* v. last line . . . niṭṭhitaṃ `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).

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

Sīmāvinicchaya-pāḷi.

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: "Sīmāvinicchaya-pāḷi".

Date and time of completing the copy: A little past two strokes, on Tuesday, the 10 (or 11th) waning day of Tazaungmon, Sakkarāj 1223[1] (26/27th November, 1861).

Sīmāvinicchaya, "the Judgment on the *sīmā* 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: *Sīmā-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 Tabaung, 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 Thihathu 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 Saṅgharāja[2] by the chief clerk Minhla-Theinkhathu and Thabye-Nga Ywasa. The Saṅgharāja questioned the two Sinhalese bhikkhus, and one of them, evidently Dhammakkhandha, answered in Pali as follows (first page, last line): ahaṃ bhante mātukucchito nikkhamitvā navavasse [*ḍhū* r. l. 1] pabbaji. pabbajitvā sāmaṇerabhāve ekādasavassāni ṭhatvā vīsativassaparipuṇṇakāle upasampadaṃ kātuṃ nadīsamīpaṃ gami. . . . [The bhikkhu continued that at his ordination there was some dispute with regard to the *udakukkhepa-sīmā*, and *gāmasīmā*, and the bhikkhus were thereafter divided into two factions. The leaders of the two factions were Dhīrānanda-Thera and Ñāṇavimalatissa Thera. The chief theras, with Sīlakkhandha Thera at their head, made two attempts to despatch 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 Nāgapaṭṭinam 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, Sunanda and Piyatissa. The five bhikkhus who started off for the second mission are: Sugatapāla, Ratanapāla, Vimalatissa, Sumanasāra and Uḍuvara. The third mission embarked from Colombo on the fourteenth waxing day of Visākhā, Buddha Era 2401 (May, 1857) with eight bhikkhus (Saraṇapāla, Somānanda, Sīlaratana, Vimalaratana, Puññasāra, Sārānanda, Dhammakkhandha and Vanaratana) and five attendants. Of these the first named six bhikkhus and four attendants returned to Ceylon from Nāgapaṭṭinam. Having endured much trouble on the way, especially in an island called Nāgavāri, where the Sinhalese bhikkhus lost through thieves the presents including 'relics' and statuettes they were carrying as presents to Burmese personages, they reached Ratanapuṇṇa-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].

ḍhe r. l. 9 (end of introductory story) . . . ayaṃ sīhaḷadīpato āgatānaṃ dhammakkhandhavanaratanabhikkhūnaṃ ārocanavācanāmaggo (then follows the text as in M):

dīpātidīpasañjātaṃ[3] nānāguṇehi 'laṅkatan. . .

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 M[4]: "sammāsambuddhassa parinibbānato saṃvaccharagaṇanena catusattāḷīsādhikaṃ tisatadvisahassaṃ sampatte amhākaṃ jambudīpagaṇanāya ekapaññāsādhikaṃ sata-uttaraṃ sahassaṃ sampatte . . ." where Buddha Era 2344 and the Burmese Era 1151 do not tally. The reading of our MS is (*ḍhe* v. l. 5): sammāsambuddhassa parinibbānato saṃvaccharagaṇanena tisatatetiṃsādhika-dvisahassaṃ sampatte amhākaṃ jambudīpe gaṇanāya ekapaññāsādhikaṃ sa[ta][5] uttaram sahassaṃ sampatte, where Buddha Era 2333 and Burmese Era 1151 both work up to AD 1790.

The text ends *ṇi* ll. 5–6:

mayā sīhaḷabhikkhūnaṃ kato sīmanicchayo[6] vivādassa samatthāya buddho va so sametu tan ti followed by wishes and date.

¶ [1] Written 1203, evidently by error for 1223. – [2] Neyyadhammābhimunivarañāṇakittisiridhajadhammasenāpatimahādhammarājādhirājaguru (M. p. 18 ll. 3–4). – [3] M. dīpādhi°. – [4] *Jr. PTS.*, 1887. – [5] 'ta' written below the line. – [6] M. sīmāvīnicchayo.

SUTTAPIṬAKA

Aṅguttaranikāya (Nava(ka)nipāta).

PA (Burm.) 29 (Cod. Pal. XV).

Palm-leaf, 29 foll., numbered *jāḥ–ṭī.* (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 *ṭi* v. and *ṭī* 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 pāḷi' with 'pāḷi tō' on the last folio obverse (*ṭī* r.).

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

The fragment begins at *jāḥ* r. l. 1: -bhesajja) parikkhārānaṃ. imassa[1] arāhapariṇāhasmiṃ[2] vadāmi. [= P. p. 399, lines 2–3].

The text ends (*ṭī* v. l. 3): . . . nirodhāya chāgāya paṭinissaggāya ime navadhammā bhāvetabbā ti. navanipātaṃ samattaṃ paripuṇṇaṃ (*cf.* P. p. 466). Then follows (line 5): akkharā ekamekañ ca. . . . (line 7): yattakaṃ me kataṃ puññaṃ . . . (last line) . . . nibbānaṃ pāpuṇi. end with a floral design.

¶ [1] P. idam assa. – [2] P. āroha°.

Dhammapada, see under Kaṅkhāvitaraṇī, PA (Burm.) 21, also under PA (Burm.) 23.

Maṅgala-sutta, see under PA (Burm.) 61.

Dīghanikāya, *Mahāsamayasutta,* see under PA (Burm.) 40(6).

Līnatthappakāsinī.

PA (Burm.) 30 (Cod. Pal. VIII, IX, X).

The three codici written on palm-leaf contain one book, the *Līnatthappakāsinī,* the *purāṇaṭīkā*[1] on *Papañcasūdanī* (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.[2] 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 *Līnatthappakāsinī* were brought from Ava by Rājaguru Dhammakkhandha Thera of Daḍällavihāra. 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

effort to have these Pāli books transcribed in Sinhalese script with the help of the King of Kandy, Śrīvikramarājasiṃha (see: *Sirivikkamarājasīhapasatthi* (PAS(Sinh.)19)). Political events in A.D. 1815 turned against Dhammakkhandha'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 diaries[3].)

Līnatthappakāsinī, "the Proclaimer of the Hidden Meaning", is the collective title of the Ṭīkā on the commentaries of the four great nikāyas of the Suttapiṭaka, compiled by Ācariya Dhammapāla. These are sometimes referred to as the *purāṇa-ṭīkā*, "the old *ṭīkā*", to distinguish them from *Sāratthamañjūsā*, the *ṭīkā* on the same commentaries written by Sāriputta Mahāthera in the 12th century AD. The present text, which is a *ṭīkā* on *Papañcasūdanī* (PA (Sinh.) 11), is *Dutiya-Līnatthappakāsinī*, the second *purāṇa-ṭīkā* on the *nikāya-aṭṭhakathā*, the first being the *ṭīkā* on *Sumaṅgalavilāsinī*[4]. Westergaard[5], perhaps taking the text of the present MSS to be identical with that of *Dutiya-Sāratthamañjūsā*, ascribed the authorship of *Līnatthappakāsinī* on *Majjhimanikāya-aṭṭhakathā* to Sāriputta Thera. Wickremasinghe[6] 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. *Mūlapaṇṇāsaṭīkā*, "the *ṭīkā* on the *aṭṭhakathā* of the first fifty suttas, viz. 1–50."

366 foll., numbered *ka–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., *kā* r., *hū* 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 Sakkaraj 1141 (AD 1780). (See below for details).

The text begins after the usual adoration of the Buddha in Pāli: saṃvaṇṇanārambhesu ratanattayavandanā saṃvannetabbassa dhammassa pabhamūnissaya (?) visuddhipaṭivedanatthaṃ taṃ pana dhammasaṃvaṇṇanāsu viññūnaṃ bahumānuppādanatthaṃ taṃ sammad eva tesaṃ uggahanagāpaṇādi[7]-kkamaladdhabbhāya sammāpaṭipattiyā sabbahitasukhanipp(h)ādanatthaṃ[8]. attha[9] vā maṅgalabhāvato sabbakriyāsu punappakiccabhāvato[10] paṇḍitehi sammācaritabhāvato āyati(ṃ) paresu[11] diṭṭhānugati-āpajjanato ca[12] samvaṇṇanāya ratanattayapanā[ma]kriyā. attha[11] vā ratanattayapaṇām°karaṇaṃ[13] pūjaniyapūjāsu[14] puññavisesanibbattanatthaṃ. taṃ attano yathā laddhasampattinimittassa[15] kammassa balānuppādanattham[16] antarā ca tassa saṃkocanatthaṃ tad ubhayaṃ a[na]ntarāyena aṭṭhakathāya parisamāpācanatthaṃ[17] idam eva ca payojanaṃ ācariyena idhādhippetaṃ tathā pi vakkhati "idi[18] me pasannamatino . . . pe . . ." (= SC I, p. 1).

(See Additional notes at the end of this article.)

The ṭīkā on Mūlapaṇṇāsaka ends (= SC II, p. 323, l. 24):

(... mahāpāsādaṃ attano pādaṅguṭṭhena kam[p]si) tenāyaṃ *imaṃ pāsādakampa*[*na*]*suttena dīpetabban* ti idaṃ tisso vedanāya pāmunti (?) imissā gāthāya atthakathaṃ cullataṇhāsaṃkhayavimuttisutteneva dīpetabbaṃ. tassa brahmaṇassa yathā cintanam anantara[mokan]mi[ṃ] brahmalokesu [dhamma]brāhmaṇassa (vā)rākatvā te pi mahāmogga(allāna)therādayo *paccekadisā* ti mahāmoggalānatthero puratthimadisaya mahākassapatthero dakkhiṇadisāya mahākappinatthero maj-

jhimadisāya anuruddhatthera uttaradisāyan ti evaṃ cattāro thero brahmaparisāya mattago majjhe nisinnassa bhagavato samantato catudisāsu nisīdi.[19] *gāthā vuttā* ti yo brahmanaṃ paripucchati gāthā vuttā (*catubrahmasattherā*) ti tena kho pana samayena aññatarassa brahmaṇo evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hotī ti ādinā mahāvagge āgatena bahubrāhmaṇasutte[20] catu[21] . . . *vimokkhena* phussam kacabhana[22] vimokkhā sannibhāyena abhiññātena passasi ca natthi jambudīpassa ti (sammato) jambudīpe hi na bahulatāya . . . natthi vuttova jambusaṇḍassa is(s)aro ti puppha viya bhānaṃ dippanti pubba(vi)deha-vāsīnaṃ dīpaṃ pubbavidehadīpan ti attho. bhusarā (?) narā nāma aparagoyānagā uttaragurūṇā[23] ca saññābhe gehapariggahābhāvato bhummiyaṃ yeva sayanti na pāsā(dā)disu patit(ṭh)ehī ti upādeti (*evaṃ āyasmā kāya*)ti ekāyātā pubbaṅgarusimā parussajavaṃbhūtā . . . āhikādikarattam arattāvahā tasmā etisaṃ āyasmā kāsī ti mārassa ovādaṃ adāsi. sesaṃ sabbattaṃ suviññeyyam eva. māravajjaniya [sic] suttavaṇṇanāya līnatthappakāsanādi(?)ṭīkā. papañcasūdaniyā aṭṭhakathāya mūlapaṇṇāsa-līnatthappakāsanā. [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 fifth[24] waning day of the month of Tabaung (23rd February), Sakkarāj 1141 (AD 1780).

II. *Majjhimapaṇṇāsa-ṭīkā*, "the *ṭīkā* on the *aṭṭhakathā* of the middle fifty suttas, viz. 51–100."

112 foll., numbered *ka–ñā*, with *jhu–jhū* repeated. Eight unnumbered blank leaves in front. 51×6 cm.; nine lines with 41–42 cm. of writing. *ka* r. and *ñā* v. blank. *ka* v., *kā* v., *ñā* 15 cm. of writing in the centre only.

Writing clearer than in I. Secured in rough boards, ungilt.

The MS is dated Sakkarāj 1144 (= AD 1782): See below for details.

ña v. Right margin: "majjhimapaṇṇāsa-niṭṭhitā".

The MS begins after the usual adoration:

ārāmapokkharaṇī-ādīsū[25] ti āramapokkharaṇī uyyānacetiyaṭṭhānādisu. *uyyānā* ti bahulāni. (n)asokakaraṇikārakovilārakundarājarukkharisaṃmissatāya taṃ campakavanaṃ[26] *nīlādipañcavaṇṇakusumapaṭimaṇḍitanti* daṭṭhabbam. campakarukkhānaṃ yeva nilā(naṃ di) pañcavaṇṇakusumatāyā ti vadanti. bhagavā *kusumavantasugandhe*[27] *campakavane viharati* tī = SC III, p. 1. (See Additional notes).

The text ends (*ña* r. l. 8) SC III, p. 209, l. 12: . . . *aṭṭhitamanāto*[28] ti aññattha (kiñ) ci puggalo aṭṭhitamadhānavataṃ[29] paññātamo na vata anaññāsādhāraṇaṃ bhogo vā (gota) massa padhānaṃ ahosi. *sappurissadhammānaṃ asehāsaṃ* sappurisapadhānavatādhigato jatādisānaṃ ahanaṃ acchariyapuggalānaṃ yeva. āvenikapadhānaṃ vataṃ ahosi. ajānato si *ajānanto ca taṃ pakāsesī* ti ayaṃ pucchitamattaṃ ayaṃ pacchakkhato ajānanto eva kevalaṃ saddha uddhādetvā ca pakāsetī ti *saññāya āha. (a)jānanabhāve(na)santi*[30] ti ime (adhi)devo ti (a)paccakkhato jānane asati. *paṇḍitena manussenāti* lokavohārakusalena manūssena. tvaṃ pana lokavohāre pi akusalo. vacanatthañ hi ajānanto yaṃ kiñci vadati (ayati). *uccesamaninnta*[31] ucce supākatasabbaso taladārukehi pi mantantaṃ ñātapetaṃ yadi naṃ atthi mevā ti tenāha. *susudārakāsī* ti ādi. devā hi uppattidevā *adhidevā nāma* sam-

(m)uti deve ti adhikadevāti vatvā. adaññe va manusse adhikabhāve kim eva vattabban. sesaṃ suviññeyyam eva. aṅkāsavasuttaṃ[32]. pañcamā[33] vaggo ti. niṭṭhito ca papañcasūdaniyā majjhimatthakathāya majjhimapaṇṇāsavaṇṇanāyaṃ līnatthappakāsanāni-ṭīkā. ciraṃ tiṭṭhatu saddhammo.

This is followed by the Burmese colophon which gives the date of the MS, *ñā* v. l. 5: When the rays of the sun disappear on Wednesday, the third waning day of Wazo (June, 28th), Sakkarāj 1144 (AD 1782).

III. *Uparipaṇṇāsa-ṭīkā*, "the *ṭīkā* on the *aṭṭhakathā* of the last fifty suttas, viz. 101–150."

165 foll., number *ka–ḍho*. Five extra leaves in front and eight at the end. 50×5.2 cm.; seven lines of writing to a page 41.5 cm. long. *ka* r. and *ḍho* v. blank. *ka* v., *kā* r., *ḍhai* v., *ḍho* r.: 17.5 cm. of writing only. Writing as in II.

MS dated Sakkarāj 1137 (= AD 1775). Details below. Secured in rough boards, gilt as in II.

The codex begins after the usual adoration with a super commentary on the Devadahasuttavaṇṇanā (M. sutta no. 101) as follows (= SC III, p. 211): dipanti[34] kāmaguṇehi kīḷanti. ḷanti (la) tesu vā viharanti. vijayasamatthatāyogena paccatthike jīvituṃ icchanti issariyanādisakkāradānagahanaṃ akkhānusāsanaṃ[35] ca karonti vohāranti paññānubhāvappattāya[36] jutiyā jotanti[37] *vādesu vā vuccanti sājāno vā*[38] tāhi[39] te catusaṅgahavatthūhi janaṃ enaṃ rañcatā(?)[40] sayaṃ yathāvuttehi visesehi rājanti dipanti[41] sosatī ti ca *rājāno* ti vuccati *tattha* (vitasinime) dese pokkharaṇī[42] natthi[43] taṃ devadahan ti laddhānāma-pokkharaṇi(ṃ) upādāya tassa adūrabhavattāti keci. *sabbaṃ* sukkādibhedaṃ[44] vedayitaṃ. *pubbe* ti purimajātiyaṃ. *katakammappaccayā* ti katassa kammassa paccayabhāvato kataṃ kammaṃ paṭicca tena . . .

The codex ends: (*ḍhai* r. l. 5, SC III, p. 441, l. 21):

. . . dutiya(ma)naye pana *so atthiyati*[45] ādivacanato *pathamaṃ*[46] *saṅkilesaṃ pi vattati*[47] ti vuttaṃ. sekkhanassa na adhippetatām vassa[48] appahīnakilesavasena *nikkilesappi*[49] *vattatī*[50] ti vuttaṃ. tatiyanaye arahato adhippetabba[51]. *tatiya*[52] *nikkilesam eva vattatī*[53] ti vutta(ṃ). sekkhāvāreṃ)[54]. pana cakkhumā puriso ti ādikā upamā ekam eva atthaṃ ñāpetuṃ āha. tasmā cakkhudvārass'uppanne rāgādike vikkhambhitvā[55] vipassanānūpekkhā (paṭiñānaṃ)[56] ariyā indriyabhāvanā ti. pathamanayo vipassakavasena āgato. dutiyo sekkhassa vasena. (pathama) dutiyo ca sekkhaputhujjanānaṃ mūlakammañānavasena. tatiyo khīṇāsavassa (bhavā ti) vihāravasena[57] āgato pathamanayassa (cakkhuputhujjanassa vasena) dutiye naye sekkhassa vasena kusala(ṃ) vuttaṃ. tatiyanaye asekkhassa(?) vasena kiriyā byākataṃ vuttan ti ayaṃ viseso veditabbo. indriyabhāvanā suttaṃ. saḷāyatanavaggo niṭṭhito.

Then follows the Burmese colophon which gives the date and time of writing in detail, *ḍho* r. l. 4: Monday morning at sunrise, on the fourteenth waxing day of the month of Wazo (10th July), Sakkarāj 1137 (AD 1775).

¶ [1] For the use of the terms *purāṇa-ṭīkā* for the *Līnatthappakāsinī* of Dhammapāla and ṭīkā for the Sāratthamañjūsā of Sāriputta, see Helmer Smith: Epilegomena to vol. I of *CPD*, p. 40. – [2] It is, however, not impossible that the year Sakkarāj 1137 in III contains a scribe's error. – [3] Cited in the Introduction to *COMDC* 1, 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 *Sumaṅgalavilāsinīpurāṇa-*

ṭīkā and the *Papañcasūdanīpurāṇaṭīkā* being similar, the corresponding portions of the present MS, III (the 1st part) has been compared with S. – [5] *COD. INDICI*, p. 25 nos. VIII-X. – [6] *MSS Cat.*, Introduction, p. xv. The present writer also followed Wikremasinghe in his *Sinhalese Literature*, p. 5; but see *COMDC* vol. 1, Introduction, p. XXVII. – [7] S. dhāraṇādi, MS gāvaka°. – [8] S. °nibbāpanatthaṃ. – [9] For atha. – [10] S. pubbakicca. – [11] S. paresaṃ. – [12] MS co.– [13] °paṇāma°. – [14] MS puppaniya° (?). – [15] S. nimittakassa. – [16] S. phalā°. – [17] S. parisamāpanatthaṃ. – [18] idi for iti. – [19] nidīsi in MS for nisīdiṃsu (B). – [20] syllable 'bra' repeated, aññatara brahmaṇa suttena (B)? – [21] ? – [22] ? – [23] For °kurū°. – [24] The figure is not clear. – [25] *Papañcasūdanī*, vol. III, p. 1. – [26] 'cammaka' in MS. – [27] Ps. °gandhasugandha. – [28] Ps. aṭṭhitavatū. – [29] Ps. atthitapadhānaṃ vata. – [30] Ps. ajānana°. – [31] Ps. succesamatin ti. – [32] Ps. saṅgārava°. – [33] For °mo. – [34] dibbanti. – [35] atthānussāsanaṃ. – [36] pu°. – [37] jotentin. – [38] *devā vuccanti rājāno*. – [39] tathā hi. – [40] rañjantā. – [41] dippanti. – [42] *catthā* ti tasmiṃ nigamadese *sā* ti po°. – [43] *nan* ti. – [44] sukhā°. – [45] *so . . . aṭṭiyati*. – [46] °ṭha°. – [47] °*ṭṭ*°. – [48] sekkhassa adhippetattā cassa. – [49] °*m pi*. – [50] °*ṭṭ*°. – [51] °tattā . . . – [52] *tatiyaṃ*. – [53] °ṭṭ°. – [54] vuttaṃ sektha°. – [55] °bhetvā. – [56] patiṭṭhānaṃ. – [57] ariyavihāra°.

