

Pali Text Society.

Journal

OF THE

PALI TEXT SOCIETY.

1882.

EDITED BY

T. W. RHYS DAVIDS, M.A., PH.D.,

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW,

PROFESSOR OF PĀLI AND BUDDHIST LITERATURE IN UNIVERSITY COLLEGE,
LONDON.

LONDON:

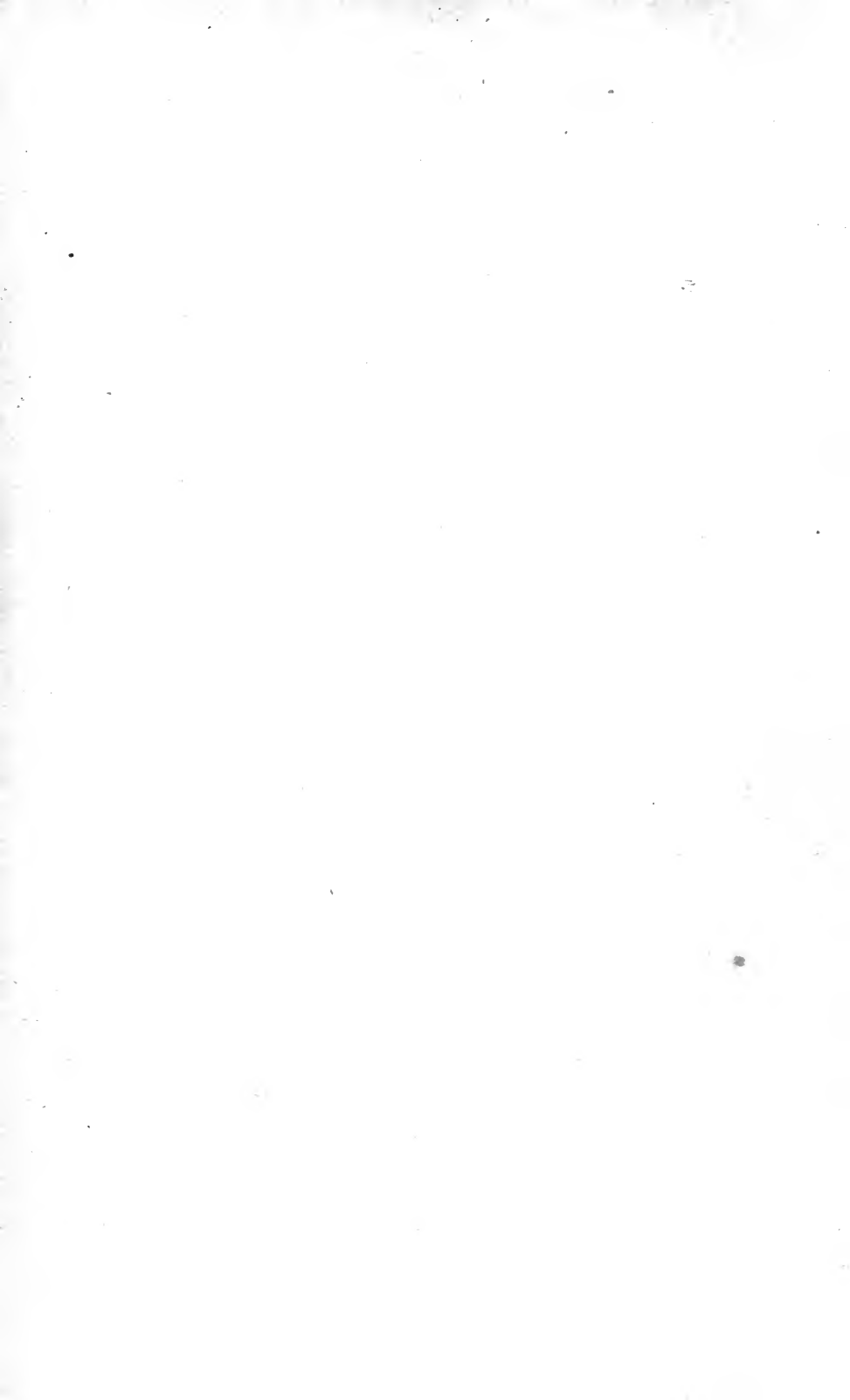
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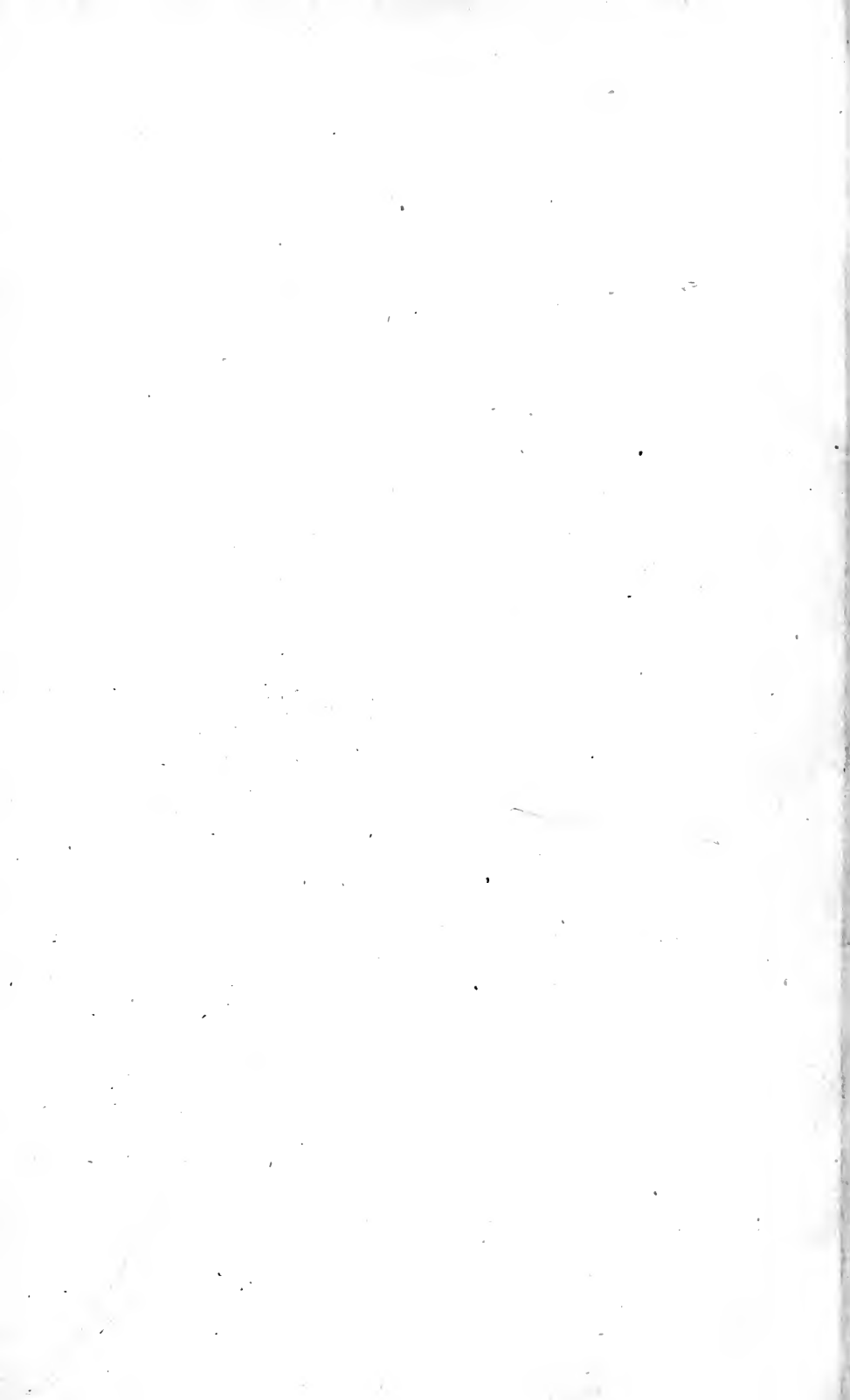
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Journal of the Pali Text Society.



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PALI TEXT SOCIETY.

COMMITTEE OF MANAGEMENT.

PROFESSOR FAUSBÖLL.

DR MORRIS.

DR. OLDENBERG.

M. EMILE SENART.

T. W. RHYS DAVIDS, *Chairman.*

(With power to add workers to their number.)

Hon. Treasurer—W. W. HUNTER, Esq., C.I.E., LL.D.

Hon. Secretary—U. B. BRODRIBB, Esq., B.A., 3, Brick Court, Temple, E.C.

This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS. scattered throughout the University and other Public Libraries of Europe.

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B.C. 400–250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has

influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings; and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history,—whether anthropological, philological, literary, or religious,—than the publication of the Vedas has already been.

The Subscription to the Society is One Guinea a year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society.

It is hoped that persons who are desirous to aid the publication of these important historical texts will give Donations to be spread if necessary over a term of years.

*** Subscriptions for 1883 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Society to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.*

REPORT OF THE PĀLI TEXT SOCIETY

FOR 1882.

BY T. W. RHYS DAVIDS.

I HAVE to congratulate the members of the Pāli Text Society on the fact of its having safely survived the anxious period of birth, and of its having fairly entered upon what we may all hope will be a career of such usefulness as will fulfil the promise with which it was started into life. Its birth was announced in my Hibbert Lectures in the May of 1881. At first—as was only indeed to be reasonably expected—subscriptions came in but slowly, and some of those friends who were its first supporters may have been anxious at the long delay which has elapsed before they have seen the first fruits of their subscriptions. I trust their fears have now subsided: and I would take this opportunity of pointing out how great is the debt which we owe to these first adherents of a good cause that was then without friends, and that but for their timely and generous aid might have died still-born. When we recollect that a generation elapsed after the publication of Turnour's *Mahā-vansa*, and again another generation after the publication of Fausböll's *Dhamma-pada*, before any other Pāli Text of importance saw the light, we may well suppose that had it not been for the manner in which our first subscribers led the forlorn hope, another generation would have passed before the objects of the Society would have been at all attained. As it is, further effort was encouraged. It became certain towards the close of 1881 that the Society would live. And the

scholars who had so generously promised to work for us gratuitously, if the necessary funds for printing could only be assured, began their labours in the early part of this year.

Slowly but steadily other subscribers came forward. The result of my personal application to the Orientalists and great public libraries in Europe was in most cases satisfactory; and the especial thanks of the Society are due to Professor Lanman for his successful efforts in America. In the spring of 1882 there came the welcome intelligence that more than seventy of the most important of the members of the Buddhist Order in Ceylon had shown their appreciation of the work, and their trust in its promoters, by subscribing in advance to the cost of the printing. It is no slight thing that an established clergy should have come forward so readily to support the publication of the sacred books of their religion in an alien alphabet and by scholars of an alien faith. We need not perhaps be surprised that so liberal minded a body as the Buddhist Bhikkhus should have acted so; but this was due, no doubt, in great measure, to the personal influence and high position of the Sinhalese gentleman who has so kindly consented to be our agent in Ceylon,—the Atapattu Mudaliyâr of Galle.

This assistance came at a very opportune time. The want of good manuscripts had already in several instances made itself felt; and it was intended to apply, for the purpose of supplying this want, the donations of some generous friends who, not themselves acquainted with the Pāli language, had come forward to support a movement which bade fair to throw so much light on the comparative history of ideas and especially of religious belief. These donations having supplied at home the deficiencies which would otherwise have arisen in the charges for printing if we had not had recourse to the subscriptions of the Bhikkhus in Ceylon, we have been enabled to leave the whole of the latter amount in the island itself, to be applied there exclusively to the purchase of manuscripts.

The adhesion of so large a number of Buddhist Bhikkhus to our enterprise has had also another result. We announced

in our prospectus, which was circulated in Ceylon in the Sinhalese language, that it was proposed to include in the Society's series those of the more important of the earlier Jain and uncanonical Sanskrit Buddhist texts which might be expected to throw light on the religious movement out of which the Pâli Piṭakas also arose. Since nearly half of the number of our subscribers are now Bhikkhus belonging to the original Order of Buddhist recluses, it is only fair to them that this intention should be so far modified that we should devote our funds more immediately and continually to the publication of those texts in which they are principally interested—that is, of the ancient Pâli literature preserved in their own bright and beautiful island, by the zeal and industry of the successive generations of scholars who have kept the lamp of learning alight through its long and illustrious past. To this the other half of our subscribers in Europe and America will no doubt readily agree. It was to that end, indeed, that our Society was in the first place devoted: our other aims were always intended to be only subservient to that.

