Journal of the Pali Text Society.
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PÂLI TEXT SOCIETY.

COMMITTEE OF MANAGEMENT.

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(With power to add workers to their number.)

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, philo-
logical, literary, or religious,—than the publication of the Vedas has already been.

The whole will occupy about nine or ten thousand pages 8vo. Of these 2500 pages have already appeared. The ac-
cession of about fifty new members would make it possible to issue 1000 pages every year.

The Subscription to the Society is only One Guinea a
year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society, which cost a good deal more than a guinea to produce.

It is hoped that persons who are desirous to aid the publication of these important historical texts, but who do not themselves read Pāli, will give Donations to be spread if necessary over a term of years. Nearly £400 has already been thus given to the Society by public spirited friends of historical research.

** Subscriptions for 1886 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman 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.

The Society keeps no books, and its publications cannot in any case be sent to subscribers who have not already paid their sub-
scriptions for the year.

Cheques and Post Office Orders should be made payable to the "Pāli Text Society." (Address: 3, Brick Court, Temple, London, E.C.)
REPORT

OF THE

PÂLI TEXT SOCIETY FOR 1885.

The Pâli Text Society continues to prosper. We have had this year the accession of 3 new five-guinea subscribers and of 14 yearly subscribers, raising our numbers in Europe, America and India to 58 five-guinea and 99 yearly subscribers. The number of the latter in Ceylon has indeed fallen off, but this was to be expected, and does not now materially interfere with the position of the Society, as we are no longer dependent on our Ceylon friends (who helped us so much when help was of the greatest advantage). We are now rendered independent of them by the large accession to our numbers outside Ceylon, and the number of subscriptions still received from there is sufficient for the purchase of MSS.

Our issues this year are the:
2. The Sandesa-Kathâ, edited by Professor Minayeff.
3. The Udâna, edited by Dr. Steinthal.
4. The Dhamma-Saṅgâni, edited by Dr. Müller.
5. The Aṅguttara (Nipâtas 1–3), edited by Dr. Morris.

Besides this we have a paper of miscellanies from Dr. Morris, and the usual contents of the Journal. Altogether our issue this year is more considerable than it has ever yet
been, amounting to about 850 pages of print. I expected to be able to add the Anuruddha Sataka, but Mr. Bendall was not able to get it ready in time for publication in this year’s Journal.

The full list of work already accomplished is therefore:

2. Abhidhammatha-saṅgaha,,,, Dr. Rhys Davids, 1884.
3. Āyāraṅga Sutta,,,, Prof. Jacobi, 1882.
4. Kuddha-and Mūla-sikkhā,,,, Dr. E. Müller, 1883.
5. Cariyā-piṭaka,,,, Dr. Morris, 1882.
6. Tela-kaṭāha-gāthā,,,, Gooneratne Mudaliar, 1884.
7. Thera-gāthā,,,, Prof. Oldenberg, 1883.
8. Therī-gāthā,,,, Prof. Pischel, 1883.
9. Dāthā-vansa,,,, Dr. Rhys Davids, 1884.
11. Puggala-Paññatti,,,, Dr. Morris, 1883.
15. Cha-kesa-dhātu-vyānā,,,, Prof. Minayeff, 1885.
17. Udāna,,,, Dr. Steinthal, 1885.
18. Dhamma-saṅgāni,,,, Dr. Müller, 1885.
19. Aṅguttara (Nipātas 1–3),,, Dr. Morris, 1885.

Next year we shall issue probably all, certainly most of the following:

2. Anuruddha Sataka ,,,, Mr. Bendall.
5. Dīgha Nikāya and,,,, Prof. Rhys Davids and
7. Sutta Nipāta, Part II. ,,,, Prof. Fausböll.
Dr. Steinthal of Berlin has undertaken to edit the Mahâvanaśa, so that the works in progress including the above seven, are:

1. Digha Nikâya, to be edited by Prof. Rhys Davids and Prof. Estlin Carpenter.
2. Sumanâgala Vilâsinî, Prof. Rhys Davids and Prof. Estlin Carpenter.
4. Aṅguttara Nikâya, Part II., Dr. Morris.
5. Peta-vatthu, Prof. Minayeff.
7. Dhammapada, Prof. Fausboll.
8. Sutta Nipâta, Part II., Prof. Fausboll.
10. Iti-vuttaka, Prof. Windisch.
11. Apadâna, Dr. Grünwedel.
13. Visuddhi Magga, Prof. Launman.
14. Mahâvanaśa, Dr. Steinthal.
15. Hatthanavagalla-vihâra-vâṃsa, Prof. Rhys Davids.
17. Anuruddha Sataka, Mr. Bendall.
19. Saddhhammopâyama, Dr. Morris.

It will be seen that this list grows in spite of all the work we have already accomplished.

Our greatest want now, as heretofore, is that of good MSS. If it had not been for the help given to us in this respect by Gooneratne Mudaliyar, it is difficult to see how
we could have got on at all with our project. We gave last year a complete list of the MSS. we had received from various friends in Ceylon and Burma. Since then we have received, all from Ceylon, and the majority through Gooneratne Mudaliyär, the following:

1. Visuddha Magga.
2. Nettippakarama.
4. Dhammapada-Atthakathā, presented by D. Ferguson, Esq., of the "Ceylon Observer."
5. Paṭisambhidā.
6. Apadāna.
7. Dhamma-saṅgaṇī.
8. Sumangala Vilāsinī.

The MSS. we especially want now are:

Netti-pakarama.
Niddesa (with Aṭṭhakathā).
Paṭisambhidā (with Aṭṭhakathā).
Bodhi-vamsa.
Lalāta-dhâtu-vaṃsa.
Visuddhi-magga.
Dhammapada Aṭṭhakathā.
Paramattha-dipanī
Madhurattha-vilāsinī.
Aṭṭha-sālinī.
Sammoha-vinodanī.
Iti-vuttaka Aṭṭhakathā.
Sāsana-vaṃsa.

Our readers will be glad to hear that the next volume of M. Senart's edition of the Mahāvastu is just ready for publication. The edition of the Divya Avadāna, by Prof.
Cowell and Mr. Neil, has appeared, and we hope to have a long article on this important work in our next year's issue.

Finally, I have to apologize very much for the lateness of the season at which our issue for this year appears. It is principally due to my continued illness last year, during which everything got behindhand, and I shall see to it that, if my health is preserved, it shall not occur again.

T. W. Rhys Davids.
PÂLI MSS.
IN THE
BROWN UNIVERSITY LIBRARY
AT PROVIDENCE, R.I., U.S.
BY HENRY C. WARREN.

These MSS. were given to the library by the Rev. Dr. J. N. Cushing, a graduate of Brown University, who has been for the past twenty years a Baptist missionary at Rangoon, Burmah. He is the author of the following works: "Elementary Handbook of the Shan Language," Rangoon, 1880; "Grammatical Sketch of the Kakhyen Language," published by the Royal Asiatic Society in July, 1880; "A Shan and English Dictionary," Rangoon, 1881; and he has recently completed the translation of the Bible into the Shan language.

Unless otherwise stated, the MSS. of the following list are on palm-leaves and in Burmese writing. Nos. 6, 7, 12 and 22 were given by Dr. Cushing in 1874; the others in 1881.

VINAYA-PITAKA.

1. *Sutta-Vibhaṅga*. First Part. 153 leaves (ka-ḍo); 11 lines a page. Sakkarāj 1237.

2. *Sutta-Vibhaṅga*. Second Part. The Bhikkhuni-Vibhaṅga is not given. 106 leaves (ḍau-phe); 11 lines. Sakkarāj 1237.
3. Mahāvagga. 225 leaves (ka-dho); 10 lines. Sakkarâj 1237.

4. Cūlavagga. 226 leaves (ḍhi-a, but ṇu is omitted in the numbering, though the text is without break); 10 lines. Sakkarâj 1238.

5. Parivārapātha. 158 leaves (ka-ḍhâ); 10 lines. Sakkarâj 1237.

6. Contains two works:
   a. Parivārapātha. 151 leaves (ka-ḍe); 9 lines. Sakkarâj 1213.
   b. Some mixed Pâli and Burmese, apparently on the dhūtaṅgas. 34 leaves (ḍai-tu); 9 lines. Sakkarâj 1225.

7. Kammañcâna. Chapters I. and IV. 10 copper plates (ṇa-ṇau); 6 lines. Square Pâli writing.

SUTTA-PITAKA-COMMENTARIES.

8. First part of the Sumanâgalavilâsini, comprising the commentary on the Silakkhandha of the Dighanikkâya. 145 leaves (ka-ḍa); 10 lines. Sakkarâj 1231.

9. Second part of the Sumanâgalavilâsini, being the commentary on the Mahâvagga of the Dighanikkâya. 182 leaves (ka-ṭa); 10 lines. Sakkarâj 1231.

10. Third part of the Sumanâgalavilâsini, or commentary on the Pâtikavagga of the Dighanikkâya. 129 leaves (ka-ṭau, but ṭau is for ṭo); 9 lines. No date.

ABHIDHAMMA-PITAKA.

11. Dhammasaṅgâni. 154 leaves (ka-ḍau); 9 lines. Sakkarâj 1242.

12. Another copy of the Dhammasaṅgâni. 188 leaves (ka-to, but leaf ṇa is missing); 8 lines. [Sakkarâj] 1203.

13. Vibhaṅga. 229 leaves (ka-nâ, but two leaves are marked khai); 9 lines. No date.


15. Puggâ'apaññatti. 46 leaves (ṇu-jhâ); 9 lines.
16. Dhātukathā. 52 leaves (ka-nū); 9 lines.
17. Yamaka to the end of the Dhammayamaka. 299 leaves (ka-māḥ, but one leaf answers for both jaṃ and jāḥ); 9 lines. Sakkarāj 1211.
18. Dukkapatṭhāna. 204 leaves (ka-da, but there is no leaf jho); 10 lines. Sakkarāj 1209.
19. Tikkapatṭhāna. 390 leaves (ka-aū). One leaf has the double mark jau and jaṃ. But aū is not the last leaf. After aū we have another leaf, unnumbered, on which the work comes to an end. Furthermore, there is a leaf lost between this leaf and leaf aū); 9 lines. Sakkarāj 122-. No digit is given.
20. A fragment of the Tikkapatṭhāna. 291 leaves (ḍa-ghyi); 8 lines. Sakkarāj 1172. The leaves measure 21\(\frac{3}{4}\) \(\times\) 2\(\frac{3}{4}\) inches, while the leaves of the other palm-leaf MSS. of this collection are only from 18–19\(\frac{1}{2}\) inches, being all of them (as far as the dating shows) more modern. Their width is also commonly less. Dr. Cushing says that the part of this MS. which is missing was stolen from the kyoung or monastery where it was kept. Our fragment properly begins with leaf ḍa, but in the midst of a word. Hence the raison d'ètre for leaf ḍa, which has a more modern appearance, is written very fine (12 lines on one page) and in another hand. And yet though leaf ḍa is headed with Namo, etc., the text begins abruptly, that is, not at the head of a section or sub-section. But on the sixth line we come to such a division. It says (I copy the blunders also); pañāvāyassapaccaniyā-ṇulomaniṭṭhitaṃ || || kusalattiṃmaiṭṭhitaṃ. Leaf ghyi is also not a part of our fragment. The MS. comes to an end on ghyā; but the date is on ghyi.
21. Tikkapatṭhāna from beginning to pañhāvārassa anulomagaṇanā niṭṭhitā. 90 leaves (ka-jū); 9 lines. This MS. was written at the order of Dr. Cushing to complete MS. 20. But if we compare these two MSS. with No. 19, we shall find that our present MS. goes only to leaf chī of MS. 19, while 20 begins at leaf ū. One or two other MSS. also of this collection are copies made at the order of Dr. Cushing; probably No. 11, and perhaps Nos. 13–15.
22. Kaccāyana's Grammar. 95 leaves. This is one of the MSS. from which the late Rev. Dr. Francis Mason, a Baptist missionary, compiled his published Pāli text of the Grammar. This edition consisted of only 100 copies, and was sold by subscription. It was printed in the Burmese character, by Makau, at the Karen Institute Press, Toungoo, 1870, and is referred to by M. E. Senart in his "Grammaire Pâlie de Kaccāyana" (p. 7, note) of the following year.

Our present MS. is divided into parts, separated from each other by blank pages or leaves, and headed with Namo, etc. Apparently only the five parts composed of leaves ge-chû originally belonged together. Differences in the size, gilding, etc., of the other parts, added to the evidence furnished by the numbering, indicate that they are disconnected with each other and with the five; but they serve to piece out the text.

Leaves ka-kai. This part contains all the aphorisms, but not their expositions. 8 lines. Sakkarâj 121–. No digit is given.
Leaves kau-khâ contain the Sandhikappa. 9 lines. Sakkarâj.
Leaves khe-gha contains the Nâmakappa. 8 lines. Sakkarâj 1194.
Leaves gi-gam, the Kârakakappa. 8 lines. Sakraj 1194.
Leaves ge-ga the Samâsakappa. 8 lines. Sakkarâj 1183.
Leaves ghi-ga the Taddhitakappa. 8 lines. [Sakkarâj] 1183 in margin.
Leaves ña-ñau the Êkhyâtakappa. 8 lines. [Sakkarâj] 1183.
Leaves ñam-cai the Kibbidhânakappa. 8 lines. [Sakkarâj] 1183.
Leaves co-chû the Unâdikappa. 8 lines. [Sakkarâj] 1183.
Leaves chû-chaṃ are written in Burmese. 9 lines. No date.
THE

CHA-KESA-DHÂTU-VAṂSA.

EDITED BY

PROFESSOR MINAYEFF, of St. Petersburg.

This is a work by a modern Burmese author, of unknown name and date, for the present edition of which I have used two MSS. M¹ is a collection of short historical works in Pâli, and has the following colophon:—

kesadhâtuvaṃso gandho sabbajanapasādako |
yo mayā likhito tena paññavā homi 'nāgate ||
saddhâdhanāṃ siladhanāṃ hiri-otappiya(m) dhanāṃ |
satidhanañī ca cāgo ca paññā me sattamañī dhanāṃ ||
imehi sattadhānēhi sampanne ca bhavām’āham |
icchitābbañ phalaṃ mayhañī ijjhaṭu puṇṇo candimā ||
ratanaṃ devayāmānāṃ bhontō tesām karom’ aham |
sahassānaṃ hi tam āhaṃ indrabrahmāhi pūjitaṃ ||

Our text occupies seven leaves, ṭhāh—dū.

M² is another copy, said to be made from an old copy, of the same collection; but it does not contain the colophon. It was given to me by Mine Kine Myojah Ah-twin-woon, the late librarian of the deposed King of Burma, to whom I beg to express my best thanks. Our text occupies in it the seven leaves ka—ke.

Both MSS. are in Burmese writing.
Namo tassa bhagavato arahato sammāsambuddhassa.

Buddhaṁ ca dhammaṁ ca gaṇaṁ namitvā, ¹
aggaṁ visuddhaṁ janapuṇṇakhettaṁ |
chakṣesadhatuṇaṁ ca thūpavamsaṁ
vakkhām' ahaṁ sāsanavaḍḍhanāya ||

Ekasmiṁ kira samaye anākaṁ Bhagavā Rājagahe viharati Veḷuvane Kalandakanivāpe. Tatāpi kho bhagavā catunnaṁ parisānaṁ dhammaṁ desesi ādikalyāṇaṁ majjhē kalyāṇaṁ pariyosānakalyāṇaṁ satthāṁ sabyājanāṁ kevala-paripuṇṇaṁ. tena kho pana samayena Anuruddho Sobhito Padumuttaro Guṇāsāgaro Nānapanḍito Revato 'ti cha kiṁsava ekacchandā ² hutvā yena bhagavā ten' upasamkamiṁsu, ³ upasamkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisidhmu. ekamantaṁ nisinnā kho te kiṁsava bhikkhū bhagavantaṁ etad avocuṁ. na hi bhante bhagavata ⁴ samatāṁ sapāramiyo pūrentena ekadesasattahitthaṁ pūritā attha kho sabbasattahitthathāṁ kattukāmema pūritā. ye keci bhante sattā āsannaṭṭhā tesam tava dassanena ubhayattha śiddhā ye c'aṁne sattā dūrāṭṭhā honti tesam athāya bhagavato sāri-rapaṭṭibhaddhaṁ pūjaniyavatthum ṭhapetabbaṁ. mahāsa-muddassa pana bhante avidūre ekasmiṁ paccantadese bahunaṁ vasanti tesam anukampāya pūjaniyaṁ dātum vaṭṭati. atha kho bhagavā tesam vacanaṁ sutvā mahākaraṇāya samussāhitacitto hutvā janapadavāsinaṁ hitakaraṇatthaṁ dakkhiṇena hatthena sisam parāmasi sisam parāmasitvā hemavaṇṇaramsihi ⁵ vijotamāna cha kesā bhagavato hatthe.

¹ M², namitvāna.
² M², cānā.
³ M¹, 'misum; M², 'misu.
⁴ M², 'vā.
⁵ M¹, 'soma. 
laggiṃsu. atha kha bhagavā tesam channaṃ arahantānaṃ adāsi. te pi kha tutṭhamānahanatthā attano sīrasā 'va sampā- ticchīṃsu. taddā āyasamā Ānando bhagavantaṃ pucchi kim bhante tasmiṃ janapade sattānaṃ antarāyo bhagavato dhātuyo nissāya bhavissatīti.

na passāmi Ānanda tasmiṃ janapade sattānaṃ paribhānaṃ vuḍḍhim eva passāmitī āha mama parinibbānato hi Ānanda pañca vassasadassāni mama sāsanaṃ paṭiṭṭhitam bhavissati ime cha kesadhātuyo pañcasatādhikadhisassavassāni rakkhitā bhavissanti tato paraṃ mahāpūjāsakkāro bhavissati ekekaṃ cetiyaṃ mahāsattabandhiyam 2 bhavissatīti byākāsi.

tato āyasamā Anuruddho bhagavantamunditvā padakhiṇañā katvā pakkāmi. te pi kinnāsavā kese labhitvā bhagavantamunditvā Anuruddhena saddhiṃ pakkamimśu. pakkamitya pana ākāse abhuggantvā tasmiṃ yeva paccantadese otaritvā tatth’ ekaratim vasitvā suriyuggamanavelāya sarira-paṭįjagganam katvā tato gamaṃ piṇḍāya pavisitvā yathā laddham āharam yeva paribhuṇjīmsu. tato sabbe pi kinnāsavā dakkhiṇadisābhāgena gantvā sākhākuravanasaṃchanam arunāsadisavannaham ramanīyabhūmībhāgam disvā tuṭṭhacittā butvā īmasmiṃ ṭhāne pāsukam īmasmiṃ ekaṃ kesadhātam nidhitum vattaṭatiti atha kha etad ahosi kathāṃ āvuso idha dhātudāyako 3 laddho amhehiti. taddā Anuruddho aṇjaliṃ paggaheetvā adhiṭṭhānānaṃ karonto imām gāthamā āha.

pānāṃ dhanam ca 4 sakam puttadāram
pubbe tayā 5 dinnam anapparūpaṃ |
ten’ eva laddham yadi bodhiṇānaṃ
pātētv 6 ajj’ īmasmiṃ su upaṭṭhakāyo 7 oti ||
tam khanāṇi ēva Sakkassa pāṇḍukambalasālabanam ēnha-kāram dassesi. Sakko devarajā āvajjetvā tam karaṇaṃ ētvā labhā vata me suladdhā vata me yo ‘ham evam mahānubhāvāya dāyakavirahitaṃ jinavarakesadhātuyā dāyakabhāvo

1 M1. dukkhitā.
2 M2. 9ddhiyam.
3 M1. ‘pāsako.
4 M1. vā.
5 M1. tassā . . . ‘ppa” ; M2. ‘mpa.
6 M2. yotajji”.
7 M1. ‘ttha ko ‘ti.”
bhavēyyan 'ti cintetvā devalokato otaśtvā nesaṃ channam arahantānaṃ purato pātūrahosi. atha kho Anuruddho imaṃ gātham āha.

accherāṃ vata lokasmiṃ sahassakkho sujampati |

pavivittaṃ imaṃ ṭhānaṃ ānubbhāvena dhātuyā 'ti ṭaṃ
dhātva āha.

atha therō taṃ disvā devarāja tvam mahiddhiko varapaññassa dhātuyā dāyako hohiti āha.

taṃ sutvā Sakko sādhuh bhante 'ti vatvā Anuruddha- therassā hatthato ekam dhātum gahetvā attano sirsamīṃ ṭhapetvā udaggacitto hutvā iddhiyā āvātam māpetvā tatthā asitisāvakānaṃ rūpaṃ buddhamātuyā rūpaṃ buddhapitun

rūpaṃ anupamassā dasabalassā rūpāṇe ca suvānaṃmañyaṃ ṭhapetvā majjhe satta sattaratanarāsi katvā samantato suvanṇajālānaṃ parikkhipitvā setacchattaṃ uussāpetvā tassa hetthā nānāraṇanasāmodhānaṃ pallaṅkaṃ māpetvā dasabalassa dhātum sīsato oropayitvā Sakkabhiṅṅakārodakena 1 nhāpetvā bhante bhagavā imasmiṃ ṭhāne sakalajanaḥitaththaṃ pañca- vassasahassamānānāṃ tīṭhā 'ti vatvā ṭhapesi. taṃ khanaṅīneva cutahutādhiḥkadvāsa—sahassayojanapamānā ayaṃ mahāpathhī udakapariyantan 2 katvā samkampī. Sineru pabbatarājā onami mahāsāmuddo samkhūbbhi. dasahasassacakkaṅaḷadevātu tuṭṭhacittā hutvā nānāmaṅgalabhanḍanī gahetvā satthunā rūpam pūjamasevīmu. atha Sakko dhātuyo upari cetiyam cakkavattimāṇisānihānaṃ manipadipam pūjeyya manimayaṃ cetiyam akāsi. tathā manicetiyaḥ bahi kanakamayaṃ cetiyam kāretvā anāgata antarāyabhavattham cakkāni parikkhipitvā cetiyam bandhesi. Ṭyasāmar Anuruddho taṃ dhātum attano anibhāvappakāsanattham attano paṭimārūpaṃ, 3 uttaradīsabhinukham kāretvā ṭhapesi Sakko devarāja pi ekam suvaṇṇaguhāmaṃ kāretvā dhātupūjam akāsi. cetiyāvīḍāre ekam niddhm 4 ṭhapesi taṃ ekam devaputtaṃ rakkhaṃ mahābhante cha arahantā samjñātapitipāmojja hutvā cetiyam pañcapatiṭṭhitena vanditvā nissidhāṃ. tasmim khane Sakko adhiṭṭhānaṃ karonto imaṃ gātham āha.