¶¶ The *Majjhimanikāya-aṭṭhakathā* (*Papañcasūdanī-ṭīkā*) is now published by the Sāsana Council, Rangoon (1961) in three volumes as follows:

Vols. I–II: *Mūlapaṇṇāsa-ṭīkā*, pts. 1 and 2 (SCI, SC II).

Vol. III: *Majjhimapaṇṇāsa-ṭīkā* and *Uparipaṇṇāsa-ṭīkā* (SC III). Vvll. from no. 34 are from this edition.

Dhammapada-aṭṭhakathā-nissaya.

PA (Burm.) 31 (Lundholm 13).

Palm-leaf, 331 foll., numbered *ka–lū*. Two foll. have the same number *ña*. 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:

(I) *ka–gī*. (II) *gu–ṅe*. (III) *ṅai–ji*. (IV) *jī–ño*. (V) *ñō–ḍo*. (VI) *ḍō–tā*. (VII) *ti–dai*. (VIII) *do–nā*. (IX) *pā–mō*. (X) *māḥ–lū*.

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 Tabaung, Sakkarāj 1235 (9th March, 1874) [*gī* ll. 3–4].

2. The second volume was completed at stroke 2 on the fourteenth waning day of Tabaung, Sakkarāj 1235 (16th March, 1874). [*ṅe*, ll. 7–8].

3–9. Volumes 3–9. Sakkarāj 1235/6 (AD 1874).

10. The tenth at stroke one on the thirteenth waning day of Kason, Sakkarāj 1236 (13th May, 1874) [*lū*, ll. 4–5].

Dhammapada-aṭṭhakathā-nissaya, is the Burmese word for word translation of the Pāli commentary to the *Dhammapada*, namely the *Dhammapadaṭṭhakathā* 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 Bālavagga, i.e. the translation of the Pāli commentary from the beginning up to PTS. ed. vol. II, p. 21, line

18: viññattiṃ katvā bhuñjituṃ na vaṭṭatī 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 folloes:

Vol. I. Cakkhupāla-thera, Maṭṭhakuṇḍalī

Vol. II. Thullatissa-thera, Vañjitthi (Kāliyakkhiṇiyā uppatti), Kosambaka, Cūlakāla-Mahākāla.

Vol. III. Devadattassa kāsāvalābha, Aggasāvaka.

Vol. IV. Nandatthera, Cundasūkarika, Dhammika-Upāsaka, Devadatta, Sumanadevī.[1]

Vol. V. Dvesahāyakabhikkhūṇam, Vāsuladattāya.

Vol. VI. Maraṇaparidīpaka-udena-vatthu, Kumbhaghosaka.

Vol. VII. Cūḷapanthakatthera, Bālanakkhattaghuṭṭha, Mahākassapatthera, Pamattāpamattadvesahāyakabhikkhūnaṃ, Mahālipañha.

Vol. VIII. Aññatarabhikkhussa, Nigamavāsitissa-thera, Meghiyatthera, Aññatarabhikkhussa, Ukkaṇṭhitabhikkhussa, Bhāgiṇeyyasaṅgharakkhita (-thera), Cittahatthatthera, Pañcasatavipassakabhikkhūnaṃ, Pūtigattatissatthera, Nandagopāla and Soreyyathera.

Vol. IX. Paṭhavikathāpasutapañcasatabhikkhūnaṃ, Marīcikammaṭṭhānikattherassa, Viḍhūḍabha, Patipūjikāya, Macchariyakosiya, Pāṭhikājīvaka, Chattapāṇi-upāsakassa, Visākhāya.

Vol. X. Ānandattherassa pañhā, Mahākassapattherassa Piṇḍapātadinna, Godhikattherassa Parinibbāna, Garahādinna, Aññatarapurisassa, Mahākassapattherassa saddhivihārika.

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 (*atthavaṇṇanā*).

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 . . .
mahāmohatamonaddho loke lokantadassinā . . .
followed by its nissaya.

1. Yamaka-vagga.

khū v. l. 4: [Pali] cakkhupāla-vatthu paṭhamaṃ niṭṭhitaṃ, [Burmese] cakkhupāla-m´əthe vatthu `pyi i´

(*gi* v. l. 5: cakkhupālavatthu paṭhama-gāthā, maṭṭhakuṇḍalīvatthu dutiya-gāthā, hnə vatthu `pyi `pyi´ souŋi´)

gaṃ r. l. 2: Tissa-thera-vatthu tatiya-gāthā- `pyi i´.

[2]*ghī* v. l. 4: idaṃ i vatthu θi `ga `le vatthu `pyi i´

ṅa r. l. 2: kosambhīnaṃ bhikkhu; kosambhī yə `haŋ do´ i´ vatthuṃ vatthu huiŋ´ θə pañcamaṃ `gna vatthu `di

ṅū v. l. 9: mahākāla-cūḷakāla-vatthu chaṭṭhamaṃ

ca r. l. 4: devadatta-vatthuṃ, kāsāvavatthuṃ sattamaṃ; devadāt ko θiŋ `gaŋ hlu θi hniŋ´ `ðə khu´ hnə´ vatthu `pyi i´

ji r. l. 8: sāriputta-moggallānathera-vatthu aṭṭhamaṃ.

jha r. l. 1: nandatheravatthu navama. `ko vatthu `pyi i´

jhi r. l. 10: cundasūkarassa vatthu dasama; vɛ? θa? vatthu shɛ vatthu `pyi i´

jhū r. l. 4: dhammika-upāsaka-vatthu ekādasamaṃ; tə´ shɛ´ tə´ vatthu ʃi´ `pyi pyi θi.

ñū v. l. 10: devadatta-vatthu dvādasamaṃ; tə´ shɛ´ hnə´ vatthu ʃi´ pyi

ño r. l. 9: sumanadevīvatthu[3] terasa; tə´ shɛ´ `θouŋ vatthu `pyi i´

ṭa v. l. 3: dvesahāyaka-bhikkhūnaṃ vatthuṃ (cuddasamaṃ); tə´ shɛ´ `le vatthu ʃi pyi yamakavaggavaṇṇanā niṭṭhitā; yamaka-vag ´əphwiŋ´ θi `pyi i.

The stories in the other vaggas end as follows (the titles of the stories given below are after the PTS. edition).

2. Appamādavagga

1. Vāsuladattāya vatthu, *ḍai* v. l. 10
2. Maraṇaparidīpaka-udena-vatthu, *ṇe* v. l. 7
3. Kumbhaghosaka°, *ta* v. l. 10
4. Cūlapanthakathera°, *thi* r. l. 10
5. Bālanakkhattaghuṭṭha°, *thī* v. l. 3
6. Mahākassapatthera, *thu* r. l. 10
7. [4]Parattāpanattadvesahāyakabhikkhūnaṃ, *thū* v. l. 9
8. Mahālīpañha, *dai* r. l. 7
9. Aññatarabhikkhussa, *daṃ* v. l. 7
10. Nigamavāsi-tissatthera°, *dāḥ* v. l. 7.

3. Cittavagga

1. Meghiyatthera, *dha* r. l. 8
2. Aññatarabhikkhussa, *dhū* v. l. 10
3. Ukkaṇṭhitabhikkhussa, *dhai* v. l. 3
4. Bhāgiṇeyyasaṅgharakkhita°, *dhō* v. l. 9
5. Cittahatthatthera°, *ni* r. l. 3
6. Pañcasatavipassakabhikkhūnaṃ, *ni* v. l. 2
7. Pūtigattatissatthera°, *ne* v. l. 7
8. Nandagopāla, *nai* v. l. 7
9. Soreyyatthera, *pa* r. l. 9.

4. Pupphavagga

1. Pathavikathāpasutapañcasatabhikkhūnaṃ, *pi* v. l. 6
2. Marīcirikammaṭṭhānikattherassa, *pū* r. l. 9
3. Viḍūḍabha, *pū* v. l. 5
4. Patipūjikāya, *pho* r. l. 1
5. Macchariyakosiya, *bā* r. l. 7
6. Pāṭhikājīvaka, *bī* r. l. 7
7. Chattapāṇi-upāsikassa, *bū* v. l. 4
8. Visākhāya, *mō* r. l. 2
9. Ānandattherassa pañha, *ya* v. l. 6
10. Mahākassapattherassa piṇḍapātadāna°, *yū* r. l. 4
11. Godhikattherassa parinibbāna, *yai* r. l. 2
12. Garahadinna°, *ri* v. l. 9.

5. Bālavagga

1. Aññatarapurisassa, *li* v. l. 4
2. Mahākassapattherassa saddhivihārika°, *lū* r. l. 2.

At the end of each story the following Pāli stanza is given, usually with the Burmese interpretation:

akkharā ekam ekañ ca . . .

The text ends (*lū* r. l. 2): *katvā*, pyu´ ywe´; *jīvituṃ*, ə´ θɛ? `mwe `jiŋ hnga; *na vaṭṭatī* ti mə´ a? hu´ maṃ nga´ go; *vadesi*, sho le i´.

There is a printed text of the *Dhammapadaṭṭhakathā-nissaya* by Sāradassi (Sudhammābhisiridhaja of Amarapura) edited by Hsaya Ngwe, 4 vols. Rangoon, 1913. Our manuscript contains a different text.

Inscription on the cord:

Pwiŋ´ `liŋ θa θə na
ti ya bouŋ mi´
nɛ? θaŋ ʃi´ `ða
ka θi´ ya? tha
`kə touŋ ba´ thɛ?
əmə ya´ ya? pyi
nyaŋ sɛ? li ywe´
phau? chi ni la
taiŋ hma pə `lɛ
sa `louŋ `ywɛ di´
`miŋ `bwɛ θə biŋ
`naŋ `θouŋ wiŋ ði

ʃwe siŋ `θeiŋ thai?
`eo mə gai? ko
hni? ehai? θe cha
se tə na hniŋ
ʃwe sa thou? yaŋ
ə θiŋ´ phaŋ ywe´
sei? θaŋ hlu ya´
ni´ θaŋ θa´ jauŋ´
bəya´ ʃi? phya
`mi tə hna go
θida `ʃeiŋ ʃ`eiŋ
mɛ? ye `θeiŋ ywe´
`e `nyeiŋ se ya´ ba lo θə

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 (*taṇhā*) 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.

¶ [1] For Sumanā. – [2] The fourth gāthā here should be of Kāliyakkhinī-vatthu. – [3] Sumanā? – [4] Pamattāpamatta°, B. S. B = Burmese edition of *DpA*, 1961; S = Sinhalese edition, (Hewavitarne) 1919.

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 *Navaṅgasatthusāsana* (the nine-fold teachings of the Master). The six volumes edited by Fausbøll really contains the *Jātaka-aṭṭhakathā* including the *attha-vaṇṇanā* 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.
2. End of Dukanipāta: f. 88.
3. End of Tikanipāta: f. 104.
4. End of Catukkanipāta: f. 137.

5. End of Pañcanipāta: f. 160.
6. End of Chanipāta: f. 185.
7. End of Sattanipāta: f. 212.
8. End of Aṭṭhanipāta: f. 227.
9. End of Navanipāta: f. 246.
10. End of Dasanipāta: f. 278.
11. End of Ekādasanipāta: f. 298.
12. End of Dvādasanipata: f. 317.
13. End of the MS at *Takkāriyajātaka* of Terasanipāta (F. Vol. IV, p. 252, ll. 26–27): sataṃ sahassāni dubbāsitāni kapilanā . . .

¶ [1] See Fausbøll, *Jātaka*, Vol. III. Preliminary Remarks 4.

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 *pai* r. the title is given in Burmese, equivalent to Pāli: "Jātaka-eka-nipāta". Also in very tiny letters on the right margin of *pe* v.: Eka-nipātavaṇṇanā niṭṭhitā . . . (list of contents) . . . satapaṇṇāsajātakā.

The date and time of completion of the MS according to the Burmese colophon in *pai* 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 "Ekanipāta" of *Jātaka-aṭṭhakathā* (= Fausbøll: *Jātaka*, Vol. I). *pe* v.[1] l. 9: kakaṇṭakavaggo niṭṭhito, followed by: iti pannarasa caggapatipaṇḍi[2]-ṭhito, followed by: iti pannarasa caggapatipaṇḍi[2]-tassa atthavaṇṇanā niṭṭhitā. This is followed by a statement in Pāli which apparently gives the name of the scribe. *kai* r. l. 1. reads a name "Guṇalaṅke . . ." which may be taken as "Guṇālaṅkāra 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] Eleven lines on this page. – [2] 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 *ṭō* v. and *ṭaṃ* r. and the beginning of another at *ṭaṃ* v. and *ṭāḥ* r. Title of section (a): "dukanipātajātakaṭṭhakathā, pāḷi". Title of (b) tikanipātajātakapāḷi.

The codex is secured by a pair of wooden boards lacquered in vermillion colour. The edges of the leaves and the outer sides of the boards are gilt.

The manuscript contains the texts of the *Duka-* and *Tika*-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–jī*, (2) *ju–ṭaṃ* and (3) *ṭāḥ–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: Catukanipāta-aṭṭhakathā-pāṭha
2. *ju* v.–*ṭaṃ* r.: Pañcakanipāta
   Title: Pañcakanipāta-aṭṭhakathā-pāṭha
3. *ṭāḥ* v.–*ta* r.: Chanipāta
   Title: Chakkanipāta-aṭṭhakathā-pāṭha.

Jātaka-aṭṭhakathā.

PA (Burm.) 36 (Cod. Pal. U.B. 8 IV).

Palm-leaf, 202 foll., numbered *ka–thō*. 50× 6 cm.; nine lines to a page, 40.0 cm.; *ka* v.–*kā* r.; *ṅe* v., *ṅai* r.; *ji* v., *jī* r.; *ñaṃ* v.–*ñāḥ* r.; *ṇa* v.–*ṇā* r.; *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. *ju–ñāḥ*) 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 Fausbøll for his edition.

The codex contains the texts of the Sattanipāta to Ekādasanipāta of the *Jātakaṭṭhakathā* (= F. Vol. III, p. 317–Vol. IV, p. 143).

1. *ka* v.–*ṅai* r.: 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. *ṅo* v.–*jī* r.: Aṭṭhanipāta.
   Date: Thirteenth waning day of the month of Wagaung (28th July), Sakkarāj 1150 (AD 1788).
3. *ju* v.–*ñāḥ* r.:[1] Navanipāta.
   Date and time: After stroke two, during day time, on the fourth waxing day of Tawthalin (2nd August), Sakkarāj 1150 (AD 1788).
4. *ṭa* v.–*ṇā* r.: Dasanipāta.
   Date and time: After stroke one, of the fourteenth waxing day of the month of Tawthalin (12th August), Sakkarāj 1150 (AD 1788).
5. *ṇi–thō* r.: Ekādasanipāta.
   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? θa `ye sa ka ə sa´ lu ə `shouŋ iŋ ga `bauŋ 27 5 [cau]ŋ "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 foll., numbered *jā–daṃ*, and divided into three sections (1) *jā–ñō*, (2) *ñaṃ–ḍhī*, (3) *ḍhu–daṃ*; 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: "dvādasa-terasa-pakiṇṇa-nipāta-pāḷi". A palm-leaf tag outside 35×2.8 cm. states that the Dvādasa, terasa and pakiṇṇaka-nipāta of the Jātaka-aṭṭhakathā, (written) eight lines to a page and consisting of ten aṅgas and one folio were gilt.

The manuscript contains the text of the dvādasa-, terasa- and pakinnaka nipātas of the *Jātakaṭṭhakathā* (= F. Vol. IV, pp. 144–374), and they appear as follows:

(1) *jā* v.–*ñō* r.: dvādasa-nipāta
(2) *ñaṃ* v.–*ḍhī* r.: terasa-nipāta
(3) *ḍhu* v.–*daṃ* r.: pakiṇṇaka-nipāta.

Jātaka-aṭṭhakathā.

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) *cai–ṭī*, (3) *ṭu–ṇā*, (4) *ṇi–tho*, (5) *thō–dhe*, (6) *dhai–phī*, (7) *phu–ha*. 51×5.9 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 sections. The codex is secured and finished as described in the previous article. Similarly the titles of each section is given in Burmese. *thō–ha* had been originally numbered *ṇi–lu*, but later they have been re-numbered, writing the new numbers (*thō–ha*) lower on the margin, to bring all sections into one codex.

The manuscript contains the texts of the seven nipātas Vīsati- to Asīti- of the *Jātakaṭṭhakathā* (= F. Vol. IV, p. 375–end of Vol. V), arranged as follows:

1. *ka* v.–*ce* r.: Vīsatinipāta
   Title: Vīsatinipāta-jātaka-aṭṭhakathā-pāṭha.
2. *cai* v.–*ṭī* r.: Tiṃsanipāta
   Title: Tiṃsanipāta-jātaka-aṭṭhakathā-pāṭha.
3. *ṭu* v.–*ṇā* r.: Cattālīsanipāta
   Title: Cattālīsanipāta-jātaka-aṭṭhakathā-pāṭha
4. *ṇi* v.–*tho* r.: Paṇṇāsanipāta
   Title: Paṇṇāsanipāta-jātaka-aṭṭhakathā-pāṭha.
5. *thau* v.–*dhe* r. (*ṇi–tāḥ*): Chaṭṭhinipāta
   Title: Chaṭṭhinipāta-jātaka-aṭṭhakathā-pāṭha.
6. *dhai* v.–*phī* r. (*tha–dho*): Sattinipāta
   Title: Sattatinipāta-jātaka-aṭṭhakathā-pāṭha.
7. *phu* v.–*ha* r. (*dhō–lū*): Asītinipāta
   Title: Asītinipāta-jātaka-aṭṭhakathā-pāṭha.

Jātaka-aṭṭhakathā.

PA (Burm.) 39 (Cod. Pal. U.B. 8 VII).

Palm-leaf, 403 foll., numbered *ka–kyu*. (*ṅā* r., *ṅā* 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 *tī* (between numbers 543 and 546) thickened. Also the first folio, *ka* and the last *kyu* similarly treated. Measurements: 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 marked 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 *Jatakaṭṭhakathā* (Fausbøll, Vol. VI). They are arranged in the MS as follows:

1. *ka–khaṃ* r.: *Temiyajātaka* (= Mūgapakkha°, F. No. 538).
2. *khāḥ* v.–*ṅā* r.: *Janakajātaka* (= Mahājanaka°, F. No. 539).
3. *ṅā* v.–*cō* r.: *Suvaṇṇasāmajātaka* (= Sāma°, F. No. 540).
4. *cō* v.–*jo* r.: *Nemijātaka* (= Nimi°, F. No. 541)
5. *jō* v.–*ti* r.: Mahosadhajātaka (= Mahā-ummagga°, F. No. 546).