But the Buddhist Bhikkhus themselves are by no means desirous that our efforts should be directed either entirely or immediately to the publication of the Pâli Piṭakas alone. I have received from four of their number, whose opinion, especially on those points on which they agree, may fairly be taken as representative of the general opinion of the Saṅgha, the four letters (three in Sinhalese and one in Pâli) which are printed in full in the Appendix. They are as interesting as they are valuable, and I venture to give a précis of their contents for those who do not understand the languages in which the originals are composed.

Piyaratana Tissa Thera, himself a distinguished Buddhist scholar, welcomes with enthusiasm the undertaking of the Society, and expresses his personal thanks to the scholars who have promised to work for it. After giving in Pâli verse the names of the Piṭaka books, the writer refers to the treatises by scholars of old time, such as Buddhaghosa's "Path of Purity," on the subjects treated of in the Piṭakas, and

to the ancient commentaries upon them, and he suggests that these three classes of works should be kept carefully separate.

He will see that this will be done. Each work will be published separately in parts by itself, which are intended to be bound together in one volume; and thus no volume will contain works from any two of these different classes into which the Pāli literature is naturally divided.

Śrī Saddhānanda Thera, of Ratgama, who writes in Pāli, also mentions the Piṭaka books, concluding, as usual, with the Abhidhamma, and expresses the opinion that the contents of these last can best be learnt by a study of the work called Abhidhammattha-saṅgaha. He therefore suggests that this book, with the two Tikās upon it, and with two allied works, named Sucittālaṅkāra and Abhidhammāvātāra, should be included in the series of Pāli texts to be published by the Society; and he offers, if they are wanting in Europe, to supply the necessary MSS. He points out the desirability of printing the other Pāli works not included in the Piṭakas, and strongly insists on the importance of our obtaining good MSS. with the help of learned Buddhist scholars in Burma, Siam, and Ceylon.

Professor Childers left a part, about one-third, of an edition of the Abhidhammattha-saṅgaha, the importance of which was very early recognized by him, ready for the press. It were much to be hoped that one or other of our contributors should complete this for publication. There are sufficient MSS. for this purpose in Europe: of the other works we should be greatly indebted to our learned correspondent if he would supply us with MSS.

Paññānanda Thera, of Gintota, after welcoming the Society, points out the advantage which it will be to those readers of Pāli who are not learned scholars to have correct texts before them. He lays stress therefore on the importance of our using good MSS., stating incidentally that some Pāli texts lately printed in Europe contain blunders (which is very likely, though in the one example he actually gives he seems to have chosen about the least likely instance). He

then very properly desires that the Jain texts which we print should be kept separate from the Buddhist ones.

Śrī Sumana Tissa, of Minuwañ-goda, sets out the historical dependence of Burmese and Siamese MSS. on those of Ceylon, and strongly insists on the general superiority of the latter. And he suggests the advantage, in editing also, but especially in translating Pāli texts, of European scholars obtaining the assistance of learned Buddhist Theras in Ceylon, of the principal of whom he gives a very interesting list. Finally, in touching and beautiful language (and he is evidently a master of style in the graceful tongue in which he writes), he gives expression to the earnest desire which he himself feels to aid in every way possible to him, though he has now grown old in years, the high and worthy task, so full of benefit to the world, and so difficult to fulfil, which the scholars in Europe belonging to our Society have ventured to undertake.

We are much obliged to our friends, the native scholars, for these proofs of their sympathy and interest, and can assure them that their suggestions have been considered with the respect which they deserve. Nothing would give us greater pleasure and advantage than letters from the distinguished scholars, mentioned by Śrī Sumana Tissa, in respect of Pāli Texts printed in Europe. We must only ask that these letters should be in Pāli and not in Sinhalese, as only two or three of us have the advantage of understanding the latter of these two languages. They will find that our scholars are very ready and willing to acknowledge any errors that may have crept into our printed texts, and to correct them in Lists of Corrigenda in the following parts. The fact is we neither hope nor expect when texts are first printed that they will be entirely without errors. This was not the case when the Latin and Greek literature was first printed, and will not be the case with our Pāli Texts. But our printed books, which will be all carefully edited by good scholars, and with collation of a number of native MSS., will be more correct, even from the very first, than any one MS. ever can be. They will also be much more practical and handy for daily use and reference. One

of the many advantages which we claim for our texts over those in MS. is precisely the ease with which the few errors they may contain can be pointed out and discussed by reference to chapter and verse. And when a correct reading has been once established, and published in print, it can never afterwards be lost or forgotten.

It is the same with our translations. There are, for instance, several passages in the version of the Khandhakas, published by Professor Oldenberg and myself in the Oxford series of the "Sacred Books of the East," in which we have been in great doubt as to the rendering of certain technical terms connected with the *Kathina*. So, also, in the translation in my *Buddhist Suttas* of the passage in the Mahâ-parinibbâna Sutta II. 32, I have only been able to conjecture as to the meaning of the phrase *vegha-missakena*. Throughout all our translations such doubtful passages are usually referred to in the notes; and suggestions or criticisms (in Pâli) from native scholars on these or other points in English translations of Pâli texts, will be gladly welcomed and followed, and we trust that we shall be able to publish some such letters in the next volume of this Journal.

We can also assure our friends in Ceylon that we recognize as fully as they do the paramount importance of making use of good MSS. We have enough such already available for some of the publications of the next year; but for others, and for the texts to be published in following years, we must appeal for help from Burma, Siam, and Ceylon. We want most especially MSS. (both texts and commentaries) of:—

Udâna.	Paṭisambhidâ.
Iti-vuttaka.	Apadâna.
Vimâna-vatthu.	Kathâ-vatthu.
Peta-vatthu.	Puggala.
Niddesa.	Visuddhi-magga.

The Society is willing either to receive MSS. of these books on loan, or in place of subscriptions, or to give printed Pâli books of the same value for them, or to pay for them in money. Scholars in the West are already working at the

Iti-vuttaka, the Apadāna, and the Visuddhi-magga. *Good MSS. of these books are therefore wanted at once*, before there can be time to have them copied. We would earnestly ask that any Thera in Ceylon who possesses copies of them, and who is desirous to help us in carrying out our difficult task, will be so kind as to allow us the use of them on any one or other of the terms just mentioned. All inquiries on the matter, and MSS. intended for the Society, should be sent to the Atapattu Mudaliyâr of Galle.

This matter of good MSS. is moreover of such importance that I have deemed it advisable to add to the present issue of our Journal such accounts of the MSS. at present existing in most of the more important of our European libraries, that our friends in Ceylon will be able to see in what respect we are already provided, and that our contributors in Europe may be able to ascertain whence MSS. of the books they are working at can be procured. To these I add a list of the MSS. in the two principal libraries in Ceylon, for purposes of reference and comparison.

With regard to our future work, it should be mentioned that we hope to publish about 25 sheets (that is, 400 pages) regularly at about Christmas time each year until our important work is actually concluded. The Vinaya Piṭaka being already nearly completed by the industry of its learned editor, Professor Oldenberg, the following table will show how far that part of the Pâli Piṭakas which the Society hopes to publish has been at present dealt with or undertaken :—

NAME OF BOOK.	PROBABLE NO. OF PAGES. ¹	EDITOR.
The Dîgha Nikâya . . .	500 . . .	Mr. Rhys Davids.
The Majjhima	650 . . .	Mr. Trenckner.
The Samyutta	500 . . .	
First Samyutta		M. Léon Feer.
The Aṅguttara	950 . . .	Dr. Morris.
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	2600	

¹ This includes the text only; not the notes and extracts from the commentaries.

On this it should be noted that I have been so fully occupied this year with the unexpectedly wide correspondence and anxious thought which the starting of our Society has brought upon me that it has not been possible for me to make more than a very little progress with my projected edition of the *Dīgha*. But about half of the work is in a more or less forward state, and four of the largest *Suttas* are already nearly ready for the press, and Dr. Morris has been kind enough to promise his assistance with respect to one or two others which he has already copied for other purposes.

Mr. Trenckner is hard at work at his edition of the *Majjhima*, which he is printing without any assistance from the Society's funds. It will promote the good cause none the less for being independent of our aid, and our readers will all be glad to hear that the edition of so important a work by so able a philologist is already in type to the extent of between three and four hundred pages, and bids fair to arrive at a safe and speedy conclusion.

Of the *Āṅguttara*, by Dr. Morris, we have the pleasure already this year of presenting to the subscribers the first instalment, containing the *Eka Nipāta* and the *Duka Nipāta*, together about one-eighth of the whole work. The editor, who, in spite of the claims of other fields in which he is already so distinguished, has heartily devoted his wide knowledge and almost unrivalled power of rapid work to the cause of our Society, has the next instalment well in hand, and, as will be seen below, both gives and promises other very substantial aid to the common enterprise.

No one has as yet ventured to undertake the whole of the one remaining of the four great collections of the *Suttas*, but M. Léon Feer, having concluded the important works on Tibetan Buddhism on which he has been engaged, will begin, and hopes to complete, his edition of the first part of it this year; and may possibly be persuaded to continue it afterwards.

With regard to the miscellaneous canonical books, we stand at present in the following position:—

NAME OF BOOK.	PROBABLE NO. OF PAGES.	EDITOR.
Khuddaka Pâṭha . . .	10 . . .	Dr. Morris.
Dhammapada	40 . . .	Prof. Fausböll.
Udâna	75 . . .	
Iti-vuttaka	50 . . .	Prof. Windisch.
Sutta Nipâta	60 . . .	Prof. Fausböll.
Vimâna-vatthu	250 . . .	
Peta-vatthu	200 . . .	
Thera-gâthâ	100 . . .	Prof. Oldenberg.
Therî-gâthâ	30 . . .	Prof. Pischel.
Jâtaka	40 . . .	Prof. Fausböll.
Niddesa	300 . . .	
Paṭisambhidâ	350 . . .	
Apadâna	300 . . .	Dr. Hultsch.
Buddhavaṅsa }	100 . . .	Dr. Morris.
Cariyâ-Piṭaka }		

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And with regard to the Abhidhamma books :—

NAME OF BOOK.	PROBABLE NO. OF PAGES.	EDITOR.
Dhamma-saṅgani . . .	100 . . .	Dr. Frankfurter.
Vibhaṅga	200 . . .	Dr. Morris.
Kathâ-vatthu	230 . . .	
Puggala	45 . . .	Dr. Morris.
Dhâtu	45 . . .	
Yamaka	430 . . .	
Paṭṭhâna	550 . . .	

1600

On this list also it should be observed that the Buddhavaṅsa and Cariyâ-Piṭaka have already been finished by Dr. Morris, as far as the text is concerned, and will be distributed this year. Professor Oldenberg's edition of the Thera-gâthâ is almost ready for the press (a few references only requiring to be added), and will be sent to press early next year. Professor Windisch and Professor Pischel are already at work on the Iti-vuttaka and the Therî-gâthâ. Professor

Fausböll hopes to have the Sutta Nipāta and the new edition of his Dhamma-pada ready during the course of 1883; and the former of these two he will publish without requiring any assistance from our funds. The Jātaka, as our readers will already know, he is publishing in his magnificent edition of the Jātaka-attha-vaṇṇanā; and it will therefore be unnecessary to repeat it, without the commentary, in our series of Pāli texts. Dr. Frankfurter has had his edition of the Dhamma-saṅgani nearly ready for some time, but wishes to perfect it before publication by further collation with the MSS. at Paris. Dr. Morris has so far progressed with the Puggala that he only requires a short interval to prepare it for the press, and we hope to distribute this work next year.