1 M2. sakkabhiṅṅagāro.
2 M1. udakam.
3 M1. "nurūpaṃ.
4 M2. nīmi.
ciraṃ ev' idha titṭhatu thūpavaram
yadi tvam munino sitrito 'va bhavan |
janakāyaṃ imaṃ patipātu sadā
tava tejavarena jina 1 ojago n

iti vattvā tuṭṭhabitto hutvā cetiyaṃ padakkhiṇam Katvā
apacapiṭṭhitena vanditvā pakkāmi.

Sakkathūpavamso niṭṭhito.

tassāvidūre dakkhiṇadisābhāge tigāvuntantaranaṃ maggam
gantvā sabbe 2 cha khiṇāsavā nānāvidhavālu karaśiparikīnaṃ
paramaramaṇiṇyām kelāsapabbaṭasam nibham rukkhatiṇaṇpāsā
nasakkharakaṭāhala rahitaṃ kataśudhākammam iv' aṅganaṃ
sakalajanaramaṇiṇyām 3 ekam thanaṇaṃ disvā cintayimsu
sappāyam idam kho āvuso thanaṇaṃ imasmiṃ ekam kesadhā-
tum amhehi ṭhapetabban 'ti atha kho āyasma Sobhito imassa
dhūtussa dāyakapariyesane mama bhāro 'ti vattvā ekamsaṃ
uttaraśaṅgama karitvā jānumaṇḍalanaṃ pathaviṇaṃ nidhāya
aṅjaliṃ paggayha jinadhūtuva raṃ vanditvā pathanaṃ
karonto imaṃ gātham āha.

dāyako patipātv 4 ajja tejasā tava nāyaka |
sabbasattaitathāya idha ṭhassati ce dīpaṃ 5 n

ie ṅ evam paramaniṃ pacakāraṃ katvā pathanaṃ karontassa
eva valāhakagabbaḥato Pajjunno nāma devaputtto mahantehi
parivārehi parivuto nānāvidham paramadassaniyataraṃ alam-
karaṃ alamkāritvā sakavimānato oruyha tassa purato pātura-
hosi. atha kho āyasma Sobhito tam disvā upāsaka tvam uḷārā-
nubhāvo angirasassa apaṭṭimassa bhagavato dhūtadāyako hohiti
āha. Pajjunno mahārāja pi tam 6 vacanaṃ sutvā sådhu
bhante aham eva tassa dāyako śhavye ṅ 'ti vattvā tena hi
tvam upāsaka thūpassa bandhānaṃ titthānaṃ vicāreḥiti 7 āha.
tasmāṃ khaṇe Pajjunno mahārāja īddhiyā ekam āvātām

1 Mā. jāna. 2 Mā. om. 3 Mā. "jala".
4 Mā. paṭidāt' ajja. 5 Mā. iddham . . . ce varaṃ.
6 Mā. pitī. 7 Mā. vidharāhitī.
karitvā tattha dhātugabhām māpetvā tasmiṁ sattaratana-
mayam āsanaṁ paññāpetvā vuttappakāram asitimahāsāv-
akāṇam bimbaṁ buddhabimbaṁ buddhamātapitūnaṁ bimbaṁ
ea suvaṇṇamayam paṭisamkharitvā āsanaṁajjhe sattaratana-
mayam dhātucaṅkotakaṁ ṣāpetvā tam jinadhātuvaram
chabbaṅramisīhi vijotamānaṁ dibbaṅghodakena nā-
petvā idh’ eva bhante tiṭṭhatu sakalajunahitāyā ‘ti vatvā
cchanaṁ arahantānaṁ rucim gahetvā tasmiṁ yeva caṅko-
ṭake ṭhapesi. tasmiṁ khaṇe heṭṭhāvuttappakkārāni pahavī-
kampanādīni acchariyāni ahesum. atha kho Pajjumno mahā-
rājā dhātuvaram saṁjñātapcemo hutvā imaṁ gathāṁ aha.

evam mahānubhāvassa asamassa mabesino |
dhātuvā dahayo asmi aho me puṇṇasaṇcayo ||

 evam vatvā bhagavato kesadhātum pañcapatiṭṭhitena van-
ditvā attano kāyārūhiapārupanam ¹ omuṇcitvā ² dullabham
vata dassanaṁ ‘ti vatvā dhātupūjaṁ akāsi. sabbe pi deva
attano attano anurūpapūjaṁ kariṁsu. tato Pajjumno mahā-
rājā nānaratanamisakāhi iṭṭhakāhi cetiyaṁ bandhāpesi.
 cetiyaṅgaṇaṁ pi sodhāpetvā tassa samantato pākaraṁ pari-
kkhipitvā tassāvidūre ekam pokkharanīṁ māpetvā catūsu
disāsu nidhiṁ nidahitvā dhātupūjaṁ akāsi. sabbe pi khiṇā-
savā idaṁ cetiyaṁ anāgata satabhāyāṁ bhavissati dhama-
rājā pi idh’ eva bhavissatiti byākariṁsu. tam pana cetiyaṁ
samantato kili. vithikādinaṁ ³ thūpassa vicāritatta, ⁴ pacelā
sobhanḍāyaceitiyaṁ ⁵ ‘ti pakaṭam.

Pajjunnathūpavamso niṭṭhito.

atha kho sabbe pi khiṇāsavā tato nivattitvā samudda-
tire samantato asokarukkhasamcchannaṁ ekam thānaṁ atthi
pacchimadīsabhāge ca ’ssa kandaraṇaparikkhittam ahosi. tam
disvā sabbe pi khiṇāsavā cintayīṁsu. katham panavuso imas-
miṁ padese amhehi pariyesitabbaṁ dhātupāṭṭhakkatthāyā ⁶ ‘ti.

¹ M1. "pañcapanaṁ.
² M1. oruḥcitva.
³ M2. vidhiṅkanāṁ.
⁴ M2. iṭṭhā.
⁵ M3. suṇḍāyā.
⁶ M2. "pāsakatthāyā ‘ti.
atha kho āyasmā Padumuttaro tesāṃ pañcannam khiṇāsavānaṃ etad avoca aham eva dhātudāyakaṃ pariyeseyyan 'ti vatvā buddhagunapatiṣāmyuttāyā gāthāya adhiṭṭhānāṃ karonto imam gāthāṃ āha.

sa ce tvam sabbalokagga janoghaṃ tāritum idha |
tapassi tava ¹ tejena patthanaṃ me samijjhatu ² |
ajja thūpassa dāyakaṃ labheyyaṃ jinasiraja ||

icce evam patthanaṃ karontassa samuddarakkhiṅkā Maṇimekhalā nāma devadhitā buddhānubhāvena dissamānā ³ viya sabbābharaṇehi alaṁkārtvā mahantehi parivārehi parivutvā samuddato paññāyamānarūpā pāturahosi. atha kho therā evam āhamsu. kappati upāsike dhātuyā thūpam kāretum sa ce sakkhitassι tvam eva asamassa purisubhassa dhāturādayakā hohiti. ath' assa etad ahosi. aham mātugāmattabhāve ṭhitamhi ⁴ thūpavicārane katam ⁵ pariceyanaṃ kathānaṃ bhante kareyyan 'ti āha. sace upāsike imesaṃ pacecatadesavāsīnaṃ bhatin dātuṃ sakkhitassī khippaṃ eva ete cetiyaṃ karissanti āha. sā sadhū 'ti paṭisuṇītvā anātakavesena gantvā tesu bhatiṃ datvā ⁶ cetiyaṃ patisamkharāpesi. te manussā tasmiṃ ṭhāne dhātugabbhāṃ asitiḥatthāṃ gambhirāṃ kariṃsu. atha kho sā devadhitā iddhiyā anītaratanaṃ samantato rāsiṃ katvā girivepulato ⁷ cakkavattino maṇiratanasaśadisaṃ padipam viya jalamānaṃ ekuratanagharaṃ ⁸ maṇidhātugabhassā majjhe ṭhapesi. tass' upari dhātukarāṇḍakaṃ māpetvā ṭhapesi. saha ṭhapanen' eva mahāpathavī kampi akālavijjulata ramaṇīyaṃ vassaṃ vassi. sabbe devatā saddhukāraṃ adamsu. tato Maṇimekhalā bhagaṃvato dhātuyā mahāsakkāraṃ katvā cetiyaṃ bandhāpesi. bandhātivā ca pana cetiya niṭṭhīte adhiṭṭhānāṃ karonto imam gāthāṃ āha.

pañca vassasahassāni jinagabbho paṭiṭṭhatu |
tejena tav ime sattā jānantu amatam padan 'ti ||

¹ M¹, dhāpaya ti. ² M², samajjhatu. ³ M², cāriyamanā. ⁴ M¹, adds: va. ⁵ M¹, katvā. ⁶ M², vama. ⁷ M¹, vamū. ⁸ M¹, ghanāni.
evam vatva devadhitā pasannā
dhātuṁ lokahitattbhāya ṭhapanattham idhāgatā 'ti

Maṇimekhalāya thūpavamso niṭṭhito.

tato uttaraṇā disāya sabbe arahantā gantvā sākhāpallavaṁkate sitacchaye ekasmiṁ nigrodharukkhe adhivatthā
devatā te āgacchante disvā kiṁ bhante idha āgacchathā 'ti
pucchitvā tato tehi āvuso imaṁ ṭhānam sappāyaṁ imasmiṁ
ṭhāne ekaṁ jinavarakesadhātuṭḥapanattham āgatamhā 'ti
vutte sādhu bhante ahaṁ pi tumhehi saddhiṁ anumodanaṁ
kareyyan 'ti āha.

atha kho āyasmā Guṇasāgaro dhātupatṭhakapariyesane
maṁ eva bhāro 'ti dhātupatṭhakattbhāya aūjalinī pagghetvā
adhitiṭṭhānam karonto imaṁ gatham āha.

dāyako sulabho hotu sa ce tvāṁ munibuddhajam |
hitāya sabhasattassa ṭhassati satatam idha ||

evaṁ vatvā taṁ dhātum namassamāno 'va nisidi. tasmiṁ
khane jinadhātuyā ānubhāvena therādhitiṭṭhanabalena ca
satthu ādinaṁ ānubhāvena ca paṭṭhavātena ānītā viṇīnā-
tasāsanavāṇijaparipuṇṇā ekā nāvā tasmiṁ yeva padese
anupattā ahosi. atha kho vāṇijā bhikkhusaṁghaṁ disvā
mayam samuddacarā dullaṁhaṁ channam khīnasavānam
saṅtiḳaṁ upagantvā saṁghassa dassanam 'ti cintetvā nāvikam
ārocesuṁ. nāviko pi taṁ sutvā saṁghe pasannamāṇasaro saha
vāniţheli mahānāvāya oruva khuddakanavāma abhirūhitvā
tesaṁ channam khīnasavānaṁ saṅtiḳaṁ upagantvā saṁghaṁ
vanditvā kiṁ idha ayyanaṁ kiccaṁ attīṭi pucchi.

mayan taṁ kho upāsaka ekaṁ satthu sarirajam |
dhātum lokahitattbhāya ṭhapanattham idhāgatā 'ti ||

1 M2. sampannā.
2 M2. paviṭṭhāpaṁ.
3 M2. 'yhitvā.
4 M1. 'ṣapake, 'ṣapake.
5 M1. kesadhbūpasa ; M2. 'dhātum assa.
tam sutvā nāviko tuṭṭhamānaso te vānijā āmantetvā lābhā vata bho suladdham vata bho amhehi ye
mayaṃ evaṃ mahiddhiṃ janahitāvahāṃ satthu suriradhātum passāmā ’ti. mahāsamuddasmiṃ bho cirakālaṃ samcarantānāṃ
dīsāṃ lābhāṃ na laddhapubban ’ti. tumho hi mama sahāvā bhavatha aham eva thaṇḍam kareyyan ’ti āha. te pi kho vānijā
dādhū ’ti sampāṭicchīṃsu. rukkhadevatā pi manussavesam
catvā aham pi tumhākaṃ sahāyo bhaveyyan ’ti āha. te sabbo pi
therānaṃ santikam upasamkamiva yathānurūpaṃ dānaṃ
datvā there vanditvā nisidiṃsu. atha kho nāviko aham
eva bhante dhātuthūpakaraṇo ussukkaṃ kareyyan ’ti yāci. therā pi
sādhu upāsaka karohiti āhamsu. nāviko purise
āṇāpetvā bahudhanāṃ vissajjētvā dhātugabbhāṃ karitvā
tasmiṃ gabbhe sattaranāṇi pūreṣvā gabbhassa majjhē
buddhārahaṃ āsanaṃ paṇṇāpetvā gunasāgaratherassa
hatthato tam dhātum gahetvā ṭhapesi. saha ṭhapanen’
eva sabbāni acchāriyāni pāṭurahesuṃ. atha kho nāviko
pahatthacetito imāṃ gāthāṃ āha.

lokacariyabhūtassa asamassa mahesino |
dhātuyā dāyako asmi lābhā me vata mārisā2 ’ti ||

evam vatvā tam cetiyāṃ paṇcāpattiḥhitena vanditvā nānā-
vidham hajapatakāṃ uṣāpetvā cetiyāṃ padakkhiṇāṃ katvā
arahantānaṃ pade vanditvā vānijehi parivuto nāvaṃ ārūhitvā
attano nagaram yāsi.3 rukkhadevatā cetiyāṃ tussitvā yāv’
ajjākālā pi dihāyukā huvā tam cetiyāṃ rakkhati.

Addhikanāvikaṭṭhupavamṣo niṭṭhito.

tato pācindisābhbāgena gāṅgātire ekaṃ ramanīyaṃ ṭhānaṃ
atthi. sabbe khīnasavā tattha gantvā idām kho āvuso
ṭhānaṃ chāyudakasampannaṃ imasmiṃ ṭhāne ekaṃ dhātum
ṭhapetum vaṭṭatīti. atha kho ṇānapaḍitathero dāyakavici-
nane mama bhāro ’ti vatvā ekaṃ jānumaṇḍalam pathaviyaṃ
nīdhāya aṅjalim sirasi patiṭṭhapetvā gātham āha.

yo dhīro lokanāyako asamo purisāsabhō |
ce asi4 dhātu tass’ eva labheyyaṃ tava dāyakan ’ti ||

1 M². yeva. 2 M². āsati. 3 M³. niyyāsi. 4 M². abhi.
evaṃ nipacekāraṃ katvā kathentass' eva eko någarājā nāmena Varuṇo nāma so någabhavanato sarapivārena āgantvā therassa purato pāturahosi. tadā någarājā there vanditvā āgamanakāraṇaṃ pucchitvā bhagavato sariradhātutṭhapanan-tthāya m-eva idhāgatamhā upāsakā 'ti vutte tena hi bhante dhātuecīye mama bhāraṃ karothā 'ti yācaitvā tehi dinnokāso hutvā sakaparisaṃ āmantetvā pahaṭṭhamānaṇo hutvā dhātugbhaththaya pathaviṃ sodhāpetvā āvātaṃ khaṇāpetvā dhātugbhāṃ devavīnamāsādīsaṃ kārāpetvā tassa majjhe ekam ratanamayam pallaṅkaṃ māpetvā setachattam ussāpetvā dhātucāṅkotakaṃ siraśa sampātičchitvā ekam anaggham maṇikarandaṃkam katvā paramukkāṃsapattam 1 ādaraṃ katvā therānaṃ ruciya anurūpaṃ eva ṭhapesi tam khaṇāṇī ṭeva hettthāvuttapakārāni pi sabbapāṭihāriyāni pāturahesam nāgārāja pi udaggacitto hutvā attano aparibhogam aparāṃ pi ekam maṇiratanam cakkavattireṇaṃ 2 maṇisadisaṃ anaggham 3 sabba-kāmadadāṃ attano givato omuṣcitvā bhagavato dhātupājaṃ akāsi sabbe någaparisa naccantaṃ gāyantaṃ sabbatūriyāni vādentā ugghosīsu. 4 sabbe devatā nānapakāraṃ sādu-kāraṃ adāmsu, 5 tasmim khaṇe någo dhātuthūpaṃ para- maddassaniyaṃ katvā bandhāpesi. niṭṭhite thūpe någo pada-kkhīṇaṃ katvā onataśi so hutvā vanditvā imaṃ gāthaṃ āha.

kappakoṭihi yaṃ buddhām dullabhām amatehi pi dhātuyā dāyako assāṃ bhavāmi kusalattthiko || evaṃ vatvāna Varuṇo någurājā mahiddhiko || pahaṭṭhacitto pakkāmi någehi parivārito ||

Varuṇanāgarājathūpavamso niṭṭhito.

tato uttarāya disāya gantvā khīnasava bhikkhu naccā- sannam nātīdharaṃ addhiṅkanam 6 gamanāgamanasampannam ekam thānaṃ disvā idān hi kho āvuso thānaṃ sappayaṃ imasmiṃ thāne avasiṭṭham ekam kesadhātaṃ thapetabbaṃ 'ti. atha kho āyasmato Revatassa etad ahosi. sabbesam pañcanc-

1 M2, paruputtam saputtaṃ.  2 M2, "vattivati".  3 M2, agghani.  4 M1, "saṃsaṃ.  5 M1, "akaṃsau.  6 M1, M2, atti."
ṇaṁ arahantanam manoratho matthakam patto dhātudāyaka-paṭilābbhena tathāham imasmiṁ padese ekam dāyakaṁ labheyyaṁ yaṁ nunāham dhātuthūpadāyakatthāya patthanam kareyyan 'ti. atha kho Revatathero satthari paramukkaṁsapattamā ādaram samānetvā evam āha. sa ce bhante kappasatasahassādhikāni cattāri asamkheyyāni pāramiyo pūretvā paṅca mahāpariccāgam pariccajitvā devamanusshehi dukkaraṁ kammaṁ karitvā buddhabhāvaṁ patto si ajja tavānubhāvena thūpadāyako idāṁnupatto hotā 'ti adhiṭṭhānaṁ katvā imaṁ gātham āha.

sa ce lokahitatthāya anujān' idha nāyako dhātuthūpassa dāyakaṁ labheyyaṁ tejasā tavā 'ti. ||

evaṁ patthayantas's eva Damiḷā vāṇijā saddhāsāmpannā satta mahānāvā jinādhātutejena ānīta viya hutvā aṁnaṁ desaṁ gantum asamatthā tasmiṁ yeva ṭhāne anupatta ahesuṁ. te pi kho vāṇijā dūrato 'va bhikkhu saṅgham disvāna dhātukāma jetṭhānaṅkikā arocesuṁ. tam sutvā nāviko tena hi āhāṁ pi gamissāmi vattvā aṁnāci nāvikehi parivuto tesan sandikam gantvā kheṭasavānam datvā payirupāsītvā te kheṭasave pucchiṁsu, kiṃpan idiha bhante āgatattthā 'ti dasabalassa purisājanaṁsa bhagavato kesadhātuṁ pānīnam hitaṁ ṭhapetum āgatamahā 'ti āhaṁsu. atha kho tesaṁ sattanām nāvikānaṁ vāṇijānaṁ ca etad āhosi. nayam hi pubbe bhagavato dassetanakāle chabbanṭaramṣili jalamāna-sarīram sabbapāṭihāriyam passināṁ idāni bhagavato sarīra-kesadhātuva ānuhbhāvo kiḍiso 'ti cintayantānam kaiṁkha uppajjati. tesaṁ kaṁkhuchiandasatthanā Kesadhātu pāṭihāriyam akāśi. tena vuttaṁ.

dasseti dhātuyā vasmiṁ yanam aca mānaṁ pāṭihāriyam | kaṇḍambamule ṭattāva lokocana apiṇḍanā 'ti. ||

atha kho te pi nāviko vāṇijā ca tam pāṭihāriyam disvā saṁjatasaddhā hutvā attano attano anurūpaṁ pūjāsakkāraṁ

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1 Mā, samattham. 2 Mā, samādhi. 3 Mā, idānuma. 4 Mā, tiva. 5 Mā, rājākeṣa. 6 Mā, nippika. 7 Mā, sattā.
kariṃsu dhātuyā sakkāraṃ katvā khiṇāsavānaṃ santikaṃ
gantvā thūpakaṅkoṭaṃ yācitvā khiṇāsavēhi dinnoṅsā te
nāvikā vāṇijā vuttanayen'eva dhātugabbhām kāretvā tasmiṃ
sabbaratanarasi katvā buddhārahāṃ āsanaṃ paññāpetvā tela-
padipaṃ jāletvā buddhābimbaṃ asītisāvakānaṃ bimbaṃ
cēsaṃ kāretvā majjhe suvaṇṇacāṅkoṭaṃ ṭhaṅpetvā Revatatherassa
hatthato anupamaṃ kesadhātuṃ sampāṭicchītvā gandho-
dakena nhāpetvā suvaṇṇaratamayehi pupphehi dīpehi ca
dhātuṃ māpetvā¹ cankoṭake ṭhapesuṃ tad khaṇāṅ ṇeva
heṭṭhāvuttapakārāni pathavikampanādīnī accharīyāni pātu-
rahesuṃ dasasahassacakkavāḷadevatā sādhukāraṃ adaṃsu.
te nāvikā cetiyaṃ bandhitvā niṭṭhitte cetiyē anekappakāra-
dhajapātaṃ samussāpetvā cetiyaṃ vanditvā bhante mayāṃ
Damiḷa-upāsakā aṇūṃsasampassā² taṃ kesadhātuṃ saddahītvā
evaruṇamaṃ karomā 'ti ahaṃsu. tato taṃ cetiyaṃ saddhayā
kārittā saddhācetiyaṃ 'ti vadanti Damiḷehi kārittā Dami-
lācetiyaṃ 'ti pi vadanti. te pi kho nāvikā vāṇijā cetiyaṃ ca
māpetvā arahantānaṃ dānaṃ datvā sakasakānāvaṃ ārūya
pakkamiṃsu. cha khiṇāsavā paripuṇṇasaṅkappā ahesuṃ.