6. *tī* v.–*nai* r.: Bhūridattajātaka (= F. No. 543)
7. *no* v.–*phī* r.: [Khaṇḍahālajātaka[1]] (= F. No. 542).
8. *phu* v.–*bhū* r.: Nāradajātaka (= Mahānāradakassapa°, F. No. 544).
9. *bhe* v.–*bhū* r.: Vidhurajātaka (= Vidhurapaṇḍita°, F. No. 545).
10. *bhū* v.–*kyu* r.: Mahāvessantarajātaka (= F. No. 547).

¶ [1] No title at the end of the text. Instead one reads: sakkarāj 11 ...

Jātaka-aṭṭhakathā, Dīghanikāya, Kaccāyana etc.
PA (Burm.) 40 (Cod. Pal. U.B. 4 b).

Palm-leaf, 259 foll. 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: nemijataka etc.

The codex contains six Jātakas as described below, the 'Mahāsamayasutta' of the *Dīghanikāya*, and the Pāli grammar of Kaccāyana.

(1) 25 foll., numbered *cu–ju*.

Nemijātaka (= Nimijātaka, F. No. 540).

Text ends at *jī* v. l. 7: nemiyajātakaṃ niṭṭhitaṃ, followed by the Burmese word for word translation of the Pāli stanza:
seṭṭhaṃ tilokamahitaṃ abhivandiya 'ggaṃ[1].

(2) 37 foll., numbered *ka–gha*.

Title in Burmese: Nāradajātaka.

This is a Burmese word for word translation of the Pāli text of the *Mahānāradakassapajātaka* (F. No. 544). The text ends at *gha* r. ll. 3–4: nāra(da)jātakaṃ 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), Sakkarāj 1224 (AD 1863).

(3) 24 foll., numbered *ka–khāḥ*.

Temiyajātaka (= Mūgapakkhajātaka, F. No. 538).

The text ends differing materially from Fausbøll's edition (VI, p. 30, ll. 1–2): *khāḥ* r., ll. 5–8: ... sunandasārathī sāriputto ahosi, sakko anuruddho ahosi. visukammadevaputto[2] ānando ahosi. mātāpitaro mahārājakulāni ahesuṃ sesaparisā buddhaparisā[3] ahesuṃ. mūgapakkhapaṇḍito pana aham[4] eva sammāsambuddho loke udapādi(?).

The MS does not contain F. p. 38, ll. 3–13.

(4) 27 foll., numbered *khe–gho*.

Title in Burmese: 'Mahājanakajātaka'.

The text is that of *Mahājanakajātaka* (F. No. 539).

The date of completion of the MS: The eight waning day of the month of Tawthalin (30th September), Sakkarāj 1213[5] (AD 1851).

(5) 21 foll., numbered *gho–cu*.

Suvaṇṇasāmajātaka (= Sāmajātaka, F. No. 540).

(6) 16 foll., numbered *ka–khī*.

Title: Mahāsamayasutta-pāḷi-nissaya

The manuscript contains the Pāli text and Burmese nissaya of *Mahāsamayasutta*, the twentieth sutta of the *Dīghanikāya* (see PA (Camb.) 25).

Dates and the instigator's name on the last page *khī* r. in Burmese: "At the request of

Thado Kyaw Thu[6] 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), Sakkarāj 1142 (AD 1780); and the text was copied completing it at noon of the seventh waxing day of Tagu (7th April), Sakkarāj 1193 (AD 1832)".

(7) Kaccāyana-vyākaraṇa, etc.

(i) 13 foll., *ka–kha*.

Nāmakappa, Book II of Kaccāyana'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 Tabaung (3rd February), Sakkarāj 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 *Kaccāyana-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 *Kaccāyana-vyākaraṇa* appear as follows:

The text begins after the usual adoration: namo tassa . . . with the first sutta of the Sandhikappa: attho akkharasaññāto, and the first Book ends at *kā* v. l. 2:

1. iti sandhikappe pañcamo kaṇḍo. sandhisuttaṃ niṭṭhitaṃ.
2. *kī* r. l. 6: iti nāmakappe pañcamo kaṇḍo. nāmasuttaṃ niṭṭhitaṃ.
3. *kī* v. ll. 6–7: iti nāmakappe kārakakappo aṭṭho kaṇḍo. kārakasuttaṃ niṭṭhitaṃ.
4. *ku* r. ll. 3–4: iti nāmakappe samāsakappo sattamo kaṇḍo. samāsasuttaṃ niṭṭhitaṃ.
5. *ku* v. ll. 6–7: iti nāmakappe taddhitakappo aṭṭhamo kaṇḍo. saddhitasuttaṃ niṭṭhitaṃ.
6. *ke* r. ll. 3–4. iti ākkāyatakappe catuttho kaṇḍo. ākhyātasuttaṃ niṭṭhitaṃ.
7. *kai* r. l. 4: iti kibbidhānakappe catuttho kaṇḍo. kitasuttaṃ niṭṭhitaṃ.
8. *kai* v. l. 4: iti kibbidhānakappe uṇādikappo aṭṭho kaṇḍo. uṇādisuttaṃ niṭṭhitaṃ.

Here follows an enumeration in Pāli verse of the suttas in the eight books of Kaccāyana's grammar.

(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′ ənɛ? `pe `ðə jauŋ′ a Lou? ə′nɛ? ko ə′ lo ʃi′ ya′ `ga . . .

It ends at *kha* r. l. 7: . . . i gāthā phyiŋ′ `ga wi′ ba? θɛ? ya go pya′ θi.

This is followed by memorial verses on the use of the *niggahīta* and *vagganta* nasals (*kha* r. l. 8–*kha* v. l. 2):

Hma? `θa ʒeiŋ′ hnga
pya peiŋ′ na 'lə′
myaŋ ma pyaŋ `θwa
θi hniŋ′ ka mu . . .

kha v. ll. 1–2 read:

`thu `cha hma? phwɛ
ɔ′ θwɛ θwɛ
`na wɛ θiŋ′ cə′ ya.
wiba? thɛ? phwɛ
khuŋ hnə′ θwɛ
i wɛ niṭṭhitā.

(c) *kha* v. l. 2: Here begin some Pāli stanzas which a poetic version of *Macchajātaka* (F. No. 75 = *Cariyāpiṭaka*, No. X):

punāparaṃ yadā homi maccharājā mahāsare
uṇho suriyasantāpo sare udakaṃ khīyetha
tato kākā ca gijjhā ca kaṅgā kulala-senakā
akkhayantī divārattiṃ macche upanisīdiya
evaṃ cintes' ahaṃ tattha[7] saha ñātī ti pīḷito
kena nu kho upāyena ñāti dukkhā pamocaye
cintayitvāna dhammattaṃ saccam adassa
vassayaṃ[8]
sacce *vuthā* pamodeti ñātinā taṃ abhikkayaṃ[9]
anussaritvā saddhammaṃ paramatthaṃ
vicintayaṃ
akāsi[10] saccakiriyaṃ yaṃ loke dhuva-sassataṃ
yato sarāmi attānaṃ yatō patto 'smi viññutaṃ
nābhijānāmi sañcicca ekapāṇaṃ vibhiṃsanaṃ
etena saccavaccena pajjunno abhivassatu
[11]abhitthanaya pajjunna nidhiṃ kākassa nāsaya
kākaṃ sokāya rundhehi mañ ca sokā pamocaya[11]
sahakate saccavare pajjunno abhigajjiya
thalaṃ ninnañ ca pūranto khaṇena abhivassatha
evarūpaṃ saccavaraṃ katvā viriyam uttamaṃ
vassāpesi mahāmeghaṃ saccateja balassi so
saccena me samo natthi esā me saccapāramī
. . .

khā r. ll. 6–8, in Burmese: The copying of the suttas of the eight books (kappas) of grammar and the treatise on Vibhatti was completed before (mid-day) meal on 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* originally numbered *chā–chō* and corrected).

Mahājanakajātaka (F. No. 539) with Burmese translation.

The text ends at *chai* r. ll. 5–6: mahājanakajātakaṃ . . . niṭṭhitaṃ. This is followed by a statement in Burmese to the effect the *Mahājanakajātaka* containing 142 stanzas was preached (by the Buddha) in Sāvatthi at the sixteenth section of the asterism of Visākha, in the Kumbha (*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 number of beings who were converted on hearing the sermon was 54,000.

(8a) *chai* v. l. 7: Pāli stanza:
sīho va attanibalena akanpamitto . . .
followed by the Burmese translation.
cho r. l. 3: Pāli stanza:
bhūpā yathā vicita *ve ya vā* yāti modā[12]
vāsādiko ti *varakā* vividhā . . .
followed by the Burmese translation.
l. 7: Pāli stanza:
sakko va seṭṭhaṃ sugatena abhipavero . . .
followed by the Burmese translation.

The date is given in Burmese in tiny letters on the right margin of *chō* r. The figures standing 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 (September–October), Sakkarāj . . .

¶ [1] The opening stanza of Kaccāyana's Grammar. – [2] For 'vissakamma°'. – [3] Spelt °purisā. – [4] Spelt °āham, cf. F. VI, p. 30, vl. 1. – [5] Written 12103 as the Burmese pronounce the number. – [6] A Prince or person of high rank. – [7] M. °hatthe. – [8] For: passayaṃ. – [9] Cp. sacce ṭhatvā pamocesiṃ ñātīnaṃ taṃ atikkhayaṃ. – [10] akāsiṃ. – [11] Between asterisks *Jātaka*, v. 74. F. I, p. 332, ll. 1–2. – [12] The Pāli stanzas are copied badly by the scribe.

Jātaka-nissaya (Aṭṭha-, Pakiṇṇakanipāta).

PA (Burm.) 41 (Lundholm 20, a–c).

Palm-leaf, 271 foll., numbered (1) *ka–tho* and (2) *thu–phu*. 48.5×5.5 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) *ka–jū*, 89 foll. Aṭṭhanipāta-nissaya.

(b) *je–dho*, 135 foll. Adhippetattha.

(c) *thu–phu*, 47 foll. Pakiṇṇaka-nipāta-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.) 6. The only difference is the word *jeyyatu* (= jayatu) at the beginning.

(a) Jātaka, Aṭṭhanipāta-nissaya.

The title is written on *ka* r., *ju* r. and the right margin of the reverse of all folios as "Aṭṭhanipāta".

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).

Aṭṭhanipāta-Nissaya, "the Section of Eight Gāthās" of the *Jātaka*, with the Burmese nissaya. This nipāta contains the ten stories from *Kaccānijātaka* to *Dīpijātaka* (= Fausbøll nos. 417–426 = Vol. III, pp. 422–482).

MS begins after the usual adoration:
bhaggarāgo bhaggadoso bhaggamoho anāsavo
aṅgīraso buddho atthaṃ moharakkhataṃ samaṃ
followed by the nissaya.

The Pāli text of the *Dīpijātaka* begins at the last line:
odātavatthā suciallake**sā** [*kā* r. l. 1] ti ādinā gāthāpadena parimaṇḍitaṃ . . . idaṃ jātakaṃ . . . satthā . . . jetavane . . . vihāranto [*idem*] . . . aññātaraṃ . . . mātuposakaṃ . . . upāsakaṃ . . . ārabbha . . . kathesi . . . [l. 4].

The text ends at *ju* v. ll. 7–8: *iti – samodhānesi*, pauŋ do ə mu i′ ə `pyi θa? tɔ mu i′. dīpijātakaṃ 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 Bonkyanoweyan.

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 *Maṇisāramañjūsā* of Ariyavaṃsa[1].

The text is arranged in five parts as described below.

1. *je–ñu*, 23 foll.

On *je* r. and *ñu* v. Title. Adhippetattha, part 1.

The text begins at *je* r. l. 1 after the usual adoration:
buddhaṃ dhammañca saṅghañ ca
adhibhetattha-dīpakaṃ
vanditvā dvīhi dvārehi
mrammabhāsāya missitaṃ
adhibbedatthaṃ racissaṃ valambācariyāsatiṃ
taṃ nayassakā sotujā oloketvā vijānātha
followed by the nissaya of above.

The part ends at *ñu* r. ll. 2–3:
i dwiŋ ywe′ `ga dutiya pariccheda adhibbettatha `pyi pye′ souŋ i′, followed by the date and time of the scribe: After the morning meal, Thursday, the tenth waning day of the month of

Tazaungmon, Sakkarāj 1236 (3rd December, 1874) scribe's wishes.

2. *ña–ṭha*, 21 foll.

Title on *ñu* r., *ṭhā* v. Adhippetattha, part 2.

The part begins at *ñū* v. l. 1 after the adoration-sampayuttā yathā yogaṃ gāthā hnai? yathārataṃ thai? `θɔ sei? setəθei? to´ `a lyə swa sho ðə . . .

It ends at *ṭha* r. l. 5: catutthapariccheda-adhippetattha `ga `pyi byi, followed by wishes in Pāli and their nissaya.

rūparūpa vilasakka rūpa acinteyya saṃyuttaṃ cande sāya(?) guṇopetaṃ tena atullarūpavā vacanāvacanavilāsakka vacana acinteyyasaṃ yuttaṃ vande sāraguṇopetaṃ tena atulavācako . . .

On *ṭhā* r. it is stated that the Caturārakkha-bhāvanā was translated into Burmese at the request of Princess Mallāvatī of Kawlin (Kawlin Myosa).

ṭhā r. last 3 lines: Date and time of the scribe: The copying of the second part of the Adhippetattha was completed at noon on Monday, dark moon of the month of Nadaw, Sakkarāj 1236 (8th December, 1874).

3. *ṭhi–ṇāḥ*, 46 foll.

Title on *ṭhi* r. Adhippeta, third part.

The part begins at *ṭhi* v. l. 1, after the adoration with: pañcamapariccheda hnai? vīthicittavasene-vaṃ gāthā go ṭīkā shə ya atthayojanā pyu´ ya hnai? . . .

The part ends at *ṇāḥ* r. ll. 7–8:

əbɛ gɛ´ ðo´ `ni hu mu `ga tāni yeva osadhāni gɛ´ ðo´ `di

ṇāḥ r. last line: The copying of Adhippetattha, third part was completed at noon, Wednesday, the sixth waning day of Pyatho, Sakkarāj 1236 (27th January, 1875).

4. *ta–thaṃ*, 23 foll.

Title on *ta* r. and *thaṃ* v.: Adhippeta, fourth part.

The part begins at *ta* v. l. 1, after the adoration with: yesaṃ saṅkhassa dhammānaṃ gāthā hnai? yesaṃ θəda ði əbɛ go pya´ ðə `ni ə `me ʃi ðə . . .

The part ends at *thaṃ* ll. 5–6:

Anuruddhā shə ya yu də mu a? i. uddhacca sahagut hnai? moha go yu də mə 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 1236[2] (16th January, 1875).

5. *thāḥ–dho*, 22 foll.

Title on *thāḥ* r.: Adhippeta, fifth part.

The part begins at *thāḥ* v. l. 1 after the adoration: atthapariccheda. yesaṃ saṅkhatadham-mānaṃ gāthā hnai? ye səda ði əbɛ go pya´ ðə `ni . . .

The part ends at *dho* r. ll. 7–8:

θɔ tu ʒə na´ do´ ði luŋ swa əlo ʃi a? hma? a? `θə ənɛ? ʃi `ðɔ jauŋ´ Adhippetattha ɔ`nɛ? ko ya´ `θɔ magətha´ baθa myaŋ ma baθa `pyuŋ `ðɔ sə`ga əsiŋ `ga idwiŋ ywe´ `pyi i´ ʃiŋ´.

Date and time of the scribe:

At ten o'clock in the morning, on Wednesday the fifth waxing day of Tabodwe, Sakkarāj 1236[3] (10th February, 1875).

(c) Jātaka, Pakiṇṇakanipāta-nissaya

thū–phī, 47 foll.

Title on *thu* r. and *phu* v. Pakiṇṇaka-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).

Pakiṇṇakanipāta-nissaya, "the Burmese word-for-word translation of the mixed section (of

the *Jātaka-aṭṭhakathā*), that is Section XIV corresponding to Fausbøll's numbers 484–496 (= Vol. IV, pp. 276–374).

The text begins after the usual adoration:
buddhaṃ vandiya likkhissaṃ dhammaṃ bhāsaṃ pakiṇṇakaṃ
atītajata tessa [?] pakiṇṇakassa nissayaṃ
patyavattagāthā, followed by the nissaya of above:

The text ends at *phī* v. l. 8: bhikkhaparamparaṃ jātakaṃ terasamaṃ. pakiṇṇaka-pāḷi tō nissaya `pyi i´ [line 8]. Then follows the nissaya writer's colophon:
am(a)rapūrassa[4] esante nānāvihāra-sobhite
navakattururikārāme vasante gaṇajeṭṭhake
(*phu*, l. 1): sāsanajotamahādhamma rājaggurirakkhinā
tinnate dānāpāraggu ca duppinayadārinā
kadāraniṭṭhito patte galirugge tanakkhare
sovaṇṇanāma 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 (gaṇajeṭṭha) who resided at Amarapura, a city adorned by many vihāras.

¶ [1] A commentary on *Abhidhammatthavibhāvinī*, see Bode, *Pali Literature in Burma*, p. 42. – [2] Written 12306. – [3] Written 12306. – [4] Amarapura.

Jātaka-nissaya.

PA (Burm.) 42 (Cod. Barm. U.B. 2).

Palm-leaf, 95 foll., 50×5 cm. consisting of two sections: (i) 45 foll. signatured *ḍyo–thyu*, with one extra leaf at the end. (ii) 50 foll. signatured *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–ḍā*, 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 Abhidhammapiṭaka. It has been edited for the Pali Text Society by Edward Müller (1885).

The book is translated into English by Mrs. C. A. F. Rhys Davids under the title *A Buddhist Manual of Psychological Ethics*, London, 1900.

The text begins on *ka* v. l. 1 after the usual adoration kusalā dhammā akusalā dhammā avyākatā dhammā
and ends at *ḍā* v. ll. 1–2: rūpañ ca nibbānañ ca ime dhammā a(sa)raṇā. Dhammasaṅgaṇīppakraṇaṃ niṭṭhitaṃ, followed by date in Burmese as given above.

Aṭṭhasālinī-nissaya I.

PA (Burm.) 44 (Cod. Pal. U.B. 4 a).

Palm-leaf, 394 foll., numbered *ka–'ō*; 50× 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, Sakkarāj 1149" (= 24th May, 1787).

Aṭṭhasālinī-nissaya is a Burmese word-for-word-translation of Buddhaghosa's Pāli commentary, *Atthasālinī*[1] (*Aṭha°*) on *Dhammasaṅgaṇī*, the first book of the Abhidhammapiṭaka. A *ṭīkā* on *Atthasālinī* forms the first part of *Līnatthapadavaṇṇanā* (or *Abhidhammamūlaṭīkā*) of Ānanda Thera[2] (12th–13th century AD). Medhālaṅkāra's Burmese translation of *Aṭṭhasālinī* has been edited by Hsaya Hbe and Hsaya Myin in four volumes and published in Rangoon (1906–1908) [MN].

The author[3] of the *nissaya* discussed here says in his introductory stanzas that there were already existing nissays to *Aṭṭhasālinī*, 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 [4]*vaḍḍhātu jinasāsanaṃ*, jinasāsanaṃ phə´ `ya θə´ phiŋ i´ θa ðə´na dəði vaḍḍhatu si biŋ pyaŋ´ `pwa ʒe ðə´ `di.
ñānam punā gagamalaṃ
yodho viya dhovayi paresañ 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 *vetālī* at line 7; a *sīhanivattanaṃ* at line 9, a *cakkaṃ* at line 10, and at *kā* r. l. 1 a *patyāpatta* (°v*atta*). On *ki* r. l. 1 we have Buddhaghosa's introductory verses of the *Atthasālinī*:

karuṇā viya sattesu paññā yassa mahesino . . .