Besides the above Piṭaka books, and separately from them, we propose to publish also a selection of later works throwing light on the history of early Buddhism. Of these the following may already be mentioned:—

NAME OF BOOK.	PROBABLE NO. OF PAGES.	EDITOR.
Visuddhi-magga	500	. . Prof. Lanman.
Netti-pakaraṇa	180	
Jātaka-mâlâ	200	. . Prof. Kern.
Lalita Vistara	300	
Madhyamaka Vṛitti	250	. . Mr. Bendall.
Mahāvaṇsa	200	
Lalāṭa-dhātu-vaṇsa	50	. . Dr. Morris.
Bodhi-vaṇsa	100	
Āyâraṅga Sutta	120	. . Prof. Jacobi.
Bhagavatî	150	. . Dr. Leumann.
Abhidhammattha-saṅgaha	50	
Mûla- and Khudda-sikkhâ	50	. . Dr. Edward Müller.
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This list might be indefinitely extended; it contains only at present the engagements already made, and the names of one or two other works which are particularly wanted. Two of them are Jain books—that is, books written by the followers of Nigaṇṭha Nāthaputta; and three are Sanskrit

Buddhist works from Nepal—that is, books written by the followers of those Bhikkhus who, after the close of the Council at Vesâli, held the Mahâ Saṅgîti. Of these, one of the Jain works is completed, as far as the text is concerned, this year. It is scarcely necessary to point out to our subscribers in Ceylon that we do not propose to print these works because we believe them to belong to the Pâli Piṭakas, but because of their historical interest and especially because of the light they may reasonably be expected to throw upon the growth of Buddhism. We learn enough in the Pâli Piṭakas and in later Pâli records about Nâthaputta, and about the holders of the Mahâ Saṅgîti, to make us wish to know more. The works of their followers are the most likely source from which such further knowledge can be obtained, and we are particularly fortunate to have had the advantage of Professor Jacobi's help in this matter; whose work, now published, the edition of the Âyâraṅga Sutta, will be the more useful, as a translation of it by himself will also appear this year at Oxford.

Of the other works in this list, the Abhidhammattha-saṅgaha has already been referred to above (p. 4). The very valuable and important portion of the Mahâvaṅsa that was published by Mr. Turnour is not only out of print, and difficult to obtain, but is not up to the level of present knowledge, and is often indeed incorrect. One may be allowed to say this without detracting at all from the high estimation in which his weighty services to historical inquiry ought always to be held. Few and far between among the hard-worked civil servants in India and Ceylon are the men who are willing to give up the precious hours of their scanty leisure time to original work, either of an historical or of a scientific kind; and we, of this Society, are the last who are likely to forget the debt of gratitude we owe to Mr. Turnour for the interest which he took himself, and was able to arouse in others, in the native literature and religion of the people among whom his official duties lay. Nearly fifty years have elapsed since he wrote; and only one workman has descended with practical pick and shovel into the

mine which he opened for us. A careful edition of all that can probably be rescued of the text of the older, and almost superseded, *Dīpavaṅsa* is the result of the new effort. But we ought to have the whole of the Ceylon *Wansa poth*, the ancient civil and religious chronicles of the island, made accessible to the world in printed texts. In the first place, of course, we want the Pāli Piṭakas; but this ought we to do, and not to leave the other undone—at least, if our funds hold out. And that brings me to the final point, last but by no means least, of this report, the question of the present state and future prospects of our finances.

Perhaps I ought, however, to add a word or two here about our *Journal*. It will appear every year, and contain a *Report* of work done, and work about to be done. But it will also be open for the insertion of letters, notes, and even short papers, relating either to the texts themselves or to early Buddhist history, from the pens of native or of European scholars, and either in the English or in the Pāli language. We hope also to include in it Analyses or Translations in English of Pāli texts, explanations of difficult or misunderstood terms, Catalogues of MSS., Indices, Glossaries, and other aids of a similar kind to the use of the works published by the Society. We hope to receive a number of such communications, and shall be prepared, if necessary, to publish an intermediate number of the *Journal* during the course of the year.

The annexed lists will show the names and addresses of those who have come forward to assist the young Society. With one or two exceptions, they have all paid up; and we have received in England from—

	£	s.	d.
Donors	44	8	0
Subscribers of Five Guineas	73	10	0
Subscribers of One Guinea	66	3	0
Sale of MSS.	17	14	0
Interest from the Bank.	2	19	6

£204 14 6

It is not possible to state at present what our expenditure here for this year will be, as our printers' bills have not yet all come in, nor have the accounts from Ceylon been yet made up for the year. A complete Balance Sheet must therefore be held over till the next issue of our Journal. But it is possible to estimate the total cost of printing, binding, and despatching to subscribers the four parts we issue this year at something under £135. In other words, the eighty odd subscribers in Europe and America will receive, thanks to the donors and the help we have had from Ceylon, about *fifty per cent.* more in printed matter than the value of their subscriptions, even reckoning the value of our issues at only the cost price. It will be noticed, also, that we have not encroached, for this year's expenses, on the subscriptions paid in advance for five years. That amount remains in hand for use, in due proportions, during each successive year.

As to the future generally I am afraid to prophesy, lest I should appear too sanguine. But thus much is at least certain, that even if the number of subscribers remains the same as at present, we shall be able to continue our work in regular course. I have already put communications in train with Burma, Siam, and Japan. It is scarcely likely that in all these three Buddhist countries there should be no result at all. Even in Europe and America we may fairly hope for a few more subscribers. Our next year's issue will be somewhat larger than that for the present year; and we may reasonably look forward to carrying to a successful conclusion, and that within a limited number of years, the difficult and important enterprise which, in spite of gloomy prophecies and of much discouragement, we have thus ventured to set on foot.

When that is done Buddhists throughout the world will have before them complete copies of their sacred books in the original language; and in a form at once more accurate, very much cheaper, and more handy for use, than the bulky MSS. in which alone they are at present accessible. European scholars will have before them a valuable series of original

documents on one of the most important and interesting chapters in human history. Part of the result will be, on the one hand among the Buddhists themselves, to encourage throughout the East the study of their ancient literature, and thus to insure and to popularize an accurate acquaintance with the primitive forms of their venerable faith—and on the other hand here in the West, to provide the bricks out of which historical works can be built up to enlighten us on the deeper feelings of that larger half of the world of which we know so much too little. And is it too much to hope that a widespread acquaintance, among our educated classes, with the history of a religion so remarkably similar in some points of its origin and in the whole course of its development to our own, will do much to enlarge their sympathies, and to aid them in forming a correct estimate of the real meaning and value of not a few details in their own inherited beliefs?

T. W. RHYS DAVIDS,
CHAIRMAN.

TEMPLE,
20th Dec. 1882.

P.S.—There has been an unexpected delay at the last moment in the issue of our first year's publications. But our subscribers will recollect that our editors had less than a year to work in, and that there are always unusual difficulties at the commencement of such work as they have undertaken. Next year we hope to be fully up to time.

P.S. No. 2.—Just as this report is being struck off, I have received the welcome intelligence from Siam of the substantial donations mentioned in the following list.

MEMBERS OF THE PĀLI TEXT SOCIETY.

1. DONORS.

[Those marked with an asterisk are also subscribers.]

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APPENDIX.

LETTERS FROM THERAS IN CEYLON.¹

I.—*From Piya-ratana Tissa Thera, of Doḍanduwa, near Galle.*²

Lonḍon nuwara Pâli pot sampâdaka sabhâwe pradhânatwa-yaṭa patwû T. W. Rhys Davids mahatmayâ pradhâna ema sabhâwaṭa âsirwâda stuti mulwa liyâ matak-kara ewa nam.

Mahat waruni,

Ŝastrayen diyuṇuwî gaurawânwita nam lat Yûropaya âdi noyek raṭa wesi ugat mahatun-wisin suddhawû âgamak soyana mê kâlaya tula Buddha-desanâwa Inḡrîsi akureñ accugaswâ lowa patala kirîma podu samûhayâge diyuṇuwa sandahâ itâ utum wæḍak wa hængenawâya. Esehëyin me paṭan-gat mâ-hœngi yahapat kriyâwa at no hæra awaŝânaya dakwâ utsaha daraṇawâ cœṭeyi api du balâ porottu wemu.

Ŝâkya-munîndrayan-wahansê-wisin desanâ-karaṇa-lada suddhawû dharmaya Winaya-piṭakaya Sûtra-piṭakaya Abhi-dharma-piṭakaya yî Piṭaka-wasuyen tunaka. Ehi Winaya-piṭaka nam Pârâjikâ, Pacitti, Mahâwagga, Cûlawagga, Parivâra yana me pot pahayi. Ê bawa mesê kiyana ladî.

Tesu Pârâjikâ-kaṇḍam Pacittiyam athâparam

Bhikkhunînam Vibhaṅgo ca Mahâvaggo athâparo

Cûluvaggo ca Parivâro Vinaya-piṭakaṃ matam.

Sûtra-piṭakaya nam [*Here follow the names of the four Nikâyas and of all the separate books in the fifth*]. Ê bawa mesê Kiyana ladî.

¹ These letters are printed exactly as written. Though tempted to do so in some places I have not ventured to alter them, and the authors have had no opportunity of revision.

² He is mentioned in the list of scholars given in Letter III.

Catuttiṅṅa' eva suttantā ti-vaggo yassa saṅgaho
 Esa Dīgha-nikāyo ti paṭhamo anulomiko
 Diyaddhasata-suttantā dve ca suttāni yattha so
 Nikāyo Majjhimo pañcadasa-vagga-pariggaho
 Satta-sutta-sahassāni satta-sutta-satāni ca
 Dvāsatti c' eva suttāni eso Saṃyutta-saṅgaho
 Nava-sutta-sahassāni pañca-sutta-satāni ca
 Satta paññāsa-suttāni saṅkhā Aṅguttare ayam
 Khuddaka-pāṭho Dhammapadam Udānam Itivuttakam
 Suttanipāto Vimānam Petavatthum athāparam
 Thera-therī ca Jātakam niddeso Paṭisambhidā
 Apadānam Buddhavaṅso Cariyāpiṭakam eva ca
 Paṇṇārasa-pabbhedo 'yam nikāyo Khuddako mato.

Abhidhamma-piṭakaya nam [*Here follow the names*]. Ê
 bawa mesê kiyana ladî.

Dhamma-saṅgani Vibhaṅgaṅ ca Kathāwatthuṅ ca Puggalaṅ
 Dhātu-Yāmaka-Paṭṭhānaṅ Abhidhammo ti vuccati.

Mehi sandahan karaṇa lada Pârâjikâ pota âdi koṭa ceti pot
 tis eka pamanak Budun wadâla tun Piṭakayaṭa cêtulat wê.
 Meyin piṭatwû Wisuddhi-mârgaya âdi anikudu pot siyallama
 purâtana âcârya-warayan wisin tun Piṭakayaṭa cêtulat ê ê
 karuṇu prakâsa kirîma waṣayen karaṇa lada pot ya. Eyinut
 tun Piṭakayaṭa karaṇa lada aṭuwa-kathâ Buddha matayaṭa
 awiruddha paridden ma îta anuwa karaṇa lada bæw aṭuwâ-
 kathâ âcârihu dakwâ tibê. Eheyin mehi mûla sandahan
 karaṇa lada Winaya-piṭakayaṭa ayiti pot paha wena-wenamat,
 esêma Sutra-piṭakayaṭa ayiti pot dahanamaya da, Abhidharma-
 piṭakayaṭa ayiti pot hata da wenwa tibenta accugœsîma hond-
 awâ misu, Kudusika Mulusika âdi prakaraṇa pot îta ekatu
 kirîma yutu nœta.

Siyam Buruma Lanâka yana raṭa tunehi suddhawa niwara-
 diwa tibena peḷa potwalin yam raṭaka potwalin accugœsîma
 karaṇawâ nam itiri raṭa dekê potwala îta wenaswa tibena
 tœn adho lipi waṣayen yedîma da, aṭuwâ pot accugœswîma
 karaṇa wiṭaka da ê ê peḷaṭa karaṇa ladu aṭuwâ wen wen
 waṣayen ma yedîma hondawa pêṇawaya.

Me pot accugœsîma gœna ape adahasa Sabhâwaṭa danwâ
 yawana lesa E. R. Gunaratna Gâllê Atapattuwê Mudiyanse

Râlahâminnânse wisin kiyana ladin me bawa Sabhâwata mesê liyâ oppu karante yedune Lan̄kawê Gâllê Wœllabađa pattuwê Dođanduwa Šailabimbârâmâdhipati Piyaratana Tissa Sthawira wana mama.

Warsha, 1882, Mârtu masa
24 weni dini Šailabimbârâmediya.

II.—*From Saddhânanda Thera, of Ratgama, near Galle.*

Namo mahâ-kârūṅikassa Satthuno
Namo sudhammassa ti-loka-ketuno
Namo mahâ-saṅgha-gaṇassa tādino
Namo karitvāna sivam bhajāmano.