Sattanāvikathūpavāṃso niṭṭhitto.

taṃ pi desaṃ kesadhātānaṃ nivāsaṭṭhānattā³ Kesavatīti⁴
ālapati.

Chakesadhātvāṃso niṭṭhitto.

¹ M¹. "tu kha mā". ² M¹. samphassā.
³ M¹. nivāsanaṃ. ⁴ M¹. kesavā"; M². kesava".
THE SANDESA-KATHÂ.

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NAMO TASSA BHAGAVATO ARAHATO SAMMÂSAAMBUDDHASSA.

jayatu.

Mahâkârunîko nâtho hitâya sabbapâñînâm |
Pûretvâ pâramîm sabbâm patto sambodhim uttamaṁ |
Etena saccavajjena sotthi vo hotu sabbadâ ||
Mahâkârunîko nâtho hitâya sabbapâñînâm |
Pañcacatâlisavassam ñhatvâ dhammam adesayî |
Etena saccavajjena sotthi vo hotu sabbadâ ||
Mahâkârunîko nâtho hitâya sabbapâñînâm |
Pañcasahassavassam pi patiññhapesi sâsanâm |
Etena saccavajjena sotthi vo hotu sabbadâ ||

Sotthipasaññhâpavarodârabuddhânu buddhâpodhânâññhâ -
nabhûte satahatthagajopamadhuragatamahâjamburukkhahasam-
maññkate pañcasataparittadipaparivâre mahâ-Jambudîpe
anekeśam Suvannabhūmiraññâ-Râmaññâ-rajñha-Sirikhetta-
raññâ-Jayavâdãhanaraññâ-Ayuddharayaññâ-Harihuñjara-
ññha-Khemaraññha-Kambojarayanñ-Sivirajñha-Cinarayaññha-Ma-
hâvihikaraññhâdi-mahâraññhânâm padhânapamokkhahasammate
Sûnaparantarayanñ-Tambadiparaññhasamkhâte Mammamañ-
dale Sudhammapura-Hamsâvatipura-Dhaññavatipura-Dvâravatipura-Navapura-Ketumatipura-Manipurâdyane Kâmahâ-nagarânam ketumakutâsamkâse dvârakotíthâgâraâtâlamâlatorânapikhâdisabagnaçapaçanga sampanne nanâratanâvacitra samuvâññalimpitânepâsadakûtâgâradhipatimandite kanakarajata phalikâdiratanapabhâjalitugattachattattichattaketudhajâla m-katacetiyâguhâvâsavibhûsite Yonaka-Siyama-Kasiya-Cinya-Râmaññaka-Pâsi-Parângi-Velanta-Dûgilissadyanâjanaparichjama marramajana vinâsee khattiyabrâhmanavessasuddasamkâ tacatujâtigottaparinâlûne dasasaddâvi vittaniyataghosane Amârava tidevanagara miva nikhilasirinikutane paramavisuddhâ-pulodâtâsamânusamjotane Amârâpurâtâbhâdhanamahânâgare Mahâsasmatâdya sambhinnokhattiyasâkijyârânâvâryâvârimasajatâsa anekasatasamantaratâyânam indassaratanakumudânañjanagiripamukhâneke satakunâjarasâmino catusângahapäncabalachanâyakâcârarsattâparihiânya-âthhuposathanavamanû pâmadasarakjadhâmâmâdiguñganâdhiâvisassasa satatam samitam ratanattayarâyanassas siripavaravijâyânantayasatrasatribhavana dityâdhhipatipanditamahâdhammârâjdhiharâjanâmassa mahâ dhammarâjñio athadhammânusâsakena ¹ ubhato vibhaṅga dhârânâdyapajjhâyâcariâyâgasamannâgatena nettiṅkâsilak khandhaññikâyane kagandhabhârâmâhâveyyâkarâñena sabattha sâsanâbhivuddhi hîmabhapatthentena Ratanabhumi Kitti mahâvihârâdi nekasuvânavigârâvâsina upasampadâya sattavisatsassena ānâbhivaman sa-dhammassena pati-nâmadheyyenâ mahâtherena Tambapanñisamkhâte Laṅkâpatiññhâne Sihâla-dîpe Sirirâdghânâbhâdhânâ Saññkantapure ² vasantasssa Sirirâjdhiharajñâsânâmâmahârañño ³ athadhammânasâsakassa Dhammakkhandhébhâdhânasssa amhâkam aditthhasahâyassa mahâtherassa c' eva bhikkhusaṃghassa ca tatth' eva Rohanajanapade Vâlutaragâmâdisu vasantasssa Dhammarakkhitatttherassa c' eva bhikkhusaṃghassa ca pesitâ jinasâsamâsayuttâ 'yam sandesakathâ.

Sammâsambuddhâparinibbânato kira dvinnâm vassasatânâm

¹ B. 5'sane.
² B. marg. note: samkhandha.
³ He reigned in Kandy 1781-1798.—[Kh.D.]
upari chattimsatime¹ jinasasananvasse sampatte siri-Dhamma-
sokanamasssa mahadhhammerajassa kâle Moggaliputtatissatthe-
rena pesitam Mahâmahindattheram paticca Sihalâdipe sâsa-
nam supattithitam ariyajanaaparipunam iva jatam bhikkhu-
bhikkhuninam hatthapasaranadijanitavatavayitam nivása-
pârupanâksâvapajjotasujotam.² Idam hi kâranam ârabba
Bhagavâ pi tikkhattum Laṅkâdipam gantvâ dipârakkham
âkâsi parinibbânasamaye pi samipam âgatam Sakkaṃ devâ-
nam indâm dipârakkham kâresi.

Evaṃ Devânam piyatissa-râja-kâlato paṭṭhâya ciraokâlam
pi râjanurajam âcariyapâcariyam sissânusissam Sihalâdipe
sásanan patiṭṭhâsi. tatth’ eva mahâkhitâsava pi tepiṭakaṃ
pâvacanam potthakârûlam akaṃsu. Buddhaghosattherâdayo
piâṭṭhakathâtikâ likaṃ dhammavinayasamvanṇanam abhisam-
khariṃsu.

Tato aparabhâge pana Mahâvijayabâhurâjakâle³ Laṅkâdipe
micechaáditthâribhayena sâsanavinâsanato gaṇapûrânamattam
pi silavantabhikkhu alabhitvâ Mahâvijayabâhurâja Jambu-
dipe Râmaṇânavisaye Anuruddharâjassa santikam dûte pesetvâ
Jambudipabhikkhu ãharâpetvâ puna sâsanam patiṭṭhâpesi.

Tato aparabhâge Vimaladhammasuriya-mahadhhammerâja-
kâle⁴ Paraṇgi-nâmaka-micechaáditthâribhayena sâsanavinâsa-
nato bhikkhûnam abhâvena Vimaladhammasuriya-mahadhham-
marâja Rakkañgavisaye Dhaññavatirañño santikaṃ dûte
pesetvâ bhikkhu ãharâpetvâ puna sâsanapajjotim akâsi.

Tato pi aparabhâge Kittisirirâjaśiha-mahârâjakâle⁵ ten’
evâ micchaáditthâribhayena sâsanavinâsanato ekassa pi
upasampadabhikkhuno abhâvena Kittisirirâjaśihamahârâja
Jambudiпе Siyamadesasamkhâte Sâmindañse Ayuddhaya-
rañño santikaṃ dûte pesetvâ bhikkhu ãharâpetvâ puna sâsa-
napatitthanam akâsi.

¹ C. "same.
² C. "pârumpa?.
³ Vijaya-bâhu the first reigned 1071-1126.—[Rh.D.]
⁴ There were two kings of this name who reigned respectively 1592-1604,
and 1687-1707. Paraṇgi is the Ali for Frank, and Paraṇgi-micechaáditthi is
Christianity. Wimala Dharma the First had been brought up by the Portuguese
as a Christian.—[Rh.D.]
⁵ Reigned 1747-1781.—[Rh.D.]
Evaṁ pubbe aparimāṇāriyajanaseviteividhasaddhammapajjotajotane sāsanakāraṇam ārabba Bhagavatā Arahata Sammāsambuddhena anekavāraparipālīte devānamindaparigghahite pi Tambapannadīpavare sadevakalokānuśasakassasaththuno anekadhā sāsanantaradhānam paccavekkhetvā dhammasañvegappattiya ativiya kāruṇācitto

Kadāham Tambapannimhi sāsanass’ upatiṭṭhiyā
Upakārena kenaci bhaveyyaṁ upaththambhako ’ti abhiñhaṁ manasākāsīṁ.

Sammāsambuddhaparinibbāṇānaṁ pana catucattāḷisatisatadvisahasase jinasāsanavasse dvivirasaapariharanaṁ bāvisati-sattatasatekasahasase khachapaṇācapariharaṁ atvasaṭṭhisatasahasase ca sirisakarāje⁴ Vesākhapuṇṇamiyaṁ Sihaḷadīpato āgate Jambusiriniketanām Amarapurābhidhānaṁ mahānagaram patte til’ upasakehi saha cha sāmaṇere disvā tesāṁ nānaṁ gottam ācariyaṁ pācariyaṁ kāraṇkāraṇaṁ ca pucchitvā sutvā ativiya somanassappatto dūrato āgate nāṭijane nāṭisangho viya parīgghah-esim. Saddhādyanekagunādhivāsasassā Sakyāsihanvayajatassā amhākaṁ mahādhama mahāmarajassā pi pasādaniyaṁ kāraṇam vattvā ārocetvā sammāpaccayehi anuggahāpesim. Rakkaṅgadesato ānitassa dharamāne bhagavati sammukhapāṭisāmkhatassa Mahāmuni naṁ mahābuddhapāṭibhāgassā visata rata nubhaddhamahāpāsadam āsanne Asokarāme Ratanabhummikittimahāvihārato uttaradisabhage āgantukānam ālaye padarikāvāse vāsāpesim.

Tasmiṁ yeva vasse vassūpaṭamanāvase chaṁnaṁ sāmaṇerānaṁ sādhukam ubhato suddhikaranena puna sāmaṇerapabbajjam adāsim. Kappāsikakoṣeyya cāvarādipaccayānuñgahahena ovādānuśasānādidadhammannugghahena ca parītosesim. Antovassām pi temāsaṁ upasampadāpekkham katvā pātimokkham sammavācesim. Nādanāmaṁ ca upāsakam pabbajjāpekkham katvā liṅgadandakammasekkhiyāsikkhāpadāni sikkhāpesim. Vassāṁ vuṭṭhakāle pana upasampadāpekkhamānaṁ chaṁnaṁ sāmaṇerānaṁ pabbajjāpekkhassa ca Nādanāmassa upāsakassā

¹ All these = 1801 A.D.—[Rh.D.]
पाब्बाजुपासपम्पदारहाब्बावम कुमुदकुंदसारसराधाङ्काँवा समानसेताङ्काङ्कतापटीपिनो महाद्हम्मरान्नो अरोसिं।

पासानाचात्तम इव सासनागरसासनामाको महाध्मम्मराजा पि तेसाम्पत्तानिराकारिक्षारम सब्बाम नीयादेत्वा ते पि गीहिलिङगाहापानेमा,¹ सुवान्नामायणेपारितुमा तकुतुम्सायणायतिलालवारतामुत्ताहारपामांगा सुवान्नामाला दयालक्ष्येत्ताकारणेन राजवत्तहकानुचिकानिवासणेना का देवराजवेसासनिस अक्कवात्तिराजवेसमर हरापेत्वा, सागरतमार्हिपालराजातुम्चवाकाया हत्थिदान्तक्षितसुवान्नासिविकाया अधिरुपेत्वा, बालबाहानुमान्चलासादिसे दुवे दुवे नानाध्मरान्नालामक्तसुवान्नाचात्ते सिसोपारी त्वारेत्वा, मारम्माब्बनाया क्रिया² इव अधिधानम् नागानितकानाङ्कानिप्रिधुसितम्³ वेनुचाटाराजब्बांताम् अदिकां⁴ कत्वा, अनेकसातराजकुद्दम्क्तपासारणेना उपसोभत्वा, नानाध्मसुक्तासमाप्तिनाया⁵ तुरियावदीगताना⁶ नात्तकादिम्गुला⁷ चाणेना⁸ अनेकसाहासात्हान्नान्तरपटात्याम्माच्छपारिजानराजापरिवरेना का परिवारपेत्वा, मास्कक्साराध्माणागरसादिसे अमारपुराणागरे विथानुविथिपिरालामणेना वेजयान्तदेवपासादसदिसापण्ऩाससातारतान्नुसाययाच्छादाभुसितम् राजन्वेसनान्म पवेसेत्वा, तत्थै वा माल्गालाचापान्नामाके तिभुम्मिके सुवान्नाकुतसागरे दक्किनामाहेसादीदेवरोधागानेना माहा-उपराजादिराजकुलागानेना महासनापतादिराजाम्माच्छपारणेना असिगाथापिराराखागानेना का सहा तुपायाप्रिस्काले निसिन्नो सकालसाम्नान्तराजपरिवाऽ महासममताद्यासाम्रिन्नाक्सायराजकुल्लपदसु तस्तहसिलसुताङ्गादिगुणागनाङ्धिवासो धवालागअपत्तामहाध्मम्मराजा तेसाम्प पाच्छान्नुगाहाद्धम्मान्नुगाहान्ना का सम्माक्सामथिन्नरोग्याम कत्वा, चात्तात्तहसिलहायाजस्तोत्तसादिसना सुवान्नापन्नामाव्याके अक्करोन्नो दक्किनादाकाम् पातेसी।

ततो परम् पाछा ते यथाव वुत्तेन सब्बुपक्कारणेना सन्ध्रूम राजन्वेसनातो पच्चिमत्तरादिताह्वेने आंतो नगरे येवा तिथाम् तिदसापुरे सुधामसालापातिब्बागम् सुधाम्मम्मा नामा तिभुम्मिकाम् सुवान्नामाहासालाम् अहारपेत्वा,
imesam pabbajjam upasampadañ ca dethā 'ti saṅghassa niyyādesi.

Atha Nāṇābhivamsadhammasenapati+mān̄ho bhikkhusaṃgho Sudhammasalāya samipe thitāya hatthinatha'suvannathūpavahayacetiyasamalāṅkatāya Suvannaguhāya nāma ekādaśātipatisamatikkantiyā tividhammasampatti+yuttāya simāya sannipatitvā, sammāsambuddhapari-nibbānato catucattāfisatisatadivasasse jinasāsanavasse dvidvira-sapariharanato bāvīgatisattasatekasahasse khachapācariharanato dvāsaṭṭhisatasahasse ca sirisakarāje sampatte Kattikamāsajunhapakkacatuḍdasidāna divādvipahārevalātikkante dvighatipamāne chāyāpādachakkakāle catutimāsāyuvassām Ambagahapitiyam 2 nāma sāmaneraṃ Amabagahatissam 3 nāma katvā Nāṇābhivamsadhammasenapattitthereṇa upajjhāyena upasampādesi. Uttarađevivihāravāsi therō Pāsādavihāravāsi therō Soṇpalekhāgāravihāravāsi therō ca tayo kamma-vācābhaṇakā upasampadācariyā.

Tasmāṃ yeva divase divā dvipahāravelātikkante catughaṭi-pamāne navachāyāpādakāle atṭhavisāyuvassām Mahādamampām nāma sāmaneraṃ Mahādamapatiṣsām, 4 nāma katvā ten' eva upajjhāyena upasampādesi. Te yeva tayo kammavācābhaṇakā upasampadācariyā.

Tasmāṃ yeva abhini divā dvipahāravelātikkante chaghaṭi-pamāne ekādaśachāyāpādakāle pañcavisāyuvassām Kocchagodham, 5 nāma sāmaneraṃ Kocchagodhatissām nāma katvā ten' eva upajjhāyena upasampādesi. Jayabhummā-nubhavanivihāravāsi therō Ratanañabhummirammavihāravāsi therō Rāvivamsakittisūrāmaccavihāravāsi therō ca tayo kammavācābhaṇakā upasampadācariyā.

Tadahe yeva divā dvipahāravelātikkante sattaghaṭipamāne terasachāyāpādakāle bāvīgatisāyuvassām Brāhmaṇavatṭham nāma sāmaneraṃ Brāhmaṇatissam 6 nāma katvā ten' eva upajjhāyena upasampādesi. Te yeva tayo kammavācābhaṇakā upasampadācariyā.

Tadahu yeva divā tipaharavelātikkante ekaghaṭipamāne

1 C. "nata".
2 B. "tiyam".
3 B. "piṭiyam".
4 B. uttamamba.
5 B. adda koṣgoddhaṃ.
6 B. janopolitatisam.
paṇṇārasachāyāpādakāle visatāyuvasaṃ Bogahavattaṃ,\(^1\)
naṃ sāmaṇeram Bogahatissam \(^2\) naṃ katvā ten’ eva
upajjhāyena upasampādesi. Pāsānussanavihāravāsi therko
Ratanabhummiramavihāravāsi therko Ravivamsakittisūrā-
macavihāravāsi therko ca tayo kammavācābhāṇakā upasam-
padācāryiyā.

Tadaḥani \(^3\) yeva divā tipahāravelatikkante tīghatīpamāne
sattarasachāyāpādakāle visatāyuvasaṃ Vāturagammaṃ naṃ
sāmaṇeram Vāturattissam naṃ \(^4\) katvā ten’ eva upajjhāyena
upasampādesi. Te yeva tayo kammavācābhāṇakā upasam-
padācāryiyā.

Tam divase yeva Nādam naṃ upāsakam pi \(^5\) Nānābhivam-
sadhammasenāpatīttherena’ eva upajjhāyena pabbājesi. So
yeva sikkhāpadadāyaka pabbajjācāriyo. Pabbajjāpariyosāne
ca tatth’ eva sīmāmālake Dhammatissam naṃ sāmaṇera-
nāmaṃ akāsi.

Tato param pana ekādhike yathā vutte jinasāsana navasse
sirisakarāje ca sampatte Vesākhamaṇaṃ jhapakkhaterasadine
divā ekapahāravelatikkante ekaghatīpamāne navachāyāpā-
dakāle chattimśāyuvasaṃ Dhammatissam naṃ tam sāmaṇ-
eraṃ \(^6\) Nānābhivamsadhammasenāpatīttherena upajjhāyena
upasampādesi. Ratanabhummiramavihāravāsi therko Soṇṇa-
lekhāgāravihāravāsi therko ca dve kammavācābhāṇakā
upasampadācāryiyā.