The text ends at *'ō* r. l. 8: (corresponding to PTS ed. p. 163, l. 23) *uttāni*, thiŋ ði do´ go; *karoti*, i´ *aṭṭhasāliniyā*, aṭṭhasālinī ə´myi ʃi `ðə; *dhammasaṅgahaṭṭhakathāya* dhammasaṅgaṇī i´ aṭṭhakathā hnai?; *kāmāvacarakusalaniddeso*, kāmāvacaraku´ðo go ə´ eɛ pya´ `chiŋ ði; *samattho*, pyé souŋ pyi, ciraṃ tiṭṭhatu sāsane.

The next codex, PA (Burm.) 45 begins with the nissaya of the following section, "Rūpāvacara-kusala".

¶ [1] PTS. ed. by E. Müller (1897). Translation of *Atthasālinī*, "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.

Aṭṭhasālinī-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 *ñā*, where the omission is indicated by crosses. (The portion of the text omitted corresponds to PTS edition, p. 188, lines 10–32: "atthī ti saṃkaḍḍhetvā ekakabalam eva karoti . . . imasmiṃ ṭhāne cattāri cattāri āramanāni") 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 Cāritta (Thera) of Ava monastery as a saṅghika-dāna. On *ka* r. (and also on the front wooden board) "Aṭṭhasālinī nissaya, Second bundle, Ma Shwe U" (donor). On the right margin of the first page, *ka* v.: Offered to the Ven. U Cāritta of Ava monastery, Moulmein, on the seventh waxing day of Tazaungmon, 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 *Aṭṭhasālinī* from "Rūpāvacarakusa(la)-niddesa" to the end. According to the colophon the author of this nissaya is Ariyālaṅkāra Thera who resided in a monastery called Maṇiratana 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 Siripavara-mahādhammarāja (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: kāmāvacarakusalaṃ dassetvā idāni rūpāvacara-kusalaṃ dassetuṃ katame dhammā kusalā ti ādi āraddhaṃ . . . (PTS ed. p. 162, para 337). *kāmāvacarakusalaṃ*, ko, *dassetvā*, pya´ `pyi ywe´ iga pubbānusandhe, phə θi; *idāni*, hnai?; *rūpāvacarakusalaṃ*, go; *dassetuṃ*, ʃonga; *katame dhammā kusalā* ti ādivacanaṃ; katame -pa-la ywe´ θo´ ə´sa´ ʃiðə sə´`ga go Bhagavatā θi āraddho `a thou? tə mu a? pyi . . .

The text ends with the nissaya on Buddhaghosa's colophon which begins at *chyo* v. l. 7 (= PTS ed. p. 430) . . . *chyaṃ* v. l. 4: aṭṭhasālinī nāma . . . ayaṃ dhammasaṅgahaṭṭhakathā . . . katā . . . yāvayattakaṃ kālaṃ . . . (l. 5) visuddhacittassa . . . tādino . . . (l. 6) lokajeṭṭhassa . . . mahesino . . . buddho ti nāmaṃ pi . . . lokamhi tiṭṭhati . . . (l. 7) tāvattakaṃ kālaṃ . . . ayaṃ dhammasaṅgahaṭṭhakathā . . . lokasmiṃ . . . lokaniddharaṇesīnaṃ (l. 8) kulaputtānaṃ . . . paññāvisudhiyā . . . nayaṃ . . . dassentī . . . tiṭṭhatu . . .

chyaṃ v. l. 10 . . . *chyāḥ* r. l. 1: *aṭṭhasālinī nāma* ə´ myi ʃi `ðɔ; *dhammasaṅgahaṭṭhakathā* ði *samatthā*, pyé ʒouŋ pyi.

From *chyāḥ* r. l. 7 follow the colophon of the author interspersed by the Burmese word-for-word translation:

kusannāmassa . . . nagarassa . . . aḍḍhayojanamānake . . . puratthimapadesake[1] . . . [sāsanārūḷhabhūtassa][2] . . . [nerativhagāmassa pacchimaṃ īsanissite][2] . . . (*chyāḥ* v. l. 1) . . . gamanāgamanasampanne[3] . . . santāsane . . . (l. 2) uttaramhi disābhāge . . . pañcadhanussate . . . ṭhāne . . . puññanippatte . . . tibhummake . . . (l. 3) maṇiratananāmake . . . ālaye . . . bahuggaṇavācakena . . . atigambhīrabuddhinā . . . (l. 4) ādimhi . . . ariyasaddena . . . yuttena . . . alaṅkārāti ti nāminā . . . mahātherena . . . sāvakānaṃ (l. 5) . . . vācanañ ca . . . sabbaso . . . ahāpetvāna . . . antarā-antarakhaṇe jinasāsane

(l. 6) . . . vasena ekādikaṃ . . . sattatiñ ca . . . dvisatañ ca . . . dvisahassakañ ca (l. 7) . . . sampatte . . . aṭṭhasālininámako . . . yaaṃ nissayo [racito].

l. 8: yathā anantarāyena niṭṭhito nissayo ayaṃ hantānantarāyen' evaṃ sukhito sabbapānino.

jya r. l. 1 iminā puññakammena 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).

¶ [1] MS purattima°. – [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–ḍā*, 48× 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., *gū* 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 "mūlayamuik pāḷi tō". On *ka* r., written with a pencil "khandhayamaka pāṭh". On *ḍā* v., written with a pencil "saṅkhāra pāṭh". On the outer side of one of the wooden boards written in pencil in Burmese: "from *ka–ṅyā*, the Pāli 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.: Āyatanayamaka: 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: *Mūlayamuik pāḷi tō*, offered by Ma Yā of Auk-kyin quarter[1] to U Cāritta Thera of the Ava monastery, Moulmein, on the seventh waxing day of the month of Tazaungmon (11th November), Sakkarāj 1269 (AD 1907) as a gift to the community of monks (*ārāmikasaṅghikadāna*).

gu r., right margin: Khandhayamuik pāḷi tō, offered to the Ava monastery as a saṅghikadāna.

gū v., right margin: Āyatanayamuik pāḷi tō, offered to the Ava monastery as a saṅghikadāna.

jū r., right margin: Āyatanayamuik pāḷi tō, offered to the Ava monastery as a saṅghikadāna.

je v., right margin: Dhātuyamuik pāḷi tō, offered to the Ava monastery as a saṅghikadāna.

The codex contains five sections of the *Yamaka*[2], the sixth book of the Abbidhamma-piṭaka (PA (Sinh.) 25). Extracts from other Pāli 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 kusalā dhammā sabbe te kusalādhammā, ye vā pana kusalamūlā sabbe te dhammā kusalā . . .

gi v., l. 1: uppādanirodhavāraṃ niṭṭhitaṃ (vāro niṭṭhito, K. I, p. 48; RD. I, p. 49).

gī r. l. 7: pariññāvāraṃ niṭṭhitaṃ; khandhayamakaṃ niṭṭhitaṃ (= K. I, p. 59), followed by Burmese "Khandhayamuik pāḷi tō `pyi i."

Here follow extracts from other Pāli texts:

(a) The enumeration of twenty-four paccayas.

(b) The opening stanzas of *Atthasālinī* used as an adoration:
karuṇā viya sattesu paññā yassa mahesino . . .
ānubhāvena sosetvā antarāyo asesato

(c) The first paragraph of the *Brahmajālasutta.*

(d) The opening verses of the *Sumaṅgalavilāsinī:*
karuṇāsītalahadayaṃ . . . gativimuttaṃ.

This is followed by the date of copying in Burmese as given above.

(2) *gū* v. l. 1: *Āyatanayamakaṃ* begins after the usual adoration (= K. I, p. 50): dvādasāyatanāni, cakkhāyatanaṃ . . . up to *ju* v. l. 10: cakkhāyatanañ ca parijānittha . . . pari(ññā)-vāraṃ niṭṭhitaṃ. āyatanayamakaṃ niṭṭhitaṃ.

ju r.: Date of copying in Burmese as given above.

(3) *je* v. l. 1. *Dhātuyamakaṃ* begins after the usual adoration (= K. I, p. 149; RD. I, p. 165): aṭṭhārasadhātyo, cakkhudhātu . . ., and ends at *jō* v. l. 10. (= K. I, p. 154): yo cakkhudhātu parijānāti so sotadhātuṃ parijānātī ti . . . dhātuyamakaṃ, paripuṇṇaṃ peyyālena catuttho dhātuyamakavāro niṭṭhito (= K. I, p. 202, RD. I, p. 228).

(4) Then follows *Saccayamakaṃ* without any words of adoration: cattāri saccāni . . . which ends at *ṭa* r. l. 6: dukkhasaccaṃ ca parijānittha. pariññāvāraṃ niṭṭhitaṃ, saccayamakaṃ niṭṭhitaṃ (= K. I, p. 203, RD. I, p. 238).

(5) Then begins *Saṅkhārayamakaṃ* again without any words of adoration: tayo saṅkhārā, kāyasaṅkhāro . . . up to *ḍā* r. l. 10 (= K. I, p. 244, ll. 18–19, RD. I, p. 267, ll. 3–5): asamohantena nirodhavāresadisaṃ. natthi mānākaraṇaṃ. uppādanirodhavāraṃ niṭṭhitaṃ.

¶ [1] "A quarter" is a division of a city, town or village. – [2] *Yamakappakaraṇaṃ* edited in Sinhalese characters by Kiriällē Ñāṇavimala Thera, parts 1 and 2, 1953. "Śrīpāda Tripiṭaka Series", Abhidhammapiṭaka, Vol. VI (= K.). *The Yamaka*, ed. C. Rhys Davids, I, II, PTS., London, 1892 (= RD.).

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 waning day of Wagaung (3rd August), Sakkarāj 1204 (AD 1842)". Similarly written on the outer side of the other board "anusayayamuik". On the obverse of the covering leaf. "From Mūla to Anusaya. Anusayayamaka from *ka–phāḥ*. The total number of words, 23 aṅgas, cover two aṅgas. Total 25 aṅgas. Kammendine[1]".

Yamaka see PA (Burm.) 46.[2]

(1) *Mūlayamaka* [RD. I, pp. 1–13].

The fragmentary text of the *Mūlayamaka* begins at *ku* l. 1: . . . laṃ, akusalamūlena ekamūlamūlaṃ, sahetukaṃ akusalaṃ, akusalamūlena ekamūlamūlaṃ [K. I, p. 7, RD. I, p. 5] . . . up to *ke* v. l. 1:

nāhārārammaṇā paccayo samudayena cāti,
mūlayamakaṃ niṭṭhitaṃ.
dhammatthadesanāveda-catugambhīraduddasaṃ
dhammaṃ lokassa de(va)sentaṃ
dhammarājaṃ namām' ahaṃ,

followed by its Burmese translation.

Buddho paccekabuddho ca arahācakkavattī ti
thūpathūpārahaṃ vante[3] [?] catuthūparahe sutaṃ

followed by its Burmese translation.

petaseyyo kāmabhogī sīhaseyyo tathāgato
sayantaṃ catuseyyesu catutthena name jinaṃ

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: pañcakkhandhā . . . *gī* v. and *gu* r. (where writing is in the centre of the page only). *gu* r. l. 5: pariññāvāraṃ niṭṭhitaṃ.

The date and time of copying this section: "A little past two strokes, on Sunday which was the fourth[4] 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: dvādasāyatanāni . . . up to *chā* r. l. 2: . . . cakkhāyatanañ ca na pariyānittha. pariññāvāraṃ niṭṭhitaṃ. āyatanayamakaṃ niṭṭhitaṃ.

No date of copying, but Dhātuyamaka follows immediately on the same line.

(4) *Dhātuyamaka*[5] [RD. I, pp. 165–172].

chā r. l. 2: (no words of adoration): aṭṭhārasadhātuyo, cakkhudhātu, sotadhātu . . .

ji v., and *jī* r. mark the end of and beginning sections and *ji* v. l. 8: . . . dhātuyamakaṃ paripuṇṇam, peyyālena catuttho dhātuyamakavāro niṭṭhito.

Date and time of copying according to the Burmese colophon: "At three strokes on a Tuesday, 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 saccāni . . . up to *ñu* v. and *ñū* r., which mark the end and beginning of sections: *ñu* r. l. 6: saccayamakaṃ niṭṭhitaṃ. pañcamaṃ paripuṇṇaṃ. 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].

ñe v. l. 1: tayo saṅkhārā . . . up to *ṭhe* v., *ṭhe* r.: writing in the centre only, and on *ṭhe* r.: saṅkhārayamakaṃ chaṭṭhaṃ.

This is followed by the second stanza of the colophon of Anuruddha Thera's *Abhidhammatthasaṅgaha*.

puññena tena vipulena tu-mūlasoman –
dhammādhivāsa pudito ditam ā yukantaṃ[6]
puññāvadātaguṇasobhitalajjibhikkhu[7]
maññantu puññavibhodaya-maṅgalāya[8].
iti anuruddhācariyena racita-abhidhammatthasaṅgaha-nāma-pakaraṇaṃ.

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).

(7) Anusayayamaka (RD. I, pp. 268–378).

ṭhai v. begins after the adoration: satta anusayā, kāmarāgānusayo . . . *phaṃ* v. and *phāḥ* r.,v. writing in the centre only: *phāḥ* v. l. 7 anusayayamakaṃ niṭṭhitaṃ (= 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).

¶ [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 (*Mūlayamaka*), as Friday was the second day of the same fortnight, Sunday is taken here as the fourth. – [5] On the right margin of *chā* 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* v. and *jā* v. as "Āyatanayamaka". – [6] dhaññādhivāsamuditoditam āyugantaṃ. – [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* v., *kā* r., *phāḥ* v., *bha* r., 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 pāḷi tō".

On the right margins of *ka* v. and *bha* r.: "Tika-paṭṭhāna pāḷi tō, offered to U Cāritta Thera of Ava monastery, Moulmein, as a *saṅghikadāna* on the seventh waxing day of Tazaungmon, Sakkarāj 1269 (11th November, 1907).

There is no date of the scribe.

Tika-Paṭṭhāna[1] is the first section (the section of threes) of *Paṭṭhānappakaraṇa* (the Book of Causes), the seventh book of the Abhidhammapiṭaka. Of the three sections of the *Paṭṭhāna*, the "tika", is the most important as in the "Paccayavibhaṅgavāra" of the *Tikapaṭṭhāna* are enumerated the twentyfour paccayas or modes of relations between *dhammā* (aggregates), which are reckoned as paṭṭhānas.

The Paṭṭhāna is divided into sections as follows:

(1) Tika-paṭṭhāna. (2) Duka-paṭṭhāna. (3) Duka-tika-paṭṭhāna. (4) Tika-duka-paṭṭhāna. (5) Tika-tika-paṭṭhāna. (6) Duka-duka-paṭṭhāna. (7–12) Paccanīya-tika- *etc. to* Paccanīya-duka-duka- *and* (13–18) Anuloma-paccanīya-tika- etc.[3]

The present MS begins at *ka* v. l. 1, after the adoration, with an enumeration of these paccayas: hetupaccayo, ārammaṇapaccayo, adhipaticcaya . . . [RD. I, p. 1].

It ends at *bha* r. ll. 7–8:

natthiyā ekaṃ. vigate ekaṃ, avigate pañcavīsa,

evaṃ gaṇe`abbaṃ. paccaniyānulomaṃ niṭṭhitaṃ'' sanidassanasappaṭighatik(k)aṃ niṭṭhitaṃ.

¶ [1] PTS. ed. by Mrs. Rhys Davids, 1921 (RD.). – [2] The full text of the *Paṭṭhāna*, ed. Kiriällē Ñāṇavimala Thera, 4 pts. ''Śrīpāda Tripiṭaka Series'', vols. VIII-XI = Abhidhammapiṭaka, vol. VII, Colombo, 1954–1955. (K.). – [3] See also PA (Burm.) 50.

Tika-paṭṭhāna.

PA (Burm.) 49 (Edelberg).

Palm-leaf, 329 foll., numbered *kī–ye* (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. 50×6.4 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 pāḷi tō''.

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, *ki* v., l. 7: (upani)-ssaya-paccayena paccayo, *pūrejātapaccayo*[1] ti cakkāyatanaṃ cakkuviññāṇadhātuyā taṃ sampayuttakānañ ca dhammānaṃ pūrejātapaccayena paccayo . . . (= RD. I, p. 4, section 9, last line–section 10).

It ends as PA (Burm.) 48, but adds: tika-paṭṭhānaṃ niṭṭhitam [*ye* r. l. 5], followed by: akkharā ekam ekaṃ 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., 53.2×9.8 cm., 45 cm. of writing with eight lines to a page, numbered on the reverse *khyaṃ* and *khyāḥ* (instead of the Sinh. °*ām* and °*aḥ*). 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 Niggahīta for exigencies of space along the line when they should come above the *akṣara* 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*, *ī*; *u*, *ū* are not distinguished. What has been written is a short *i* and apparently a long *ū*, as in *tiṇi* for *tīṇi* and *pūre*° for *pure*°. As generally found in Burmese MSS the character for the aspirate *ṭh* is the same as that for the ligature *ṭṭh*, e.g. *samuṭhāna* for *samuṭṭhāna*. 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 *akṣaras* are comparable to such examples as may be present in the Kammavācā MSS themselves.

The Paṭṭhāna, "the Book of Causes" is the seventh and the last book of the Abhidhammapiṭaka. 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 text corresponds to Sāsana Council ed., Rangoon, 1959, part 4, pp. 168–172. Ed. in Sinhalese script Kiriällē Ñāṇavimala, see PA (Burm.) 48, note 1 (2): Vol. VII, *Paṭṭhānappakaraṇaṃ*, part III, pp. 1024–1026.