Amhakam kira bhagavatâ jānatâ passatâ arahatâ sammâ-sambuddhena sata-sahassâdhike catu asaṅkheyye kappe dānādayo dasa-pārāmiyo puretvā sadevakassa lokassa sagga-mokkha-sukhatāya desitesu tīsu piṭakesu Vinaya-piṭako Buddha-sāvakanam bhikkhūnam sikkhāpada-paññatti-vasena loka-vajja-sāsana-vajjam pakāsetvā nānā-nayāya nītiyā desito. Tam Mahā-kassapa-thera-pamukhehi pañca-satehi arahantehi sammā-sambuddhassa santike sutvā dhārita-nayena saṅgāyitvā idam Pārājikā-pāṭho Pācitti Cūlavaggo Mahāvaggo Parivāra-pāṭho ti pañca potthakā ṭhapitā. Suttanta-piṭako gahaṭṭha-pabbajita-deva-brahmādīnam sādharmaṇa-nanovādehi e' eva nānā-nayehi ca paṭimanditā sātthā savyañjanā gambhīra-desanā. Tam pi yathā-vutte saṅgāyana-samaye idam Dīgha-nikāyam Majjhima-nikāyam Aṅguttara-nikāyam Saṃyutta-nikāyam Khuddaka-nikāyan ti pañca nikāyā saṅgāyanārūḷhā. Abhidhamma-pitako deva-brahma-pamukhānam sabbesam gahaṭṭha-pabbajitānam sādharmaṇa-visiṭṭha-desanā. Tasmim citta-gati-lakkhaṇā pakāsitā. Tam pi yathā-vuttehi Buddhassa sammukhā sutehi arahantehi saṅgāyitvā idam Dhammasaṅgani-pakaraṇam Vibhaṅgam Kathāvatthum Pugalam Dhātu Yamaka-pakaraṇan ti satta-pakaraṇa-vasena ṭhapitā.

Imesu sattasu pakaraṇesu sabbe abhidhammatthe piṇḍetvā porānakena Anuruddha-mahā-therena ati-khuddako Abhidhammattha-saṅgaho kato. Tam Abhidhammattha-saṅgahaṃ yo koci ācāriya-mukhena uggaṇheyya sattasu pakara-

ṇesu nirussâhena nissansayena cheko bhavati yeva. Imassa mahaggha-bhâvaṃ yadi vaṇṇayissaṃ dasa-dvâdasa-paṇṇa-mattena likhitabbâni honti. Tasmâ ettakena mahaggha-bhâvaṃ vijânitvâ ṭikâ-dvayena saddhiṃ Abhidhammattha-saṃgahaṇi ca tad-antogadhaṃ Sucittâlankâraṇi ca Abhidhammâvatâraṇi ca pariyesitvâ abhidhamma-nayaṃ paṭhamataram uggaṇhituṇ ca satta-pakaraṇaṃ anantaram katvâ lañjâpituṇ ca yuttataran ti maññâmi.

Yadi Abhidhammattha-saṃgahâdi-khuddaka-paṅca-potthakâni samîpe na santi tâni mamaṃ lekhanena jânâpeyya Lanâkâdîpikaṃ mârisânam sâmajikaṃ Gâlu-nagare mahâ-maccaṃ sahâyaṃ katvâ lekhâpetvâ pahînitum sakkhissâmi. Tadâ paribhayaṃ pi yojetabbam bhavissati.

Imâni yatthâ-vuttâni sabbâni pi potthakâni amhâkaṃ Bhagavatâ yeva desitâni. Imesaṃ desanâ-potthakânaṃ ajjhâsayattha-vijânanatthâya atthakathâ-ṭikâ-lînattha-pakaraṇâni c' eva Mâgadhika-veyyâkaraṇa-potthakâni ca bahavo santi. Tâni sabbâni icchitabbân' eva. Sabba-potthakesu nâmâ-lekhanam amaccânam¹ santike santî ti maññâmi.

Amaccehi mudrâpana-potthakâni yathâ-sattiyâ anavajja-potthakan' eva pariyesitva mudrâpetabbâni. Tam tathâ sampâdetum yuttatara-ṇayaṃ vakkhâmi. Maramma-raṭṭhâvâsino c' eva Syâma-desa-vasino ca dve tayo paṇḍite bhikkhavo Lanâkâdîpikesu Syâma-nikâya-Maramma-nikâyesu paṇḍite dve bhikkhavo sahâye katvâ yathâ-sattiyâ sodhitâni potthakâni gâhâpetvâ potthake mudrâpeyyum sundarataram no ce mudrâpeyyum na sâdhu bhavissanti ti maññâmi. Mam' etaṃ viññâpanam apaṭikkhipitvâ âbhogaṃ katvâ yuttataram sallekkhentu paṇḍitâ ti.

Tumhehi mârisehi Lanâkâdîpa-ppahite sâsana-paṇṇe Sâraṅga-suttan ti [the Âyâranga Sutta] ekaṃ potthakaṃ mudrâpitum yojitan ti saññitam. Tam Lanâkâdîpa-Syâma-Maramma-raṭṭhesu apâkaṭam. Tasmâ tam kena desitaṃ kîdisan ti viññâtum na sakkomi.

Sâsanika-paṇḍite yeva sahâye katvâ anavajja-potthake labhitvâ mudrâpitum dutiya-tatiam pi jânâpemi.

Tumhehi Yuropa-desikehi paṇḍitâmaccehi Mâgadhikâni

¹ Scilicet 'the officers of the Pali Text Society.'

Sammâ-sambuddha-desitâni saddhamma-potthakâni Yuropa-akkharehi mudrâpetum hitassa âbhogassa pasâsanâya loke arahantâ yeva pahonakâ honti. Iminâ lokatthasiddhiṃ sabaso samijjhatî ti maññâmi.

Vividha-jana-pasattho dûrakittî viyatto

Vidita-ariya-sattho piṇadeho sumitto

Jayatu jayatu nâma mantîsu mantî

Nikhila-budha-gaṇehi rakkito dighakâlam

Buddhassa bhagavato parinibbânato catusatâdhikânaṃ dvinnaṃ vassa-sahassânaṃ upari pañca-vîsatime samvachchare Citta-mâsassa sukka-pakkhe paṇṇarasiyaṃ kujavâre Lanâkâdîpe Gâlû-purassa uttara-disâbhâge Rajjamagaṇe siri-Ghanâna-nda-vihârâdhivâsinâ siri-Saddhâna-nda-therena pesitam idan ti datṭhabbam.

III.—*From Paññâna-nda Unnânsê of Gintota, near Galle.*

Gaurawanîya T. W. Rhys Davids mahatâ pradhânawa Pâli pot mudrânkaṇaya karawana samâgame siyalu mahatuṇṭa no pamaṇa âsîrwâda pœwœtwîmen danwana waga nam.

Dayâwantawu mahatuni,

Tamunnânsêlâ wisin paṭan gena tibena Pâli pot mudrânkaṇaya karawîmê mâ-hœngiwû mê wœḍê gana mulu hṛdayen ma tamunnânsêlâta bohôsê ma stuti karaṇawat œera podu janayâta prayojana wana pinisa ema pot niwaradiwa suddhawa Sutta-Vaggâdi wasayen sudusu paridden galapâ mudrânkaṇaya karawâ kal no yawâ lœbenayâ da œœeyi prârthanâ karami.

Garu kaṭa yutu âgama dharmayak piḷibandawa pawatnâwû siyalu denâge ma prayojanaya pinisa karaṇa paṭan gena tibena mê wisâlawû wœḍaya itâ œœlakillen saha mahat prawêsamen da kala yutu ekak ma bawa œœma andamin ma no kiyâ bœriya. At lipiyen liyana lada bohô Pâli pot dœnaṭa waradin gahanawa tibenat Pâli bhâshâwa saha Buddha dharmayê tatwayat hondâkâra dœnagat Buddha bhaktika paṇḍita-warun wisin niwaradi lesa ehi prayojana labanawâ maya. Ema pot mudrânkaṇaya karawîma esê nowa suddhawa niwaradi lesa ma karaṇa œœœya. Niwaradawû suddha pot podu janayâta bedâ dimen hondâkâra Pâli bhâshâwa igana gœnîma

saha suddhu Buddha dharmayê tatwaya dœna gœnmat sidu wenawâ pamanak da nowa tamunnânsêlâgê wisâlawû kîrtiyat no nœsî bohô dîrgha kâlayat lôkayehi pœtira pawatinawâta kisi ma sœkayak nœta. Esê kerîmen Buruma Siyam Lankâ yana tun ratê ma Buddha dharmaya dat siyalu pañḍitayo ma satuṭu karanta puluwan wennâ wâgê ma mîṭa dâyakawa pot labâ gœnîmaṭa balâ porottu wennâwû Buddha bhaktikayangê da sit no hakuluwâ pubudu karawanta tamunnânsêlâta hœki menawâta maṭa sattakaya. Mê bandu mahat wœḍak niwaradiwa suddhawa eka waranta ma kirîmê tibena amâru kam no dœna mama kiyana wâ nowêya.

Dœnata mudrânkaṇaya karawana laduwa apa raṭaṭat lœbî tibena Mahavagga Pâli nam œti Winaya pota waradin gahanawa tibena nisâ me raṭa kisima pañḍita kenek îta ruci no weti. Tamunnânsêlâgê mânsiyat esê uni nam eka mahat kanagâṭuwak saha alâbhayak da weyi.

Buruma Siyam Lankâ yana tun ratê itâ wœdagat mahatun tun denek da me utum wœdagat wœḍeta bœndî siṭina nisat dhanawantawû ñânawantawû tamunnânsêlâ no pasu basnâ lada dhairya sit œtto nisat niwaradiwa suddhawa ma mê wœdê itâ hondin ma karawanta tamunnânsêlâta puluwun ma wêyayi mama wiṣwâsa karami.

Buruma raja tumek wisin Pâli bhâshâwehi daksha Buddha dharmayehi tatwaya manâ lesa dat prasiddha pañḍita maha sthawirayan wahansêlâ lawâ suddha karawâ kiri-garuddha gal lœliwala Buruma akuruwalin koṭawana laduwa Maṇḍale nuwara Maha-dharma-cetiya nam wû pot gulehi dœnata pihiṭawâ tibena ti piṭaka desanâ Pâliyen pitapat genwâgana Siyam Lankâ yana de raṭehi potwalaṭat samakara balâ Winaya piṭakayata ayiti [*Here follow the names of all the Pâli Piṭaka books*]. Mesê nam dakwana lada mê siyalu pot saha mesê ma suddha karana laduwa ma Aṭṭhakathâ-Tikâdi pot da mudrânkaṇaya karawanamen illanawat cera paṭhama mahâ dhamma saṅgâyana âdiyen âraksha lœbî amiṣrawa ada dakwâ ma Siyam Buruma Lankâ yana raṭawala pawatwâgana ena mê potwalaṭa Jain yana purâna bhaktikayangê pot miṣra no koṭa nohot yâ no kara wen wasayen ma mudrânkaṇaya karawanamen da udak ma illami. Magê me kalpanâwata

Siyam Burma Lankâ yana tun rate Buddha bhaktika siyalu paṇḍitayo ma ekanga wetwayi nisœkawa mama wişwâsa karami.

Tawada Ingrîsi akuruwalin Pâli bhâshâwê şabda hari âkâra upadawança nu puluwan nisâ da nâgara akuru dannâ aya koyi ratawalat dœnata bohôsê ma sitina nisâ da hari âkâra şabda upadawança puluwanwû nâgara akuruwalin Pâli pot mudrânkanaya karawanawâ nam wađâhonda bawat wœđi wasayen Êrôpâkâra janayan sandahâ ma karaņa wœdak bæwin Ingrîsi aķuruwalin mudrânkanaya karawanawâta mage wiruddha kamak nœti bawat matak karami.

Me wagaņa me wœdagat utum wœdêta dâyaka wîmen saha wenat dâyakawaru mœdahat kara demin prîtiyen balâ porottu wennâwu Lankâ dwipayehi Gállê Gintota Tibhummi-kârâmâdhiwâsi Paññânanda terunnânseya.

S. PAÑÑÂNANDA.

Warsha 1882 kwû Martu masa
27weni dina Tibhummi-kârâmêđiya.

IV.—*From Śrî Sumana Tissa, of Minuwacigoda, near Galle.*

Anant' âşirwada stuti peratuwâ warada hoera liyâ mâtak kara ewana waga hoeti nam.