Evam pana ‘mhehi Tambapāṇṇikānaṃ pattacivaradikappi-
ypaccayehi pabbajjūpasampadāya ovādānusāsaniyā uddesa-
paripucchāya cavanadhammakkhandhapuñjamatte\(^7\) sarire cute
pi acavanadhammamāṅgalasaṅhutta—Ambagahatissādyabhi-
dhānadānena ca dhammāmāsānugghaanam katoṃ. Tad etam
na labhasakkārasilokadīhietu, atha kho Lankādipe cirataram \(^8\)
sāsanapatiṭṭhānopāyakarassa Bhagavato Arahato Sammāsam-
buddhassa varasāsanābhivuddhi jutikārānam theravam padapi-
panāṃ Mahāmahindattherādinaṃ Mahāvihāravāsīnaṃ ca

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\(^1\) C. Bho\(^o\).  \(^2\) B. jayatujinatissa\(^r\).  \(^3\) B. tadāni.
\(^4\) B. dhammādhāratissa.  \(^5\) B. -p-.  \(^6\) B. tissanāmaṃ katvā.
\(^7\) B. ‘puñña.  \(^8\) B. thi."
bahulaṃ pemamānagāravasakkaccakarānena. Idān’ etarahi vijjamānānam tumbākañ ca dhammavādinaṃ pesalānaṃ paggañhitukāmena sarājakulasamacassaparījanasanegamajānapadassa ca tidhābhinnasāhiṇīndasssa mahādhammarājassa diṭṭhadhammikasamparāyikakathābhipatthanaṃ sabbalokānusāsakassa satthuno sudullabhava rasāsaṇābhiviudhijutipaccāsimanahetu y’eva katām.


Tattha pana Sekhiyavatta-Khandhakavattam sāmanerehi na sikkhītabbaṃ bhikkhū ārabba paññattattā ’ti kassaci

2 B. pārumpitvā  
3 B. pārumpī.  
4 Ibid. vol. ii. p. 213.  
5 B. pārumpa.
āsāmkā siyā, tamnivattanattham ayaṃ Mahāvaggāṭṭhakathā-pāṭho udāharitabbo. Yāva pana attanā sikkhitabbasikkhāpadāni na jānāti, saṃghātipattacivaradharanaṭṭhānanisañjādisu pānabhojanādividhimhi ca na kusalo hoti, tāva bhojanasālam vā salākabhājanaṭṭhānanāṃ vā aṅñaṃ vā tathārūpapaṭṭhānaṃ na pesetabbo, santikāvacaro yeva kātabbo, bālādārako viya patijaggitabbo, sabbam assa kappiyākappiyam ācikkhitabbaṃ nivāsanapārupanādisu ābhisamācārikasesa vinetabbo. Tena pi anujānāmi bhikkhave dasah' aṅgehi samannāgatāṃ sāmaneram nāsetun 'tī evaṃ parato vuttānī dasa nāsanaṅgāni ārakā parivajjetvā ābhisamācārikam paripūrentena dasavidhe sile sādhukam sikkhitabbaṃ 'tī. Ettha hi nivāsanapārupanaṃdisū 'tī ādinā sāmanerānaṃ Sekhiyavatta-Khandhakavattesu sādhukam sikkhitabbataṃ dasseti.2


1 Mahāvagga I. 60.
2 B. 62.
3 This must be Cullavagga V. 2. 1; but Oldenberg reads there (as at X. 16) kāṭi-suttaṃ, and gives no various reading. (R. D.)
kaṭipilandhanaṁ antamaso suttantantumattham piṁ urabandha-navattena bandhitabbaṭṭhānaṁ ca kaṭipariyāpannam eva. Thāṁ hi Pārājikakanḍatṭṭhakathāyam vuttaṁ piṁhi ve majjhāvattato pana hadayāvatato ca paṭṭhāya yāvad nakha-sikkhā ayam kaṭiparicchedo 'ti. Ācariyapajjhāyānam āciṁṇam pi dhammikam eva vattaṭṭi nādhammikam. Tenāha Saṃgītikhandhake⁠¹ kappati bhante idaṁ me upajjhāyena ajjhāciṁṇan idaṁ me ācariyena ajjhāciṁṇan 'ti ajjhāca-ritin 'ti. Āciṁṇakappo kho āvuso ekacco kappati. Ekacco na kappati. Tad atṭṭhakathāyam pi ca ekacco kappati dhammadham āciṁṇan sandhāya vuttan 'ti āha. Tasmaṁ jinasāsanaṁ pāsānachattam iva garuṁ karontena yathā dhammadham yathā vinayam paṭipajjantena dhammadhādinā lajjinā ujupathagāminā yatinā yathā Pācityādyatṭṭhakathāyam vuttaṁ, gaṅthikam paṭimuṇicītva anuvāntentena givam paṭi-cechādetvā ubho kaṇṇe samaṁ katvā paṭisamharitvā yāva maṇibandham paṭičchādetvā antaragahare gantabban 'ti, thāṁ upasampannehi viya sāmaṇerehi pi nivāsanapūrpanaṁ kātabban 'ti niṭṭham ettha gantabban.

Amhākam pi dipe Sāmindadesasamkhāte Siyamaratṭhe ekaccanam pāli-ättṭhakathāṭṭhikādigandhesu yathābhūtam attham ajānantanam Yonakabhikkhūnam edisaṁ sāmaṇeraṁ-nam ovādacārīttaṁ atti. Tam pi uddhamma-ubbinayabhāvena chaḍḍāpetvā mahārāja sāsanasuddhim akāsi.

Varasāsananjotane pi Laṅkādipe Mahāmahindattheradīto pabhuti Mahāvihāravāsittherāntheraṁ yathā dhammadham yathā vinayam sāmaṇeraṁnam parimāṇḍalasuppaticchanna-pūrpanacārīttaṁ hoti. Thāṁ hi Piyaṅgudipavāsitissattherassa vātarogena saddhivihārikaṁ Cūlanāgamā nama sāmaṇeraṁ yāgupatīggahanatthāya Cūlagānām pesanakāle, tassa sāmaṇeraṁ civarāṁ pūrputvā tasmiṁ gāme Cūliyā nama upāsikāya geham upagataḥbhāvaṁ sīhālavatthupakaraṇe dasalekhāya likhitapotthake gekuṁārāge.

"Saṃghāṭṭhī pūrputtvāna pattahatthe vicakkhano, okkhitta-cakkhu satimā Cūliyā purato ṭhito 'ti” āha. Sīhāladīpe yeva Devagiriḥvāravāsittherassa vāṭabāḍhena saddhivihārikam

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¹ Cullavagga, XII. 1. 10 = XII. 2. 8.

Aññam pi Siyamadesasamkhāta-Yonakaraṭṭhavāsīnaṃ aṭṭhakathāya pāliṃ tīkāya aṭṭhakathāṃ gandhantareṇa gandhantarauṣaṃsandetvā, bhagavato saṃguhakānaḥ ca abbhippayam ajānantanaṃ ekaccanaṃ Yonakabhikkhūnaṃ gāmādipavesane pathamaṃ ekaṃsaṃ ekaṃ civaṃaṃ karitvā pacchā tass' upari ekam vā dvā vā civarāni ubhato pāru-panacārittam atti. Tad etam pi uddhamma-ubbinayabhāvena chaḍḍāpetvā sāsansuddhim akāsi mahāraja.

Evam pan' ambakam idh' āgatānaṃ Sihaḷabhikkhūnaṃ dhammāṃsānuggaṇaṃ tumbhakaṇ ca dhammapaṭisamyutta-sandesapesanam kappanaṃ koṭiṣatena pi ativiadullabha-sāsanavarābhuvuddhihiteti yeva 'ti yoniso manasi kātabbaṃ. Mayāṃ hi sabbattha sāsanavarābhuvuddhihitim abhipatthama. Visesāto Tambapaṭṭhidipavare. Taṇi hi pubbe sāsanavarābhuvuddhihititiṭṭhānaṃ ariyajanaparipuṇṇam iva jatam amata-mahānibbānotaraṇatīṭṭhabhūtaṃ. Tasmā

Battimisayojanaṃ dhīhaṃ aṭṭhārasahi viṭṭhataṃ Lagunaḍipavaramaṃ nāma Tambapaṭṭhiti tam ahu Tatthāriyaniṇuvuṭṭhaṇaṃ ca Mahāmeghavanadikam
Mahābodhiṁ siripadam Soṇṇamāliṇī ca cetiyaṁ
Thūpārāmaṁ Kalyāṇiyaṁ soḷasatthānakanai pī ca
Dine dine pi pūjema vippasannena cetasa 'ti

iti buddhānu buddhāpani bhūthe mahājambudīpe
amaranagarasaṁkāse Amarapurābhīdhānamahānagare
anekaraṭṭhasāmināṇamāṇḍalarājādhīpatibhūtassa
kumudakundasaradacandikāsaṁadhavanālānekešthipatino
siripavaravijayānantayasatribhavanādityādhipatipañḍitamahā
rājādhirājābhīdhānassamaḥrājājassagarunā
Asokāramara
tananabhummikittādyanekevaṇṇamaḥāvihāravāsina
Nāṇabhīvanāṃmahāvihāravāsina Mahāgaṇinā
mahāveyyākaraṇena upajjhācāriyabhavappatena mahātherena
Sihālāgatānaṃ sattannam bhikkhūnam hatthe datvā
Sihālādīpe dipavare
Samkantangare Sirivaḍḍhānavhaye anekasāmantarājama
mukṭabhūtassamaḥdhammarājajassagarunā
Dhammakhandhābhīdhānassamaḥtherassa c eva Rohaṇañajapada
vāsi Dhammakkhitatthattherassa ca tad aññesaṅ ca jinasāsana
māmakānaṃ bhikkhuvarānaṃ pesitā jinasāsanapecisoṇṇuttā
Sandesakathā.

Ayaṁ pana Sandesakathā sammāsambuddhāpani nibbā
nato pañcacattāxisatavisahasse jinasasana vassese dvidvirasa
parihaṇṇato tevisatisattasa tekasahasse. Khachapaṇcapari
haraṇato teṣaṭṭhisatasahasse ca sirisakarāje sampatte
Vesākhamāsanāṇhapakkhadvādasiyam gurudine divā ekappahā
rakāle añāyasena niṭṭhāpitā. Tass' eva Vesākhamassasa
puṇṇamiyaṃ ravidine divā catunādikāle pesitā 'ti.

Laṅkādīpe Anuruddhathherena kātā Abhidhammattha
samgāham. Tatth' eva Sumāṅgalasāmittherena kātā Abhi
dhammatthavibbhāvinīṁ nāma tiṇaṃ. Jambudīpe Arimadda
nāpure Chapadattherena kātā Saṅkhēpanaṇnanaṁ nāma
tiṅkaṅ ca amhākaṃ dhhammadānatthaya Sihālābhikkhu
samghassesa dema. Sāsanamulabbūtum imām pakaranattayaṃ
sādhukāṃ vācetha dhāretha. Sabbaṃ pi ca vinayabhīdh
masutantapabhedam gardhājatāṃ rājānucchavikadūte pesite
amhākaṃ mahārājā dassati. Mayam pi ussāhaṃ karoha.
Idam pi sāsanapatisaṇṇuttavacanam satataṃ sāsanahitakā
mena manasi kātabban 'ti.
NOTES AND QUERIES:

BY

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AKKHAṆAVEDHĪ.

Dhanuggahā Asadiso rājaputto mahabbalo || dūrepāti akkhaṆavedhī mahākāyappadālano (Jāt. ii. p. 91).

For a parallel passage see Āṅguttara-Nikāya, iii. 131, p. 284:—

Idha bhikkhave bhikkhu dūrepāti ca hoti akkhaṇa-vedhī ca mahato ca kāyassa padāletā.

In the Divyāvadāna, p. 59, we find dūre-vedha and akshuṇṇa-vedha 'an act of throwing the spear so as to graze the mark.'

The Sanskrit akshuṇṇa seems to be a mere corruption of the Pāli akkhaṇa 'lightning.' See the Commentator's note to the gāthā in Jāt. ii. p. 91, l. 11–12.

ATṬHIMIṆJĀ.

This word occurs in Jaina Prākrit. Dr. Jacobi, in his translation of the Ācārāṅga Sutta i. 1. 6 (Sacred Books of the East, vol. xxii. p. 12), says: "I do not know the meaning of this word (atṭhimiṆjā), which is rendered [by the Sanskrit Commentary] asthi-miṆjā."

The Pāli atṭhimiṆjā, as is well known, signifies 'bone-marrow,' and the latter part of the compound Childers refers to Sk. majjā without attempting to show by what steps miṆjā has grown out of majjā.
Dr. Jacobi's quotation of asthi-miňjâ¹ is important as proof of a Sk. miňjâ, i.e. mriňjâ, cf. Sk. mrijâ, wiping, smearing, from the root mrij, of which there was probably a nasalized form mriňj, and from which majjâ, evidently a prakritised form, could be derived.

Other etymologies of majjâ suggest themselves: (1) majjâ = by assimilation maňjâ from the root maňj, to wipe, smear (cf. A.S. smeru, fat, smear, with Gr. σμαίω, to rub, wipe; Sk. य्लि, smear, daub, lepa, salve, grease); (2) majjâ = maňjâ = marjâ (cf. Prâkrit maňjara for mârjara) from the root mrij.

I do not think that Pâli miňjâ in aţţhi-miňjâ can be derived from Sk. majjâ, but that Pâli and Jaina Prâkrit retain an older form.

ARAGHÂṬṬA.

Cakkavaṭṭaka, Cullavagga, v. 16. 2, in Viñaya Texts, pt. iii. p. 112, is neatly rendered by 'wheel and axle.' The translators give Buddhaghosa's note, which they describe as 'unintelligible'—arahaṭṭa-gâṭi-yânta. The explanation of the Commentator, however, may easily be rendered intelligible by a very slight correction of the manuscript reading. I would propose to amend it to araghaṭṭa-gâṭi-yânta. The former part of this compound is the Sk. araghaṭṭa, and corresponds exactly to the Hindi arhaṭ or rahaṭ, 'a well-wheel, the so-called Persian wheel—a string of earthen pots attached to a revolving wheel over a well, which go down empty and come up full, and tilt the water into a trough.' While on the subject of wells it may be noted that karakaṭaka (Cull. v. 16. 2) cannot be 'a bullock machine,' or a bullock draw-well, but a hook in the form of a crab's claw, to which the 'bucket' was attached instead of to the tûlâ or cakkavaṭṭaka. The Commentator says that the long ropes used for the purpose of drawing up

¹ I assume that miňja is not after all a coinage by the Commentator.
the bucket were worked either by hand (over a wheel) or by a bullock. Compare, too, Buddhaghosa’s note on cammakhanḍa (Vinaya Texts, pt. iii. p. 113):—

Cammakhanḍam nāma tūlāya vā karakaṭake¹ vā yojetabbam cammabhājanam.

**UJJAGGHATI, UJJHAGGATI.**

Childers has ujjhaggikā, loud laughter, but not ujjhaggati. See Therī-Gāthā, pp. 131, 183; Puggala-Paññatti, p. 67. The simple verb jagghati² (not in Childers) is in Jāt. iii. p. 223, l. 25. See Suttavibhaṅga, i. p. 128; Aṅguttara, iii. 67. 5.

**UBBANDHATI.**

Childers has no record of this verb, which with rajjuyā probably means to ‘strangle.’ See Jāt. i. p. 504. In a parallel passage in Jāt. iii. p. 345, rajjuyā is omitted. See Sutta Vibhaṅga, I. p. 73; Therī-Gāthā, v. 80, p. 131.

There is a verb ubbhaṇḍati (not in Childers) in Mahāvagga viii. 13, 1, ‘to bundle up, wrap up’; and, with a different meaning, a verb ubbhaṇḍeti (Therī-Gāthā, p. 204).

**ULLOKA.**

Ulloka (see Cilimikā), ‘a cloth placed under the bedstead or chair to keep the stuffing from coming out,’ Cull. vi. 2. 7, Mahāvagga i. 25. 15; ‘a cloth to remove cobwebs,’ Cull. viii. 1. 3. The translators of the Vinaya Texts give no etymology of the word, and seem to look upon it as a corrupt form. May it not be considered a variant of ulloca an awning, for the chair during the process of upholstering would be turned up, and the cloth would become, so to speak, ‘an awning’? In the Aupapāṭika Sutta, § 32, we find a form ulloga = ulloka, and ulloya = ulloca.

¹ MS. katadakatake.
² Sk. has no /jagg/, /jagg/; cf. Sk. /kakk/, khakkh.
NOTES AND QUERIES.

USSOLHIKÂ.

Childers has Ussolıhi, but not Ussolhikâ. Cf.
Na hi nûn’ imassa samanassa || tucchakoṭṭhasmim musikâ.
Ussolhikâya naccanti || tenâyaṁ samaṇo sukhi.
(Saṃyutta Nikâya, vii. 1. 10, pp. 170, 171).

EKODI-BHĀVA. ¹

"This term has been variously explained by Pâli and Buddhist scholars. Burnouf renders it by 'unity' (of mind), Gogerly by 'purity,' Prof. Rhys Davids by 'exaltation.' Childers defines it by 'predominance'; but adds that he does not feel competent to give a decided opinion as to the exact meaning of ekodi-bhāva. According to a commentary quoted in his dictionary, ekodi=eka+udi (from u.deti), and is a synonym (adhi-vacana) of Samâdhi. Prof. Kern, in the introduction to his translation of the 'Saddharma-Puṇḍarika' ('Sacred Books of the East,' vol. xxii. p. xvii), calls attention to the corresponding term, ekoti-bhāva in the 'Lalita-Vistara,' p. 439, 1. 6, which he connects with the ἀπαξ λεγόμενον ekoti in the 'Satapathabrahmana,' xii. 2. 2. 4. Referring to the P. W., s.v. ûti, we find that ekoti (used in the plural) means 'having the same objects or desires of enjoyment (as food, etc.).' This use of so rare a term does not help us to explain the Buddhist sense of ekodi, nor does the word ekoti-bhāva of the 'Lalita-Vistara' throw any light upon the subject beyond the fact that it does duty for the ekodi-bhāva of the Southern Buddhists.

Childers, unfortunately, gives no references for the use of ekodi-bhāva except one stock passage descriptive of the four jhānas. The following passage goes to show that 'ekodi-bhāvo' is connected with Samâdhi (a more advanced state of meditation than Jhâna):

¹ See "Academy" for March 27th, 1886, p. 222.
NOTES AND QUERIES.

‘Pañcaṅgike samādhithe sante ekodibhāvite
paṭippassaddhileddh’ amhi,’ etc.

(Thera-Gāthā, v. 916.)

In verse 962 of the ‘Sutta-Nipāta’ we find ekodi uncombined in the phrase ‘ekodi nipako sato,’ i.e. intent on one object, wise and thoughtful (see Prof. Fausböll’s translation, ‘Sacred Books of the East,’ vol. x. p. 181). With this compare a similar passage (where the plural is used) in the Saṃyuttā-Nikāya, ii. 2. 1. The commentator explains ekodi by ekaggi citta. The Burmese (Phayre MS.) version has ekodhi, which is probably an attempt to secure a reading that shall be more self-evident and intelligible than ekodi. It nevertheless points, I venture to think, to the real etymology of the word, from eka and odhi (or avadhi = ‘end, point, aim’). The loss of aspiration seen in ekodi is not altogether unknown in Pāli, and may be due to the following aspirate in ekodi-bhāva, for the use of ekodi uncombined is known only to occur in one stock phrase. Ekodi-bhāva will therefore signify concentration (of the mind) on one object, i.e. on Arahatship or Nirvāṇa, in which there is no mental or bodily disturbance of any kind. Hence we find, instead of ekodi nipako sato, the phrase (similar in meaning) acapalo nipako saṃvutindriyo.

It is well known that the Jainas, in their philosophical system, employed many terms in common with the Buddhists; so that we are not surprised to find corresponding closely in meaning to ekodibhāva the terms (used in reference to pure jhāna) egatta-bhāva, egattibhāva = ekāgratā. With this compare the Jaina ‘manaso egattibhāva’ (Aupapātika Sutta, p. 59) with the Pāli

1 Ekodhibhūto occurs in the Satipaṭṭhāna-vagga of the Saṃyutta-Nikāya. See Aṅguttara-Nikāya, iii. 100, 4.
2 Cf. Suññato samādhi, animitto samādhi, appanhitto samādhi (Milinda-Pañha, p. 337; Aṅguttara, iii. 163, p. 299).
3 In the Yoga philosophy ekāgratā is defined as ‘fixedness of the thinking principle upon any senseful object to which it may be directed; ekaggatā is never, I think, thus used in Pāli. Certain of the Kammapṭhāna exercises consisted in fixing the mind on some senseful object.
‘manaso ekodibhāva’ (Brahmajāla Sutta). The Jainas were not ignorant of the term avadhi, cf. ohi-ñāṇa=avadhi-jñāna (Aupapātika Sutta, §§ 30, 41); but they restricted it to ‘the knowledge of special objects produced by right intuition (samyag-darśana=Pāli sammā-daṣṭaṇa), etc., as destroying the natural hindrances’ (see Life and Essays of Colebrooke, vol. i. p. 445). Prof. Jacobi defines ‘ohi-ñāṇa’ as a sort of supernatural knowledge, and notes that the Jaina theories and terminology, relating to the various degrees of knowledge up to omniscience, differ from those of the Brāhmanic philosophers and Buddhists. It is worth noticing, however, that the Jaina kevala, the highest degree of knowledge, consisting in omniscience, is identical with the Buddhist kevala or Nirvāṇa (cf. kevalī, Thera-Gāthā, v. 679; Sutta-Nipāta, v. 82; Saṃyutta-Nikāya, vii. i. 8–9). In the Yoga philosophy kaivalya denoted isolation of the ‘self’ from the phenomenal world, consisting in absolute extirpation of pain. This final deliverance from the bondage of ‘rebirth’ among men or gods was the final reward of meditation (samādhi), and approximated closely to the Buddhist Nirvāṇa.