The full text of the two foll. is as follows:

khyaṃ r. l. 1: jhāne cattāri/ magge cattāri/ sampayutte dve/ vippayutte tiṇi[2]/atthiyā satta/ natthiyā cattāri/vigate cattāri/ avigate satta/ /a=

1.2: rūpāvacaro dhammo arūpāvacarassa ārammaṇapacca/ sahajāta/ upanissayapacca/ kammapacca/[3] /arūpāvacaro na arūpāvacarassa ārammaṇa/ sa=

1.3: hajāta/ upanissaya/ pacchājātapacca/ /arūpāvacaro arūpāvacarassa ca na arūpāvacarassa ca sahajātapacca/ /na arūpāvacaro na arūpavaca=

1.4: rassa ārammaṇa/ sahajāta/ upanissaya/ pūrejāta/ pacchājāta/ kamma/ āhāra/indriyapacca/ /na arūpāvacaro arūpāvacarassa upa=

1.5: nissaya/ pūrejātapacca[4]/ arūpāvacaro ca na arūpāvacaro ca arūpāvacarassa sahajātaṃ/ pūrejātaṃ/ /arūpāvacaro ca na a=

1.6: rūpāvacaro ca na arūpāvacarassa sahajātaṃ/ pacchājātaṃ/ āhāraṃ/ indriyaṃ/ /na hetuyā satta/ nārammaṇe satta/ nādhipatiyā satta/nānanta=

1.7: re satta/ na samantare satta/ na sahajāte pañca na aññamaññe pañca/ /na nissaye pañca/ na upanissaye satta/ na pūrejāte cha/ na pacchājāte

1.8: na sampayutte pañca/ na vippayutte cattāri/ no atthiyā cattāri/ no natthiyā satta/ no vigate satta/ no avigate cattāri/ /hetu=

khyaṃ v. l. 1: paccayā nārammaṇe cattāri/ nādhipatiyā cattāri/ nānantare/ na samanantare cattāri/ na aññamaññe dve/ na upanissaye cattāri/ na sampayutte

1.2: dve/ na vippayutte dve/ no natthiyā cattāri/ no vigate cattāri/ /na hetupaccayā ārammaṇe tiṇi/ adhipatiyā cattāri/ anulomamā=

1.3: tikā/ avigate satta/ /arūpāvacaradukaṃ niṭhitaṃ[5]/ /pariyāpannaṃ dhammaṃ paṭicca pariyāpanno dhammo uppajjati hetupaccayā/ pariyāpannaṃ ekaṃ

1.4: khandhaṃ paṭicca khandhā cittasamuṭhānañca/ dve khandhe/ paṭisandhi/ /yata[6]cāḷantaraduke lokiyadykaṃ/ evaṃ imaṃ pi dukaṃ kāta=
1.5: bbaṃ/ ninnānākaraṇaṃ/ /niyyānikaṃ dhammaṃ paṭicca niyyāniko dhammo uppajjati hetupacca/ niyyānikaṃ ekaṃ khandhaṃ paṭicca tayo khandhā/ dve kha=
1.6: ndhe/ /niyyānikaṃ dhammaṃ paṭicca aniyyāniko hetupacca/ niyyānike khandhe paṭicca cittasamuṭhānaṃ[5]/ /niyyānikaṃ dhammaṃ paṭicca niyyāniko ca ani=
1.7: yyāniko ca hetupacca/ aniyyānikaṃ ekaṃ khadhaṃ paṭicca tayo khandhā cittasumuṭhānañca[5]/ dve khandhe/ aniyyānikaṃ dhammaṃ paṭicca aniyyāniko hetupacca/ a=
1.8: niyyānikaṃ ekaṃ khandhaṃ paṭicca tayo khandhā cittasamuṭhānañca[5]/ dve khandhe/ paṭisandhi/ khandhe paṭicca vatthu/ vatthuṃ paṭicca khandhā/ ekaṃ mahābhūtaṃ/ /

dukapaṭhānaṃ pāḷi tō

khyāḥ r. l. 1: nayyānakañca[7] anayyānikañca[7] dhammaṃ paṭicca aniyyāniko dhammo hetupacca/ niyyānike khandhe ca mahābhūte ca paṭicca cittasamuṭhānaṃ/ /hetu=
1.2: yā pañca/ ārammaṇe dve/ adhipatiyā pañca/ samanantare dve/ sahajāte pañca/ aññamaññe dve/ nissaye pañca/ upanissaye dve/ pūre=
1.3: jāte dve/ āsevane dve/ kamme pañca/ vipāke ekaṃ/ āhāre pañca/ avigate pañca/ /aniyyānikaṃ aniyyāniko na hetu pacca/ aheku=[8]
1.4: kaṃ aniyyānikaṃ ekaṃ khandhaṃ paṭicca tayo khandhā cittasamuṭhā/ dve/ ahetukapaṭisandhi/khandhe/[9] paṭicca/[9] vatthu/ vatthuṃ paṭicca khandhā/ekaṃ ma=
1.5: hābhūtaṃ/ yāva asaññasattā/ vicikicchāsahagate uddhaccasahagate khandhe paṭissa vicikiccha/ uddhacca/ moho/ /nārammaṇapacca tiṇi/ /niyyā=
1.6: nikaṃ niyyāniko nādhipati/ niyyānike khandhe paṭicca niyyānikādhipati/ /aniyyānikaṃ niyyāniko nādhipati/ aniyyānikaṃ ekaṃ khandhaṃ paṭi=
1.7: cca tayo khandhā cittasamuṭhānañca/ dve khandhe/ paṭisandhi/ yāva asaññasattā kātabba/ /nānantara0acca/ samanantarapacca/ na aññamaññapacca/ /ni=
1.8: yyānikaṃ niyyāniko na parejāta[10]/ arūpe niyyānikaṃ ekaṃ khandhaṃ/ /niyyānikaṃ aniyyāniko na pūrejāta/ niyyānike khandhe paṭicca cittasamuṭhā=[5]

khyāḥ v. l. 1: naṃ/ /aniyyānikaṃ aniyyāniko na pūrejāta/ arūpe aniyyānika[11] ekaṃ khandhaṃ paṭicca/[12] tayo khandhā/dve khandhe/ aniyyānike khandhe paṭicca ci=
1.2: ttasamuṭhānaṃ[5]/ paṭisandhi/ yāva asaññasattā/ /niyyānikañca aniyyānikañca aniyyāniko na pūrejāta/ niyyānike khandhe ca mahābhūte
1.3: ca paṭicca cittasamuṭhānaṃ[5]/ /na hetuyā ekaṃ/ nārammaṇe tiṇi/ nādhipakiyā[13] dve/ nānantare tiṇi/ na upanissaye tiṇi/ na pūrejāte
1.4: cattāri/ na pacchājāte pañca/ na asevane tiṇi/ na kamme dve/ na vipāke pañca/ nāhāre ekaṃ/ na indriye ekaṃ/ na jhāne
1.5: ekaṃ na magge ekaṃ/ na sampayutte tiṇi/ na vippayutte dve/ no natthiyā tiṇi/ no vigate tiṇi/ itare dve gaṇanāpi sa=
1.6: hajātavāro pi kātabbā/ /niyyānikaṃ dhammaṃ paccayā niyāniko dhammo uppajjati hetupacca/ tiṇi/ paṭicca sadisā/ /aniyyoikaṃ dhammaṃ pacca=
1.7: yā aniyyāyiko hetu/ aniyyānikaṃ ekaṃ khandhaṃ paccayā tayo khandhā cittasamuṭhānañca/ yāva ajjhatthikā mahābhūtā vatthuṃ paccayā aniyyānikā
1.8: khandhā/ /aniyyānikaṃ niyyāniko hetupacca/ vattuṃ[14] paccayā niyyānikaṃ khandhā/ /

aniyyānikaṃ niyyāniko ca aniyyāniko ca hetupacca/ vatthuṃ paccayā[niyyānikā khandhā/] dukapaṭhāniko pāḷi tō.

¶ [1] B. C. Law, *Pali Lit.* pp. 334–335. The three divisions at p. 334 are not correct. – [2] Read tīṇi and so in other places. – [3] The *virāma* looks like a long *ā* sign. – [4] Read pure° and so in other places. – [5] Read niṭṭhitaṃ; so also °samuṭṭhānaṃ at ll. 6, 7, 8 etc., and °paṭṭhāna in margin titles. – [6] Read yathā. – [7] Scribal error of na for ni in three syllables. – [8] Scribal error ku for tu. – [9] The *virāma* signs are not necessary. – [10] Read pure°. – [11] Read °nikaṃ. – [12] Omit the *virāma* sign. – [13] Read °tiyā. – [14] Read vatthuṃ.

Ṭīkā kyō nissaya.

PA (Burm.) 51 (Lundholm 22).

Palm-leaf, 331 foll., numbered *ka–le*; 47.5× 5.8 cm. Eleven lines to a page, 39.5 cm. long. Edges of leaves gilt. Codex secured in wooden boards coloured in red-lac.

The title "Ṭīkā kyō mū sac nissaya" (The new version of the nissaya of the *Ṭīkā 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 "Ṭīkā 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 Cārịtta (Thera) of Ava monastery, Moulmein, on the 7th waxing day of Tazaungmon, Sakkarāj 1269 (11th November, 1907) as an *ārāmikasaṅghikadāna*." On a white piece of cloth stiched to the silk cloth employed to wrap the manuscript: 15 Mhan nanḥ rājavaṃ dutiya thup (second bundle).

Ṭīkā kyō nissaya is the Burmese translation of the "Great Ṭīkā", that is, Sumaṅgala Thera's *Abhidhammatthavibhāvinī-ṭīkā* on Anuruddha Thera's *Abhidhammatthasaṅgaha*[1]. Sumaṅgala was a pupil of Sāriputta Mahāthera and wrote among other books also *Abhidhammatthavikāsanī*, a commentary on *Abhidhammāvatāra*. [See *COMDC* 1, p. XXIX].

The author of the Burmese nissaya[2] is Janindābhisiri (-paramadhajamahādhammarājādhirājaguru), and he wrote it at the invitation of his pupils among whom were Ñāṇālaṅkāradhaja and Kavindābhisiridhaja. The materials for writing the work were supplied by Shwedaung Kyawswa. The writing of the book was completed on the full moon day of First Wazo, Sakkarāj 1204 or Sāsana Era 2386 (July, AD 1842).

The present manuscript contains only the second portion of the text, and it begins with the nissaya of the fifth chapter of the ṭīkā (Vīthimuttasaṅgaha).[3]

ka v. l. 1: *ettāvatā*, i mhya´ ə´ yaiŋ a ʃe ʃi´ `ðə; *cittuppādanam iccevaṃ*, ə´ sa´ ʃi `ðə sə´ `ga ə´siŋ `phyiŋ; *vīthisaṅgahaṃ*, vīthisaṅgaha go; *dassetvā*, pya´ `pyi `ywe; *idāni*, yə´ bhu´ ə´ bha hnai?; *vīthimuttasaṅgahaṃ*, vīthimuttasaṅgaha go; *dassetuṃ*, hnga . . .

It ends (*rō* v. ll. 2 . . .):

abhidhammatthavibhāvaniyā nāma, abhidhammatthavibhāvanī ə´myi ʃi `ðə; *abhidhammatthasaṅgahavaṇṇanāya*, abhidhammatthasaṅgaha ə´myi ʃi ðə `caŋ hnai?, *nava(ma)paricchedavaṇṇanā*, nava(ma)pariccheda i´ ə´ phwiŋ´ ði; *niṭṭhitā*, niṭṭhaṃ ito gatā, ə´ `pyi ðo´ yau? pyi.

Nissaya of Anuruddha's colophon begins on fol. *la* r. line 6. dānasīlādiguṇānaṃ . . . udayo . . . [l. 7] tena saddhāhibuddhaparisuddha, guṇā, dayena . . . [l. 8] nambavasena, nambanāmakena . . . upāsakena . . .

Nissaya on Sumaṅgala's colophon begins on fol. *lā* v. last line:
sampannasīladamasathamato sitehi . . . [*li* r.]. . . . *li* v. l. 6: sāriputta-mahātherassa . . . sissena . . . sumaṅgalasāminā . . . therena-racitā . . . [l. 7] abhidhammatthavibhāvinī nāma . . . abhidhammatthasaṅgahaṭīkā . . . niṭṭhitā. *li* v., last line begins a nissaya on Sumaṅgala's colophon again: [4]nagarānaṃ adhirājaṃ nagarādhirājaṃ, parakkamabhujena, parakkamabāhu . . ., mahābhujena . . . [*lī* r. l. 1] nagarassa samīpaṃ vanaṃ upavanaṃ, mahantaṃ vā vanaṃ upavanaṃ . . . line 3, nissaya on verse 2: sampannasīladama . . . line 7, nissaya on verse 3: ñāṇānubhāvam iha yassa . . .
lines 7–8, nissaya on verse 4: tassānukampam avalambiya . . .

A definition of ṭīkā on *lī* v. ll. 2–3: ṭikiyati nāyatī ti attho . . .

Then follows the colophon of the nissaya author:

Janindābhisiri, the nissaya author's colophon (*lī* v. l. 3):
bhūpālo yo mahābhujo dutiyaṃ thūpamaṇḍitaṃ
mahussāho gajasāmī māpesi maranāmakaṃ.

tatiya-sakāra vipullā[sic.]-pathyā-vattagāthā.
rajjam patto mammarājā kammento vata vīviya
pūretā pariñañjitvā sammāsambodhim
uttamaṃ.

vaṭamakāravipulā-pathyā-vattagāthā.
tassa ayyakassa kāle sambādhā panujehiti
kate cattāro vihāre āharitvāna iddhiyā
. . .
gamanāgamanupete esante pūrato tato
nātidūre naccāsanne ṭhāneke tena nimmitā
. . .
. . . [sic] sīlā thambena karitvā saṭhihaṭṭha can māṇake
tesu kammesaṃ pūrattimadisābhāge ṭhitattā tassāsokasukhu seṭṭhino *netthenagvo lū* iti nāmena saddhena kulaputtena janiyā samantayitvā kate ramme vihāre ca vārena vasantena kūkhani[5]?-nagarassa puratthima-disābhāge aḍḍhayojanapaṇāṇe[6] ṭhāne neriṅ iti vaye[7] gāme tisu vihāresu vārena vasantassa nānāgandhesu chekassa mahitale guṇehi pākaṭassa gandhakārakassa pubbārāmācariyassānekkena janindābhisīri[8] paramadhajamahādhammarājādhirājaguruhikaddhalañcena gaṇapāmokkhena mahātherena abhidha(m)matthavibhāvaniyā nāma ṭikāya yo nissayo sissehi abhirācito racito (tho)kūpadāyakena Shwedaung Kyawswa ti nāmena upāsakena pālakalakhaṇehi vakicci ti upatambito anāyāsena catutthassāddhika-dvisatasahasse sakkarāje[9], rasatara-aggināte janacakke sampatte paṭhama-āsaḷhamāse puṇṇamīyaṃ niṭṭhito.
kittetene gahetvā sātarūpavane ivā
siva mukkhaṃ vajīnetvā
tassānūcūvanatthāya [sic]
yaṃ marūpavitaṃ puññaṃ tass' iminā balena ca
dutiye tatiyādimhi sīlācāraguṇe ra(ja)to
alaggo pañcakāmesu patvāna paṭhamaṃ phalaṃ
antime attabhāvamhi mettayyaṃ [*lu* r.]
munipuṅgavaṃ
disvāna tassa vīrassa sutvā saddhammadesanaṃ
adhigantvā phalaṃ aggaṃ sobheyyaṃ
jinasāsanaṃ
[wishes continued]. Then follow again the nissaya of the above colophon (*lu* r. l. 2 to end of MSS].

Anuruddha's colophon:
cārittasobhitavisālakulodayena
saddhābhivuḍḍhaparisuddhaguṇodayena
nambavhayena paṇidhāya parānukampaṃ
yaṃ patthitaṃ pakaraṇaṃ pariniṭṭhitan taṃ.

puññena tena vipulena tu-mūlasomaṃ
dhaññādhivāsamuditoditam ā yugantaṃ

paññāvadātaguṇasobhitalajjibhikkhū
maññantu puññavibhavodaya-maṅgalāga.

Sumaṅgala's colophon:

ramme puḷatthinagare nagarādhirāje
raññā parakkamabhujena mahābhujena
kārāpite vasati jetavane vihāre
yo rammahammiyavarūpavanābhirāme

sampannasīladamasaṃyamatositehi
sammānito vasigaṇehi guṇākarehi
patto munindavacanādisu nekaganthajātesu cācariyataṃ mahitaṃ vidūhi

ñāṇānubhāvam iha yassa ca sūcayantī
saṃvaṇṇanā ca vinayaṭṭhakathādikānaṃ
sāratthadīpani-mukhā-madhuratthasārasandīpanena sujanaṃ paritosayantī

tassānukampam avalambiya sāriputtatherassa thāmagatasāraguṇākarassa
yo nekaganthavisayaṃ paṭutaṃ alatthaṃ
tass' esa ñāṇavibhavo vibhavekahetu

so 'ham etassa saṃsuddhavāyāmassānubhāvato
addhā sāsanadāyādo hessaṃ metteyyasatthuno

jotayantaṃ tadā tassa sāsanaṃ suddhāmānasaṃ[10]
passeyaṃ sakkareyyañ ca garuṃ me sārisambhavaṃ

dinehi catuvīsehi[11] ṭīkāyaṃ niṭṭhitā yathā
tathā kalyāṇasaṅkappā sīghaṃ sijjhantu pāṇīnan ti
iti bhadanta sāriputta-mahātherassa sissena racitā
abhidhammatthavibhāviniyā[12] nāma abhidhammatthasaṅgaha-ṭīkā niṭṭhitā.

For writing on cord see PA (Burm.) 6.

¶ [1] See below for Sumaṅgala's colophon. The *Saṅgaha* and *Ṭīkā* printed in Sinhalese characters, edited by Velitara Paññānanda, Colombo, 1898. [ST]. – [2] Printed edition 1898. A later nissaya by U Kelāsa, printed, Mandalay, 1903. Also Sāsana Council, Rangoon, 1962 [SC]. – [3] ST. (p. 75) ettāvata vīthisaṅgahaṃ dassetvā idāni vīthimuttasaṅgahaṃ dassetum ārabhanto āha. – [4] This verse was omitted in the first *nissaya*. – [5] Name of a city. – [6] °paṃāṇe? – [7] Meaning "by the name of" āhave? – [8] Name of *nissaya* author. – [9] Date of the *nissaya*. – [10] For suddha° [SC]. – [11] The ṭīkā was based on Sāriputta's Sanne [*COMDC* 1, p. XXVII]. – [12] °vibhāvinī [SC].

Abhidhammatthasaṅgaha-pucchā-visajjanākyamḥ.

PA (Burm.) 52 (Lundholm 11a).

Palm-leaf, 11 foll., numbered *ka–kaṃ*; 46.6× 5.5 cm.; ten lines to a page, 37.5 cm. long. *ka* r. and *kaṃ* v. blank; *ka* v, *kā* r., *kō* v., *kaṃ* 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 (ameḥ-aphre) on the *Saṅgaha* (Saṅgruih)". 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 Cāritta 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 Maunghtaung monastery, on the Eastern side of the city (of Mandalay).

The date of the MS is AD 1871 (See details below).

Saṅgruih (= Pali *Saṅgaha*) is the abbreviated Burmese title of *Abhidhammatthasaṅgaha* 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 hitakaraṃ
dhammaṃ dhammaṃ supūjitaṃ
saṃghaṃ saṃghaṃ sunūgataṃ
guruṃ guruṃ name 'daraṃ.
nāma'ppeva sasokassa
maṃ yoseyyu[1] visajjane
vidaṃ vigata-issānaṃ
yataṃ esā manodaraṃ.

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 *kaṃ* v. last line . . .: *ayaṃ kathā*, i sə´`ga ði; *suniṭṭhitā*, `kauŋ ʒwa [*kaṃ* r.] ə´ `pyi ðo´ 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 Tabaung, 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, *Abhidhammatthasaṅgaha-pucchā-visajjanā kyamḥ*, (p. ii, 632, xiii 4°, Mandalay, 1910) is ascribed to Aggavaṃsa, Khemā-thī-wun Hsaya.

¶ [1] yojeyyuṃ? – [2] vidaṃ taṃ. – [3] yaṃ taṃ?

Paṇāmadīpanī.

PA (Burm.) 53 (Lundholm 17 a).

Palm-leaf, 46 foll., 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: Paṇāmadīpanī. 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 Tawthalin, Sakkarāj 1236 (16th September, 1874).

Paṇāmadīpanī, "Illuminator of the Adoration", is an exposition of the introductory stanza of adoration employed by Anuruddha Thera in his *Abhidhammatthasaṅgaha*:

sammāsambuddham atulam
sasaddhammagaṇuttamaṃ . . .

According to the colophon of the book, cited below its author was called Paññāsīha, and he was a pupil of Bagaya Sayadaw I,[1] Tipiṭakālaṅkārasiridhajamahārājādhirājaguru 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 Puññaseṭṭha. Paññāsīha 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 Paññāsīhādi-sirisaddhammadhajarājādhirājaguru.

There was an older Dīpanī, composed by Nan kyaung Sayadaw, Aggadhammālaṅkārarājaguru. But this book was so extensive that junior students 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, Paññāsīha 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 piṭakas, and finally the Abhidhamma. He then speaks of the *Abhidhammatthasaṅgaha*, and begins his *dīpanī* on the verses of adoration employed therein by Anuruddha.

The text of the work begins:

devātideva-devindo brahmāti-brahma-
brahmindo

Lundholm 17 a–b. (cord).