T. W. Rhys Davids nam ceti pinwat mahatamayânani,

Tamunnânsê œtuluwû basnâhira disâ wâsiwû Yurôpi şâstrawanta mahattun sabhâwuk wisin apa suddhu Buddhâgamê Buddha desita sutrâbhidhammawinaya sankhyâta tri piṭaka Pâli pot Ingrîsi aksharawalin acugaswança dœn paņan gena tibenawâyayi yana waga Gállê E. R. Gunaratna atapattu mudiyansê râlahâmingen dœna kiyâ gat Lankâ wâsi gihi pœwidi api bohô samûhayak ema tamunnânsêlagê mâ-hœngi utum wœdê gœna itâ prîtiyaņa pœminiyâ pamanak nowa ê gœna tamunnânsêlâta mulu hřdayen apramâna stuti da karaņawaya.

Esê mahat santôsawû dœna ugat Lankâ wâsi paṇḍitawarungê oya gœna ceti kalpanâ dœna gat mama wisin wœđi wasayen karuņa sitin danwâ sitinça nampûrwa diga upan Tathâgata apa samyak sambuddhayan wahansêgê tri piṭaka dharmayê pot Siyam Buruma Râmaņa raņawala pawatinnê

wi namut ê tri piṭaka deṣanâ pot ita Buddhasokâdi aṭuwâcârîhu da Śâriputrâdi tikâcârîhu da gaṅṅhi pada wiwaraṇâdi prakaraṇadœyi yana Buddhâgamê siyalu ma pot kalen liwuwen mê apa Lankâ dwîpêya. Esê liwu siyalu ma pot dewanu Siyam Buruma Râmaṇya raṭawalata gena gos liyâ gœnîmen dœn dakwât pawatinnê ema pot maya. Ê cera pûrwa disâwê pawatnâ siyalu bhâshâ aturen Prâkrta Saṅskṛta Sinhala bhâshâ tuna ma tatsama bhâshâya hewat bohôseyin samawa pawatina bâshâyayi. Yam Buruma Râmaṇyâdi anikudu bhâshâ Pâli bhâshâwata samahara suwalapa wacana sama namut bohôseyin wisadrisayi hewat sama noweyi. Ê bæwin Siyam Burumâdi raṭawala Pâli nûgat lipi karuwo liyana potwala tamatamangê bhâshâ riti puruduwê soṭiyâta akuru saha wacanat liyawîmen warada cœti bawa api dœna gena tibennêya. In nisâ tamunnânsêtâ bohô lokayâta mahat upakâra sandahâ bohô wehesa mânsi daramin da wiyadamin da Ingrîsi aksharawalin accugaswana tri piṭake potwalaṭa gannâ guru pot Siyam Buruma raṭawalin yannâ potwalaṭa wœdi wusayen Lanġkawê Sinhala akuru potwaliñ êka êka wargê pot kîpayak bœgin sapayâ gena êkaṭa samawana pot balâ ema Lanġkawê pot guru potwalaṭa gena eyaṭa sama no wana Siyam Buruma potwala tibena yam yam akshara wacanawala wenas tibunot ê mewâya kiyâ saṭahan kirîmen pot accuyaswanṭa itâ yutuyayi sitami.

Mê cera tri piṭakayata ayiti Pâli pot kîpayak Yurôpiya paṇḍita mahattun gaṇanak wisin Ingrîsi bhâshâwata peralâ hewat bhâshâ karalâ accugaswanṭat sudânanya kiyât dœna ganṭa lœbî tibeyi. Ê gœna da api apramaṇa prîtiya pœmini-yemu. Kumak heyin dayat? Buddha dharmayehi tibennâwû yahapat dharma tatwayâdiya Ingrîsi bhâshâwê siyalu ma desa wâsînta nirâyâsayen dœna ganṭa lœbena nisâya. Eheyin mula kî prakârayata ma Lanġkawê pot ma wœdi wasayen gurukamaṭa gena bhâshâ karanṭa yutuwû pamanakut nowa ê potwala âwâwû tatwârtha saha Buddha dharma rîtiya da ehi niyama adahas da Buddhâgamê śâstrawanta dharma winaya dœna ugat bhâwitâ cœti paṇḍitayangê matawalaṭa da têrîmwalata da awiruddhawa bhâshâ karanṭa waṭîmaya. Esê bhâshâ karanṭa no yedunê nam bhâshâ koṭa nimawûwâyen

pasu pot accugasâ raṭe patala unâma noyek dôshâropana kathâ ipadîmen potwalin pot bhâshâ kalâ paṇḍita mahattunṭa da loka wâsî bohô janayâta da læbiya yutu phala nisphala wentat samahara wiṭa weyayi sitami.

Esêheyin Inḡrîsiyâta bhâshâ karanako pi accugahanṭa êko pi ho esê nowa ewâya yam yam ârthawala ho adahaswala ho søeka œti pamanak mewâyayi kiyâ Lanġkâwê dœnaṭa innâ gihi pœwadi ugat samârthayanṭa e nam Sipkaḍuwe Sumaḡgala nâyaka sthawira, Baṭuwantudâwê paṇḍitamayâ, Luis Wijayasiṅha mudiyansê râlahâmi, Gâllê Paññâsekharâ sthawira, Wœlîlara Wimalasâra sthawira, Wœligama Siri Sumaḡgala sthawira, Waskaḍuwê Subhûti sthawira, Ambagahawatte Indâsabhawara Nânasâmi sthawira, Heyiyantuḍuwê Dewamitta sthawira, Doḍanduwê Piyaratana sthawira, Dhammâlankâra sthawira, Koggala Saḡghatissa sthawirâdingen manâpa pama-na-kaṭa ewâ œttangê têrum adahas dœna kiyâgana pot translât kara accugaswanawâ nam itâ yahapatyayi magê kalpanâwê søeṭiyâta matak karami.

Tawada nama dœnaṭa itâ wayo wḍdhakamin inne wi namut me bandu lôkôpakârî yahapat utum sâdhâraṅa wœḍa gœna nohot tamunnânsê pradhâna prasiddha Yuropiya paṇḍita mahattun samûhayak wisin gannâ lada utsâhawanta wœḍê gœna mage attâk utsâha wîryayâta wœḍi taramin wehesa mânsi gena âdhâra upakâra karanṭa karawanṭa nitara ma mahat âdara karuṅâwen balâ porottuwa innâ bawata awaṅka bhâwayen danwâ siṭinnemi.

Mesê mê waga awaṅkâdara sitin liyâ matak kara ewuwê tamunnânsêgê ekânta hita mitrawu Gâllê Minuwaḡgoḍa Paramânanda wihârâdhipatiwu Bulaḡgama Dharmâlankâra Śrî Sumana Tissâbhîdhâna maha terun wahansê wisina.

D. S. SUMANA TISSA.

List of Pāli MSS. in the Bodleian Library, Oxford.

By Dr. FRANKFURTER.

KAMMAVĀCA.

Pāli 1 7 chapters.

2 7 chapters.

3-6 1 and 4 chapters.

Ouseley 632, 717, and Pāli 7, 8, 9, fragments of Kammavāca MSS.

SUTTA PĪṬAKA.

Majjhima Nikāya Or. 742 Assalāyana Sutta and commentary.

Khuddaka Nikāya Pāli 13 Dhammapada.

JĀTAKA.

Wilson 25a Vessantarajātaka with a Burmese transl.

Pāli 15 Nemi Jātaka ditto.

Pāli 16 Mahosadhajātaka vatthu ditto.

Wilson 55b Buddhavamsa. Old Burmese writing.

ABHIDHAMMAPĪṬAKA.

Wilson 56a Dhammasaṅganippakaraṇa. Burmese.

(56b A Burmese Nissaya to do. Ditto.)

Pāli 18 Dhātukathā and Yamaka (the first chapter of the Yamaka is wanting).

NON-CANONICAL WRITINGS.

Pāli 10 Samanta Pāsādikā of Buddhaghosa.

Ous. 415 Ditto, interlined with a Burmese translation. Of 412 leaves numbered ka—gyî, only 240 are extant.

Pāli 11 Samanta Pāsādikā. The Pāli text of the Mahāvagga interlined with a Burmese translation.

Pāli 12 Vimati Vinodanî. Fragment. Siamese characters. 24 leaves.

- Pâli 14 Saddhammaratanâvali by Dhammasenayatissara.
 Pâli 17 Atthasâlinî by Buddhaghosa.
 Pâli 19 Mahâvaṃsa. Turnour's copy. Sinhalese.
 Pâli 20 List of about 200 towns and temples in Ceylon.
 Sinhalese.
 Pâli 21 Janananda with a Sinhalese transl. Sinhalese.
 Pâli 22 Vattamâla Sandeha Sataka with a Sinh. transl.
 Pâli 23 Kaccâyana's Sandhikappa.
 Pâli 24 Saddasârattha Jâlini.
 Wilson 51 A Pâli Dictionary with Burmese translation
 (Aufrecht 363).
 Wilson 54 A Pâli Dictionary with a Hindûstânî transl.
 (Aufrecht 364).

List of Pāli MSS. in the Bibliothèque Nationale, Paris.

By M. LÉON FEER.

I. PIṬAKA BOOKS (Texts and Commentaries).

1. VINAYA.

Pātimokkha, 4 copies (2 Sinh. 1 Burm. 1 Kâmb.).

—————, several fragments (Kâmb.).

Pātimokkha atthakathā || Kankhâvitaranî (Burm.).

Pārājika, 4 copies (1 Sinh. 3 Burm. one very complete).

Pācitti, 3 copies (1 Sinh. 1 Burm. 1 Kâmb. (incomplete)).

————— (Bhikkhunî) (Sinh.).

Mahâ-vagga, 2 copies (Sinh. Burm.).

Cūḷa-vagga, 3 copies (1 Sinh. 2 Burm.).

Parivâro (Burm.).

Kammavâcâ (Sinh.).

————— several copies and several fragments (Burm.).

Samanta-pâsâdikâ, 2 complete copies (Sinh. Burm.).

————— Parts I. II., 3 copies (Burm.).

————— Parts III. et V., 2 copies (Sinh. Kâmb.).

Vajira Buddha Ṭikâ (Sinh.).

Sârattha-dîpanî (Sinh.).

2. SUTTA.

Dîgha-nikâya, 4 copies (3 Sinh. 1 Burm.).

Pâtika, Part II., 2 fragments (Pāli and Burm. version).

Pâtika-vaggo, incomplete (Kâmb.).

Sâmañña-phala-suttam, fragment (Kâmb.).

Singâla-suttam, fragment (Kâmb.).

Sumangala-vilâsinî (Sinh.).

————— Parts I.-III. (Burm.).

Majjhima-nikâya, 3 copies (2 Sinh. one of which has a great part wanting; 1 Burm.).

Angulimâla-suttam (Sinh.).

- Papanca-sûdanî (Sinh.).
 Sanyutta-nikâya (Burm.).
 Sârattha-pakâsinî (Part I.) (Kâmb.).
 ————— (Part II.) (Sinh.).
 Bojjhanga-pâṭha-bhâvanâ (Kâmb.).
 Anguttara-nikâya, 2 copies (Sinh. Burm.).
 ————— 2 fragments (Kâmb.).
 ————— Dasanipâta (Pâli and Burm. trans.).
 Girimânanda-suttam, several copies (Kâmb.).
 Manorathapûraṇî (Sinh.).
 Khuddaka-pâṭha, 2 copies (Sinh. Burm.).
 Paramattha-jotikâ (Sinh.).
 Dhammapadam (text) (Burm.).
 ————— (comment), a large number of fragments
 making almost a complete copy (Kâmb.).
 Dhammapada (Kâmb.).
 Udâna (Burm.).
 Thera-therî-gâthâ (Burm.).
 Iti-vuttaka (text), 2 copies (Burm.).
 ————— (comment) (Burm.).
 Sutta-nipâta, 3 copies (2 Sinh. 1 Burm.).
 Paramattha-jotikâ, 2 copies (Sinh.).
 Vimânavatthu (text), 2 copies (Sinh. Burm.).
 ————— (comment), fragments (Kâmb.).
 Peta-vatthu (text), 3 copies (2 Sinh. 1 Burm.).
 ————— (comment) (Burm.).
 Buddhavaṃso (text), 3 copies (1 Sinh. 2 Burm.).
 ————— 1 incomplete, (Kâmb.).
 ————— (comment), 3 copies (2 Sinh. 1 Burm.).
 Jâtaka (text), 2 copies (Sinh. Burm.).
 ————— (comment) (Pâli Burm. with trans.).
 ————— Ekanipâta (Kâmb.).
 ————— Mahâvaggo, several copies (Kâmb.).
 Mahâvessantara (Atthakathâ-) (Kâmb.).
 Jâtaka-nidâna (Kâmb.).
 Mahâ-Niddeso (Burm.).
 Paṭisambhidâ (Burm.).
 Thera-therî-apadâna (Burm.).