Before taking leave of ekodibhāva, we must bear in mind the fact, pointed out by Prof. Kern (Saddharmapuṇḍarika, p. xvi), that certain parts of the Northern Buddhist books, more especially the verses, have been Sanskritized to a very large extent, ‘so that they ought to be restored as much as possible to a more primitive form before a comparison with Pāli can lead to a satisfactory result.’ The Pāli forms, however, may still be allowed to throw some light upon these modernized and altered texts, and ekodi seems to be a case in point. To the Southern Buddhists, ekoti for eka + āti would be unintelligible, for no known text gives any example of this rare word āti, which seems to belong only to the Vedic and Brahmana periods; while to the Northern Buddhists the Prākritized

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1 See an interesting note on ohi-ñāṇa, in Dr. Hoernle’s edition of the ‘Uvasagadasā,’ fasc. i. p. 18.
form, ekodi or ekodhi, would be equally perplexing, and would cause them to Sanskritize it as best they could. A very good instance of this Sanskritizing process in the ‘Saddharma-Puṇḍarīka’ (pp. 142, 146, 395), which has escaped the keen eye of Prof. Kern, is seen in syandani̱ga-vū̱thodillā (var. lect.—o̱dīgilla,—o̱dīgalla), translated by ‘gutters and dirty pools.’ Prof. Kern acknowledges that his rendering of gū̱thodillā is conjectural. Here we may call in Pāli to throw some light upon the whole compound syandani̱ka. Not seldom we find the Pāli terms candani̱ka and oligalla occurring together (see Aṅguttara-Nikāya, III. vi. 8; Milinda-Paṇha, p. 220; Sabbāsava Sutta), the former meaning, according to the Abhidhānapapadipākā, ‘a dirty pool at the entrance of a village,’ the latter ‘a dirty pool near a village.’ The Pāli candani̱ka is probably to be referred to a more original candani̱ka, from the root cand, and signifies a turbid pool, or one liable to become so on account of not being inclosed (see Thera Gāthā, l. 567; Cullavagga, v. 17. 1). Buddhaghosa defines it as asucikalalakūpo. The Sanskrit syandani̱ka, according to the lexicographers, does not mean a tank, well, or pool, but ‘a drop of saliva,’ and the meaning ‘gutter’ given to it by Prof. Kern is deduced by him from the root syand (cf. syandana, oozing water). It is one of those words that may be restored to its primitive form, since it is in fact a clever Sanskritizing of Pāli candani̱ka. Gū̱thodillā should, I think, be rendered ‘cesspool,’ answering to Pāli gū̱thakūpo. But the latter part of ‘gū̱thodillā = gū̱tha+udillā’ offers many difficulties. Prof. Kern quotes the Pāli oligallā as a parallel form; and, at the first glance, udillā (uḍigilla or uḍigalla) looks very much like a Sanskritizing of a more primitive oligallā, with an attempt, perhaps, to connect it with uḍu. All the MSS. I have examined have the dental, l in oligallā, though Dr. Trenckner finds the word with the cerebral l in the Milinda-Paṇha. The form udillā may point to an older uḍikillā, from avaḍi = avaṭi ‘pit, well’; while the Pāli oligallā may stand for a more
original allagalla, from alla 'wet'=(ulla, olla, well-known Prākrit forms, Sanskrit ārdrā) 'swampy, marshy,' and gala=Sanskrit garta, Prākrit gaḍḍa 'well, pit.'

Prof. Jacobi, in the Glossary to 'Ausgewählte Erzählungen in Māhārāṣṭrī,' gives us a form 'ullī = schmiere.'

But all this is by way of conjecture. When we have more Buddhist and Jaina texts, we may perhaps be able to solve the difficulties offered by this and numerous other points in Pāli philology'.

Prof. Max Müller, on the substance of the above, contributed the following interesting note to the "Academy" for April 3rd, 1886, p. 241:—

"After reading Dr. Morris's suggestive article on 'Ekodībhāva' in last week's 'Academy,' I looked through my Buddhist slips, and found there a note that a MS. of the India Office Library reads Ekotibhāva in the 'Lālita-Vistara,' p. 439, l. 5, and that the same reading occurs on p. 147, l. 8, instead of ekābhibhāva. Added to this, I find a query, 'Could it be for ekakotibhāva?' I am not certain whether this is my own conjecture, or whether some one else has suggested it before. Of course the meaning of ekakoṭī and ekakoṭibhāva would be clear. It would be the same as ekāgra and ekāgrabbhāva. Ekāgra occurs in the very first line of Manu, and is well explained there by vishayāntaratavyākshiptaṅkita, 'concentrated, his mind not being distracted by any other objects.' Koṭī is used for the two ends of a bow, and particularly in philosophical writings for the two alternatives of an argument. Ekakoṭi would, therefore, mean being absorbed in one view. I do not give much for ekotī in the Śatapathabrāhmaṇa, explained as meaning 'having the same course.' It looks to me like an attempt to explain a Bhāṣā word which had ceased to be intelligible. I agree with Dr. Morris that the explanation sent to Childers by his friend Subhūtī is likewise very artificial. Schiefner's explanation, too, which Dr. Morris does not mention, namely, that ekotibhāva represents ekāvalī- or ekolībhāva, is
not convincing. Dr. Morris proposes ekāvadhī- or ekodhibhāva, which would give a good meaning, namely, 'absorbed in one limit,' if the transition of avadhī, the Jaina ohi, into oḍī, and, again, the representation of oḍī by Sanskrit oṭi, could be supported by analogous cases. To take ekoṭi as an irregular contraction of ekakoṭi is, no doubt, unusual. It reminds us of 'mineralogy' instead of 'mineralology.' But unless something unusual had happened, native commentators would probably have been less at a loss to account for this mysterious word. However, I only mention this derivation. I do not claim either the merit or the responsibility of it.”

Prof. Eggeling was kind enough, at the request of Dr. Rhys Davids, to send the following note on ekoṭi:

"The passage in question (Śat. Br. K. xii. 2, 2, 4) runs as follows: — Prīṣṭhyābhiplavau tantrre kurviteti ha smāha Paiṅgyaḥ; tayoh stotrāṇi ca ṣaṅkṛāṇi ca saṃcārayed iti. Sa yat saṃcārayati tasmād ime prāṇā nānā santa ekoṭayah, saṁānam ātīm anusaṃcaranti.

‘Let him make the Prīṣṭhya and Abhiplava the two tantras,’ said Paiṅya; ‘and let him make both the Stotras and Ṣastras in (or, of) these two run together (?i.e. in the same manner).’ Now, because he makes them run together (?in the same manner), therefore these vital airs (of man), though being distinct, are ekoṭi, run together along one and the same ṛuti.

The question is, What is here the meaning of tantra and ṛuti? Prof. Weber (in Böttl.-Roth's Dict.) takes tantra in the metaphorical sense of 'normal form, fundamental order'; and ṛuti (from av 'to favour') in that of 'striving after a goal, course.' My own interpretation is rather different. I take tantra in its original sense of 'warp,' and ṛuti (from vā, 'to weave') in that of 'web, weft.'

He is to make the Prīṣṭhya and Abhiplava the warps of two (sacrificial) webs. And because he makes the stotras and ṣastras run together therein (?as the woof), therefore these vital airs of man are 'one-webbed,' run along one and
the same web. While I certainly think that this is the meaning of the passage, it seems to be quite possible that a play on the word āti is intended here, viz. that it may have both the meaning of 'web' and 'course.'

Prof. Weber seems to think that the passage (with āti) is corrupt or incomplete; but I have compared the Bodleian MS. of the Kāṇva recension, and find that it has the same rendering of this passage.

Whether this 'ekoti' has anything to do with the ekotibhāva of the Lalitavistara is very doubtful, at all events I do not think that any chronological (or synchronistic) inferences can be drawn from this coincidence."

**OPADHIKA.**

"Yajamānāṁ manussānaṁ
puṇṇāpekhānapānīnaṁ
karotam opadhikaṁ puṇṇāṁ
kattha dinnam mahapphalan ti."

(Samyutta-Nikāya, vi. 2, p. 233.)

The only meaning that Childers assigns to opadhika is 'belonging to upadhi'; but this gives no explanation of the word in the gāthā above quoted.

Bearing in mind such phrases as "puṇṇāni anekāni karoti," "puṇṇāṁ anappakāṁ karoti," opadhika must mean 'exceedingly great,' and be connected with Sk. upādhika. The Editors of the Divyāvadāna register an equally puzzling aupadhika (p. 542, l. 17–28).

**KUKKUṬA-SAMPĀTIKA.**

This occurs in Aṅguttara Nikāya, iii. 56, with reference to a shower of sparks or of hot ashes.

In the Divyāvadāna, p. 316, l. 11, we have kukuṭasam-

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1 Opadhika cannot be referred to upadahati (not in Childers). See Milinda-paṇha, pp. 108, 109, 164; Suttavibhanga, ii. p. 148.
pāta,¹ and in the Index of Words the Editors suggest kukura [?] kukulā.

The form kukkuṭa is no doubt correct, being an onomatopoeic word, of which kukkulā or kukkanā is a variant (see Jātaka, ii. p. 134; Saṃyutta, x. 7, p. 209).

Kukkuṭa also signifies a cock, and from its red comb the cock was used as a symbol of fire. Margaret Hunt, the translator of Grimm’s Household Tales, vol. ii. p. 128, says, “I will set a red cock on your roof is the incendiary’s threat in Germany, where fire is compared to a cock flying from house to house. Grimm’s Deutsche Mythologie, p. 568. Red cock-crawling—a cant term for fire-raising in the south of Scotland.”

CILIMIKĀ, CILLAKA.

The word Cilimikā occurs in Cullavagga, vi. 2. 6. 7, and═cimilikā in Suttavibhaṅga, ii. 40 (cf. note 5 on Mahāvagga, vii.1.5). Dr. E. Müller refers cilimikā to Sk. cilamila, cilmilikā, ciliminikā ‘an ornament,’ but the translators of the Vinaya Texts render it ‘carpet,’ ‘rug,’ and suggest its connection with cola [? cela]. Buddhaghosa explains cilimikā as tālapaṇṇādiḥi katā. This shows that it was a kind of cloth made from leaves, bark, etc., like the Hindi jhilamilī ‘a kind of cloth,’ jhilamitā ‘a kind of gauze,’ cf. Marāthī jhilamīlā ‘ornamental shreds of paper, fringe.’ With these forms we must connect Hindi cilavana, cilamana, a kind of gauze used as a Venetian blind. The Pāli cilimikā may have been applied to a carpet or rug on account of its fringe or edging. Cilimikā is used by the Commentator to explain ulloka, ‘a cloth,’ ‘duster’ (Cull. vi. 2. 7). Here perhaps we should compare Sk. jhilli ‘cloth,’ jhillikā ‘a cloth or rag used for applying colour on unguents,’ from cīra ‘rag, cloth.’ For the forms with initial jh═c compare Sk. jhiri, jhirika, jhillika ‘a cricket,’ with cīrī, cīrika, cillī, cillika ‘a cricket.’

¹ Kukkuṭasampāta occurs in Suttavibhaṅga, II. p. 63.
There is a Pāli cillaka (not in Childers) signifying 'bark cloth.' It occurs in a somewhat difficult passage in Therigāthā, v. 390:—

Diṭṭhā hi mayā sucittā sombhā dārūka-cillakā navā |
Tantihi ca khilakehi ca vinibaddhā vividham panaccitā
||390||
Tamb' uddhate tanti-khilahe visaṭṭhe vikale paripakkate|
Avinde khaṇḍaso kate kimhi tattha manam nivesaye? ||391||
Tathūpamaṁ dehakāni maṁ tehi dhammehi vinā na vattanti
Dhammehi vinā na vattanti kimhi tattha manam nivesaye?
||392||

"I have seen forsooth a new and beautifully formed figure (or puppet) made up of wood and bark, fastened together by strings and pins, and made to go through various motions (like a dancer). But when the pins were pulled out, and both pins and strings detached and scattered about, you would not find (any rūpa or form) in the broken-up figure, (for) on what¹ in that (figure) would you fix the mind (as the real form or rūpa)? The body (with its various limbs) making-up me such a figure (as this dancing puppet) does not exist apart from these conditions (of its several parts, i.e. the four dhātus). On what then in that (bodily frame of mine) would you fix the mind (as the rūpa) since without these conditions it does not exist?"

Sombhā (not in Childers) is explained by the Commentary, p. 211, as sombhakā, which really gives us no help to the meaning of the word. It seems here evidently to have the meaning of potthaka (not in Childers) 'a figure made of wood,' 'a modelled figure' cf. Sk. pusta, pustaka).

Sombhā must be referred to the ṣumbh or ṣubh.²

¹ I.e. on what particular part of the figure when reduced to fragments.
² Is sobhaṇakām (sobhaṇakaraṇāṃ) in the Majjhima sīla, rendered 'balls' by Dr. Davids (Buddhist Suttas, p. 192), to be referred to sombhā in the passage translated above, and to be rendered by 'puppet shows'?
With regard to cilimika, cillaka and cīra, Sk. lexicographers offer no etymology. I would venture to suggest an onomatopoeic root cir or cil ‘to crackle’ (cf. our ‘scrap’ from ‘scrape’), seen in Hindī ciracirāṇā, cilacilānā ‘to crackle’; cīranā ‘to rend, tear’; cīrī ‘a cut, tear’; jhilamilānā ‘to crackle’; jhirī ‘crack, slit, bark.’

CHANDAKA.

Chandakaṃ samharati (not in Childers) seems to mean ‘to raise a subscription,’ ‘make a collection.’ Cf. Hindī candā uṭhānā ‘get up a subscription,’ ‘contribute.’ See Jāt. i. p. 422; Jāt. ii. pp. 45, 196; Suttavibhaṅga, ii. p. 250.

DHAMŚATI.


NIKŬJATI.

Under this head Childers has omitted to register two distinct verbs. The first must be referred to the Sk. nikūj ‘to chirp, warble, hum.’

Kānasmiṃ vanasaṇḍacāriṇī kokilā va madhuraṃ nikūjitam Tam jāra yā khalitaṃ tahim tahim saccavādvacanam anaññathā (Theri-Gāthā, v. 261).1

The second nikūjati (of onomatopoeic origin with the first) is not found in Sanskrit. It means ‘to twang.’ Cf. Sk.

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1 Cf. Khippaṃ girāṃ eraya vaggu vaggum hamsaṃ va paggayha sanikaṃ nikūjaṃ Bindussarena suvkappitena (Theri-Gāthā, v. 1276).
√çûj (weakened form of a root kiûj or kuûj) 'to twang, jingle'; çûjini 'a bow-string'; and √ kuûj 'to rustle.'

Yathâ cápo ninnamati jiyâ cápo nikûjati (Jât. iii. No. 397, p. 323, l. 7).

NIKKINÂTI.

Childers registers kiûnâti and vikkiûnâti, but not nikkiûnâti, but see Milinda-pañha, p. 284. Does āvapitum in Milinda, p. 279, mean 'to cast off' or 'to give as a present,' "labhathi pitâ puttam inatto vā ājivakapakato vā āvapitum vā vikkiûnītum vâ tî."

NIBBHOGA.

Aûnâtra oûtha-nibbhogâ nâyam jânâti kiûcanan tî (Jât. ii. No. 247, p. 264).

The only meaning assigned to nibbhoga in Childers's Dictionary is 'wretched, miserable,' but in the passage above quoted from the Játaka-book nibbhoga signifies 'a distortion'; oûtha-nibbhoga = oûtha-bhaûjana¹ 'making a wry face' (Jât. ii. p. 263, l. 25). Nibbhoga, not used in this sense in Sanskrit, is from nirbhuj, cf. Sanskrit oûthau nirbhujati 'to distort one's lips, make a wry face,'¹ corresponding to Pâli oûthâm bhaûjati (ôûthâm bhuûjati), Jât. ii. pp. 263, 264.

PAVECCHATI AND ANUPPAVECCHATI.²

The words pavecchati and anuppavecchati present many difficulties to Pâli scholars, and no satisfactory explanation has, as yet, been given of them.

Dr. Trenckner has pointed out ("Pâli Miscellanies," p. 61) that "pavecchati 'to give,' is traditionally explained by paveseti (as if causal), or by deti, and looks like a

¹ Cf. Sk. bhaûjana, bhaûjanaka 'contortion of the lips, decay of the teeth.'
² See "Academy" for Sept. 26th, 1889, p. 207.
derivative from avikshaṭa; but neither viṣ nor viṣh makes good sense. In the meaning it agrees with Sanskrit pra-vacchati, but the identification presents some phonetical difficulties."

Though pāvecchati means ‘to give,’ the syntactical use of deti is not quite the same; the latter usually takes an accusative and dative, the former an accusative and locative. Childers is altogether silent about this construction; but compare the use of pāvecchati in the following passages:

"Ādeyyesa dānam dānam deyyesa na pāvecchati.”
(Jāt. iii. p. 12; see also p. 172.)

"Kālena tamhi havyaṁ pāvecchati.”
(Sutta-Nipāta, vv. 463-4, 490.)

"Appasmim ye pāvecchati esa dhammo sanantato.”
(Saṁyutta-Nikāya, I. iv. 2.)

This employment of an accusative and locative seems to indicate that the original meaning of pāvecchati was probably not ‘to give,’ but ‘to pour down (on),’ and hence to ‘bestow, give.’

Instead of referring it to the root viṣ or viṣh, it might well be derived from the root vrīsh (‘varsh’), ‘to rain,’ ‘to induce to rain’ (causal). Cf. Pāli acchati, from the root ās, through the aorist acchi.

It is worth noting that, traditionally, the meaning of ‘give’ is assigned to vrīsh by the Sanskrit lexicographers. But the Sanskrit pra-vrīsh is represented in Pāli by the verb pāvassati, used impersonally, or with ‘deva’ or ‘megha’ as subject. Cf. ‘pavassā deva’ (Sutta-Nipāta, vv. 18, 19, 20); ‘mahāmegho pāvassi’ (Jāt. i. p. 503); see also Saṁyutta-Nikāya, iii. 3, 4, where abhivassati occurs, and again in viii. 7. See Milinda-Pañha, p. 152.

No examples, however, of such phrases as ‘devo pāvecchati,’ ‘megho pāvecchati,’ ¹ have as yet been pointed out; but

¹ The Burmese MSS. read pāvachati and anuppavacchati.
anuppavecchati does occur with deva as its subject in an inedited portion of the Aṅguttara-Nikāya, III. 33, p. 135: “devo ca sammādhāram anuppaveccheyya.”

“Puna ca param brāhmaṇa etarahi manusṣā adhammarāgarattā . . . tesam adhammarāgarattānaṁ . . . devo na sammādhāram anuppavecchati, tena dubbhikkham hoti” (Ib. III. 56, p. 160). See Divyavādāna, pp. 25, 437; Milinda-Pañha, p. 375.

There is no very great change of meaning between ‘to cause to rain,’ ‘to pour down,’ etc., and ‘to give.’ Even in our own language we are not altogether unfamiliar with such phrases (used devotionally) as ‘to shower down,’ ‘to pour down,’ and ‘to shed,’ in the sense of ‘to give,’ ‘bestow,’ etc. There is a somewhat difficult passage in the Sutta-Nipāta (vv. 208, 209), where anuppavecchati ¹ occurs in the sense of deti, but where the original meaning, perhaps, is implied in the metaphor employed in v. 209:

“(208) Yo jātaṁ ucchijja na ropayeyya
jāyantam assa nānuppavecche
tam āhu ekāṁ muninaṁ carantām
adakkhi so santipadāṁ mahesi.

(209) Saṅkhāya vatthūni pamāya bijam
Sineham assa nānuppavecche.”

Prof. Fausböll translates the foregoing verses as follows:

“Whosoever after cutting down the [sin that has] arisen does not let [it again] take root, and does not give way to it while springing up towards him, him, the solitary wandering, they call a Muni: such a great Isi has seen the state of peace.

“(209) Having considered the causes [of sin and] killed the seed, let him not give way to desire for it.”

Anuppavecchati cannot mean ‘to give way to,’ nor does assa (v. 208) mean towards him; the dative must be

¹ Childers, in the Addenda to his Pāli Dictionary, explains anupparvecchati by ‘to enter,’ from viṇ; but this gives no sense.
here used to express ‘to’ or ‘for’ (the sake of) as in v. 209 and in the second quotation from the Aṅguttara-Nikāya.

There is a great difficulty in the reading jāyantam (in v. 208), the present participle of jāyati; what we require, as seen in v. 209, is a noun of some kind in the accusative. At first sight one is tempted to read yāpanam ‘sustenance,’ or pāniyam ‘water,’ corresponding to sineham in v. 209; but, bearing in mind the use of deti in the sense of ‘allow,’ ‘permit,’ we might, without much violence to the original reading, substitute the infinitive of jāyati, that is to say, put a verbal noun instead of the present participle, and then we should get the following grammatical rendering:

"Whosoever, after having uprooted the [sin that has] arisen would not replant it, and would not allow it to grow up [again], him, the solitary wandering," etc.