əseiŋ te yaŋ
tə `go hlyaŋ ywe´
`ko daŋ gouŋ phyiŋ´
aŋ´ `chi tiŋ´ ði
ʃiŋ piŋ´ de θe na
`eaŋ ʃwe sa go
thou? pa se lo
luŋ ei nyo ywe´
`eo go θe cha
shu´ `tauŋ ga hniŋ´
hlu ba ya´ `ða
ə `eo `a jauŋ´
`le `ba ə pɛ
`na θwɛ yaŋ θu
ʃip mu əya?
`θouŋ `ba ka? hma´
`kiŋ la? `we ʒwa
mi´ `de ya hlyiŋ
pwiŋ´ kha pəthəma´
`phu twe´ ya´ ywe´
cu? ya´ ba lo
`tauŋ shu´ sho i´
ku´ θo `myo `tha
ə`eo `a `li
`bo `bwa mi´ ba´
nya ti´ sa´ `ða
sɛp ea θə khiŋ
sha? daŋ ʃiŋ huiŋ´
tauŋ tiŋ nya`tha
`θa də θə`mi
`mu `ji ma? ya
məha θə `the
su´ `we `mya swa
lu bo ba huiŋ´
byəma na? pyi
ciŋ li θə hmya´
ənaŋta go
ya´ ba le ʒe
ə hmya we i´
nyi twe tə ʒu´
i kauŋ hmu go
θa du´ θa du´ khə ʒe θə.

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, ministers, 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.

¶ [1] There were two theras by the name of Bagaya Sayadaw, and among them this was the first.

Vīthi lak ruiḥ kyamḥ, Paṭṭhānḥ suṃḥ khyak cu, Paṭṭhānḥ rāsī cu, Abhidhammatthasaṅgaha-gaṇṭhi.

(Saṅgruih gaṇṭhi)

PA (Burm.) 54 (Lundholm 19 a–d).

Palm-leaf, 275 foll., numbered *ju–hū*, 47.8 × 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–ḍū*, 61 foll.
(b) *ḍe–ḍhi*, 9 foll.
(c) *ḍhi–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) Vīthi lak ruiḥ kyamḥ

The date and time of the scribe: After the stroke of one, on the fourth waning day of Thadingyut, Sakkarāj 1237 (18th October, 1875).

Vīthi lak ruiḥ (*Vīthi lak ruiḥ kyamḥ*), is a discussion on *vīthi-cītta*, based on the vīthi section of Abhidhammatthasaṅgaha (chapter IV).

The scribe is a pupil of Taungdwin Sayadaw Ñāṇālaṅkāra 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 *Vīthi lak ruiḥ*. But that work had many *peyyāla* (abbreviations), and as it was difficult for students of ordinary skill, he was writing the present.

In the edition of *Vīthi lak ruiḥ kyamḥ*, printed in Rangoon (1910) [R], the authorship of the treatise is attributed to Ñāṇālaṅkāra[1].

The text begins after the usual adoration (*jū* r. l. 1): ratanā theinga ə́ myi ʃī ˋðɔ konbaung pyi ˋji huiŋ́ də́ gwá . . .

It ends at *ḍū* r. l. 4:

nyaŋ nú ˋðɔ ˋθɔ tú ʒə́ ná dí ˋa θí lwe ʒe ˋchiŋ hnga ˋye ˋθa θi ˋgo.

(b) Paṭṭhānḥ suṃḥ khyak cu

Paṭṭhānḥ suṃḥ khyak cu is a treatise in Burmese on *Paṭṭhāna* (see c).

The text begins after the usual adoration at *ḍe* v. l. 1: yamaik ˋeaŋ go ˋhɔ dɔ mu ði í ə́ ˋcha mɛ́ hnai? paṭṭhān ˋeaŋ go ˋhə də mu í . . .

It ends at *ḍhi* r. ll. 8–9:

avigata pyi? ˋsi ði atthi pyi? hniŋ́ tu í. paṭṭhān thou chit su ˋpyi í.

(c) Paṭṭhānḥ rāsī cu

Date and time of the scribe: At the stroke of three, on the sixth waxing day of Tazaungmon, Sakkarāj 1237 (3rd November, 1875).

Paṭṭhānḥ rāsī 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 (*ḍhi* 1):

jayatu samijjhatu
anantañānasambuddhaṃ dhammaṃ moho
vidhaṃsakaṃ

It ends *de* r. l. 4: *natthi* yii? `si; *vigata* pyi? `si; *anantara* ə´ `taiŋ; *avigata* pyi? `si; *atthi* ə´ taiŋ; yathi su `pyi i´.

Followed by the scribes wishes, and then date and time as given above.

(d) Abhidhammattha saṅgruih gaṇṭhi sac (Saṅgruih 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 saṅgruih gaṇṭhi sac, "the Glossary on the *Abhidhammatthasaṅgaha*" is a treatise on various points of the Abhidhamma, taken from the manual of Anuruddha. The author of the book is Jāgarābhidhaja, Shwegyin 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 Pucchāvisajjanā kyamḥ (problems and answers on the doctrine), Saṅgruih mhat cu saṃ pok (a summary of the Saṅgaha), and the The-in Hsaya's Paṭṭhānḥ nhac (suṃḥ leḥ) khyak cu, on the Paṭṭhāna.

The manuscript begins after the usual adoration on *dai* v.:

vanditvā anantañāṇam buddhaṃ
sambuddhapūjitaṃ
dhammaṃ ariyasaṃghan ca puññakhettaṃ
anuttaraṃ
karissaṃ abhidhammassa gaṇṭhiṭhānaṃ
samāsato
bahusōtūnam 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 *Mātikā akok adhippāy*, etc. printed Rangoon (1905), also includes "Vīthi lak ruiḥ", *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 waning 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 "Vigruih pāḷi tō".

Viggaha-saṅgaha, "the Manual of Analysis" (Burmese: vigruih P. viggaha Sk. vigraha), is a text containing definitions of terms employed in the Abhidhamma.

The text begins:

ratanattayaṃ ahaṃ vandāmi.
buddhaṃ dhammaṃ saṅghaṃ ahaṃ
jitaṃ dhaṃsañ ca uttamaṃ
namāmi sirasā saṃkhippaṃ racissaṃ
vig(g)ahaṃ saṅgahaṃ

following by the definition of the word "abhidhamma": abhi 'tireko dhammo abhidhammo, paramaṃ atthaṃ paramatthaṃ.

ko r. 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 *Adhippetattha*, PA (Burm.) 41(b) and *Paṭiccasamuppāda*, under PA (Burm.) 23.

MISCELLANEOUS TEXTS

Cakkaṅka-nicchaya.

PA (Burm.) 56 (Lundholm 3).

Palm-leaf, 12 foll., numbered *ka–kāḥ*, 59× 6.5 cm.; eleven lines to a page, 39.5 cm. long. *ka* r. and *kāḥ* v. blank. On *ka* v., *kā* r., *kaṃ* v. and *kāḥ* 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).

Cakkaṅka-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 Buddhaghosa, the second twelve and the third five to Caturaṅgabala. The author of the Burmese nissaya and verses is Kyawaungsanhta Sayadaw. In the commentary on the gāthās Pāli texts like the *Anāgatavaṃsa*, *Abhidhānappadīpikā*, *Jinālaṅkāravaṇṇanā* and *Saddanīti* have been cited as authority.

The work begins on *ka* v. with the usual adoration followed by the Pāli stanza:

buddho nigrodhabimbo mudukaracaraṇo
brahmaghose kijaṅgo(?)

followed by the Burmese nissaya etc.

The text ends at *kāḥ* r. l. 5: *ayaṃ cakkaṅka-nicchayo* i ʃɛ? tə gatha ə `shouŋ ə phya? lɛ? khə na də `ji lɛ? khə´ na də ngɛ? əbɛ? ə `shouŋ ə 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*, *ṅāh* and *ca* repeated, see section 6, *co–caṇi* missing, see section 7. (The portion bearing the numbers *kō*[1]*–khāḥ* 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 *kaṇḍa*.

The dates of copying the sections (2) *gā–go*, (3) *go–ghu*, (4) *ghū–ghe* and (7) *cāḥ–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 resemblence to those of the Kātantra.

Four sages are associated with the Kaccāyana school: Kaccāyana himself composed the suttas (yoga); Saṅghanandi worked the vutti (explanations); Brahmaputta did the Kārikā (aphorisms?); and Vimalabuddhi wrote the ṭīkā (commentary).

The grammar of Kaccāyana is arranged in four sections (kappa) as follows[2]:

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:

James D'Alwis: Edition of text and translation into English, with introduction, Colombo, 1864.

F. Mason[3]: 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. Guṇaratana Thera. Ibid., Colombo, 1913 [MG].

Khemānanda: *Kātyāyāna-sannaya*, edition of an old Sinhalese translation of the *Kaccāyana*, Colombo, 1891 ff.

Satischandra Vidyābhūsana: Indian edition of *Kaccāyana*.

Vaskaḍuvē 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[4]: θəda ʃi'? saun θou? 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[5].

1. Book I (vol. 1–51) ends at *kā* v. l. 2: sandhi suttaṃ niṭṭhitaṃ.
2. Book II (vol. 52–270) ends at *kī* r. l. 8: ni sut cañ `pyi i'.
3. Book III (vol. 271–315) ends at *ku* r. l. 2: kārakasutta `pyi i'.
4. Book IV (vol. 316–343) ends at *ku* r. ll. 7–8: samas sut cañ `pyi i'.
5. Book V (vol. 344–405) ends at *kū*r. l. 3: tadit suva can `pyi i'.
6. Book VI (vol. 406–523) ends at*ke* v. l. 2: ākhyāt sut can `pyi i'.
7. Book VII (vol. 524–623) ends at *kai* v l. 2: kittasutta-niṭṭhitam.
8. Book VIII (vol. 624–673) ends at *ko* r. ll. 5–7: iti kibbidhānakappe uṇādī-kappo chaṭṭho kaṇḍo.

Followed by the scribe's wishes in Burmese.

(2) Title on blank leaf: kāraka, 6[6].

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 Pyatho (9th January) the day on which the Buddha took conception, Sakkarāj 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 (26 th April), Sakkarāj 1119 (AD 1757).

(4) Title on *ghū* r.[7]: Taddhita 8.

9 foll., *ghū* v.–*ṅā* r.

Taddhitasutta, suttas and vuttis of *Kaccāyana* Nāmakappa, chapter 8, corresponding to Book V of Mason.

Date on *ṅā* r. l. 8. The eleventh waning day of Tagu, Sakkarāj 1119 (31st March, 1758).

(5) Title on blank leaf. Ākhyāta 4.[8]

10 foll. *ṅī–ca*.

Ākhyātakappa, suttas and vuttis of the fourth *kappa* of *Kaccāyana*, corresponding to Book VI of Mason.

The text begins with the stanzas:

ākhyātasāragamatajjanitaraṅgaṃ[9]

dhātujjalaṃ vikaraṇāgamakālaminnaṃ[10]

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]. *ṅāḥ* and *ca* repeated, this portion possibly belongs to another codex.

9 foll. *ṅāḥ–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. l. 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.*

Uṇādisutta, suttas and vuttis of the sixth chapter of the *Kibbidhānākappa* of *Kaccāyana* corresponding to Book VIII of Mason.

The text ends at *cho* r. l. 3: iti kibbidhānakappe chaṭṭho kaṇḍo. siddhir atthu.

Monday, the fifth waning day of Pyatho (15th December), Sakkarāj 1127[11] (AD 1765).

¶ [1] This codex possibly began with *ka* again. – [2] Although this is the original arrangement of the suttas, the Burmese scholars have divided the grammar into eight books (see below). – [3] Following the Burmese tradition Mason divides his text into seven books as follows:

Book I. Sandhikappa (Permutation) = Sandhisuttaṃ.
Book II. Nāmakappa, kaṇḍa 1–5 (Declension) = Nāmasuttaṃ.
Book III. Nāmakappa, kaṇḍa 6 (Government) = Kārakasuttaṃ.
Book IV. Nāmakappa, kaṇḍa 7 (Compound words) = Samāsasuttaṃ.
Book V. Nāmakappa, kaṇḍa 8 (Noun Derivatives) = Taddhitasuttaṃ.
Book VI. Ākhyātakappa (Verbs) = Ākhyātasuttaṃ.
Book VII. Kibbidhānakappa, kaṇḍa 1–5 (Verbal Derivatives) = Kitasuttaṃ.
Book VIII. Kibbidhānakappa, kaṇḍa 6 (Uṇādi Affixes) = Uṇādisuttaṃ.

The titles given last in the table are from superscriptions 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 ākhyātasāgaramatha 'jjatanī-taraṅgaṃ. – [10] For °kālamīnaṃ; °miṇaṃ [MG]. – [11] The third figure may be read '5'.

"Sandhikappaṃ".

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. *khu* r. writing in centre, 17 cm. *khu* 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).

Sandhikappa, "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 *Sandhikappa,* it evidently is a different treatise on Pāli Grammar, written in Pāli based on Kaccāyana.

The text begins (*ka* v.), after the usual adoration:

seṭṭhaṃ tilokamahitaṃ abhivandiya 'ggaṃ
buddhañ ca dhammam amalaṃ gaṇam uttamañ
ca
satthussa tassa vacanatthavaraṃ subuddhuṃ[1]
vakkhāmi suttahitam ettha susandhikappaṃ
seyyañ jineritanayena budhā labhanti
tañ cāpi tassa vacanatthasubodhanena
atthañ ca akkharapadesu amohabhāvā
seyyatthiko padam ato vividhaṃ suṇeyya.

l. 5. kasikammādinā sampa[2]-sampatti nipādaka byāpārena kaccati dippatī ti kacco. kaccassa apa caṃ putto kaccāyano. kaccāyanassa idaṃ pakaraṇaṃ kaccāyanaṃ.

Line 7 begins a discussion on Sandhi: dvinnaṃ padānaṃ antaraṃ adasettvā[3] samāpakārena viya ti gha (?) dīyatī ti sandhi. samodhānaṃ vā sandhi . . .

The text ends: *khi* v. l. 8–*khu* r.: kattuvācake paccayena [*khu* r.] sāvetabban ti vā kattusādhanaṃ. āvattikacatuttassa[4] vasā liṅgacatubbidaṃ. kriyādisāmaññādicatukkānaṃ vasena vā. katta[5] ce ke karivaṇṇavaṇṇantato pana pañcamā sabbā itthiliṅgam pi bhavati, avaṇṇavaṇṇanti vasato tatthi[6] c'ekaṃ taṃ appidhaṃ sabbidhaṃ sabbaṃ pulliṅga. catubīsati. chakarikārukājjhā(?) dhasato c'ekataṃ tividhaṃ. tividhaṃ sabbaṃ dvicakkañ ca napuṃsake.
chapaññāsatta-paññāsa-chapaññāsadhā matā.
nāmo tandhi[7] pabo rūpaṃ siddhiyañca
yathā-k-kamaṃ
ñabindhuvinādātuṃ saṅgaho pakkatun tī
vāsatun najjanippannarūpato
niṭṭhitaṃ (l. 8).

Date in Burmese as given above.

¶ [1] For suboddhuṃ. -[2]sabba(?). – [3] MS adasetvā.– [4] for °catutthassa. – [5] for kattā. – [6] perhaps for: atthi. – [7] for sandhi(?).

Kaccāyana-vyākaraṇa.

PA (Burm.) 59 (Cod. Pal. U.B. 6 a).

Palm-leaf, 30 foll., numbered *ka–chū*; 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 pāḷi 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., *cai–chū*. Description as under (1), writing only in the centre of *chu* v. and *chū* r.

(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), Sakkarāj 1138 (AD 1776). On *chū* v.: uṇhat pāḷi tō go `ye ywe´ `pyi i´ (see below).

(1) The manuscript contains the text of the *Nāmakappa*, "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].

The text begins after the adoration:
jinavacanayuttamhi, jinavacane yuttamhi.
iccetaṃ adhikāratthaṃ veditabbaṃ . . . *Kaccāyana* [D] sutta 2,1,1.

It ends: *khū* v. l. 8: . . . iti nāmakappe pañcamo kaṇḍo. (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[1], beginning from the end of the same line: dvinnaṃ padānaṃ antaraṃ (p)adasetvā; samāpakārena; gati' satī' ti' santi[2]; atthaṃ nāmetī ti nāmaṃ. yaṃ kiñci gamanapacanādikaṃ kiriyaṃ karoti nippādetī ti kārakaṃ. pimāḷa(?) – kattayaṃ pa(?). patvā pi, nakkharanti. na-k-khīyanti ti akkharā. paraṃ nissāya saranti gacchanti pavattatī ti sarā. sayaṃ

rocante ti sarā . . . rassakāle niyutta ti rassā, dīghakāle niyuttā ti dīghā . . . (l. 4): ghoso etesaṃ atthī 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: uṇhat pāṭh.

cai–chū, *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: kattari[3] iccetasmiṃ atthe . . .

The text ends (*chu* r. l. 8): . . . iti kibbidhānakappe uṇādikappo aṭṭho[4] kaṇḍo. nibbānapaccayo hotu.

chu v. l. 2 begins a Burmese literary piece in a verse-form called ratu.

The first stanza begins: ʃɛ? `hlyauŋ ne hlyiŋ. `hme ʒiŋ dwiŋ hnai? thin hla le chɛ? mɛ´ eiŋ mɛ? ko . . . and ends at the last line of the same page: θə di´ sei? hniŋ´ `swɛ ði thiŋ. The second stanza follows immediately after: khe? tahuŋ le ʃiŋ myiŋ mɛ? iŋ go ə siŋ ʃi hmya´. hlyau? ya´ myi `li . . .'' and ends at *chū* r. ll. 7–8: sei? yiŋ . . .[5] huiŋ´ `lwɛ ði thiŋ. 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.:

uṇhat (uṇāḍ) pāḷi tō go `ye ywe´ `pyi i´ ''I have finished copying the *Uṇādi pāḷi*''.

¶ [1] This text may be compared with PA (Burm.) 57, *ka* v., ll. 6. – [2] . . . sandhi. Text corrupt. – [3] M. adds: kitā. – [4] chaṭṭho D. p. 127. – [5] Syllables illegible.

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 Sakkarāj 1194 (AD 1832).

The manuscript contains the text of sections V–VIII of Kaccāyana's grammar[1].

After the usual adoration the text begins with the aphorism: vāṇapacce (D. sutta 2,8,1).

ṅa r. l. 8: End of Section V: taddhitasuttaṃ niṭṭhitaṃ

ṅū v. l. 7: End of section VI: ākhyātasuttaṃ niṭṭhitaṃ

ṅāḥ r. l. 7: End of section VII: kitakasuttaṃ niṭṭhitaṃ

End of section VIII at *cū* r. l. 3: iti kibbidhānakappe uṇādikappo[2] 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), Sakkarāj 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] Sections differ in the Sinhalese editions. – [2] D. chaṭṭho (see note 4 of PA (Burm.) 59).

Kaccāyana-vyākaraṇa, Dānaphaluppatti, Maṅgalasutta, Jayamaṅgalagāthā, Vā chui cañ, Pātimokkhanissaya, Lokanīti, Anumodanā.

PA (Burm.) 61 (Lundholm 9 (a–f).

Palm-leaf, 287 foll., numbered as shown below divided into six sections contain eight different texts[1]. 47.5×5.5 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–kū*).

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 Moulmein on the seventh waxing day of Tazaungmon (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–ṭū.*

Title on cover and inside *ghi* r. margin: Dānapharupatti.

Dānapharuppatti 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 *Dhammapadaṭṭhakathā*, *Apadāna*, etc.

The text begins on *ghī* v. after the usual adoration: *ahaṃ*, ˊəcəˊnon? θi; *ratanattayaṃ*, ratana ˋθouŋ ˋba doˊ iˊ əˊ pauŋ go; *namāmi*, kāyadvāra- vacīdvāra . . .

The text ends at *ṭu* r. l. 7: uˊ hmiŋ hnai? θəˊ diŋ ˋθouŋ ˋðə sa wu? thu pou? go si yiŋ də mu ˋðɔ wu? ˋpyi iˊ, followed by the Pāli verse:

akkharā ekamekañ ca . . . dānapharutti . . .