- Cariyâ-piṭaka, 2 copies (Sinh. Burm.).
 Parittâ (text), (Sinh.).
 ———— several fragments (Kâmb.).
 ———— (comment) (Sinh.).

3. ABHIDHAMMA.

- Dhammasangani, 2 copies (Sinh. Burm.).
 Atthasâlinî (Burm.).
 ———— (Pâli with incomplete Burm. trans.).
 Vibhanga, 2 copies (Sinh. Burm.).
 Sammoha-vinodanî (Burm.).
 Dhâtu-kathâ, 2 copies (Sinh. Burm.).
 Puggala-paññatti, 2 copies (Sinh. Burm.).
 Kathâvatthu (text), 2 copies (Sinh. Burm.).
 ———— (comment) (Sinh.).
 Yamaka, 2 copies (Sinh. Burm.).
 Dukapattâhanam, 2 copies (Sinh. Burm.).
 Tikapattâhanam (Burm.).
 Dukatikapattâhanam (Burm.).
 Abhidhamma (text), first chapter only of each of the
 seven works, many copies (Kâmb.).
 ———— (comment) (Kâmb.).

II. EXTRA-CANONICAL WORKS.

- Khudda-sikkhâ (Burm.).
 Khudda-sikkhâ-dîpanî, 2 copies (Burm.).
 Ādi-kamma (Kâmb.).
 Sâsana-âyu-pakaraṇam (Burm.).
 Siddhanta-parivâsa, 2 copies (Kâmb.).
 Vimati-vinodanî-vinaya, fragment (Kâmb.).
 Pâli-muttaka-vinaya-viniccaya-sangaho, fragment (Burm.).
 Abhidhamma-sangaha (Kâmb.).
 Abhidhamma-sangaha (Kâmb.).
 Sârasangaha (Kâmb.).
 Bahusî, 2 copies, 1 incomplete (Kâmb.).

Pathama-sambodhi, comprising nearly the whole work (Kâmb.).

Anâgata-vaṃsa (Kâmb.).

Amatarasadhâra (Kâmb.).

————— fragments (Kâmb.).

Atthakâ-sutta-sangaha (Kâmb.).

Sammoha-nidâna (Kâmb.).

Maṅgala-dîpanî (Kâmb.).

Dasavatthu, fragments (Kâmb.).

Dasapunyakriyâ-vatthu, fragments (Kâmb.).

Rasa-vâhinî (Sinh.).

Rasa-bâhini (Kâmb.).

Sotabba-mâlinî (Kâmb.).

Tiṇṇapâlakavatthu (Kâmb.).

Mâleyya-deva-thera-vaṇṇanâ (Kâmb.).

Mahâthera-maleyya (Pâli and Siamese Kâmb.).

Paññâsa-jâtaka, incomplete (Kâmb.).¹

Sivijaya (Kâmb.).

Sîlajâtaka, 2 copies (Kâmb.).

Vijâdhâra-jâtaka (Kâmb.).

Lokaneyya-Dhananjaya (Kâmb.).

Pancagati (text) (Kâmb.).

————— (comment) (Kâmb.).

Paññâkathâ (Pâli with Burm. trans.).

Purâna-ṭîkâ-sangaha (incomplete) (Kâmb.).

Jinâlankara-sangaha, 2 copies (Kâmb.).

Visuddhi-magga (Sinh.).

Netti-pakaraṇam (Burm.).

Pedâkopadesa (Burm.).

Milinda-pañha, 2 copies (Sinh.).

————— numerous fragments (Kâmb.).

Thûpavaṃsa (Sinh.).

Lalâṭadhâtuvavaṃsa-vaṇṇanâ (Sinh.).

Dîpavaṃsa, 2 copies (Sinh.).

Mahâvaṃsa (Kâmb.).

Mâhâvaṃsa-ṭîkâ (Sinh.).

¹ See Léon Feer, "Étude sur les Jâtakas," pp. 62-65, and Rhys Davids, "Buddhist Birth Stories," p. lxxvii.

III. GRAMMARS, ETC.

- Kaccayāna (text), several copies and fragments (Sinh.).
 ————— (comment), 1 copy (Kâmb. with Burm. trans.).
 Kaccâyana-sāra (Sinh.).
 Kaccâyana-sāra-ṭīkā (Sinh.).
 Kaccayana-sāra-yojanā (Sinh.).
 Kaccâyana-dhātu-mañjūsā, 2 copies (Sinh.).
 (Kaccâyana)-dhātu-pātha (Sinh.).
 Dhātu-vattha-dīpaka (Burm.).
 Dhātu-unādi-kaccâyana, 2 copies (Kâmb.).
 Dhātu-ākhyāta, Dhātu-unādi (Kâmb.).
 Akkhara-kosa (Sinh.).
 Ekakkhara-kosa, 2 copies (Sinh.).
 Ekakkhara-koso-ṭīkā (Sinh.).
 Yojanā-mūla-kaccâyana-sandhi, incomplete (Sandhi-rupā-dīpanī) (Kâmb.).
 Mukha-matta-sāra-dīpanī (Burm.).
 Mahā-sadda-nīti (Sinh.).
 Sammoha-vinghātani (Sinh.).
 Cūḷa-nirutti (Sinh.).
 Rūpa-siddhi, 2 copies (Sinh.).
 Rūpa-mâlāvarana Gilla (Sinh.).
 Sambandha-cintāmaṇi, 3 copies (Sinh.).
 Sambandha-cintāmaṇi-ṭīkā (Sinh.).
 Gandhatthi (Sinh.).
 Gandhabhāra-sāra, 2 copies (Sinh.).
 Gandhabhāra-ṭīkā (Sinh.).
 Saddattha-bedha-cintāmaṇi (Sinh.).
 Saddattha-bedha-cintā-ṭīkā (Sinh.).
 Saddasarāthajālinī, 2 copies (Sinh. Kâmb.).
 Saddasarāthajālinī-ṭīkā (Sinh.).
 Bālāvatāra, 3 copies (Sinh.).
 Bālappabodhanī (Sinh.).
 Bālappabodhanī-ṭīkā (Sinh.).
 Vicitta-sāra (Sinh.).

- Moggalâna-vyâkarana-vutti (Sinh.).
 Moggalâna-pada-sâdhâna (Sinh.).
 Moggalâna-vutti-vipulattha-pakâsanî (Sinh.).
 Moggalâna-dhâtu-pâṭha (Sinh.).
 Kaccâyana-bheda-ppakaraṇam (Sinh.).
 Kaccâyana-bheda-purâṇa-ṭikâ (Sârattha-pakâsanî) (Sinh.).
 Kaccâyana-bheda-nava-ṭikâ, 2 copies (Sinh.).
 Kaccâyana-bheda-gandha-maraṇa-ṭikâ, 2 copies (Sinh.).
 Abhidhânappadîpikâ, 2 copies (Burm.).
 ————— 1 copy (Sinh. with Sinh. trans.).
 Abhidhânappadîpikâ-ṭikâ, 3 copies (2 Sinh. 1 Burm.).
 Vuttodaya (Sinh.).
 Vuttodaya-ṭikâ, 2 copies (Sinh.).
 Kavisâra-ṭikâ (Sinh.).
 Bhesajja-mañjûsâ, incomplete (Sinh.).

*List of Sinhalese, Pāli, and Sanskrit Books in the Oriental
Library, Kandy.*

[The Society is indebted for the following list to the kindness of H. C. P. BELL, Esq., C.C.S., Hon. Sec. of the Ceylon Branch of the Royal Asiatic Society.]

I.—SINHALASE BOOKS (IN NO. 4. ALMIRAH).

1. Rûpa-siddhi Sannaya.
2. Abhidhânappadipikâ Sannaya.
3. Padasâdanê Sannaya.
4. Abhidhânappadipikâ Sannaya.
5. Nighaṇḍu-ṭikâ Sannaya.
6. Kâraka Pushpa Manjariya.
7. Bâlâwatâra Maha Sannaya.
8. Bâlâwatâra Gœṭapada Sannaya.
9. Bôdhiwaṇṣa Gœṭapadaya.
10. Amarakôsha Sannaya.
11. Amarasin̄ha Sannaya.
12. Grantha Akuru Pota.
13. Bhayisajja Manjûsâ. (See 28.)
14. Ratnâkaraya.
15. Ratnâkaraya.
16. Warayôga Sâraya.
17. Sandhikappa Sannaya.
18. Pope's Tamil Handbook.
19. Hitôpadêsa Sannaya.
20. Sâra Saṅsêpaya.
21. Behet Kalka Pota. (See 183.)
22. Ashṭa Parikshâwa.
23. Rôgârishtê.

24. Yôga Mâlâwa.
25. Behet Tel Pola.
26. Yôga Sêkharaya. (See 34.)
27. Yôga Dâraṇaya.
28. Bhayisajja Darpaṇaya. (See 13.)
29. Kôla Vidhiya.
30. Trayôdasa Sannipâta Lakshaṇaya.
31. Sarva Visha Vinôdanaya.
32. Guttila Kâwyaya.
33. Vyâsa Kâraya.
34. Yôga Sêkharaya. (See 26.)
35. Bhakti Ṣatakaya.
36. Pratyā Ṣatakaya.
37. Nâm Ashtaṣatakaya.
38. Saw Saddam Wâdaya.
39. Samaya Sangrahawa.
40. Daivaññôpadêṣaya.
41. Jâtaka Ratnaya.
42. Yôga Muktaâhâraya.
43. Yôga Ṣatakaya.
44. Reports on Vihâras and Dêwâlas.
45. Lankâwe Kathântaraya. (See 179.)
46. Grantha Sâraya.
47. Jina Dharma Vikâsaniya.
48. Sandhi Granthaya.
49. Pragñapti Dipaniya.
50. Pratipatti Dipaniya.
51. Yôga Ratnâkaraya.
52. Parawi Sandêṣaya.
53. Kâwya Sêkaraya.
54. Kusa Jâtaka Kâwyaya.
55. Brahma Dharmaya.
56. Ṣœbdârtha Prakâṣaya.
57. Siwa Likhitaya.
58. Sœla Lihini Sandêṣaya.
59. Budda Gajjaya.
60. Vishausadhaya.
61. Owâ Situmina.

62. Triṇṣadbhishajāṅgaya.
63. Wandaru Sangarāwa.
64. Bhamini Lakshaṇa.
65. Mul Akkhara Vikāsanīya.
66. Pilikā Prakaraṇaya.
67. Rāhula Wata.
68. Bārasa Kāwyaya.
69. Saddanta Hoella.
70. Magamaṇa Jātakaya.
71. Sidat Sangarā Liyana Sannaya.
72. Waṇawāsa Nighaṇḍawa.
73. Arishta Ṣatakaya.
74. Shatpancāsikā.
75. Jina Dharma Vikāsanīya.
76. Dinatara Kathāwa.
77. Kawacha Sangrahawa.
78. Bhāwanā Wākyaya (with a paraphrase).
79. Jaya Mangala Gāthā. (See 118.)
80. Subhāsītaya.
81. Lô Wœḍa Sangarāwa. (See 195.)
82. Siya Bas Mal Dama. (See 175.)
83. Pœrakum Bā Sirita.
84. Warta Mālāwa.
85. Nimi Jātakaya.
86. Daladā Waṇṇanāwa.
87. Paladā Wallīya.
88. Mechanics' Handbook.
89. Vaidyāmartaya.
90. Sirimal Nighaṇḍuwa.
91. Sūriya Ṣatakaya.
92. Kasṭṭahāri Jātakaya.
93. Anuruddha Ṣatakaya.
94. Kālinga Bōdhi Jātakaya.
95. Drawya Guṇa Dīpanīya.
96. Siddhaushadha Nighaṇḍuwa.
97. Saṅskṛita Ṣabdamaḷāwa. (See III. 48.)
98. Māsartu Lakṣhanaya.
99. Muhurta Cintāmaṇi.