The next verse (209) reads very awkwardly in its English dress, and there seems a want of balance in the first part of it, ‘having considered ... having killed’; but this could easily be got rid of by taking pamāya as equivalent to paminivā, signifying ‘having discerned,’ cf. ‘Yo c’idha kamma kurute pamāya,’ etc. (Jāt. iii. p. 114).

The meaning of the foregoing passage might be expressed in the following terms:

"Having considered the causes [of sin, i.e. having got at the root of sin], having discerned the seed [i.e. having having found out the germs of sin], let him not allow any desire for it [to arise again, whereby the sin shall be enabled to grow up and come to maturity]."

Sineha (sneha) does not only mean ‘desire,’ but, in regard to seed, signifies (fructifying) moisture, as in the following passage from the Saṃyutta-Nikāya, v. 9:

"Yathā aññataram bijaṃ khette vuttam virūhati pathavirasaṃ cāgamma sinehaṅ ca tad ubhayaṃ evam khandha ca dhātuyo cha ca āyatana ime hetum paṭicca sāṃbhutā hetubhaṅgā nirujjhare."

"As some seed cast into a field grows up by reason of the earth’s sap and the [life-giving] moisture [in the earth]
[and] by both of these, so the elements of being, the senses and the objects of sense, spring up by reason of a cause, and by the destruction of a cause are annihilated."

If, however, we are to take paññāya in the sense of ‘having killed,’ for it can be so translated, then saṅkhāya must be referred not to the Sanskrit saṅkhyā, but to the causal of saṅkṣi, and may be rendered ‘having destroyed,’ i.e. "the sage having once destroyed the root, and having killed the germ of human passion by leading a solitary life, is not to revive it by going back to his former association with the world and worldly pursuits." This interpretation fits in well with v. 207, the commencement of the Munisutta:

"From intimacy [with the world] arises fear, from household life arises defilement; the homeless state, freedom from association [with the world]—this is, indeed, the view of a Muni."

PAMUṆCATI SADDAHĀM.

In Mahāvagga, i. v. 7, Saṃyutta, vi. 1, 2 Brahmā Sahampati entreats the Buddha to open the door of the Immortal (i.e. of Nirvāṇa), and to let those who were able to understand, hear the doctrine the Blessed One alone had discovered. In answer to this request, Buddha repeated the following stanza:

"Apārutā tesam amatassa dvārā || ye sotavanto pamuñca ṭu saddhām ||"

This is rendered by the translators of the Vinaya Texts (Sacred Books of the East, vol. xiii. p. 88) as follows:

"Wide open is the door of the Immortal to all who have ears to hear; let them send forth faith to meet it."

Mr. Bendall, in the Journal of the Pāli Text Society for 1883 (pp. 77–85), draws attention to the translation of pamuñca ṭu by 'send forth to meet it,' and points out that it would be difficult, if not impossible, to verify this sense of the verb. He suggests that saddhām in the stanza quoted above is not 'faith,' but 'an offering to the manes,' representing the older Brahmanical faith, and that pamuñca ṭu
signifies 'let them relinquish.' But the thought of Brahmâ Sahampati, on hearing the Buddha's reply to his request, does not support either the translation given by Dr. Oldenberg and Prof. Davids or that suggested by their critic:

"Then Brahmâ Sahampati understood 'the Blessed One grants my request that he should preach the doctrine.'"

As the gâthâ stands translated no such request is granted. We must therefore endeavour to look at the Pâli a little more closely.

Tesaṁ I take to refer to those whose mental eyes were clear, and who were able and willing to receive the teaching of the dhamma; sotavânto does not, I think, here mean 'having ears,' though this sense is supported by the Thibetan version of the Sanskrit equivalent of the Pâli original. In Sanskrit sota signifies not only the ear, but conversancy with Vedic revelation and sacred lore, so that sotavâ, in a Buddhistic sense, might be almost equivalent to Pâli tevijjo. It would be here only applicable to Buddha, who claimed to have acquired, as the result of long meditation, a new way to Nirvâna, self-revealed, and at first known only to himself. To saddhaṁ I would give its ordinary meaning of faith.

The next difficulty is with pamaññacantu. The translators of the Vinaya Texts seem to have overlooked a use of the verb pamaññacati in the sense of 'utter,' 'declare.'

"Vācaṁ pamaññce kusalaṁ nātivelaṁ"

(Sutta Nipâta, v. 973).

Fortunately we have an example of the use of pamaññacati with saddhaṁ, where the meaning seems tolerably clear.

"Yathâ ahū Vakkali muttasaddho
Evam eva tvam pi pamaññayassu (p pamaññassu) saddham."

(Sutta-Nipâta, v. 1146.)

This is translated by Prof. Fausböll (Sacred Books of the East, vol. x. p. 213) as follows:—"As V. was delivered
by faith, so shalt thou let faith deliver thee." Prof. Rhys Davids, in his Hibbert Lectures, gives a different rendering, but both are open to great objections.

Muttaśaddho does not mean delivered by faith, for that is expressed by the familiar term sādhāvīmutto. I would suggest the following alteration:—"As V. was one by whom the faith was proclaimed, so shalt thou proclaim the faith."

Now in v. 1131 Piṅgiya, to whom the words in v. 1146 are addressed, says, "Pārāyanam anugāyissam" I will proclaim the way to the further shore (i.e. Nirvāṇa). Taking sotavanto, pumuñcantu, etc., in the senses already suggested, the stanza from the Mahāvagga might be rendered thus:—

"Wide ope to them are now Nirvāṇa’s gates, Let them who know the truth the faith declare."

Of course Buddha was the only one conversant with the truth (sotavā), and so Brahmā Sahampati understood it, and departed, knowing full well that his request was granted.

Professor Kern has found the same difficulty in the translation of the verb pumuñcati. He says:—"I do not understand this pumuñcantu ‘let them cast off, loose or emit.’ Perhaps we have to read payuñjantu ‘let them produce.’" (Saddharmapaṇḍarīka, p. xii, note 6.)

PASSA.

Childers has not registered this word, which occurs in Thera-Grandha, v. 61, p. 9.

Passati passo passantam apassantaḥ ca passati Apassanto apassantaṁ passantaḥ ca na passati ti.

With the above quotation compare Upanishad, pt. ii. Sacred Books of the East, vol. xv. p. 345, where Prof. Max Müller quotes from the Chhāndogya Upanishad the following lines:—

Na paśyo mṛityum paśyati na rogam nota duḥkhatām Sarvam ha paśyaḥ paśyati sarvam āpnoti sarvasaḥ.
NOTES AND QUERIES.

PUNARABHISHEKA.

Punarabhisheka is mentioned in the Aitareya Brāhmaṇa, 8. 5. 1. (ed. Aufrecht, p. 214), and is alluded to in the Vadhakasūkara Jātaka (No. 283, ii. p. 409), translated by the present writer in the Folk Lore Journal, vol. iv. pt. i. pp. 48-52.

The Jātaka story says, “They made kings sit in a fine chair made of Udambara wood, and consecrated him with three shells.”

BHASTĀ.

The only meaning assigned to bhausta in Childers is ‘bellow,’ but it occurs in the sense of (1) ‘goat’ (=aja), Jāt. iii. p. 278; (2) ‘leathern bag,’ ‘a skin,’ Jāt. iii. p. 346; Theragātha, vv. 1134, 1138; Theri-gāthâ, p. 202, l. 19.

MAKKÂTIKA.

In Jāt. ii. p. 70, mukha-makkatikâm karoti means ‘to make monkey-faces,’ ‘to make grimaces,’ cf. makkavikāradini karoti (Jāt. ii. p. 447); and makkatîyâni karoti (Jāt. ii. p. 448).

In the first gāthâ to Jāt. No. 299, ii. p. 448, okkandikâm kilaṭi seems to be equivalent to makkaṭam karoti. The Com. explains okkandikâm by “migo viya okkandikatvâ.” If okkandikâm kilaṭi signify ‘to cut capers,’ ‘gambol,’ it is to be referred to the śkand; or if it be the same as ‘kikim karoti’ (see Jāt. ii. p. 71), then we should have to refer it to the śkrand.

MOKKHACIKA.

This word occurs in the Majjhimaśila. Dr. Rhys Davids, translating Buddhaghosa’s note, explains it by ‘tumbling.’

Childers renders it ‘tumbling, acrobatic feats.’ Turning summersaults is certainly one part of the amusement expressed by mokkhačika (see Vinaya Texts, pt. ii. p. 184), but how is the word to be etymologically explained?
The first part of the term—mokkha from √muc—may mean ‘tumbling, falling,’ but what is cika? I take it to mean ‘turning’ from a root cik, a weakened form of √cak ‘to turn, whirl’ (cf. Sk. cakita ‘shaking,’ cak-ra ‘a wheel’; Hindi cakcaka ‘flashing’), a nasalized form of which we have in Sk. caṅc-ala; Hindi caṅcala ‘lightning,’ caṅca-nāṇā ‘to thrust, shoot.’

For weakened forms like cik from cak, compare the Sk. roots aṅg and ināṅg; čam and čiṃ; čas and čis. Not only have we in Pāli traces of a root cik from cak, but also a root cing ‘to turn or go round’ (not found in Sansk.), in ciṅgulaka ‘a mimic windmill made with palm leaves.’

Ciṅgulaka was probably an old game of ‘whirligigs.’ In Jain Prākrit it is called vaṭṭa-kheḍḍa (see Aupapātika-sutta, § 107, p. 77).²

There must have been a noun ciṅg-ula ‘a wheel,’ for we find in the Aṅguttara-Nikāya iii. 15. 2, the denominative ciṅgulāyitva ‘causing a wheel to go round.’ This root cing in the sense of ‘to jump,’ explains Sk. ciṅg-aṭa (a prawn, shrimp), which the Sanskrit lexicographers have not ventured to refer to any root.

LAṆGHAKA.

Laṅghaka (not in Childers) is an ‘acrobat.’ See Milinda-paṇha, pp. 34, 191, 331; Jāt. i. 431. Laṅghana-sippa ‘the art of jumping over swords or knives,’ Jāt. i. p. 430.


LOCANA.

The only meaning given to locana by Childers is ‘eye,’ but there is another locana in the phrase kesamassulo-

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¹ Cf. Hindi cikālaṇā ‘to chew slowly’; cikāṇāṇā ‘to rub, polish.’
² In this section of the Aupapātika Sutta we find danda-yuddha and nāliyā-yuddha. See note on Danda-yuddha in the “Journal of the Pāli Text Society,” 1884.
canā (Puggala-Paññatti, p. 55; Aṅguttara-Nikāya, iii. 151; Jāt. iii. pp. 74, 233). Here locana has the sense of the Sanskrit luñcana ‘pulling or tearing out,’ and is a derivative of a verb loceti (not in Childers), the causative of luñcati.

locana : loceti :: mocana : moceti.  
loceti : luñcati :: moceti : muñceti.

The usual causative of luñcati is luñceti (not in Childers), cf. kese luñcetvā (Theri-Gathā, Com. p. 186):—
Te sādhū ti tassā tālaṭṭhinā kese luñcetvā pabbajesuṃ.

But locayati occurs once in our printed texts:—
Pañcapaññāsa vassāni rajojallam adhārayiṃ
Bhuñjanto māsikam bhattaṃ kesaṃassaṃ alocayiṃ.
(Thera-Gathā, v. 283.)

VALETI.

Childers has no examples of the verb valeti ‘to `twist, wring,’ cf. gīvaṃ valeti ‘to wring the neck’ (of a bird), Jāt. i. p. 436. In Jāt. i. p. 452, we find the expression ‘sāṭake valeti,’ where valeti may perhaps mean to fold?

VIKĀṆṆAKA.

This word (not in Childers) occurs in Jāt. i. p. 227, l. 27; p. 228, ll. 2, 7, and signifies a harpoon for spearing a crocodile. The Com. explains vikāṇṇaka by vikāṇṇakasalla.

VIDAMŚAKA.

Danta-vidamśaka, ‘a harsh grating laugh,’ literally gnashing of the teeth’ (Aṅguttara-Nikāya, iii. 103, p. 261, l. 4; Jāt. iii. p. 222, l. 7).

VIDDHA.

In the following passage viddha seems to mean ‘open, clear’: 
"Seyyathâpi nàma saradasamaye viddhe vigatavalâhake deve âdicco nabham abhussukkamâno¹ sabbañ àkása-gatañ tamañ abhivihacca¹ bhåsate ca tapate ca virocate ca, etc." Ânguttara-Nikåya, iii. 92, 2, p. 242; Samyutta-Nikåya, ii. 3, 11, p. 65.

VETI.

Veti=Sk. vy-eti ‘wanes,’ does not occur in Childers’ dictionary. Cf. Udeti âpûrati veti cando (Jât. iii. p. 154, l. 6).

SAÑKASÂYATI.

Sañkasâyati ‘to be dejected’ is not in Childers, but see Ânguttara, ii. iv. 8, p. 69; Samyutta-Nikåya, p. 202.

SAÑKOCANA.

Mukha-sañkocana ‘contortion of the mouth, wry face’ (Jât. iii. p. 57. See note on Nibbhoga).

SAMADHIGANHÂTI.

Pâli, in common with Sanskrit, employs the term sama-dhigacchati (see Thera-gâthå, v. 4, p. 2), but samadhi-grînhâti does not appear in the Sanskrit dictionaries. We find, however, this verb in Pâli with the meaning of ‘to get,’ ‘obtain,’ probably through confusion with samadhi-gacchati.


In the gâthå, p. 87, to the foregoing passage adhigañhâti (not in Sanskrit) is used in the sense of samadhi-gañhâti.

"Appamatto ubho atthe adhigañhâti pandito."

¹ Not in Childers.
In the Aṅguttara-Nikāya, v. 31, adhiganḥati seems to mean ‘to surpass.’ “Yo so Sumane dāyako so amūṃ adāyakaṃ devabhūto samāno pañcahi ṭhānehi adhigaṃhaṭi dibbena āyunā,” etc.

SĀKAṬIKA.

Childers gives Sākaṭika as an adjective, but it occurs in the Saṃyutta Nikāya ii. 3. 3. p. 57, in the sense of ‘a carter.’¹ See Jāt. iii. p. 104. The Milinda Pañha, pp. 66, 194, has the same gāthā in a more correct form:—

Paṭigacc’ eva taṃ kayirā yam jaññā hitam attano:
Na sākaṭikacintāya, mantādhīro parakkame
Yathā sākaṭiko nāma samāṃ hitvā mahāpatham
Visamaṃ maggam āruhya akkhacchinno va jhāyati.

SÂRADDHA.

Childers has a form sâraddho, which he explains as su-āraddho, but this does not apply to asâraddho in the Aṅguttara-Nikāya iii. 40–1, p. 148; 128. 2, which must be referred to saṃrambahati. Cf. Pāli sârambha.

SIṆGI.

Aṅguttara-Nikāya, iv. 26:

“Ye te bhikkhave bhikkhū kuhā thaddhā lapā siṅgi unnalā asamāhitā na me te bhikkhave bhikkhū māmakā.”²

Childers has no such form as siṅgi, nor is it found in the Sanskrit Dictionaries.

The Commentary has the following note:

“Siṅgi ti tattha katamaṃ siṅgam? Yam siṅgam siṅgāratā câturiyam parikkhatatā parikkhattiyan ti evaṃ vuttehi siṅga-sadisehi pākaṭakilesehi samannāgatā.”

Lapa is not in Childers, but the Commentary explains it by upalapaka ‘a fawner, intriguer.’ See Childers, s.r. lapako.

¹ Cf. sākuntika (not in Childers) ‘a fowler, bird-catcher’ (Therā-Gāthā, v. 299).
² kuhā thaddhā lapā siṅgi carissanty ariyā viya (Thera-Gāthā, v. 959, p. 87).
SOTTI.

Sotti (Aṅguttara-Nikāya, iii. 70, 5, p. 208) stands for kuruvindakasotti, and is the same as kuruvindakasutti in Cull. v. 1. 3. Dr. Oldenberg gives Buddhaghosa’s explanation of kuruvindakasutti, which may be compared with the commentator’s note on sotti:—

“kuruvindakasuttiyā ti kuruvindakapāsānacuṇṇāni lābhaya (sic) bandhitvā katakujika-kalāpako vuccati, tam ubhosu antesu gahetvā sarīram ghaṃsanti” (Cullavagga, p. 315).

“Sottin ti kuruvindasottin kuruvindakapāsānacuṇṇehi saddhiṃ lākhā yojetvā manike katvā vijjhitvā sutte āvutitvā tam mani-kalāpa-pantim ubhato gahetvā piṭṭhiṃ ghaṃsenti” (Com. to Aṅguttara-Nikāya).

Sotti is therefore a ‘back-scraper,’ made after the fashion of a string of beads. Lābhaya in Dr. Oldenberg’s note must be a blunder for lākhāya.

SELETI.

Gāyanti selenti ca vādayanti ca (Buddhavamsa, i. 36, p. 3). See Sutta-Nipāta, v. 682, p. 128, where the Editor prints selenti, but the Commentary to the Buddhavamsa does not support the cerebral ī.

Childers makes no mention of the verb seleti ‘to shout,’ but records the derivative selanām (with dental ī) ‘noise,’ ‘shouting,’ without giving any information as to the etymology of the word. The Commentary to the Buddhavamsa defines selenti by “mukhena selita-saddām karoti.”

The etymology of the verb seleti is doubtful. If we read seleti, it might be connected with Sk. svarati, Pāli sarati; but if seleti is the true form, then it ought perhaps to be referred to the root ċlāgh ‘to praise,’

1 Cf. Aupapātika Sutta, p. 56:
Gāyantā váyantā naccantā taha hasanta-hāsantā (?-bhāsantā).
‘applaud.’ Cf. the Prâkrit salaha, a substitute for ċlâgh (Hemacandra, iv. 88).

Pâli has the verb silâghati, Sk. ċlâghati; but seleti may possibly be a contracted causative, and represent a Prâkrit salhayati (silhayati) for salahayati (silahayati).

Dr. E. Müller (Pâli Grammar, p. 7) wrongly explains seleti as ćâdayati ‘to fall off,’ and adds that usselheti (Cullavagga i. 13, 2—Suttavibhaṅga i. 1, 80—‘usselhentī pi appoṭhenti pi’) is a compound of this verb seleti, and does not mean, as the translators of the Vinaya Texts affirm, ‘to exhibit signs of anger.’

Usselheti, I venture to think, is connected with seleti from the queda, and signifies ‘to shout out,’ a meaning that suits the sense of the context in the passage referred to.

SŪPÎ, SŪPEYYA.

Childers has sūpa, but not sūpî (=sūpasampanna), Jât. iii. p. 328, or sūpeyyapāṇṇa ‘curry-leaf,’ ‘curry-stuff’ (Jât. i. p. 99).

EMENDATIONS.

I.

Vilumpati’ eva puriso yâvassu upakappati
Yadâ c’aññe vilumpati so vilutto vilumpati

(Jât. ii. No. 240, p. 239.)

In a parallel passage in the Samyutta-Nikâya iii. 2. 5, p. 85, we find the following additional lines:—

Thānaṃhi māññati bâlo || yâva pāpaṃ na paccati ||
Yadâ ca paccati pāpaṃ || atha bâlo dukkham nigacchati ||
Hantâ labhati hantarâm || jetâramer labhati jayaṃ ||
Akkosako ca akkosam || rosetârañ ca rosako ||
Atha kamma-vivatṭena || vilutto vilumpati ti ||

The verses as they stand in the Jâtaka text do not make very good sense.
"A man e’en plunders as long as it is profitable to him, (but) when others plunder (him, then) the plunder’d plunders."

The additions of the Samyutta seem to show that, since the slayer meets a slayer (i.e. is slain), etc., we ought to alter the text of the Jātaka verse so as to translate ‘the plunderer is plundered,’ instead of ‘the plunder’d plunders.’

The note in the Commentary to the Jātaka verses is as follows:—

So vilutto vilumpati ti atha so vilumpako aññehi vilumpati, vilumpeṭ ti pi pātho, ayaṁ ev’ attho . . . evaṁ vilumpako puna vilumpam pāpuṇatī ti.

If we read “so vilutto viluppati,” it makes sense “he being plunder’d is grieved,” but the true reading is perhaps “so viluttā vilumpathe” ‘the plunderer is plundered.’

Viluttā would represent a Sk. vilopṭri ‘a plunderer,’ ‘spoiler,’ and correspond to the nouns hantā and jetā in the Samyutta gathās.

II.

Balañ ca vata me khiṇam, pātheyyañ ca na vijjati
Sañke pāṇuparodhāya, handa dāni vajām’ ahan ti
(Âsañkā Jātaka, No. 380, p. 249.)

The Commentary explains sañke by âsañkāmi. I propose to read ‘âsanke pâṇuparodham,’ etc., for sañke pâṇuparodhāya.” The sense seems to require it, and it would not be against the metre.

The king mentioned in the story is trying to guess the name of the girl he wishes to marry. At the end of his speech he says, “sañke, etc.” Whereupon the girl says, “O king, you know my name; you have just spoken it.” As the maiden’s name is Âsañkâ, the king most probably said “Âsañke pâṇuparodham.” cf. tass’ uparodham parisañkamāno (Jāt. iii. p. 210).