On *ṭu* 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 waning 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, Moulmein,

offered the eight[1] bundles of MSS on Thursday morning, the fifth waning day of Tabaung (5th March), Sakkarāj 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 *ārāmikasaṅghikadāna*.

(c) 10 foll., *ṭe–ṭhi*.

The titles as given at the front and back of the MSS are:

(1) Maṅgalasutta
(2) 'Oṅ khraṅḥ
(3) Vā chui cañ

The manuscript contains three texts, (1) *Maṅgalasutta* followed by its Burmese nissaya, (2) *Jayamaṅgalagāthā* followed by their nissaya, (3) and the Burmese poem V*ā chui cañ*.

(1) *Maṅgalasutta*, "the Discource on the Highest Blessings" which was preached by the Buddha to a deity is the fifth reading (*pāṭha*) of the *Khuddakapāṭha*. With the title *Mahāmaṅgalasutta* it is the fourth sutta of the "Cūlavagga" of the *Suttanipāta*.

The *sutta* begins on *ṭe* v. l. 1 after the adoration and it ends on *ṭai* r. l. 1. Then begins its *nissaya* which ends at *ṭaṃ* r. l. 3: *tvaṃ*, θiŋ na? θo ði . . . *gaṇhāhi* . . . maṅgalasuttaṃ niṭṭhitaṃ, line 4. jeyyatu sabbamaṅgalaṃ.

(2) *'Oṅ khraṅḥ rhac rā Mahā-aṭṭhajeyyamaṅgala*, "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)yamaṅgalaggaṃ*" in place of *-maṅgalāni* of the Sinhalese recension has to be taken as a purposeful alteration.

The gāthās begin on *ṭaṃ* r. l. 4 after -sabbamaṅgalaṃ:
bāhuṃ sahassam abhinimunita . . .
. . . jayyamaṅgalaggaṃ [sic] (l. 5),
and end at *ṭaṃ* v. l. 2: mahā-aṭṭhajayyamaṅgalapāṭh. Then begins their nissaya, which ends at *ṭhi* r. l. 4: kauŋ mya? `chan θa miṅ gəˊ la ði, *hotu, bhavatu,* pyi? se ðəˊ `di. pyiŋ auŋ `jiŋ ˊəneʔ `pyi iˊ.

(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 *ṭhi* r. l. 5: `θouŋ luˊ thu? tiŋ mya? ʃiŋ biŋ iˊ `le iŋ θi? sa pwiŋˊ `ðə kha lhyiŋ . . .
and ends at *ṭhi* r. l. 5: lo ya shaŋ daˊ pyeˊ ʒe `ðə mya? ʃiŋ `ʒə `ə ka θaˊ wadə siŋ phəˊ ya ʃi ˊkho ˊpyi iˊ. niṭṭhitā `pyi pyi.

Then follows the date on the last line (l. 7): Friday, the twelfth waxing day of Thadingyut (15th October), Sakkarāj 1242 (AD 1880).

On the right margin of *ṭe* v. and *ṭhi* r. (the first and last pages) it is stated that the manuscript was offered to the Ava monastery (Moulmein) as an *ārāmikasaṅghikadāna*.

(d) 47 foll. *ṭhu–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.) 2[2]). 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 *Pātimokkha*, written by earlier learned monks,[3] but they are so large that the average student cannot make use of them. But he asks the more deligent 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 visuddhaṃ buddhaṃ
dhammañ ca mohadaṃsakaṃ
saṃghaṃ sahatakilesaṃ ādarena kāyādinā
mandabuddhīnam atthāya[4]
visuddhisīlaṃ kāmānaṃ
likkhissāmi saṅkhepena
pātimokkhassa nissayaṃ

Then follow their *nissaya*. The Pāli text begins on *ṭhū* v. l. 2: saṃgho bhante theraṃ pātimokkhuddhesam[5] ajjesati . . . and its word for word explanation. The endings of the various sections are given both in Pāli and Burmese.

The text ends on *tā* v. line 5: *tattha* . . .; *samaggehi* . . .; *samodamānehi* (l. 6) . . .; *avivadamānehi* . . .; *sabbeh'eva* (l. 7) kha? θeiŋ gouŋ `ðə ə´ ʃiŋ gauŋ do´ ði; *sikkhitabbaṃ*, ciŋ´ a? i; pātimut-nissaya `pyi i´ (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., *tī–thāḥ*.

Title on the front page: Lokanīdhi (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 (*tī* v.): "Offered to Ava monastery (Moulmein) as an *ārāmikasaṅghikadāna*".

[6]*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 (*tī* v. l. 1): *lokadhammā* (`loka´ də´ ma); ciŋ´ `gauŋ ya `θa . . . On lines 6–7 the following Pali passage is cited, orthography being unsatisfactory: idha loke pūrissasāyo, mātāpitā ca ācariyo 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 saṃvagguṃ(?) sahāyehi āpīgyaṃ (appiyaṃ?) . . . The nissaya of this extract continues up to the end of *taṃ* v. l. 9. The text ends (*taṃ* v. l. 9–*tāḥ* r.): `pho `mya cau? θo´ ʃi´ ðə´ `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*, writting *do* and *baṃ*, but no gap in the text. The old numbering had been *gi–ṭho*.

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), Sakkarāj 1206 (AD 1844). On the right margin of the last page (*ro* r.) it is stated that the manuscript was offerred to U Cāritta Thera of Ava monastery, Moulmein, on the seventh waxing day of Tazaungmon (11th October), Sakkarāj 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 sīlas.
dho r.: *sīla – dāna-bhāvanā*.
dhaṃ r.: *kaṭhina* offering.
nu r.: Sermon on *sīla*.
pā r.: Renouncing the world.
pe r.: Discource of *kammaṭṭhāna*.
pō v.: Sermon on *dāna* and *sīla*.
pāḥ v.: Sermon on ordination.
phī r.: Sermon on ear-boring.
phū v.: Sermon on *bojjhaṅga-paritta*.
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 *Kammaṭṭhāna*.
bo r.: Offering of books, robes and other requisites for monks.
bhū r.: Offering of books.

The text begins after the usual adoration: *loke*, loka θouŋ `ba hnai?, catūsu thūpārahesu, se di thai? kouŋ `ðə phə´ `ya pyi? se ka´ bou? da yə´ `haŋ da sɛ? ca maŋ da? `miŋ hu´ sho a? `ðə pou? go `le `u do´ dwiŋ . . .

Ends at *ro* r. ll. 8–9: . . . lə´ ki `lə kau? tə´ ya ə´ `eo go ya´ `jiŋ i´ ə´ `cauŋ phyi? ya θi.

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-pātimokkha*. See the same number for abbrevations. – [3] E.g. Vicittālaṅkāra, see PA (Burm.) 22. – [4] MS attāya. – [5] So in MS. – [6] See PTS. ed .of Lokanīti, 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) Kaccāyana-rūpabheda, (3) Gaḷuṃ pran pāṭh, (4) Gaḷuṃ pran nissaya.

[(1) (a) Lundholm 11 (a) = *Abhidhammatthasaṅgahapucchāvisajjanā-*, PA (Burm.) 52.]

PA (Burm.) 62 (Lundholm, 11 b, c, d).

Palm-leaf, 159 foll., in three parts (b), (c), (d). 46.5×5.5 cm. Ten lines to a page, 39 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: *saddā*), and īkɛ pyau?, *kai* is missing.

The names of the donors are given at the end of the text.

(1) (b) 17 foll. *ka–ke, ko–khū*.

(i) *ka* v.–*kō* r. (last line) with *kai* missing. Burmese nissaya of *Sandhikappa* of *Kaccāyana*.

(ii) *kō* r. l. 10–*kāḥ* r. l. 9. summary of the rules of *Kaccāyana*, with titles of Kappas.
(iii) *kāḥ* r. l. 10–*khu* r. *Rūpabheda*.[1] 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, Sakkaraj 1231" (31st December, 1869).
(i) Begins namo tassāti. *ahaṃ* -ga θi hu´ ə´nɛ? `pe `ðə jauŋ; *abhivandiya*, hnai; *tvā* pacca? `si hu´ sho a? θə . . . *kriyāvācaka vakkhāmi* . . . thus continue the nissaya of the opening stanzas of Sandhikappa up to *ki* v. l. 1: *suṇeyya*, then begins: *attho – akkharasaññāto* (l. 2), nissaya of the 1st sutta of Sandhikappa.

This section ends at *kō* r. l. 8: *sandhikappe* . . . (l. 9) *pañcamo* . . . *kaṇḍo*, paricchedo . . . tulyādhikaraṇavisesanaṃ . . . (line 10) *sandhi* . . . *paṭhama* . . . `pyi i´.

(2) Then begins (ii) with: namo tassā ti . . . ratanattayaṃ ahaṃ vandāmi te loka tu yaṃ [*kai* v.] jeṭṭhaṃ buddhaṃ dhammañ ca . . . vā pare asarūpā ti sutte vā-saddassāvavattitavisāsatto sotujanehi daṭṭhabbo. . . . (line 3) . . . sandhikappo.
(Then) jinavacanayuttamhi (*Nāmakappa*, sutta 1) sutte . . . (so on) . . . up to *kāḥ* r. l. 8 *uṇādikappo*. nipāto pana anekattho ti saddesu . . . (line 9) . . . dhāretabbaṃ. suttacādyuttakabbassa (-kappassa?) pāḷi niṭṭhitaṃ.

Then begins (iii) on line 9:
namassitvā vattuttayaṃ samijjhatu takko mama sutānaṃ garusītānaṃ nissāya na muttamaṃ rūpabhedaṃ pavakkhāmi natvā niruttipāraguṃ esa attho tu eso attho . . .

Last Pāli passage on *khu* v. ll. 9–10:
pubbācariyasīhānaṃ nayaṃ nissārasāmukaṃ saddanīyāmaṃ vakkhāmi natvā niruttipāraguṃ.

The text ends at *khu* r. ll. 3–4:
ci phyu sei? `θwa si yiŋ `tha ði. hma? `θa ja gouŋ ya θə´ di.

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–ṅe*.

Title on the front page and right margins of the reverse: Gaḷuṃ pran pāṭh.

Gaḷuṃ pran means "the Hight of the Garuḍa". 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 redactor 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 *Abhidhānaṭīkā*, *Ekakkharakosa-ṭīkā*, *Dhātumālā*, *Moggallāna* and *Rūpasiddhi*. He found the sections on '*kita*' 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*:
seṭṭhaṃ tilokamahitaṃ abhivandiya 'ggaṃ . . .
which is followed by a word for word analysis of it, and then grammatical exposition of all its words in very great detail.

Thus: seṭṭhan ti ekaṃ padaṃ, tilokamahitan ti ekaṃ padaṃ . . .[2] The discussion of the words in this stanza ends at the last line of *khaṃ* v. Then begins the second verse:
seyyañ jineritanayena budhā labhanti . . .

which is similarly treated up to *ga* v. The analysis of the first sutta begins then. No. 2 of Mason, akkharā pādayo ekacattālīsaṃ is on line one of *gā* v. followed by: akkharā ti ekaṃ padaṃ . . . catuppadam idaṃ suttaṃ[3].

The explanations become brief as the text proceeds. The last sutta treated is Mason 623 (*ṅū* v. l. 6): ka gā ca jānan ti dvipadaṃ idaṃ. ko ca go ca kagā. co ca jo ca cajā. tesaṃ cajānaṃ paccate paccanaṃ vā pāko. yujjate yujjanaṃ vā yogo. pañcamo kaṇḍo. kitakappaṃ niṭṭhitaṃ. Then follows the Burmese colophon.

(4) (d) 105 foll. *ṅai–ḍhī.*

Gaḷuṃ pran nissaya is a Burmese word for word translation of the treatise described under (c). The author of the nissaya is a thera 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:
attham ekakapādassa ekantaṃ bujjha dukkhassa uddharitvā sudissanto kosallo sabbadassesu. sabbāmittesu jinnanto bhayā pātu jino so maṃ apadavatta-gāthā.

The author's name and identification is found on line 6 of *ḍhi* r.: vaksakanti mahāmālakena sobhitassa calaṅḥ (salin) ti nagarassa pācinadīsābhāge pañcatabbhaṃ . . . Beikman Bonthā iti nāmike bahū vivihā parikkhatte mahāārāme saddhammaṃ anuggahanto sāsanaṃ anurakkhanto vasantena . . . [l. 9] . . . sotujanānaṃ hitatthāya likkhito ayaṃ nissayo pariyosānapatto followed by the nissaya of this passage.

End of the nissaya, *ḍhi* r. l. 2: . . . `je `ʃe `ðɔ `ni ði. *asapadaviggaha* `di nau? nau? `ni ði. *sapadaviggaha* `di hu hma?. *pañcamo kaṇḍo. kitakappaṃ,* kei? caŋ ði; *niṭṭhitaṃ,* `pyi byi. *nitinaṃ nipphādanaṃ niṭṭhaṃ niti nipphādane timassa niṭṭhaṃ itaṃ gatan ti niṭṭhitaṃ.* hu´ pyu´ a? i´. kei? gə´louŋ byaŋ nei? θə´ ya´ `pyi i´. (l. 3)...

Last page (*ḍhī*) l. 5: . . . galouŋ byaŋ nei? θəya´ ði, *pariyosānapatto,* əs`houŋ ðo` you? i´. [line 4. Date and time of copy]. θɛ? gəyi? 1233 gu´ təðəliŋ la´ bye´ jɔ ʒ yɛ? 6 ne´ ne´ θauŋ jɛ `ti əcheiŋ dwiŋ `ye `ku ywe´ `pyi ði. təma`gvuŋ ywa ne dəga mauŋ myaiŋ dəgama` əmi´ θəmi mauŋ hnaŋ kauŋ hmu´ nei? baŋ shu θadu´ lu na? khɔ ʒe ðɔ.

[Lundholm 11 e = Sīmāvinicchaya – Pāḷi. PA (Burm.) 28.]

¶ [1] Different from *Kaccāyana-bheda* of Mahāyasa. – [2] Cf. *Kaccāyana-vaṇṇanā,* Sinhalese ed. by Paññālaṅkāra and Sumanasāra, Colombo, 1905, p. 3. – [3] Cf. *Mukhamatthadīpanī,* ed. W. Dhammaratana Thera, Colombo, 1898, p. 7.

Kaccāyana-nissaya.

(Kāraka-, Samāsa-, Taddhita-, Ākhyāta-nissaya). PA (Burm.) 63 (Lundholm 28).

Palm-leaf, 219 foll., numbered *te*[1]*–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 only of 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 Tiloka".

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 stade 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-*, *Taddhita-* and *Ākhyāta-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 Mahāpavaradhammarājalokādhipati (AD 1672, possibly King Pye of the Toungoo Dynasty (1661–1672)).

(1) 36 foll. *te* v.–*dhū* r.

Kāraka-nissaya begins after the adoration:
carissāmi[2] samāsena rūpamattaṃ sukhāvahaṃ kārakaṃ taṃ 'bhivanditvā sabbaññuñ ca garu[3] 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 vutti of this sutta.

The text contains full commentaries in Burmese for all the vuttis of the *Kāraka-kappa*. It ends at *dhu* r. l. 10: *nāmakappe*, nām `caŋ hnai?; *kārakakappo*, kāraka `caŋ phyi? `θɔ; *chaṭṭo*, chau? bhu′ do′ i′ pye′ ʒauŋ phyi? `θɔ, *kaṇḍo, paricchedo*, ə′ `pain ə′ `cha θi (*dhu* r. l. 1) *iti samattho* paye′ soun pyi.

Then follows a reference to some Pāli grammatical treatises: *Nyāsa*, *Saṃ pyaṅ*, *Saddanīti* and *Niddesa*. These evidently are the books from which the author borrowed his material. On ll. 3–5 the colophon of the author:
ādimhi aggasaddena dhammālaṅkārasaññino
theren' uddhāritaṃ sādhurūpaṃ kārakanissayo
mayā kataṃ samāsena imaṃ ñātvā(na) sajjanā
icchitabbaṃ valañjantu maṃ pi jānantu sāsane,
followed by the Burmese nissaya, up to *dhu* v. l. 5.

This is followed by the Pāli stanza:
akkharā ekamekañ ca buddharūpasamaṃ siyā
tasmā hi paṇḍito poso likkheyya paṭakattayam[4].

On line 7 date and time in Burmese: Just before the second stroke, Thursday morning, being the sixth waxing day of Tabaung (February-March) Sakkarāj 1199 (AD 1838).

(2) 46 foll. *dhe–bī*.

Title etc. on *dhe* r. samāt nissaya. U Tejas[5], on *bi* v. samāt nissaya.

Samāsa-nissaya is the Burmese translation with commentary of the *Samāsakappa* of *Kaccāyana* corresponding to Mason, Book IV.

The text begins after the usual adoration with the stanza:
racissāmi samāsena rūpamattaṃ sukhāvahaṃ
samāsaṃ abhivanditvā sabbaññuñ ca garuṃ
pi me
followed by its nissaya. On line 6 begins the translation and commentary of the first vutti of the *Samāsakappa* (M. 316). The translations and explanations of the vuttis end on *bi* r. ll. 8–10: *nāmakappe*, nām `caŋ hnai?; *samāsakappo*, `θɔ;

sattamo, khu hnə´ `pa gouŋ `θə; *kaṇḍo,* paricchedo. ði iti samatto pye´ souŋ pyi.

Date on l. 10: Sakkarāj 1199 (AD 1838)[6]. No time, date or month. No author's or scribe's colophon. Ends: samāsanissaya . . .

(3) 61 foll. *bu–lu.*

Taddhita-nissaya is the Burmese translation with commentary of the *Taddhitakappa* of *Kaccāyana* (= Mason, Book V).

The text begins with the usual adoration followed by the stanza:

hitāvahaṃ veṇeyyānaṃ buddhaṃ dhammaṃ
gaṇaṃ varaṃ
vanditvā sotujanānaṃ hitāya dhammā
māmako
vacissāmi samāsena taddhitatthaṃ sarūpakaṃ.

then follows the *nissaya* of this verse. On line 10, the first sutta of the *Taddhitakappa* (M. 344), and thereafter the translation and commentary of the vutti of this sutta.

The text ends at *lī* r. ll. 5–6: taddhitanissayo niṭṭhito. Then the following in Pāli (l. 6):

aṭṭhakaṇḍasulaṅkāresu nāmakappe su dā ha
ḷā[7](?)
kamā anekasuttānaṃ kaccānavarabuddhinā
gaddhitaṃ sādhukaṃ aggadhammālaṅkāra
[8]mino
tesaṃ rūpaṃ samāsena taddhimissita-gaddino
mayā vuttaṃ imaṃ ñatvā mettacittena
sabbadā
mamaṃ maññantu suṇantu gaṇāsāragavesayo
iminā puññakammena ito bhavehi mavante[9]
mahāsīlaṃ pañño sūro bhavāni' ahaṃ.

These lines are followed by their Burmese nissaya. Finally on the last two lines of *lu* r., the date and time: Before the stroke of one on the third waxing day of Tagu, Sakkarāj 1199 (7th March 1838).

(4) 76 foll. *lū–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 narasīhaṃ
abhivandiya
dhammaṃ saṃghañ ca [visamassāmi[10]] rūpaṃ
va tassa samāsato

followed by its Burmese nissaya up to line 7. Line 7: jinavacanayuttaṃhi bha ca[11] āyuvaṇṇānañ 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: *ākhyātakappe,* ākhyāt `can huai?; *catuttho,* legu´ do´ i´ pye´ cauŋ phyai? `θə; *kaṇḍo,* paricchedo ə´ pai ə ə `cha ði; *iti samattho,* pye´ souŋ pyi (line 9). Then comes the author's colophon:

aggasaddena saṃyuttaṃ dhammālaṅkārasaññinā
theren' uddhāritaṃ rūpaṃ m-ida[12] 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 fourth[13] day of Thadingyut (October), Sakkarāj 1200 (AD 1838).