100. Vessantara Jâtakaya.
101. Kâwya Ratna Garba Nâma Cakraya.
102. Nawa Nâma Waliya. (See 124.)
103. Candra Mihirâwa.
104. Elu Chandasa. (See 194.)
105. Old paraphrase of Sidat Sangarawa.
106. Nampota and Magul Lakuna.
107. Gâṇadewi Hœlla and Wadan Kavi Pota.
108. Guru Akuru Pota.
109. Daham Gœṭa Mâlâwa.
110. Ummagga Jâtakaya. (See 176.)
111. Lôka Vinisçaya.
112. Samudrika Ratnaya.
113. Lanâ Vistaraya.
114. Vocabulary—Eng. Sin. and Tamil.
115. English and Singhalese Spelling Book.
116. Christian Pagṇaptiya.
117. Dâṭhâ Got Padîpaya.
118. Satya Saṅgrahaya.
119. Jayamangala Gathâ and paraphrase. (See 79.)
120. Jaya Maha Bodhi Wandanâwa.
121. Pilicul Bhâwanâwa.
122. Buddha Pañjaraya.
123. Makhâdewa Jâtakaya.
124. Nawa Nâmawaliya. (See 102.)
125. Kaw Mutu Haraya.
126. Kowul Saka.
127. Prâtiḥârya Ṣatakaya.
128. Warṇa Rîthiya.
129. Viyovaga Ratna Mâlaya.
130. Aindriyânusâsaka.
131. Mâdhawaya, with paraphrase.
132. „ Part.
133. Drawya Guṇa Dîpanîya.
134. Praṣṇôttara Sangrahawa.
135. Sirasapâda Maṅgalya Prakaraṇaya. (See 184.)
136. Saṅgha Winaya.
137. Gangârôhaṇa Warṇaṇâwa.

138. Atula Rāja Kathāwa.
139. Æhœlapola Nādagama. (See 151.)
140. Gawa Ratnaya.
141. Weda Haṭanaya.
142. Pānadurē Wādaya.
143. Kumārōdaya Warṇanāwa.
144. Wibhajja Wādaya.
145. Ingrīsi Mālaya.
146. Kaliyuga Śāntiya.
147. Rājawata.
148. Samanala Hœlla.
149. Swapna Mālaya.
150. Gītālankāraya.
151. Æhœlapola Haṭane. (See 139.)
152. Kuvēni Aṣṇaya.
153. Cētiya Vistaraya.
154. Durbuddhi Widhwansaniya.
155. Sīnhawalli Kathāwa.
156. Bāla Graha Śāntiya.
157. Īṣwara Mālaya.
158. Giṇi Keli Sangarāwa.
159. Āchārya Warṇanāwa.
160. Baddegama Wādaya.
161. Bādāwaliya.
162. Aṅkeli Upata.
163. Sītāmbra Paṭaya.
164. Danuwila Haṭane.
165. Sakala Satwa Prakāsaya.
166. Marakkala Haṭane.
167. Kēwaṭṭa Waṇṣaya.
168. Kāmachchhēda Waidya Sangrahawa.
169. Sidat Sangarāwa.
170. Saddharmā Lankāraya.
171. Tibceṭ Raṭa Buddhāgama.
172. " "
173. Nāma Waliya.
174. Mihiripœnne Prabandhaya.
175. Siya Bas Mal Dama. (See 82.)

176. Uman Dâ Gœṭa Padaya.¹
177. Sidat Sangarâwê Purâna Sannaya.
178. Sidat Sangarâwa.
179. Lankâkathântaraya. (See 45.)
180. Mâtalê Disâvê Kaḍayim Pota.
181. Pilikul Bhâwanâwa.
182. Mâyasa Nimitta.
183. Behet Guli Kalka Pota. (See 21.)
184. Sirasa Pâda Mangalya Prakaraṇaya. (See 135.)
185. Santâna Dîpikâwa.
186. Îṣwara Nimitta.
187. Bâlâwabôdhanê Sannaya. (See III. 4, 52, 53.)
188. Saṭi Paṭṭhâne.
189. Dhammapadaya Anosanne.
190. Jâtaka Pota. Part I.
191. Yôga Sâraya.
192. Gunâ Dôshaya, with paraphrase.
193. Muwa Dew Dâ Wata.
194. Elu Chandasa. (See 104.)
195. Lô Vœḍa Sangarâwa. (See 51.)
196. Nawa Paṭala Sangrahaya.
197. Panchânga Lita.
198. Bhayisajja Manjûsê.
199. Dampiya Aṭwâwê Gœṭa Padasannaya.
200. Visuddhimârga Sannaya.
201. Nâma Mâlâwa.²

¹ Commentary on No. 110, on which see *Rhys Davids*, "Buddhist Birth Stories," pp. lxxx-lxxxi.

² On this and on those few others of the foregoing works which have been published in Colombo, see *Rhys Davids's* "Report on Pâli and Siûhalese Literature" in the Report of the Philological Society for 1875.

II.—PĀLI BOOKS (IN ALMIRAH, No. 4).

1. Vinaya Piṭaka.
2. Majjhima Nikāya.
3. Bôdhiwaṅṣa.
4. Abhidharma Cûla Tīkâwa.
5. Dharma Sangaṇaparakaraṇa.
6. Sandhi Visôdhanî Tīkâwa.
7. Cûla Śabda Nîti.
8. Nighaṇḍu Tīkâwa.
9. Bâlâwatâra.
10. Rûpasiddhi.
11. Sandhikappa.
12. Abhidhânappadîpikâ.
13. Vyākaraṇapadasâdhani.
14. Ākkhâtapada.
15. Pâlinighaṇḍu. (See 24.)
16. Dadasârârthajâlinî.
17. Vartamâlâkkhyava.
18. Vâma Wara Nœgilla.
19. Pirit Pota.
20. Vartha Mâlâkkhyâ.
21. Bâlâwatâra.
22. Sandhikappa.
23. Rûpasiddhi.
24. Pâlinighaṇḍu. (See 15.)
25. Piriwânâ Pota.
26. Saddhammôpâyana.
27. Mahâsatipatṭhanasutta.
28. Têlakaṭāhagâthâ.

III.—SANSKRIT BOOKS.

1. Sâraswati.
2. Raghuvaṅṣa.
3. Mēghadûtakâwya.
4. Bâlâwabôdhana. (See I. 187 and below 52, 53.)
5. Sanskrit Bible, Part I.
6. „ „ II.
7. „ „ III.
8. „ „ IV.
9. Sanskrit New Testament.
10. Mânawadharmasâstra.
11. Śabdaśaktiprakâsika.
12. Hitôpadêsa.
13. Mēghadûta.
14. Chandômañjarî.
- 15-47. Vêdârthayatna.
48. Sanskrit Śabdamaâlâwa. (See I. 97.)
49. Sataślôka.
50. Pâninî Vyâkaraṇasûttra.
51. Sanskrit Śikshâwa.
52. Bâlâwabôdhaṇa.
53. „
54. Mâdhawanidhâne.
55. Saṭîkadrawyaguna.
56. Suṣṛuta.
57. „ Part II.
58. Mugdhabôdha.
59. Amârakôsha.
60. Târkasaṅgraha.
61. Siddhântakaumudê.
62. „ Part II.
63. Patyâwâkya.

*List of Pāli, Sinhalese, and Sanskrit Manuscripts in the
Colombo Museum.*

The following list is compiled from the official list published in 1876 by Louis de Zoysa, Mudaliyâr, the Librarian of what was then called the "Ceylon Government Oriental Library." I have omitted nothing that would be of interest or value to European scholars. There have been some further additions, especially of rare works discovered since that date, but of these I have been unable to obtain any information. The following are the learned Mudaliyâr's prefatory remarks.

The collection of manuscripts in the Government Oriental Library consists, at present, of 188 volumes, or 209 distinct works, some of the volumes containing more than one such work.

The manuscripts have been classified as follows :—

A.—Consists of texts of the Canonical Scriptures of Buddhism.

Of these there are twenty-seven volumes in Burmese characters, presented by the King of Burma ; and fourteen in Sinhalese characters, copied at the expense of Government, and presented by private individuals. The Burmese text is complete, but the following will have to be added to complete the Sinhalese edition :—

Dîgha Nikâya.

Sanyutta Nikâya.

Ânguttara Nikâya.

Portions of the Khuddaka Nikâya.

The whole of the Abhidhamma Piṭaka.

B.—Consists of miscellaneous religious works, such as Atthakathâs (Commentaries on the Sacred Text), Tīkâs (Comments on the Atthakathâs), and other religious

works of a general nature. Of these there are seventy-one volumes. No copy of the Burmese edition of the Atthakathâs has been received, but a portion of the Sinhalese edition has been copied, or presented, and the following will have to be added to complete the collection, viz. :—

1. Commentary on Majjhima Nikâya.
2. Commentary on Sanyutta Nikâya.
3. Commentary on Aṅguttara Nikâya.
4. Jâtaka Atthakathâ.

And a few other minor commentaries.

C.—Consists of historical works, legendary tales, etc., and contains twenty-five volumes.

D.—Philological works. Under this head there are twenty-nine volumes.

E.—Poetry, etc., sixteen volumes.

F.—Miscellaneous works, scientific, medical, etc. Of these there are six volumes.

A short description of each manuscript (excepting those of the Canonical Scriptures, of which only a general description will be found) is given, indicating its contents, and whence it was obtained.

T. W. RHYS DAVIDS.

A.—CANONICAL SCRIPTURES OF BUDDHISM.

1. Pârâjika (in Burmese characters).
2. Pârâjika (in Sinhalese characters).
3. Pâcittiya (in Burmese characters).
4. Pacittiyam (in Sinhalese characters).
5. Mahâ Vaggo (in Burmese characters).
6. Mahâ Vaggo (in Sinhalese characters).
7. Cûla Vaggo (in Burmese characters).
8. Cûla Vaggo (in Sinhalese characters).
9. Parivâra Pâṭha (in Burmese characters).
10. Parivâra Pâṭha (in Sinhalese characters).

11. Parivāra Pāṭho (in Sinhalese characters).
12. Dīgha Nikāya (in Burmese characters).
13. Majjhima Nikāya (in Burmese characters).
14. Majjhima Nikāya (in Sinhalese characters).
15. Saṅyutta Nikāya Part I. (in Burmese characters).
16. ————— Part II. (in Burmese characters).
17. ————— Part III. (in Burmese characters).
18. Aṅguttara Nikāya, Part I.
19. ————— Part II.
20. ————— Part III.
21. Khuddaka Nikāya, consisting of—
 Khuddaka Pāṭha.¹
 Dhammapada.
 Udānam.
 Iti-uttaka.
 Sutta Nipāta.
 Vimāna Vatthu.
 Peta Vatthu.
 Thera Gāthā.
 Bhikku Pātimokkha.
 Bhikkuni Pātimokkha.
 Therī Gāthā.
 Buddha Vaṅsa.
 Cariyā Piṭaka.
22. Jātaka.
23. Mahā Niddesa.
24. Cūla Niddesa.
25. Patisambhidā Magga.
26. Apadāna.

[The following copies in Sinhalese characters, of some of the works belonging to the Khuddaka Nikāya, have been presented to the Library.]

27. Jātaka (Pāli).
28. Khuddhaka Pāṭha.
29. Peta Vatthu.
30. Buddha Vaṅsa.

¹ This and the following twelve works are bound in one volume.

31. Sutta Nipâta.
32. Vimâna Vatthu.
33. Iti-uttaka and Cariyâ Piṭaka and Cariyâ Piṭaka
Atthakathâ.
34. Dhamma Saṅgaṇi.
35. Vibhaṅga.
36. Kathâvatthu.
Puggala Paññatti.
Dhâtu Kathâ.
37. Yamaka, Part I.
38. ——— Part II.
39. Paṭṭhâna, Part I.
40. ——— Part II.
41. ——— Part III.

B.—MISCELLANEOUS RELIGIOUS WORKS.

1. Abhidhammattha Saṅgaha.
2. Abhidhamma Vibhāvanī.
3. Abhidhamma Vikasīnī.
4. Abhidhamma Mūla Tīkā.
5. Abhidhammāvātara.
6. Anāgata Vansa Atthakathā.
7. " " "
8. Apadāna Atthakathā (in Burmese characters).
9. Buddha Vaṅsa Atthakathā.
10. Cariyā Piṭaka Atthakathā.
Cariyā Piṭaka Atthakathā. [Bound with Iti-uttakam,
etc., see A. 33.]
11. Daham Saraṇā (a prose work in Sinhalese).
12. Dhammapada Atthakathā.
13. Dampiya Sannē (Sinhalese version of Dhammapada).
14. Dampiya Aṭṭuwa Gœṭa Padē (an ancient Sinhalese
glossary on the Commentary on Dhammapada).¹
15. Dam-sak Pœwatuṇ Sūtra Sannē.
16. Iti-uttaka Atthakathā.
17. Jātaka Pota (Sinhalese version of the 550 Jātakas).
18. Jinālakāra (Pāli).
19. " "
20. Jina-pañjara.
Catu-kammaṭṭhāna.
Dāṭhā Vansa.
Attanagaluvansa (Pāli).
Kosala Bimba Vaṅṅanā. (See No. 24.)
Dina Cariyā and Sāra Sūtra (Pāli).
21. Kaṅkhā Vitaranī (Commentary on the Pātimokkha).
22. Khuddaka Atthakathā.
23. Khudda Sikkhā.