1 For vilumpeṭ see Jāt. iii. p. 513.
III.*

"Saṃkhāya lokasmim parovarānī
yassa jitaṁ n'atthi kuhini-loke
santo vidhūmo anigho mirāso
atāri so jātijaran ti brūmiti."

(Sutta-Nīpāta, v. 1048, p. 191.)

This verse occurs in the Aṅguttara-Nikāya iii. 32, p. 133, from which Prof. Fausbøll gives Dr. Trenckner's quotation. Here again the reading is inaccurate:—"Saṃkhāya lokasmim parovarānī yassa jinam (or yasmimājitaṁ) n'atthi," etc.

The translator, of course, deals with what he finds in his text, and renders the foregoing verse as follows:

"Having considered everything in the world . . . he who is not defeated anywhere in the world, who is calm without the fume of passion, free from woe, free from desire, he crossed over birth and old age, so I say."

The translator takes yassa jitaṁ n'atthi to mean, literally, 'to whom there is no defeat,' jitaṁ being here used as a noun. But jitaṁ, I venture to think, is never employed in the sense of defeat—cf. jitaṁ apajitaṁ kayirā, etc.—victoriam . . . cladem facere potest (Dhammapada, v. 105). The usual term for defeat is parājayo in contradistinction to jayo and vijayo (Jāt. iii. pp. 6, 7; Dham. v. 201). Yassa jitaṁ is here plainly a scribal blunder (cf. Dham. v. 179).

The editor gives the variant reading yassanāhitam probably for yassa 'ṅgitam, and this again for 'yass' ingitam,' which gives good sense.

It seems that the older copyists had some difficulty with this verse, for the Sinhalese MSS. of the Aṅguttara-Nikāya (Devadūtavagga, iii. 4. 2) that I have consulted, read yasamsi-jitaṁ (or yasmī-sjitaṁ), whilst the Burmese (Phayre) MS. has yassiñcitam, from which it is not

* For III. IV. V., see "Academy" for Sept. 19th, 1885, pp. 189, 190.
difficult to see that the true reading is yass' iñjitaṁ. 'Iñjitaṁ' or 'ingitaṁ' means 'motion,' limited often to 'evil affections' (see Dhammapada, v. 255, 'N'atthi Buddhānam iñjitaṁ'='Non est Buddhorum motus'; cf. Thera-gāthā, v. 386; Sutta-Nipāta, v. 1041; Saṁyutta-Nikāya, v. 5).

A copy of the Commentary to the Aṅguttara, prepared for me by the learned Buddhist priest Subhûti, reads yass' iñjitaṁ, and says that the satta injitâni by which an Arahat is unmoved are rāga, dosa, moha, mána, diṭṭhi, kilesa, duccarita. Buddhaghosa's reading is of course the true one, and must be admitted into the text.

IV.*

"Aññâya sabbâni nivesanâni
anikâmayam aññataram pi tesam
sa ve muni vîtagedho agidho
nâyûhati parâgato hi hoti."

(Sutta-Nipâta, v. 210, p. 37.)

This is rendered as follows in the "Sacred Books of the East" (vol. x. p. 34):

"He who has penetrated all resting-places (of the mind and) does not wish for any of them, such a Muni indeed, free from covetousness and free from greediness, does not gather up (resting places); for he has reached the other shore."

Prof. Fausböll has translated nâyûhati (not in Childers) as if it were nâvyûhati. The word ayûhati does not mean 'to gather up,' but to 'strive,' 'use exertion,' 'endeavour.' In Buddhistic phraseology he who has gone to the further shore has reached Nirvâna. An Arahat is free from passion, and has no internal struggles (see Sutta-Nipâta, v. 177).

In the Saṁyutta-Nikāya, I. i. 1, Buddha, in answer to the question how he crossed the stream, replies:

(a) "Khvâham āvuso appatitthaṁ anâyûham ogham atarin ti."
"Yadâ svâham àvuso santiṭhâmi tadâssu
saṃśidâmi yadâ svâham àvuso ãyûhâmi
tadâssu nibbuyhâmi."¹

i.e. "I indeed, not (now) exerting myself, crossed the shoreless stream." [The commentary explains anàyûham
by avâyamanto.]

"When, sir, I remained quiet, then, in fact, I sank;
(but) when I exerted myself, then, indeed, I reached the
shore."

This notion is referred to again in the Samûyutta-Nikâya,
II. i. 5:

"yàva na gâdhâm labhati
nadisu ãyûhati sabbagatethei jantu
gâdhañ ca laddhâna thale ãhîto so
nàyûhati pàragato hi so tî."

"Until a man gets a firm footing (on the land) he strives
with all his might and main² in the stream; but, when he
has gained a firm footing, and stands on terra firma, he
no longer strives, for he has reached the further shore" (see
Samûyutta-Nikâya, ed. Feer, p. 53).

The Pâli root yûh corresponds to Sanskrit ûh;³ cf.
viyûhati (or vyûhati), ‘to dig or gather up sand or
dust,’ and see Suttavibhaṅga, part i. p. 48: ‘paṃsum
vîyûhanto,’ Com. to Ambavatîthasutta.

V.*

"muniṃ moneyyasampannaṃ tâdisam yauñam âgataṃ
bhakutîm vinayitvâna pañjalikâ namassatha

(Sutta-Nipâta, v. 484, p. 85).

In the translation (p. 79) the phrase bhakutîm vinayitvâna is altogether disregarded, and there is no note to inform
the reader that anything is missing.

¹ Nibbuyhati is not in Childers' Dictionary (see Therī-Gâthâ, v. 468).
² Literally 'with all his limbs.'
³ See Milinda-Pañha, pp. 108, 110.
“The Muni who is endowed with wisdom, such a one who has resorted to offerings,¹ him you should worship.”

Bhakutim vineti is to be compared with bhakutim karoti in the Jātaka book (cf. bhṛikuṭim kṛitvā Divyāvadāna p. 625), and bhākuṭikabhākutika in the Vinaya Texts (see “Notes and Queries” in the Pāli Journal for 1884, p. 90). Bhakutim vineti means to put away frowning, hence, to have a calm, unruffled countenance, to put on a smiling face.

VI.

Madhū ‘tī maññamānā ye taṃ visam samāsāsisum
tesam taṃ kāṭukam āsi, maraṇam ten’ upāgamum.

(Jāt. iii. No. 366, p. 201.)

The metre of the first line is irregular; for samāsāsisum we ought perhaps to adopt the reading of Cs. samāsisum from the root ač ‘to eat.’² Bd. reads akhādisu.

TRACES OF JĀTAKA STORIES IN THE EXTENDED MEANINGS OF WORDS.

The Hindi ūḍ (=Pāli udda) not only signifies ‘an otter,’ but also ‘a disputed point’ (“this sense,” says Platt, “arises from a story of otters disputing over a distribution of their prey”).

The story here referred to is the Dabbhapuppha-Jātaka, No. 400, iii. p. 332, translated by the present writer in the Folklore Journal, vol. iv. pt. i. pp. 52-54. An inferior version occurs in Ralston’s “Thibetan Tales,” No. xxiv. p. 332, in which the names of the otters are omitted, and the jackal’s name Māyāvī is changed to Mukhara.

The Moral of the story is omitted in the Thibetan version:

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¹ Should it not be “such a one who has attained to offerings,” i.e. by his merits as a sage?
² Cf. āsisam in Thera-Gāthā, v. 223, p. 29, and asīta in Milinda-Pañha, p. 376.
Evam evaṁ manussesu vivādo yattha jāyati
Dhammaṭṭham paṭidhāvantī, so hi nesaṁ vināyako,
Dhanāpi tattha jiyantī rājakoso ca vaddhatīti.
(Jāt. iii. p. 336.)

"Thus when disputes ’mong men arise,
To law they have recourse.
The judge their suit full soon decides
(And fees they have to pay),
And though their means grow less and less,
The king’s chest fuller gets."

The only meaning Childers gives to vināyaka is
‘a spiritual teacher or leader, a Buddha,’ (Thera-Gāthā,
v. 288), but here vināyaka = vinicchayasāmika ‘the
judge by whom disputes are settled.’

PARTICIPLES IN Ā AND TĀ.

In Prākrit we find vamdiṭṭå = vanditvå (see Hema-
candra, ed. Pischel, pt. ii. p. 82), and desittå = deça-
yitvå (Ib. p. 26).

In Pāli we have similar forms, laddhå = labhdhvå
is of course well known, but cf. anuṭṭhitå (Saṃyutta-Nikāya,
xi. 1, 2), sinåtå (Ib. vii. 2, 11).

For Sk. ya we find by assimilation a, as in manta (Sutta-
Nipāta, v. 455, p. 80), âmanta, explained by âmantetvå
in the Commentary, Jāt. iii. p. 209.¹ Cf. ajjhosa (= ajjhosāya, Milinda, p. 69), Thera-Gātha, v. 794, p. 77.

Prof. Fausbøll quotes the form daṭṭhu = disvå, but
probably this is like Jain Prākrit kaṭṭu, where the infinitive
is used for the gerund.

¹ Forms like okkamma, etc., are, of course, common enough, but those
like manta, etc., are rare.
DEVADÛTĀ.—(DEATH’S MESSengers.)

[An Old Story with Modern Variations.]

The term Devadûtā occurs in the Mahâdeva Jâtaka, No. 9, i. p. 73.

Uttamaṅgarukâ mayham ime jâtā
Pâtabhûtâ devadûtâ pabbajjâsamayo mamâ ti.

"These grey hairs that have come upon my head are Death’s-messengers appearing to me, etc."

Dr. Rhys Davids, in his translation, p. 17, of this Jâtaka, renders devadûtâ by ‘Angel-messengers’ instead of ‘Death’s-messengers.’

Devadûta = Yama-purisa or Yama-dûta. The Com. to the Jâtaka explains deva by maceu. Cf. the following verse (235) from the Dhammapada:—

Paṇḍápâlāso va idâni ’si,
Yamâpurisâ pi ca taṃ upaṭṭhitâ.

"Thou art now [grey-haired] like a scar leaf, and Death’s messengers have e’en waited on thee."

We find a curious modern parallel to the moral of the Buddhist verses, in which grey hairs are spoken of as the messengers of death. A modern divine, addressing his youthful hearers, says: "The first grey hair upon our heads is Death’s finger laid upon our brow; the first failure in our agility or our sensational acuteness is Death’s message to us" (Dr. Jessopp’s Norwich School Sermons, 1864, p. 169).

The messengers of Death are three¹—Old Age, Sickness and Death. When an evil-liver in word, deed and thought, says Buddha, disappeared from this world, and underwent re-birth in Hell, he was brought before Yama who sharply interrogated and questioned him, ‘Did you see Death’s first messenger?’ he asked. ‘I did not,’ replied

¹ Tiṇ’ imâni bhikkhave devadûtâni (Aṅguttara-Nikâya, iii. 35, p. 138).
the sinner. 'What! did you never see an old man or woman bent down with age, palsyed, wrinkled and grey-headed?' 'I have seen such a one,' answered the man. 'Did not you, a man of mature age and intelligence, take note that you were subject to old age, and would not escape it; and did you thereupon determine to conduct yourself well in word, deed and thought?' 'Through remissness, I did not take note of this,' replied the man. Then Yama questioned the culprit as to Death's second messenger (the sight of a man or woman suffering from sickness and disease, or bed-ridden), and lastly, as to the third messenger—a dead man or woman in various stages of corruption. In each case the offender had to confess that, through negligence, he had not applied the sickness and mortality of his fellow-creatures to his own case. For his remissness he was condemned by Yama to the severest tortures, and handed over to hell's warders to undergo the sentence uttered against him (see Aṅguttara Nikāya—Devadūta Vagga, iii. 35, pp. 138-142). The account of Buddha's 'drives' previous to the "great renunciation"¹ points the same moral lesson—namely, that old age, sickness and death remind us that we are mortal (see Aṅguttara, iii. 38, 39).

Many a modern preacher and moralist has made use of this illustration without knowing how old the story and its application are. The following is a nineteenth-century parallel by the late Headmaster of one of our public schools:—

"Death, says the story, and a certain man once made a bargain, the man stipulating that Death should send him so many warnings before he came. And one day, years there-after, to his great amazement the King of Terrors stood before him. He had broken the bargain, so said the man, while he clung eagerly to life. Death, he alleged, had sent him no warnings.

'No warnings!' was the answer; 'his eyes were dim, and

¹ See Buddhist Birth Stories, pp. 76, 77; Max Müller's Selected Essays, vol. i. p. 537, ii. p. 197.
his ears dull of hearing, his gums were toothless, and on his bent and palsied head his grey locks were all but gone, these, the *Heralds of Death*, had come to him, but their voices had been unnoticed.” (“Some Help for School Life,” by J. Percival, M.A., LL.D., 1880, pp. 121, 122.)

It is worth noting that both Dr. Jessopp and Dr. Percival refer only to one messenger—old age—leaving out the fact that the sickness and death of others are equally “Heralds of Death.” The Buddhist story is much more telling and effective than its modern representatives.

A variant of the ‘story’ to which Dr. Percival refers occurs in L’Estrange’s Fables,¹ No. CCCL., entitled “An Old Man that was willing to put off Death.” “There goes a story that Death call’d upon an old man, and bad him come along with him. The man excus’d himself that t’ other world was a great journey to take upon so short a warning, and begg’d a little time only to make his will before he dy’d. Why (says Death) you have had warning enough one would think to have made ready before this. In truth, says the Old Man, this is the first time that ever I saw ye in my whole life. That’s false says Death, for you have had daily examples of mortality before your eyes, in people of all sorts, ages and degrees; and is not the frequent spectacle of other peoples’ deaths a *memento* sufficient to make you think of your own? Your dim and hollow eyes methinks, the loss of your hearing, and the faltering of the rest of your senses, should mind ye, without more ado, that Death has laid hold of ye already; And is this a time of day, d’ ye think, to stand shuffling it off still? Your peremptory hour, I tell ye, is now come, there’s is no thought of a reprieve in the case of Fate.

[Moral.] “Want of warning is no excuse in the case of Death; for every moment of our lives either is or ought to be a time of preparation for ’t.”

L’Estrange’s version is translated from the 149th fable in

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¹ London, 1694.
the Œsop of Abstemius (ed. Massarius, Venice, 1519), entitled "De se ne Mortem differre volente."  

"Senex quidam Mortem, qua eum è vita ereptura adverbar, rogabat vt paululum differret, dum testamentum conderet, et cætera ad tantum iter necessaria prepararet. Cui Mors, cur non inquit, hactenus preparasti, toties a me admonitus. Et quum ille eam nunquam a se visam amplius diceret, quum inquit, non æquales tuos modo, quorum nulli ferè iam restant, verum etiam iuuenes, pueros, infantes quotidie rapiebant, non te adonnebam mortalitatis tuae? Cum oculos hebescecre, auditum minui, exterosque sensus in dies deficere, corpus ingравescere sentiebas, nonne tibi me propinquam esse dicebam? et te admonitum negas. Quare ulterius differendum non est.

"Hæc fabula indicat ita viuendum, quasi mortem semper adesse cernamus."

La Fontaine's fable of "La Mort et le Mourant" (Bk. viii. fab. i.) may be compared with the above, together with the following metrical Latin fable, entitled "Senex et Mors":—

"Annos homo centum qui fere compleverat
Demum advenire Mortem sensit; et, nimis
Properanter illum sic agere secum, querens,
Oravit, ut ne priùs obire cogerit,
Perfecta quàm essent sua quædam negotia:
Saltem expectaret, dum ex nepote filii
Brevi futuras conclusisset nuptias;
Factoque rite testamento, ab omnibus
Remotam rixis familiam relinqueret:
Quòd si migrandum hinc sibi fuisse tam cito
Præmonitus esset . . . Hic senem ultra Mors loqui
Non passa: Funeris habet mille nuntios
Senectus longa, dixit; et prædam abstulit."

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1 See also No. 99 in "Mythologia Æsopica," by Neveletus (Franc. 1610).
Desbillons refers to "Pilpay, p. 153," without mentioning any edition. This reference may be to the French translation of the Anwâr-i-Suhailî by David Sahid of Ispahan, under the title of "Livre des Lumières ou la conduite des Royes composé par le sage Pilpay" (Paris, 1644).

I can find nothing in the Anwâr-i-Suhailî except the following verse, referring to "grey hairs" as "Death's messenger" (see the quotation from the Jâtaka book at the beginning of this article):—

"When the changing watch of age strikes the drum of deep distress,
The heart grows cold to joyous things, to mirth and happiness.
The while hair comes, its message gives from Fate and terror's king,
And the crooked back and stooping form Death's salutation bring." (Eastwick's Translation, p. 72).

This story, as Grimm has pointed out, was known in Europe as early as the thirteenth century, but does not occur in the Greek or Roman fable-poets.

Grimm's tale of "Death's Messengers" bears a close resemblance to the Latin story in the Aesop of Joach. Camerarius, No. 484 (1564, pp. 347, 348), entitled "De Mortis nuntiis."

"Cum Hercules reliquisset superatum Letum ad bustum Alcestidos, vbi illud jaceret anhelans et examinantum, misertum illius quendam Phereceum qui transiens aspexisset, recreasse ipsum et perfecisse furent, vt vires pristinas recuperaret. Ob hoc beneficium Letum promisisse illi memoriam à se grati animi, et cûm non prorsus parcere ei posset, non tamen se oppressurum esse de improviso benefactorem suum, sed missurum prius qui monerent quique indicarent quod appropinquaret Letum. His policitis Phereceus elatus, animo securo vitam egit, cumque minimè metueret, Letum ad se auferendum adesse cognovit. Questus igitur ille grauisissimè perhibetur, se circumuentum fraudem arripi, et Lete vanitatem accussasse: neminem enim praehubitias aduentum ipsius. Cui Letum narrant demonstrasse,
plurimos à se nuntios ad eum peruenisse. Nam et annos ante sex febri, et post duos rursum, graudine ac destillationibus eum laborasse. Intereaque sæpe cum tussi, sæpe capitis doloribus conflictatum, proximè etiam anhelasse. Quibus omnibus ut accedentis Leti nuntiis non longissimè illud abesse commoneri debuerit. Quin etiam, inquit, palla ante adventum meum, germanum fratrem ad te misi, veternosum illum soporem, in quo aliquantisper pro mortuo iacuisti. Ita probata fide sua, quodque promissum fecisset, Pherœum lamentantem et muliebrīter eiulantem abripuit.

"Decemur de valetudine imbecillitate et morbis cognoscandam mortalitatem, neque mortem omnibus necessario oppetendam, nimium perhorrescandam esse." ¹

The following is Grimm's tale, No. 177, Death's Messengers.

"In ancient times a giant was once travelling on a great highway, when suddenly an unknown man sprang up before him, and said 'Halt, not one step further!' 'What!' cried the giant, 'a creature whom I can crush between my fingers wants to block my way? Who art thou that thou darest to speak so boldly?' 'I am Death,' answered the other. 'No one resists me, and thou also must obey my commands.' But the giant refused, and began to struggle with Death. It was a long, violent battle; at last the giant got the upper hand, and struck Death down with his fist, so that he dropped by a stone. The giant went his way, and Death lay there conquered, and so weak that he could not get up again. 'What will be done now,' said he, 'if I stay lying here in a corner? No one will die now in the world, and it will get so full of people they won't have room to stand beside each other.' In the meantime a young man came along the road, who was strong and healthy, singing a song, and glancing around on every side. When he saw the half-fainting one, he went compassionately to him, raised him up, poured a strengthening draught out of his flask for him, and waited till he came round. 'Dost thou know,' said the stranger, whilst

¹ The above is from the edition of 1571 (Lug.), p. 465.
he was getting up, 'who I am, and who it is whom thou hast helped on his legs again?' 'No,' answered the youth, 'I do not know thee.' 'I am Death,' said he, 'I spare no one, and can make no exception with thee,—but that thou mayst see that I am grateful, I promise thee that I will not fall on thee unexpectedly, but will send my messengers to thee before I come and take thee away.' 'Well,' said the youth, 'it is something gained that I shall know when thou comest, and at any rate be safe from thee for so long.' Then he went on his way, and was light-hearted, and enjoyed himself, and lived without thought. But youth and health did not last long, soon came sicknesses and sorrows, which tormented him by day, and took away his rest by night.' 'Die, I shall not,' said he to himself, 'for Death will send his messengers before that, but I do wish these wretched days of sickness were over.' As soon as he felt himself well again, he began once more to live merrily. Then one day some one tapped him on the shoulder. He looked round, and Death stood beside him, and said, 'Follow me, the hour of thy departure from this world has come.' 'What,' replied the man, 'wilt thou break thy word? Didst thou not promise me that thou wouldst send thy messengers to me before coming thyself, I have seen none!' 'Silence!' answered Death. 'Have I not sent one messenger to thee after another? Did not fever come and smite thee, and shake thee and cast thee down? Has dizziness not bewildered thy head? Has not gout twitched thee in all thy limbs? Did not thine ears sing? Did not toothache bite into thy cheeks? Was it not dark before thine eyes? And besides all that, has not my own brother Sleep reminded thee every night of me? Didst thou not lie by night as if thou wert already dead?' The man could make no answer; he yielded to his fate, and went away with Death.' ("Grimm's Household Tales," translated by Margaret Hunt, 1884, vol. ii. pp. 277, 278; 456, 457.)