Saddā-krīḥ, Kaccāyana aphorisms with Aggadhammālaṅkāra's nissaya, has been published in two volumes (Rangoon 1909) [P.]. The same with Khemaraṃsi's nissaya of the *Taddhitakappa* and the rest of Aggadhammālaṅkāra is also published in two volumes, edited by U Hpye (Rangoon, 1911) [PP.]. Our MS contains the nissayas of Aggadhammālaṅkāra.

¶ [1] The folios from *ka–tu* in this codex may have contained Books I & II. – [2] For: racissāmi. –

[3] For garuṃ, so in PP. – [4] For piṭaka°. – [5] MS of U Teja. – [6] See date under (3). – [7] Text not certain. – [8] (nā) mino? – [9] mahanto? – [10] Written in pencil or ink above the line. – [11] bha ca? – [12] P. m-idaṃ. – [13] 'waxing' or 'waning' not given.

Karaka-nissaya (Sārarūpa).

PA (Burm.) 64 (Ukat. U.B. II).

Palm-leaf, 46 foll., 49×6 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 Aggadhammālaṅkāra.

The text begins after the usual adoration and:

racissāmi samāsena rūpamattaṃ sukhāvahaṃ
kārakaṃ taṃ 'bhivanditvā sabbaññu[1] ca
garuṃ pi me

followed by its Burmese interpretation: *ahaṃ . . . sabbaññuñ ca . . . me . . . garuṃ pi . . . abhivanditvā . . . sukhāvahaṃ . . . rūpāmattaṃ . . . kārakaṃ . . . racissāmi . . .* (up to l. 6). ll. 6–7. The author then states that he had completed his work on 'Nāma' and that he was starting on Kāraka.

On line 8: the first sutta of the *Kārakakappa* (Mason 271). This is followed by a full word for word translation with commentary of the Pāli vutti 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 vutti. All other suttas and vuttis of the kappa are similarly treated.

The text ends at *bha* r. l. 9: *nāmakappe*, naŋ `caŋ hnai?; *kārakakappo*, kāraka `can phyi? `θə; *chaṭṭho*, chau? khu′ do′ i′ pye′ `jauŋ phyi? θə; *kaṇḍo*, (*bha* v. l. 1): paricchedo, ə paiŋ ə `cha ði *iti samattho*[2] `pyi . . .

On lines 2–3 is a reference to grammatical treatises such as *Nyāsa*, *Saṃ pyaṅ*, *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 *dhammālaṅkāra*-saññinā
therena kāritaṃ sāra-rūpaṃ[3] kārakanissayo.

This is followed by the author's wishes in another stanza on ll. 4–5:

mayā kataṃ samāsena imaṃ ñatvāna sajjanā
icchitabbaṃ vaḷañjantu maṃ pi jānatu sāsane.

In the Burmese translation and explanation of these two stanzas which follow, the author gives his name as Aggadhammālaṅkāra. 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 *pariyatti-sāsana* (*bhā* r. l. 3; *sāsane*, pariyattisāsanā tō i′). line 4: kārakanissaya `pyi . . . This is followed by the date and time: After the midday meal on a Friday, the fifteenth waning 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 °ññuñ. – [2] For samatto. – [3] *Sārarūpa* may be the special title of this Nissaya.

Kāraka-nissaya.

PA (Burm) 65 (Lundholm 4 b).

Palm-leaf, 32 foll., 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 preservation, 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. l. 8; the ending and colophon are the same. Date and time on *gō* r. 4: After the stroke of two, on 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 (Cod. Pal. U.B. 5).

Palm-leaf; 59 foll., numbered *ka–ṅaṃ* [(1) *ka–kō*; (2) *kaṃ–ṅaṃ*]; 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) *Sambandhacintā*, (2) Burmese nissaya of *Sambandhacintā*. 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 *Moggallānavyākaraṇa*, written by Saṅgharakkhita Mahāthera (thirteenth century), who also wrote the *Khuddasikkhā-ṭīkā* [PA (Burm.) 23], *Susaddasiddhi*, *Subodhālaṅkāra* [PA (Burm.) 21(d)] and *Vuttodaya* [PA (Burm.) 21(f)].

The title of the text: *Sambandhacintā* is analysed and explained in Pāli thus:" anuttādivasena cintīyate paṭipādīyate 'nen' eti cintā, sambandhassa kriyākāraka-yogassa cintā sambandhacintā[1]."

Gotama Thera, a pupil of Ānanda Vanaratana, a contemporary of Saṅgharakkhita wrote a Sinhalese sanne to *Sambandhacintā*[2]. The great Sinhalese poet and Pāli Grammarian of the fifteenth century, Śrī Rāhula of Toṭagamuva cites the *Sambandhacintā* as an authority in his *Moggallānapañcikāpradīpaya*. There are also Burmese 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 Suntaik in Sayo(gya) at the request of another thera by name Dhammacārī.

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 . . .

niruttivisarāpāra[3] – sāgaraṅgamajjinaṃ[4]
namassitvā karissāmi[5] sādhuṃ[6] samban-
dhacintanaṃ
kriyāya kārakānañ ca yogo sambandhasam-
mato[7]
taṣmā 'ssa sambandhā sambandhacintā
vuttādinissitā[8]

ettādisaddena vuttavibhattibhedā saṅgayhanti. sambando pana jātigativasā sambandhasaddena ten'ettha kriyākārakasambandhānutta-vuttavibhattibhedā (ka) mena vuccati . . .

The text ends (*ko* r. l. 7).

sakattha-dabbaliṅgādi saṅkhyā[ca]parimāṇakaṃ
atthaṃ atthan ti niddiṭṭhaṃ mattasāmañña
vuccate ti
yen' antatantaratanākaramanthanena[9]
manthācalollasita-ñāṇavarena laddhā
sārāmatāti[10] sukhitā sukkayanti c'aññe
te me jayanti garavo garavo guṇehi
yassa sādhuguṇabbhūtakittisabbattha-patthaṭa-
moggalāno mahāpañño jayate so 'ha sabbadā
paramappicchatāneka visesūpassamehi naṃ
sucisallekhavuttīnaṃ[11] sadā arañňavāsinaṃ
sāsanujjotakārīnaṃ averattham[12] upāgataṃ
udumbaragirikhyātāyatana-yatipuṅgavaṃ[13]
medhaṅkaro ti ākhyātaṃ nāma theyyaṃ[14]
tapodhanaṇ
theraṃ thira-dayā medhānidhānaṃ sādhupū-
jitaṃ
sissaṃ sahāyaṃ āgamma[15] kalyāṇami(ttam)
attano
satt[h]usāsanaṃ sodhetuṃ[16] parakkamam
akāsi yo
yoy[17] nicchamoggalānaṃ yaṃ gandham[18]
sabbavaṇṇitaṃ[19]
[20]subodhālaṅkāra-vuttodayaṃ sattā-m-
anākulaṃ[21]
saṅgharakkhitanāmena sāsanodayakārinā
khuddasikkhāya ṭīkā ca tathā sambandha-
cintanaṃ
dhīmatā mahātherena ten'eva sādhu racitā[22]
sattasañcitapuññena[23] nibbānasādhakaṃ hitaṃ
sādhento lokanāthassa saddhammo tiṭṭhataṃ
ciraṃ

iti saṅgharakkhitamahāsāmi-vicaritā[24] sambandhacintā samattā [*kō* 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), Sakkarāj 1135[25] (AD 1773).

(2) *kaṃ–ṅaṃ. Sambandhacintā-nissaya.*

Title page: sambandhacintā-pāṭha nissaya mei? liŋ əsouŋ (paripuṇṇaṃ).

The text begins on *kaṃ* v. after the usual adoration with the Pāli stanza:

tilokamahitaṃ buddhaṃ namasistvā acantiyaṃ[26]
karissaṃ mramrabhāsāya sambandhacintā-
nissayaṃ

followed by its Burmese word-for-word translation: *ahaṃ*, nga ði; *tilokamahitaṃ*, `θouŋ `ba `ðə luði puʒə a? tə mu tha´ `ðə; *acintiyaṃ* əceiŋ `te ya´ `ce `ʒu hniŋ´ pye´ ʒouŋ du mutha´ `ðə, *buddhaṃ* . . .

Ends (*ṅō* r. l. 1): *saṅgharakkhitamahāsāmi-therapāda-viracitasambandhacintā*, saṅgharakkhitamahāsāmi the mya? θi si yiŋ a? `θə Sambandhacintā `caŋ ði *iti samatto*, `pyi pye´ ʒouŋ i´.

Then follows (*ṅo* r. l. 3): colophon of the nissaya:[27]

sayogganāmake ṭhāne umaṅge vatāvane ramme

chāyūkūpete dhammajotī ti nāmi[28]
therena saṅghato yāci tena dhammabhiṅkhinā
dhammacārīti nāmena iti sambandhacinta-
nissayo
gambhīrāvatāsaddhathā iti aññāya paṇḍitā
saṃsandhitvā ṭīkāya yuttaṃ gaṇantam ekataṃ
. . .

Translation of the above in Burmese *ṅō* v. l. 2: This nissaya was written by Dhammajoti thera who lived in a cave in the forest of Suntaik, at a place called Sayo(gya) being requested by another thera called Dhammacārī.

Date on *ṅaṃ* r. l. 7: At the stroke of three, Wednesday afternoon, the thirteenth day of Tagu (24th March), Sakkarāj 1136[29] (AD 1775), followed by the wishes of the scribe.

¶ [1] Introduction to S. (see note 2). – [2] Ed. with the Pāli text by Kalutara Saddhānanda Sāmi, Colombo, 1891 [S]. Burmese edition with a nissaya, 1937 [B]. – [3] MS visayā°. – [4] MS °jidaṃ. S. °ntopagaṃ jinaṃ. – [5] S. °ma. – [6] S. sādhu. – [7] MS samato. – [8] S. tasmāssa cintā sambandhacintānuttādinīssitā. – [9] MS °manta°; mantā°. – [10] mabhāti(?). – [11] MS saklena°. – [12] S. ācārattam. – [13] MS puggva. – [14] For °dheyyaṃ. – [15] MS āgama. – [16] S. sodhetuṃ sāsanaṃ satthu. – [17] S. susaddasiddhi yo yoga°. – [18] S. ganthaṃ. – [19] S. sabbhi°. – [20] S. akā subodhālaṅkāraṃ vuttodayam anākulaṃ. – [21] ṭīkā pi. – [22] S. whole line missing. – [23] S. sattha°. – [24] For viracita. – [25] written 11305. – [26] For acintiyaṃ. – [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). – *Abhidhānappadīpikā*, PA (Burm.) 21 (e). – *Vuttodaya*, PA (Burm.) 21 (f).

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Authors (A), Translators (T), Redactors (R), Former owners (O), Donors (D), Scribes (S) and others

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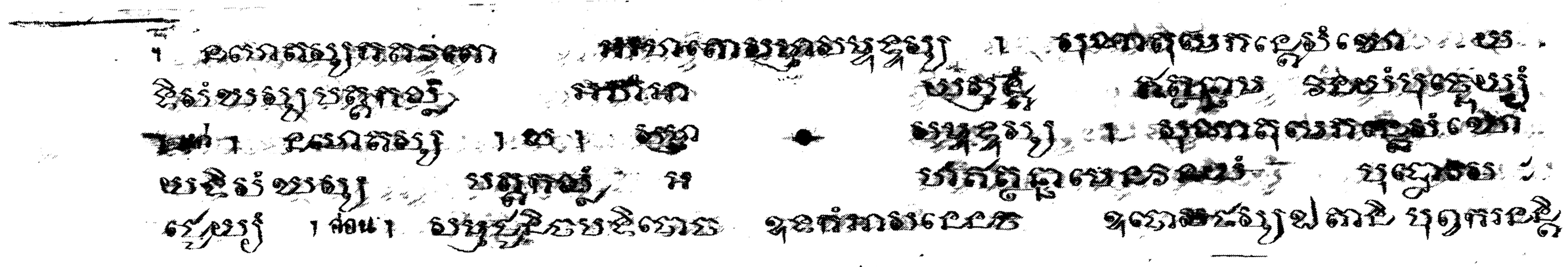


PLATE 1. A page of a Cambodian Pāli MS. PA (Camb.) 2.

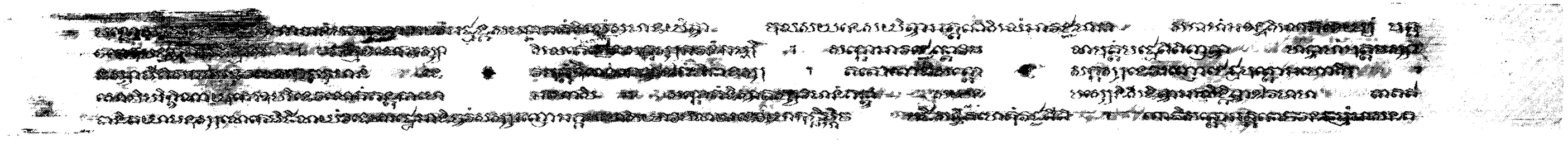


PLATE 2. A page of a Cambodian Pāli MS dated 1837. PA (Camb.) 15.

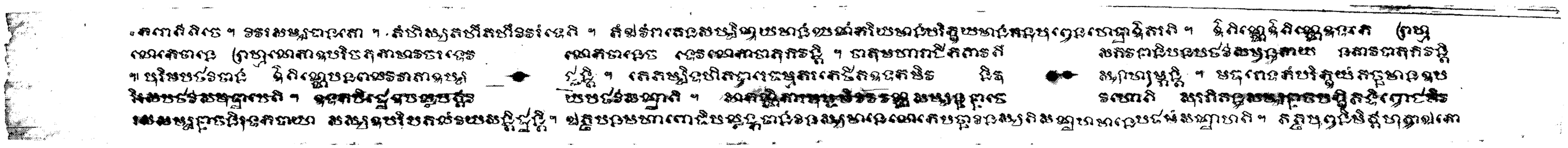
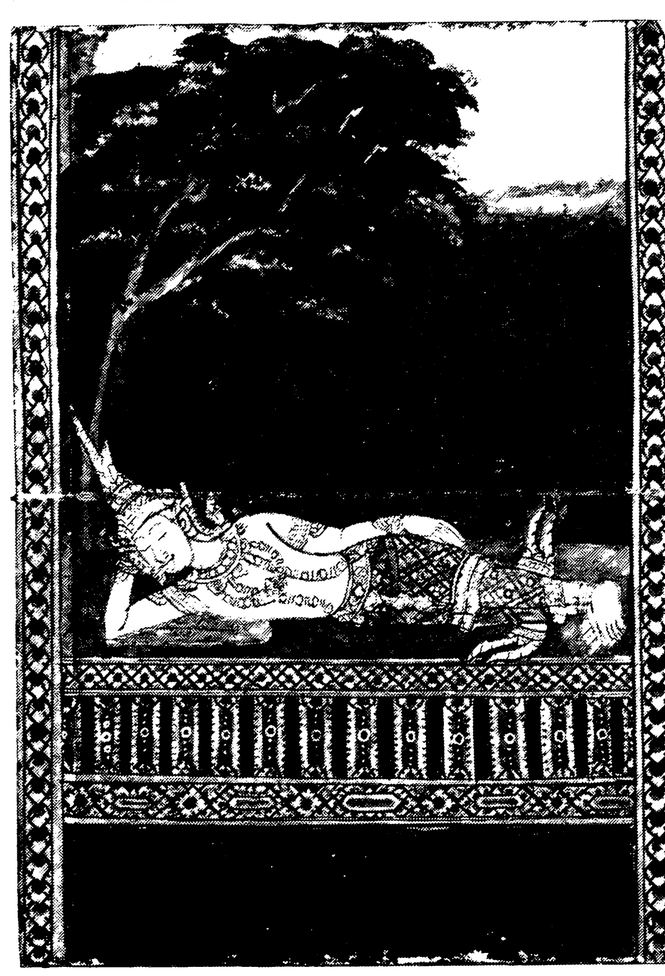


PLATE 3. A page of a Cambodian Pāli MS containing the *Sārasaṅgaha*. PA (Camb.) 36.













PLATES 4–6. Pages of a Cambodian Pāli paper MS shaped like a folded book with illustrations. PA (Camb.) 29.







PLATES 7–9. Pages of a *Kammavācā* palm-leaf MS coated with laquer in square Burmese script. PA (Burm.) 4.

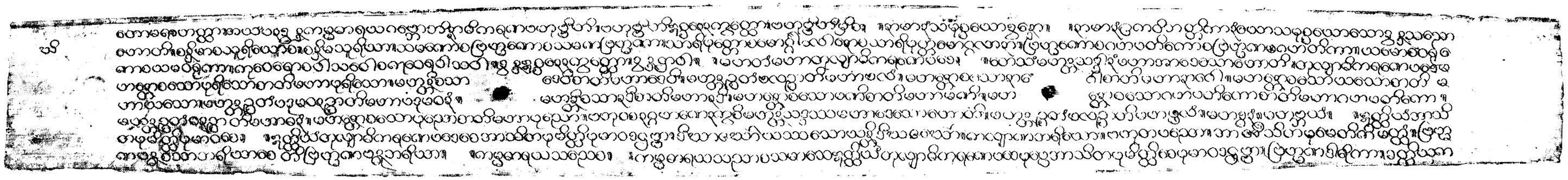


PLATE 10. A page of a Burmese Pāli MS dated 1757. PA (Burm.) 57 (3).

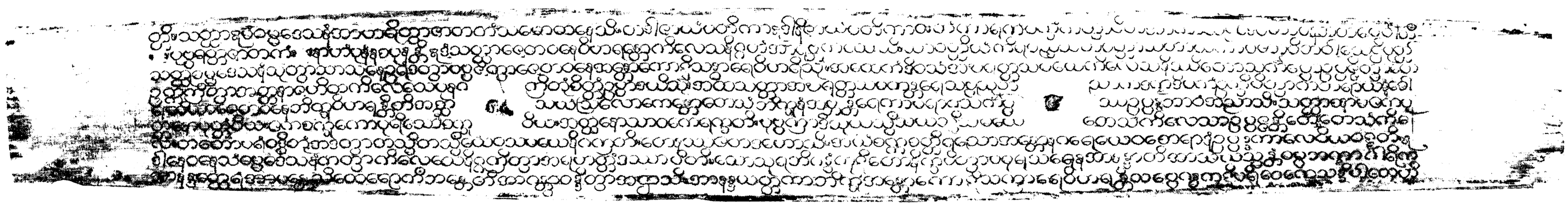


PLATE 11. A page of a Burmese Pāli MS of the *Jātaka* Commentary dated 1788. PA (Burm.) 33.

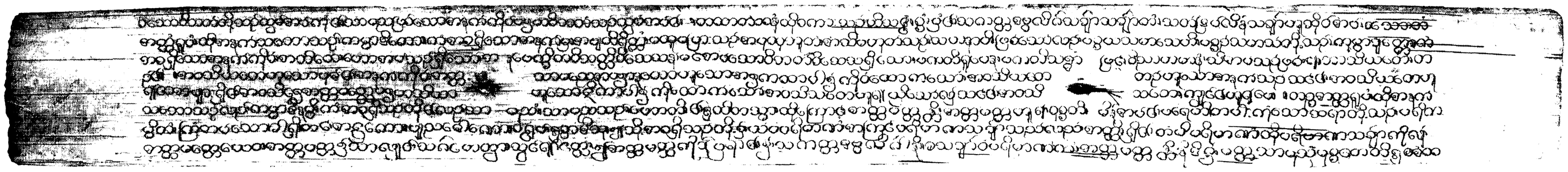


PLATE 12. A page of a Burmese Pāli MS containing a grammatical text dated 1775. PA (Burm.) 66.