¹ Copied from an exceedingly rare manuscript discovered in 1873, at the Tissāwa Monastery in Seven Kōralēs. It is, perhaps, the oldest Sinhalese prose work yet discovered. It was written by King Abhāsalemewan Kasab (Kāsyapa, A.D. 954).

24. Khudda Sikkhâ Tikâ.
Kosala Bimba Waṇṇanâ. (See B. 20.) (History of an image of Buddha set up by King Kosala.)
25. Majjhima Nikâyâ Tikâ, Part I.
26. ————— Part II.
27. Mahâ Niddesa Atthakathâ.
28. Maṅgalattha Dīpanî.
29. Milinda Pañha (in Burmese characters).
30. Milinda Pañha (in Sinhalese characters).
31. Nettippakaraṇa and Peṭakopadesa (in Burmese characters).
32. Nettippakaraṇa (in Sinhalese characters).
33. Nettippakaraṇa Atthakathâ.
34. Pālimuttaka Vinaya.
35. Pālimuttaka Vinaya.
36. ————— Tikâ.
37. Paramattha Mañjūsâ. (Comment on the Sutta Nipâta.)
38. Pâtimokkha Gaṇṭhi Sikkhâpada Valaṅjani, and Vinaya Viniccaya, bound in one volume.
39. Paṭisambhidâ Atthakathâ. (See No. 42.)
- 40.¹ " " "
41. Petavatthu Atthakathâ.
42. Saddhammappakâsini. (See B. 39 and 40.) Another name for Paṭisambhidâ Atthakathâ.
43. Saddharma Ratnâkâra. (In Sinhalese.)
44. " "
45. Samanta Pâsâdikâ.
46. Sampiṇḍita Nidâna.
47. Saṅyutta Tikâ.
48. Sârattha Dīpanî.
49. Sâra Saṅgahâ.
Sâra Sûtta. (See B. 20.)
Sikkhâpada Valaṅjanî. (See B. 38.)
50. Sotabba Mâlinî. (Tales in Pâli.)²
51. Sucittâlankâra.

¹ A very old copy, once in the possession of the celebrated Pâli scholar Attaragama Bandâ of Kandy.

² Copied from a manuscript found at Ridi Vihara in the Seven Kôralês.

52. Sumangala Vilāsinī.
53. Sumaṅgala Vilāsini Ṭikā. Part I.
54. ————— Part II.
55. Sutta Saṅgaha. (In Burmese characters.)
56. Sutta Nipāta Atthakathā.
57. Theragāthā Atthakathā.
58. Tuṇḍilovada Sūtra and Satasloka. (On the last see F. 4.)
59. Udānatthakathā.
60. Upāsāka Janālaṅkāra.
61. Vajirabuddhi Ṭikā. (On the Vinaya.)
62. Vessantara Jātaka Sannē. (In Sinhalese.)¹
Vedavinicchaya. (See D. 26.)
63. Vessantara Ṭikā. (Pāli.)²
64. Vidhura Jātaka Sannē. (In Sinhalese.)³
65. Vimati Vinodanī. (A Ṭikā on Buddhagoṣa's Commentary on the Vinaya.)
66. Vimānavatthu Atthakathā.
Vinaya Vinicchaya. (See B. 38.)
67. Vinaya Vinicchaya Ṭikā.
68. Vinayālaṅkāra.
69. Vinaya Sannē. (Sinhalese translation of portions of the Vinaya, both text and comment.)⁴
70. Vinayattha Manjūsā.
71. Visiddhi Magga.

¹ A very old and rare work. Copied from a manuscript found at Kaṭāraṅgala monastery, Hārispattu.

² Copied from a manuscript discovered in Seven Kōralēs.

³ A very old and rare work. Copied from a manuscript found at Kaṭāraṅgala monastery, Hārispattu.

⁴ A very valuable and rare work. Copied from a manuscript found at Kandē Vihārē, Seven Kōralēs.

C.—HISTORICAL.

1. Attanagalu Vaṅsa. (See B. 20.)
Bodhi Vaṅsa.
2. „ „
3. Bodhivaṅsa Sannê. (In Sinhalese.)
4. Dambedini Asna. (Sinhalese History of Dambedeni in Seven Kôralês.)
5. Daladâ Pûjâwali. (Sinhalese. On offerings to the Tooth Relic.)¹
6. Daladâ Sîrita. (History of the Tooth Relic.)²
Dâthâvansa. (Pâli. See B. 20. History of the Tooth Relic in Pâli verse.)
Dîpa Vaṅsa. (In Sinhalese characters. See C. 11. History of Ceylon in Pâli.)
7. Dîpa Vaṅsa. (In Sinhalese characters. History of Ceylon in Pâli.)
Kadayim Pota. (Sinhalese. See C. 9. Ancient boundaries, etc., of Ceylon.)
8. Kalyâni Prakaraṇa. (Sinhalese. Account of a mission of Burmese Buddhist monks to Ceylon in the reign of Bhuvaneka Bâhu VI. A.D. 1464.)
9. Kurunêgala Vistarê and Kadayim Pota. (See C. 7. The first is a history, in Sinhalese, of the ancient city of Kurunêgalla.)
10. Lak Diwa Widhi Warṇanâwa. (Sinhalese. A legendary account of Ceylon.)
11. Mahâvaṅsa and Dîpavaṅsa. (In Burmese characters.)
12. Mahâvaṅsa. (In Sinhalese characters.)
13. Mahâvaṅsa. (In Sinhalese characters.)
14. Mahâvaṅsa Tîkâ. (In Burmese characters.)
15. Mahâvaṅsa Tîkâ. (In Sinhalese characters.)
16. Nikâya Saṅgraha. (Sinhalese. History of the Buddhist sects in Ceylon.)

¹ Copied from a manuscript in Tissâwa monastery in Seven Kôralês.

² Written in Elu. Copied from a manuscript in Pâdeniya monastery in Seven Kôralês.

17. Rājāvali. (Sinhalese. History of Ceylon.)
18. Rājādhirāja Vilāsinī. (Pāli. History of the Kings of Burma.)
19. Rasavāhini. (Pāli. Tales of India and Ceylon.)
20. Rasavāhini Gaṇṭhi. (Glossary on above.)
21. Saddharmālaṅkāra, (Sinhalese version of Rasavāhini.)
22. Saddharmā Saṅgraha. (Sinhalese. History of Buddhism.)
23. Siyam Sandēsa. (Letters written to the King of Siam by Buddhist Bhikkhus in Ceylon, A.D. 1746. Copied from original copies preserved at Hittetiya Monastery at Matāra.)
24. Thūpa Vaṅsa. (Pāli. History of Thūpas (Dagobas).)
25. Thūpa Vaṅsa. (Sinhalese) „ „ .)

D.—PHILOLOGICAL, GRAMMARS, DICTIONARIES, ETC.

1. Abhidhānappadipikā Ṭikā. (See Nīghanda Ṭikā.)
2. Bālapabōdhanī. (Pāli.) Grammar for beginners.
Subōdhālankāra. (See D. 26.) On Rhetoric.
Kaccāyana Bhēda. (See D. 6.) On Grammars.
Ekakkhara Kōsa. (See D. 5.) Vocabulary.
Vibhattiyattha. On Cases.
Vuttodaya. On Metres.
Sadda Sārattha Jālinī. (See D. 26.) On Grammar.
Moggallāyana Vutti. (See D. 12.) On Grammar.
3. Cūla Sadda Nīti. (See D. 11.)
4. Cūla Nirutti.
5. Dutch, Sinhalese, and Tamil Vocabulary.
Ekakkhara Kosa. (See D. 2.)
6. Kaccāyana.
Kaccāyana Bhēda.
7. Kaccāyana Bhēda Ṭikā.
8. Kaccāyana Vaṇṇanā.
9. Kaccāyana Niddeso.
10. Lakuṇumina. On Elu Poetry.
Līnattha Sūdani. (See D. 26.) (Pāli.)
11. Mahā Sadda Nīti.
12. Moggallāyana Pañcika Pradīpa (by Sri Rāhula Thero,
of Toṭagamua).
Moggallāyana Vutti. (See D. 2.)
13. Moggallāyana Vutti Sannā. (See D. 2, 12.) (Old
Sinhalese. A most rare and valuable work. Copied from a
manuscript discovered at Mulgirigala Temple in Giruwā
Pattu.)
14. Mukhamattha. (Commentary on Dīpanī Kaccāyana's
Grammar.)
Nighaṇḍa Ṭikā.
15. Nirutti Sāra Mañjūsā.
16. Padasādhāna Ṭikā. (Pāli. By Sri Rāhula of Toṭa-
gamuwa. Another very rare and valuable work, copied from
an ancient manuscript discovered at Ridi Vihāra.)

17. Pradasādhānasannê. (Sinhalese. Copied from a manuscript at Tôrâna Monastery in Seven Kôralês.)
18. Pradasādhānaliyana Sannê. (Sinhalese. Copied from a manuscript in Ridi Vihara.)
19. Prayoga Siddhi.
20. Prayoga Siddhi.
21. Pradîpikâ.
22. Rûpa Siddhi.
23. Rûpa Siddhi Sanne.
24. Rûpa Siddhi Tikâ.
25. Rûpa Mâlâ.
Sadda Nîti. (See D. 11.)
26. Sadda Bindu.
Sadda Sâratha Jâlinî. (See D. 2.)
Subodhâlanikâra. (See D. 2.)
27. Sudhîramukha Maṇḍana. (Pâli Grammar.)
28. Sugaṇṭhi Sâra. (A Pâli Comment on Bâlavatâra, Pâli Grammar. Copied from a manuscript in Tissawa Monastery in Seven Kôralês.)
29. Vajirattha Sâra. (A Pâli work on Poetical Acrostics. Copied from a manuscript in Ridi Wihâra.)
Vibhatyatta. (See D. 2.)
Vuttôdaya. (See D. 2.)

E.—POETRY, ETC.

1. Amâwatura. (Elu poetical prose. Treats of Buddha's Virtues.)
2. Janakî Harâṇa. (A Sanskrit poem on Râma and Sita, by King Kumâradâsa of Ceylon, A.D. 513-522.)
3. Jina Caritâ. (Pâli poem in praise of Buddha)
4. Kâromini Koṇḍala. (Siñhalese poem.)
5. Kâya Virati Gâthâ. (Siñhalese poem.)
6. Kowul Sandêsa.
7. Padya Madhu. (Pâli poem in praise of Buddha.)
8. " " " " " "
9. Parawi Sandêsa. (Siñhalese poem.)
10. Saddhammopâyana. (Pâli verse.)
11. " " " "
12. Sadbhûtacaritodaya. (An ancient Pâli poem, copied from a manuscript in Tôrâṇa monastery in Seven Kôralès.)
13. Samanta-kûta Vaṇṇanâ. (Pâli poem on Adam's Peak.)
14. Sotabba Mâlîni. (Pâli Tales.)
15. Tel Kaṭâha Gâthâ. (Pâli poem.)
16. Tel Kaṭâha Gâthâ Sannê. (In Siñhalese.)

F.—MISCELLANEOUS, SCIENTIFIC, MEDICAL.

1. Bhaiṣajya Mañjūsā. (On Medicine.)
2. Cakkavāla Dīpanī. (On Buddhist Cosmogony.)
3. Mañjūsā. (On Medicine.)
4. Ratna Parīkshā. (On Gems in Sanskrit.)
Sata Slokaya. (See B. 58.) (On Medicine in Sanskrit.)
5. Sāra Saṅkshēpa. (On Medicine. In Sanskrit and Sinhalese.)
Vēda Viñicchaya. (See D. 26.) (On Astronomy, in reference to periodical religious services.)
6. Yoga Piṭaka. (On Medicine.)



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