I now add two English poetical versions, the first from Arwaker's "Select Fables" (Lond. 1708), based on Abstemius' version, the second from "Mrs. Piozzi (Thrale's), Autobiography" (ed. Hayward, Lond. 1861), vol. ii. p. 165.
I.

Fable xiv. Bk. iv.

The Old Manloth to Die,
or,
Consider your Latter-end.

"A Wretch, that on the World's uneasy Stage
Had acted long, ev'n to decrepit Age,
At the last Scene, thought he too soon had done;
And when Death call'd him, begg'd he might stay on.
He said, His greatest Bus'ness was to do
And hop'd the Fates wou'd not surprise him so;
But spare him, that he might provision make
For that long Journey which he was to take.

Death ask'd him why he had that Work deferr'd,
Since he had warn'd him oft' to be prepar'd.
He answer'd, He had never seen his Face,
And hop'd he would allow him Days of Grace.
But Death reply'd; You often saw me near,
My Face in sev'ral Objects did appear;
I have not only your Coevals slain,
'Till but a few, a very few remain;
But Young-men, Children, New-born infants too,
And all to caution and admonish you:
All to remind you of your Mortal State,
And that my Coming wou'd be sure, tho' late.

When you perceiv'd your Eye-balls sink away,
Your Hearing fail, and ev'ry Sense decay;
When you discern'd your Teeth forsake their Place,
Your wrinkl'd Forehead, and your meagre Face;
Then you my Visage, in your own, might see,
Which every Day was representing Me.

When you observ'd your Blood begin to freeze,
Your bowing Body, and your bending Knees;
While scarce your feeble Legs your Weight cou'd bear,
Did not these Symptoms tell you I was near?
And can you yet pretend to be surpriz'd?"
Then Die, your Folly shou'd be thus chastis'd.
If 'till to-morrow, I your Life reprieve,
You 'till to-morrow will deferr to Live:
As you have done, still you, from Day to Day,
Repentance and Amendment will delay.

THE MORAL.
Since we must Die, but where, is not declar'd,
We shou'd for Death's Approach be still prepar'd:
Our Life's uncertain: Time shou'd so be pass'd,
As if each Minute was to be our last:
Since on the Way in which our Lives we spend,
Our future Joys, or Miseries, depend;
They best for Heav'n's reserv'd Abodes prepare,
Who Living, keep their Conversation there.

They who in Endless Pleasures wou'd on High
For ever Live, to Sin must daily die.
If our Repentance we procrastinate,
Our good Desires at last, will be too late.
Virtue has got the Start in Life's swift Race,
And, to o'ertake her, we must mend our Pace;
Else, what we shou'd obtain, we ne'r shall find,
While she still keeps before, and we behind."

II.

THE THREE WARNINGS.

A Tale.

"The tree of deepest root is found
Least willing still to quit the ground;
'Twas therefore said by ancient sages,
That love of life increased with years.
So much, that in our latter stages,
When pains grow sharp, and sickness rages,
The greatest love of life appears.
This great affection to believe,
Which all confess, but few perceive,
If old affections can't prevail,
Be pleased to hear a modern tale.
When Sports went round, and all were gay,
On neighbour Dobson's wedding-day,
Death call'd aside the jocund groom,
With him into another room:
And looking grave, You must, says he,
Quit your sweet bride and come with me.
With you, and quit my Susan's side?
With you! the hapless husband cried;
Young as I am; 'tis monstrous hard;
Besides, in truth, I'm not prepared:
My thoughts on other matters go,
This is my wedding-night you know.
What more he urged, I have not heard,
His reasons could not well be stronger,
So Death the poor delinquent spared,
And left to live a little longer.
Yet calling up a serious look,
His hour-glass tumbled while he spoke,
Neighbour, he said, farewell! No more
Shall Death disturb your mirthful hour,
And further to avoid all blame
Of cruelty upon my name,
To give you time for preparation,
And fit you for your future station,
Three several warnings you shall have,
Before you're summoned to the grave:
Willing, for once, I'll quit my prey,
And grant a kind reprieve;
In hopes you'll have no more to say,
But when I call again this way,
Well pleas'd the world will leave.
To these conditions both consented,
And parted perfectly contented.
What next the hero of our tale befell,
How long he lived, how wise, how well,
How roundly he pursued his course,
And smok'd his pipe and strok'd his horse
The willing muse shall tell:
He chaffer'd then, he bought, he sold,
Nor once perceived his growing old,
Nor thought of Death as near:
His friends not false, his wife no shrew,
Many his gains, his children few,
He pass'd his hours in peace;
But while he view'd his wealth increase,
While thus along life's dusty road,
The beaten track content he trod,
Old Time, whose haste no mortal spares
Uncall'd, unheeded, unawares,
Brought him on his eightieth year.
And now one night in musing mood,
As all alone he sate,
Th' unwelcome messenger of fate
Once more before him stood.
Half stilled with anger and surprise,
So soon return'd! old Dobson cries.
So soon, d'ye call it! Death replies.
Surely, my friend, you're but in jest;
Since I was here before
'Tis six-and-thirty years at least,
And you are now four-score.
So much the worse, the clown rejoin'd,
To spare the aged would be kind;
However, see your search be legal,
And your authority—Is't regal?
Else you are come on a fool's errand,
With but a secretary's warrant.
Besides, you promised me three warnings,
Which I have looked for nights and mornings;
But for that loss of time and ease
I can recover damages.
I know, cries Death, that at the best,
I seldom am a welcome guest;
But don't be captious, friend, at least;
I little thought you'd still be able
To stump about your farm and stable;
Your years have run to a great length,
I wish you joy tho' of your strength.
Hold, says the farmer, not so fast,
I have been lame these four years past.
And no great wonder, Death replies;
However, you still keep your eyes,
And sure to see one's loves and friends,
For legs and arms would make amends.
Perhaps, says Dobson, so it might,
But, latterly, I've lost my sight.
This is a shocking story, faith,
Yet there's some comfort still, says Death;
Each strives your sadness to amuse,
I warrant you have all the news.
There's none, cries he, and if there were,
I've grown so deaf, I could not hear.
Nay then, the spectre stern rejoined,
These are unjustifiable yearnings;
If you are lame, and deaf, and blind,
You've had your three sufficient warnings;
So come along, no more we'll part;
He said, and touched him with his dart;
And now old Dobson turning pale,
Yields to his fate—so ends my tale.”

In this last version of an old Oriental fable the changes are remarkable; not only does the story carry us from the East to the West, from India to England, but actually removes the locality from the gloomy abode of Hell to a festive scene on earth.

With La Fontaine's fable of "La Mort et le Mourant" compare the following old French version from "Trois cent soixante et six APOLOGUES d'Esope" par G. Haudent, 1547 (ed. Lorimer, Rouen, 1877), Part II. No. 156:—

D'UN VIEIL HOMME & DE LA MORT.
Comme la mort adiournait vn vieillard
Et pretendoit le naurer de son dard
Il lui pria qu'en ce val transitoire
Elle voulut le laisser vivre en core
Veu qu’il n’auoit adonc testamenté
Aussi qu’en riens ne s’estoit dementé
De preparer ce qu’appartient de faire
Ains que venir en tel cas & affaire
Luy requerant fort d’auoir patience
Que de son ame & de sa conscience
Eust a penser, auant que le saisir
Et qu’à son corps faire aulcon desplaisir,
Mais ceste mort luy demanda, pourquoi
Il n’auoit eu de ce regard en soy
Quand il voyoit chacun coup de ses yeulx
Qu’elle prenoit aultant ieunes que vieulx
Et qu’il n’y a plus aulcon personnage
Qui a present soit vivant de son eage
Qui estoit bien assez pour l’aduerti
Qu’il se debuoit a mourir conviur,
A quoy ne sceust ce vieillard contredire
Mais s’excusa tant seullement par dire
Qu’il n’auoit veue oncques icelle mort
Insinuant quau vray auoir grand tort
D’ainsi le prendre, a la quelle replique
A lheure mesme icelle mort replique
Quand de ton corps la force declineder
T’apparoiroit & tes sentz definer,1
N’estoit ce pas chose a toy bien certaine
Que ie venoye et estois fort prochaine
Ouy pour tout vray pourtant estime & croy
Que ie n’auray en riens pitié de toy
Ains te feray mourir presentement
Malgré ton veul & ton consentement.

1 Cf. the following passage from the sermons of J. Gerson, Antwerp, 1706. Vol. III. Col. 914 :—
"Vides signa judicii tui per universum corpus tuum et animam tuam: caput tuum floret et fit canum lumen oculorum debilitatur memoria detecit, ingenium induratur."

Bot I rede a man he amende hym here,
Or be dede [Death] come, or his messangere ;

His messangere may be called sekmess.
(Hampole’s Pricke of Conscience, p. 56, l. 2020, 2024.)
Le Moral.

La fable nous peult demonstrer
Qu'ayons a viure en telle sorte
Que nous estimons rencontrer
Tousiours la mort en nostre porte.

It seems very probable that "Death's Messengers" is one of those Buddhist stories, not met with in the Jàtaka book, or in the Kalilag and Damnag literature, which found its way into Europe through various channels, and became very popular in the Middle-ages. See "Buddhist Birth Stories," p. xlix, §§ 5, 6; Crane's "Italian Popular Tales," pp. 351–360; Keith-Falconer's "Kalilah and Dimnah," pp. xiii–xvi; Max Müller's "Selected Essays," vol. i. pp. 500–548.

PARALLEL PASSAGES.

I.

The Bhisàpuppha Jàtaka, No. 392, vol. iii. p. 307, contains an amusing story about stealing a smell. A shorter form of this incident, containing all the gàthàs of the Jàtaka tale, occurs in the Padumà-puppha sutta of the Samyutta-Nikâya, ix. 14, pp. 204, 205.

II.

The gàthàs 291, 294 in Therì-Gàthà, p. 34, may be compared with verses 175, 176 in the Gajakumbha Jàtaka, No. 345, iii. p. 139.

III.


For "àṭṭhi-kañkàlasannibbà"¹ (Theri-Gàthà, v. 488) the Ànguttara has "àṭṭhi-kañkalûpamà."²

¹ The Burmese MSS. read -kañkala².
² The Copenhagen MS. reads kañkhalûpamà.
Kaṅkāla (not in Childers) signifies 'a skeleton.'

For aṭṭhi-kaṅkāla we sometimes find aṭṭhi-saṅkhaliṅkā = aṭṭhi-saṅghāta (Suttavibhaṅga, i. pp. 105, 272-3, and cf. Thera-Gāthā, v. 570, p. 60.

The form "aṭṭhi-saṅkalikā occurs in Mahāvastu, pp. 22, 24.

The Editor thinks¹ that saṅkalikā (Jāt. i. p. 433, l. 17) ought to be corrected to saṅkalikā. But a a chain of bones, like our 'bag of bones,' may well express the notion of a bony skeleton, not a mere heap of bones, as suggested by saṅkalikā.

IV.

Andho’ haṃ hatanetto ’smi, kantāraddhāna pakkhanno
Sayamāno pi gacchissaṃ na sahāyena pāpenāti.

(Thera-Gāthā, v. 95, p. 14.)

With the above compare the following:—

Handāhaṃ hatacakkhu ’smi kantāraddhānam āgato,
Semā na gacchāmi n’atthi bāle sahāyatā.

(Dhammapada, p. 86.)

For "semā na gacchāmin" we must either read "sayamāno pi gacchāmi," or "semānako pi gacchāmi," as in Thera-Gāthā, v. 14, p. 3.

V.

Pattam gandhacunṇehi ubbaṭṭetvā, etc.

(Jāt. i. p. 238, l. 7.)

Pattam gahetvā gandhehi ubbaṭṭetvā, etc.

(Samanta-Pāsādikā in Suttavibhaṅga, i. p. 329.)

Childers has ubbaṭṭana ‘shampooing the body,’ and ubbattehi, ‘to draw out, root out,’ but not ubbaṭṭeti, ‘to rub clean, cleanse.’ Cf. Divyāvadāna, pp. 12, 36.

Though Pāli discriminates between ubbattehi and ubbaṭṭeti, both are from the root vṛīt with ud.²

¹ Mahāvastu, p. 387.
² See Jacobi's Aus. Erz. in Māhārāṣṭri, p. 59, l. 35.
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69 The Münster University Library (Asher).
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4. SUBSCRIBERS IN CEYLON. 1884.

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1 Gañâchârya Wimala Sâra Tissa Sthawira, of the Ambagahapitiya Wihâra, Galle.
2 Nandâ Râma Tissa Sthawira, of Suvisuddhâ Râma, Negombo.
3 Gunaratna Sthawira, of Sudarasana Râma, Mâdampe Chilaw.
4 Sumanajoti Sthawira, of Jayawardanâ Râma, Galle.
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6 H. T. Parker, Esq., A.M.I.C.E., Irrigation Officer, V. Vilankolam.
7 W. H. De Silva, Esq., Negombo.
LIST OF MEMBERS.

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8 Wæligama Dhammapâla Sthawira, Wijayânanda Wihâra, Galle.
9 Saddhâpâla Sthawira, Suddammârâma, Kadurupe, Galle.
10 Sri Saddhânanda, of Sri Gâne Wihâra, Ratgama, Galle.
11 Kalupe Sârânanda Sthawira, Dadalla Wihâra, Galle.
12 Edmund R. Gooneratne, Atappatu Mudaliyar, Galle.
13 H. A. Wirasilha, Esq., Matara.
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15 Dhammârâma Sthawira, of Jayawardanâ Wihâra, Piṭiwella.
16 Sârâlankâra Sthawira, of Sailabimbârâma, Doğanduwa.
17 Sanghâ Nanda Sthawira, of Sudarmâ Rama Dewâture, Galle.
18 Sumanasâra Sthawira, of Sailabimbârâma, Doğanduwa.
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22 Mânâna Hewa Aris, of Batâpola.
23 Saddhâtissa Sthawira, Seluttârârama, Bûssa, Galle.
24 Sugata Sâsana Dhaja Winayâcârya Dhammâlaṅkâra Sthawira, of Mahâ Kappiña Madalindârâma.
25 Siwaka Sthawira, of Jayasekarârâma, Maradana, Colombo.
26 Siri Sunanda Sthawira, of Seluttârârama, Randombe.
27 Buddhâsiri Tissa Sthawira, of Ambagahapitiye Wihâra, Welitara.
28 Saddhânanda Sthawira, of Asokâ Râma Kalutara.
29 Andris de Silva Gunawardana, Vidhana Aracci, Amba-langoda.
30 Âsabha Tissa Sthawira, of Ambagahapitiye Wihâra, Welitota.
31 Sugatapâla Sthawira, of Waskaduwa.
32 Dhammaratana Sthawira, Ambagahapitiye Wihâra, Welitota.
33 Sarana Tissa Sthawira, of Ambagahapitiye Wihâra, Welitota.
34 Samiddhankara Sthawira, of Ambagahapitiye Wihâra, Welitota.
35 Silânanda Sthawira, of Kalyana Wihâra, Kaluwamodera.
36 Sugata Tissa Sthawira, of Ambagahapitiye Wihâra, Welitota.
37 Dhamma Siri Sthawira, of Sumittârâma Kalutota.
38 Albaradura Siman, of Ratgama.
39 Dompe Buddharakkhita Sthawira, High Priest of Kelani.
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42 Medhawi Tissa Sthawira, Kshetrasanne Wihâra, Welitara.
43 Dipawisârada Tissa Sthawira, of Dokunewatte Wihâra, Kalutara.
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45 Sirisumana Tissa Sthawira, of Gangârama, Moragalla.
46 Gunaratana Sthawira, of Viwekârâma, Moragalla.
47 Jinaratana Sthawira, of Randome.
48 Wimaladhira Sthawira, of Galkande Wihâra, Welitara.
49 Sumana Tissa Sthawira, of Ambagahapitiye Wihâra, Welitara.
## Accounts, 1884.

### Receipts During 1884.

<table>
<thead>
<tr>
<th>Description</th>
<th>£</th>
<th>s</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>Donors...</td>
<td>10</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Subscribers of Five Guineas...</td>
<td>26</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td>&quot; , One Guinea</td>
<td>90</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>Interest from Bank</td>
<td>10</td>
<td>12</td>
<td>1</td>
</tr>
<tr>
<td>Balance</td>
<td>79</td>
<td>7</td>
<td>10</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>£216</strong></td>
<td><strong>10</strong></td>
<td><strong>11</strong></td>
</tr>
</tbody>
</table>

### Payments on Account of 1884 Publications.

<table>
<thead>
<tr>
<th>Description</th>
<th>£</th>
<th>s</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>Printing</td>
<td>130</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Postage and Stationery</td>
<td>16</td>
<td>13</td>
<td>4</td>
</tr>
<tr>
<td>Editors...</td>
<td>17</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Purchase of books and MSS.</td>
<td>52</td>
<td>9</td>
<td>10</td>
</tr>
<tr>
<td>Loss by exchange</td>
<td>0</td>
<td>7</td>
<td>9</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>£216</strong></td>
<td><strong>10</strong></td>
<td><strong>11</strong></td>
</tr>
</tbody>
</table>
### ACCOUNTS IN CEYLON, 1885.

Ed. Gooneratne, Mudaliyar, in account with the Pāli Text Society for the year ending 31st December, 1885.

#### RECEIPTS.

<table>
<thead>
<tr>
<th>Date</th>
<th>Description</th>
<th>Rs.</th>
<th>Cts.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1885</td>
<td>Balance of last year brought forward</td>
<td>781</td>
<td>55</td>
</tr>
<tr>
<td>Jan. 1st</td>
<td>Received from one five guinea subscriber for 1885 at Rs. 52 50</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Forty-two one guinea subscribers at Rs. 10 50</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>each, Rs. 441</td>
<td>493</td>
<td>50</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Rs 1275</td>
<td>5</td>
</tr>
</tbody>
</table>

#### PAYMENTS.

<table>
<thead>
<tr>
<th>Date</th>
<th>Description</th>
<th>Rs.</th>
<th>Cts.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1885</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Feb. 5th</td>
<td>MSS. and postage</td>
<td>70</td>
<td>60</td>
</tr>
<tr>
<td>July 24th</td>
<td>MSS. and postage</td>
<td>55</td>
<td>50</td>
</tr>
<tr>
<td>Aug. 22nd</td>
<td>Clearing expenses of case of publications of 1883, and cart hire to Galle</td>
<td>12</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td>Local postage on ten copies</td>
<td>4</td>
<td>48</td>
</tr>
<tr>
<td></td>
<td>Postage to Madras on one copy</td>
<td>1</td>
<td>48</td>
</tr>
<tr>
<td>Oct. 29th</td>
<td>MSS. and postage and tin case</td>
<td>67</td>
<td></td>
</tr>
<tr>
<td>Nov. 26th</td>
<td>MSS. and postage</td>
<td>12</td>
<td>50</td>
</tr>
<tr>
<td></td>
<td>Advertising fees</td>
<td>4</td>
<td>84</td>
</tr>
<tr>
<td></td>
<td>Postage on letters</td>
<td>2</td>
<td>80</td>
</tr>
<tr>
<td></td>
<td>Balance in my hand on 31st December, 1885</td>
<td>1043</td>
<td>45</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Rs. 1275</td>
<td>5</td>
</tr>
</tbody>
</table>

_Galle, 31st December, 1885._

E. R. GOONERATNE.
WORKS ALREADY PUBLISHED.

1. Aṅguttara edited by Dr. Morris, 1882.
2. Abhidhammattha-saṅgaha ,, ,, Dr. R. Davids, 1884.
4. Kuddha- and Mūla-sikkha ,, ,, Dr. E. Müller, 1883.
7. Thera-gâthâ ,, ,, Prof. Oldenberg, 1883.
8. Therī-gâthâ ,, ,, Prof. Pischel, 1883.
11. Puggala-Paṁñatti ,, ,, Dr. Morris, 1883.
15. Cha-kesa-dhātu-vaṁsa ,, ,, Prof. Minayeff, 1885.
17. Udâna ,, ,, Prof. Steinthal, 1885.
18. Dhammasaṅgaṇi ,, ,, Dr. Müller, 1885.
19. Aṅguttara (Nipātas 1-3) ,, ,, Dr. Morris, 1885.

WORKS IN PROGRESS.

1. Dīgha Nikāya to be edited by Prof. Rhys Davids
2. Sumangala Vilāsini ,, ,, and Prof. J. E. Carpenter.
4. Aṅguttara Nikaya, Part II. to be edited by Dr. Morris.

5. Peta-vatthu ,, ,, Prof. Minayeff.

7. Dhammapada ,, ,, Prof. Fausböll.
8. Sutta Nipāta, Part II. ,, ,, Prof. Fausböll.
10. Iti-vuttaka ,, ,, Prof. Windisch.
11. Apadāna ,, ,, Dr. Grünwedel.
13. Visuddhi-magga ,, ,, Prof. Lanman.
14. Mahāvaṇsa ,, ,, Dr. Steinthal.
15. Hatthavanagallavihāra-vaṃsa ,, ,, Prof. Rhys Davids.
17. Anuruddha Šataka ,, ,, Mr. Bendall.
Journal of the Pali Text Society.